

# The Semarian #6

Academic Year 1953-54 Lancaster, Pa. December 14, 1953

## YULE-TIDE BANQUET

## SAYRES ADDRESSES SOCIETY

It will be only a few days until we will again be laying aside our books for another Christmas vacation. We are all looking forward to the celebration of this very sacred occasion with our families and friends. However, before we go our separate ways, it is the custom of the Seminary Family to fellowship together at the annual Christmas Banquet.

Your Social and Program Committees have planned a program which we sincerely hope you will enjoy. Santa will have something for each of us, but no gift for an individual will be appreciated as greatly as we will appreciate seeing your smiling face and hearing your cheery laughter across the table, which 'Albert' informs me will be graced with one of Mrs. Groff's fine Christmas dinners. So this is a personal invitation to each member of the Seminary Family to come to the Christmas Banquet and enjoy Christmas fellowship.

To keep the program moving in good order we have persuaded Lester Ringer to act as Master of Ceremonies. It is evident that he is working on his part of the program, for he seems to be very full of jokes lately, which he has been trying out on everyone he may encounter.

I hear rumors of a fine quartette, a choral number by the Seminary Women's Choir, and many other fine features which I am sure we will all enjoy.

It's all going to take place on Thursday evening, December 17th, at 6:30, in the dining hall. If you are a student or a faculty member there will be no charge for you or your wife. If you are not married and bring a guest the charge for each guest will be \$1.25. If you have not already done so, please contact your class secretary and let him know that you plan to attend.

See you at the Christmas Banquet.  
-Harry Goodlin

Professor Alfred N. Sayres addressed the meeting of the Society of Inquiry Tuesday evening, December 8th, in Room 2 of the Administration building. Speaking on the subject, "Clinical Work and Training in the Massachusetts General Hospital," Dr. Sayres gave some of his experiences received during the past summer while taking a six-weeks course in Clinical Training in the Massachusetts General Hospital in Boston. The course taken by Dr. Sayres was sponsored by the Institute of Pastoral Care in the interest of promoting better understanding among ministers and ministerial students in the work of ministering to the sick.

Dr. Sayres showed some very interesting slides in color on clinical training in the Massachusetts General Hospital. These slides are available with script to those who are interested in such work and would like to show them.

The course in clinical training, as described by Dr. Sayres, covers a period of six weeks and requires that the trainee be in the hospital eight hours a day, five days a week.  
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## THE SEMINARIAN STAFF

EXTENDS BEST WISHES TO



DICK & ARLENE  
FOR A HAPPY HONEYMOON!

SAYRES: continued from page 1

It is a combination of academic and practical work in clinical training. On the academic side, a report on at least three books is required; there are three hours of lectures each day throughout the course; a report of a pastoral interview is written and handed in each day; open discussion periods are held in the classes and in smaller groups; and observation visits are made throughout the hospital to get a first-hand view of the work of the hospital.

On the practical side, each student dons the white coat of an orderly for the first two weeks and performs all the menial tasks of an orderly three hours a day. This helps the student to see from inside the trials and tribulations of a patient. All this is done without the patient's knowing that the "new" orderly is a minister. Dr. Sayres reported that he had the opportunity to become a janitor in a Springfield restaurant owned by one of the patients.

After the two-weeks period of orientation, each student exchanges his white coat for the grey coat of a chaplain. The chaplain's cross is received and pinned on at a chapel service. Each trainee is then assigned to a floor or a ward as his parish. He is expected to make pastoral visits to all who are not Catholic or Jewish, meeting the needs of the people but being careful not to force religion on those who show no desire for religion.

Clinical training and work is offered in mental as well as General hospitals. Dr. Sayres urges that all of us consider seriously about taking this kind of training. He will be glad to assist those who are interested.

Dr. Sayres closed his address by relating some of the interesting and humorous experiences that he had during the summer.

-Harold Rodland

## ATTENTION - SPORTSMEN

Operation Bowling will get under way on Tuesday, January 5. Note the bulletin board for further announcement.

Let this be fair warning to all "Bottle-Burglars!" Saint Nick has you down on his black-list because you are forgetting to return empty Coke Bottles to the cases placed in the dormitory for such purposes. If you don't want a lump of coal in your stocking on Christmas Morning, please co-operate with the Coke machine crew and stop hoarding those bottles! Thank you.

## ARPAD TO GET CITIZENSHIP

It is often amazing what comes out of a turn of events! When the American army captured the German army which had first captured the Hungarian army, Arpad deKallos became an American POW for two weeks.

Now, after many months, Arpad's citizenship papers are about to go through. Originally, citizenship could be had after five years residence here, but on June 30, '53, a new immigration law was passed, called Public Law 86. This came about after much trouble with army DP's serving in Korea during prisoner exchange activities. Now the law says that special benefits are to be given to aliens serving, or having served, in armed service for 30 days between June 14, '50 and July 1, '55.

When captured, the camp official was supposed to give his prisoners first class treatment, and yet did not have adequate provisions for his own men. So the gates were opened, and Arpad, with many others having no other place to go, found refuge in a DP camp in Austria.

And so began a life of many occupations. In '45, he worked building up railroad tracks for American camps. Then tuberculosis hit him, and he was laid up six and one-half months in the hospital.

All DP's were supposed to find citizenship in another country, if they were not planning to go 'home' again. Because of Arpad's anti-communistic ideas, he could not return to his native Hungary, and since no other country would take a refugee who had TB, he applied for American entry in '48.

Many different jobs followed in DP and POW camps: as civil police, trash collector, and 'stall-boy' on a large Austrian farm. He once worked in an Electrical Installation Repair factory, and took electrical installation courses in the DP camp at Esten. During all this time, Arpad was working with DP organizations as an organist and youth leader, and building up Boy Scout groups.

Then the International Refugee Organization hired him as a religious teacher and youth leader. Later, he worked in an orphanage as athletic and sports leader, and teacher.

Just about this time, early in '51, when his papers for American entry came through, he was asked by

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# SCHNITZ AND BITS

from the editor's book...

In this Christmas Season it is well for us of the Seminary family to remember that we are looked at as leaders in things "of the spirit." We will be pleading for fuller preparation and for the meek soul that the Christ Child might enter into the midst of our celebrations. But we, too, are all too prone to clamor wildly about with busy schedules and fitful anxiety that somewhere or somehow our lists have forgotten someone, that someone who is most likely fretting at what to give in return---

Loudly we proclaim the story and gaudily announce it to the night with colored lights and tinsel. But the gift was a silent one to an unseeing Bethlehem. And only "where meek souls will receive Him still, the dear Christ enters in."

SAW

## Society Notes

Larry Rezash, Vice-president of the Society of Inquiry, has announced the committees for the second half of the Seminary year. They are as follows:

Seminarian Committee-Sara Weirich, editor.

Program Committee-Bill Simpson, chairman, Ed Shelly, advisor, Leonard Sponsler, and Henry Meiss, Gerald Hinkle, and Willard Wetzel.

Inter-Seminary Committee-Joe Gross, chairman, and Bill Ellsworth.

Publicity-Joel Hartman, chairman, and Jan Forts.

Coke Machine Committee-Ellwood Williams, chairman, and Bill Harner.

Worship Committee-Richard Fehnel, chairman, Carl Kreps, Arpad deKallow, Clarie Settlemire, and Sara Weirich, ex-officio.

Social Committee-Curt Sandrock, chairman, Harry Goodlin, advisor, Charles Williman, Don Orander, and William Harner.

Benevolence Committee-Don Geschwindt, chairman, Wilbur Stell, Don Leonard, Jeanne Ingold, Don Studer, and Lawrence Rezash, ex-officio.

Appointed December, 1953 by the authority invested in me by Article III, Section 4 of the Constitution of the Society of Inquiry.

-Lawrence Rezash

Vice-president

# DEAN-O-GRAMS

NEW STUDENTS - at the beginning of Winter Term: Junior Class, Rev. J. Louis Geir, pastor of the E.U.B. Church, Denver. Special student, Sara (Mrs Paul) Heckert of Lancaster. M.R.E., Mrs Nevin Fisher of Elizabethtown has resumed Seminary work.

Richard Hoke, now working at White Sands Proving Grounds at Las Cruces, N.M., will not begin his senior year until next fall.

Albert Brinker has found it necessary to defer his Seminary work but hopes to resume before long.

TERM GRADES - will henceforth be given out by the Faculty counselors with the exception of Dr. Stonesifer, who prefers that his counselees should receive theirs from teachers. A notice on west bulletin board will give the full list. The counselors will be glad to discuss problems, scholastic or otherwise, with the students.

CHRISTMAS RECESS - Friday, Dec. 18 at 12:15 PM until Monday, Jan. 4, at 8:00 AM.

JANUARY VISITORS - Monday, Jan. 11: Rev. Eugene Grau, President of our Eve Mission on the African Gold Coast.

Tuesday, January 12, Dr. Harry Atkinson, Director of the Bureau of Church Building, NCC.

Monday, Jan. 18, Rev. Hart Helmich, Director of Student Work of the Board of Christian Education.

## CAROLERS TO RECAROL

Those who accompanied the group of carolers last year will recall the wonderful experience which was theirs. The writer is reminded of the smile brought to the lips of an aged woman who, being bedfast and blind, was very pleased with a visit from the group of singers.

After the tour of Christmas music there was a light snack at the Mosses, accompanied with fellowship.

Tomorrow night we again have the opportunity to repeat this momentous experience. The group will form at 9:00 at the home of Professor Moss. Everyone is invited.

Time: 9:00 PM

Place: Mosses

Date: Tuesday, December 15

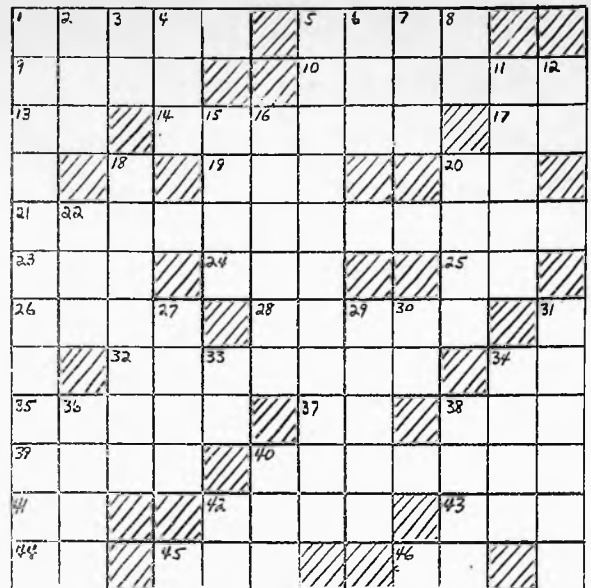
# MORRIS - GRAPH

## ACROSS

1. female
5. seeds
9. connect body to legs
10. shouted derisively
13. old - contraction
14. place of worship
17. wire service (abbr.)
19. reptile
20. thoroughfare
21. Old Testament Book
23. shack
24. emerge
25. half an em
26. Biblical country
28. game
32. sailing
34. preposition
35. class of musical instrument
37. preposition
38. title of respect
39. part of a car
40. one more
41. suffix - comparative degree
42. stammer
43. fuss
44. suffix: down

## DOWN

1. single-hearted-sincere
2. lubrication
3. military cop (abbr.)
4. beast of burden
5. New Testament Epistle
6. unit of weight
7. digit of the foot
8. road (abbr.)
11. consumed
12. homeless person (abbr.)
15. regard with care
16. hinder
18. month of the year
20. to cause to remain
22. chewed by a cow
27. mean; method



29. above (two words)
30. football position (abbr.)
31. grief
33. like
34. bound
36. lake
38. fake
40. goal
42. city in Calif. (abbr.)
45. piece of meat
46. part of verb to be

## DAY OF PRAYER

TO BE SHARED WITH LINCOLN

A new step in the Seminary program will be taken when, on Tuesday, March 2, 1954, an inter-seminary "Day of Prayer" is held with Lincoln University as our guests. The initial plan was laid at a meeting on Thursday afternoon when a committee of students met with three faculty members to draw up a schedule.

Reception for the Lincoln students will begin as they arrive at 9:00 a.m. At 9:30 an assembly will be held followed at 10:00 with a Bible study group. Addresses will be heard at 11:00 by a student and a faculty member of the two seminaries followed by a question period. Lunch will be at the usual time.

After lunch there will be another pair of addresses and then a discussion period. At three there will be a service of prayer and communion. Further details concerning topics and actual scheduling will be announced after correspon-

## ADVENT OFFERINGS

The Benevolence Committee wishes to express thanks to those of the Seminary family who have contributed to the Benevolence Fund during the Advent Season.

A check for \$100.00 was sent to Berl Troutman so that he can buy a loom for the people of Rizany and use the remainder to buy material for the loom or fruit trees. Of this amount \$83.40 was received in our second Advent Offering and by taking \$11.60 out of the Benevolence fund we made up the \$100.00.

Our third Advent Offering will be divided between the American Cancer Society and the Heart Fund.

The Communion Offering will be sent to the Nazareth Orphans Home, Rockwell, N.C.

-Don Geschwindt

dence with Lincoln. The venture promises to be a fruitful one in inter-seminary contact.

## Above a German Stable

"Die Welt ist ein Dorf" -- "the world is a village" -- is the way Germans express how small this world is and how amazingly interwoven the lives of its people are.

A year ago I had invited a German exchange student in America to spend his Christmas holidays with my family, and now the two of us sat side by side in a German train, speeding northward through the frosted, picturesque countryside of Upper Bavaria -- traveling to his home to celebrate Christmas with his family.

His parents were refugees from the Sudetenland - the former German section of Czechoslovakia. Along with many other German families, they had been forced to leave their homes by the Communistic invaders, and had finally settled in a tiny isolated village in Upper Bavaria.

The train could carry us only part of the way. The last leg of the journey was made by bus, over cobblestoned and dirt roads of a lonely countryside. However bleak and cold the atmosphere was outside, though, inside the crowded bus a true Christmas Spirit prevailed. Arms and laps were to me conspicuously empty of gaudily wrapped gift packages, but gifts of unrestrained smiles and cheery greetings were freely exchanged.

In most of Germany, stables, living quarters, and farming equipment are all under one roof. It was in such a large structure that Harald's family lived. The owners of the farm had boarded up three small rooms in part of the loft that was used for storing hay and straw. The loft had never been intended for living, but most refugees were glad to have a roof over their heads.

Three small rooms! -- two of them not larger than an average American bathroom. In the one were packed the family's few belongings, and a small cot which served a maiden aunt. The other small room was the kitchen-dining-living room. About 10' x 10' in size, it was equipped with a tiny coal range, a set of home-made open shelves along one wall, a table along the opposite wall, four chairs, an outdated table-model radio, and beside the door a cold water spigot with a slop bucket underneath.

Only for the cooked dinner meal was a wood fire made in the small range. During the remainder of the (Continued on page 7)

## CHRISTMAS IN SCOTLAND

For several weeks before Christmas, the tall and stately pine from Norway (a Royal Gift) stood decorated high on the "Mound" in front of the Seminary (New College) of the University of Edinburgh. At night this lightened tree witnessed to the coming celebration, and this tree's presence in the Scottish capitol was a proof of the friendship of the nations and "good-will among men."

The Christmas season in Scotland (filled with church services, musical programs, parties, weddings, etc.) seemed to capture the people in a real way the week before Christmas, and hold them captive until New Year's Day.

Christmas is a holiday of the Church and home in Britain. In Scotland the observance of Christmas is modest and quiet (although in recent years commercialism has "inflicted a deep wound in the true spirit of Christmas.") Scores of choirs present "The Messiah" and carol programs; young and old go caroling; the churches hold Watch-night services, midnight Masses and Christmas Morning services; and finally, the families gather in their homes to eat a Christmas dinner much like our own, and then quietly exchange presents. The parties and other events are more quietly observed, generally speaking, than their counterparts here in the United States.

The list of activities following (events personally enjoyed last year) is a rather typical list not uncommon to many Scottish people. The activities were: a wedding, the celebration of a golden wedding anniversary, an engagement party, two home Christmas parties, a Boy's Christmas party, a performance of J. S. Bach's "Christmas Oratorio," a Settlement Christmas Party, the Seminary Christmas Party, two carol programs, a special Services Club dinner, a "First Fruiting Party, and the "Hogmaney" celebration.

Of these many activities three will be briefly described with the hope that they will portray something of a Scottish Christmas season, and the spirit of these people during this festival.

As we (two American students) walked to the St. Giles Cathedral on the Sunday evening before Christmas, the fallen snow cushioned our steps while their yet (Continued on page 7)

# ALBERT'S ALLEY

Poor ALBERT, like Agnes Leonard, Don Flick, and a few others, is nursing a bad case of bronchitis. Therefore, as Albert's scribe, I was stuck for material for this Christmas issue until I found the following "LETTER TO SANTA CLAUS" on Albert's desk the other day. I suppose our little Seminary mascot intends to mail it sometime before Christmas; but here it is now for all of you to see:

Dear Santa,

Will you please bring the following gifts to the Seminary Family and their friends? Here is my list:

DR. ENGLERT: A life-subscription to "1,0000 Jokes" magazine.

EDD COX: A thermometer.

DON STUDER: A Southern accent.

BOB BARROLL: A Brazilian coffee plantation.

THE COLLEGE BOYS: Menus in the dining hall.

DICK FEHNEL: A happy holiday honeymoon.

THE KITCHEN STAFF: Gas masks.

THE SOCIETY'S PROGRAM COMMITTEE: An eight-day week.

HAL'S COFFEE SHOP: Kneeling benches for chapel-skippers.

TO ONE AND ALL: A Very Merry Christmas!

Sincerely yours,  
Albert

At the beginning of this school year, several of the faculty members lectured to the Juniors on the importance of getting term-assignments in on time. Little did they know how seriously some of the Juniors took such advice. Here, in the third week of the Winter Term, it is rumored that Tor Adams is halfway through his Senior assignments in Church History and that Bob Barroll is doing outside readings for his Master's Degree at Yale! (Could it be that Albert is just jealous, like the rest of the "Ping Pong Majors" in the dormitory?)

deKALICS: continued from page 2  
Geneva to be an escort officer for 78 orphans coming to America to be placed in homes there. After three weeks in a German harbor, the ship of orphans finally left for America and arrived here Sept. 14, 1950.

Arpad came here through Church World Service and was sponsored by a Congregational Church in Stamford, Conn. There, a seven months plan of becoming acquainted with his new surroundings did not appeal to Arpad, and, after a few days, with the help of his dictionary, he was able to tell his adopted 'family' that he wanted to go to work.

Since he was an 'alien' he worked from midnight to 8:00 a.m. as a plastic molder. Arpad was seeking a scholarship in a theological seminary through Church World Service. But, having requested citizenship, he was eligible for draft and he served in the army from Feb. 26, '51 to Feb. 25, '53.

Until Arpad came here this Sept. he worked again as a plastic molder, this time at Remington Rand. Perhaps coming here to the seminary was a dream fulfilled. For Arpad had long wanted to enter a theological school. But after graduating from a Teacher's College in Hungary, this desire was not possible financially for his family.

It has been two years since Arpad heard from his family and he last saw them in Oct. of '44. Now, when most of us are looking forward to a Christmas with loved ones, Arpad's dream of ever seeing his family again becomes dimmer and dimmer as the years pass by.

This year, he will spend Christmas Day in Bridgeport, Conn. and the latter part of the vacation in Poughkeepsie, N.Y., where he will preach to a Hungarian congregation. (to be concluded in the next issue)

-Curt Sandrock

Albert wonders if any of you have visited the new "E. and R. Mission" which has been established at J.C. Penny's Dept. Store where eight of our Seminarians are now doing their Christmas "field work."

'Tis time for Albert and me to hang up our Christmas stockings again and ask Santa for a New Year full of happy experiences for all of us here at the Seminary. May your vacations be merry ones and may the Spirit of the Christ Child renew us this season for the months ahead.

-Jerry Hinkle



SCOTLAND: Continued from page 5  
active kin painted the backdrop of sky and buildings. Stopping for a moment outside of the famous old Cathedral, we looked at the lightened Christmas tree standing there near the brick marked "Heart of Midlothian," (the center of the country district, Midlothian). We wondered if Sir Walter Scott had seen anything more beautiful: angels in the Cathedral windows looking down on the lightened tree and white earth.

The music from the great organ began to drift out to us and we hurried in to take our place with those who had gathered to hear "The Christmas Oratorio." The Cathedral choir (40 voices) and an orchestra (20 pieces) performed the work, and the performance was thrilling! To the visitor the atmosphere magnified the performance. Not only had nature provided excellently, but here one heard Bach sung and played in a setting of his time by a people of whom 18th. Century music is as much a part as 20th Century is a part of us.

Christmas Day was/is observed much as we know it. The churches are open for Christmas Eve, Midnight Masses, or Christmas Morning services, all seemingly well attended. As the last notes of the Postlude sounded at the Morning service, we turned our thoughts, with little Tim's enthusiasm, to the Christmas dinner that was ready. The 'order' for the rest of the day was: before dinner, drinks (wine and soft drinks); the Blessing asked; the three-course dinner, including soup, turkey and dressing, mashed potatoes, peas, gravy, cranberry sauce, (no bread), Christmas nuts, and the burning but not consumed (i.e. by the fire!) plum pudding. The little children were exceptionally happy when the plum pudding was ceremoniously served. Not only was the plum pudding delicious, but it was baked (following British tradition) with silver 'six-penny-bits' in it, and everyone anxiously waited to find a sixpence. These very lucky coins.

Slowly moving from the table, everyone gathered around the Christmas tree to open their gifts that lay under the tree and the delightful favors tied on the tree. Two hours quickly passed and it was time for tea, cake, and ice cream (served in the living room). The most reasonable activity following (Continued on page 8)

GERMANY: continued from page 5  
day the room was heated by the warmth of the cow stables below. The open shelves displayed an assortment of articles, from pots and pans, dishes, and silverware, to newspapers, shoes, and matches.

The largest room was approximately 10' x 20'. It was the family bedroom, five single beds and a bureau. In one corner a "set" had been constructed for me. The three rooms were scattered in three of the left's four corners.

Just outside the kitchen door, along the building wall, a small closet had been constructed. Inside was a flat board with a large hole. A terra-cotta drain pipe led off at an angle from the hole to the wall of the building. Outside on the ground below was the manure pile. That was our "modern convenience."

Christmas Eve we went to Mass; the entire village was Catholic and I'll long remember that candlelight Mass, the village church filled with peasants -- the women's heads all covered with black shawls.

Afterwards we opened the presents the Christ Child had brought. There was one gift for each of us. For father there was a box of cigars, for mother a set of cooking pots, for Aunt Marie a pair of gloves, for Harald a few pair of socks, and for me a mechanical pencil.

Christmas Day was spent traveling about the village, from house to house, exchanging greetings, and visiting friends. That night all the young people of the village gathered together at one of the village inns for a bit of celebration.

Christmas afternoon we crowded around the kitchen table for our Christmas dinner: goose, gravy, and potatoes. For dessert there were some plain cakes and American coffee, which I had brought along and which was a pleasant contrast to the mixture of rye and corn Ersatz-kaffee we had been drinking.

A week later I was back in Munich, in time to see in the New Year, but somehow I couldn't get into the spirit. My Christmas was all part of the past, yet its memory still haunted me.

The first Christmas occurred in a Bethlehem stable. The most impressive Christmas I've ever experienced was that one spent in a little German village -- above a stable.

-- Joel Hartman

## SEMINARY WOMEN TO SING CAROLS

To round out a rather busy week, the Association of Seminary Women will travel to the County Home tonight to present a service in song. They will leave from the dorm at 7:30 and after the program return for refreshments and a Christmas social. Along with the rest of the Seminary family, they will participate in the Sacrament of Holy Communion on Wednesday at 7:30 PM.

As we return to normal schedules in the early weeks of 1954 the Association will plan their second-half program series. One of the meetings will feature a joint meeting and fellowship with wives of local ministers, at which time a panel on the parsonage family is being planned.

## CHRISTMAS BELLS

By GEORGE ALLEN

Everywhere throughout the earth  
Ring joyous bells proclaiming the  
birth  
Of a child, lowly, yet so great,  
Purposed in love, condemning hate.  
The bells ring clearer now. Each  
chime  
Peels forth a wondrous holy rhyme  
Glorifying the heavenly child  
Born of father poor, mother mild.

Through years of toil, and war, and  
hate  
The bells continue to sustain the  
faith  
Of men who found in that child,  
their Lord.  
The son of the Almighty, living God.  
Now listen as the bells proclaim  
The old, old story once again,  
Calling those men who would believe  
To cling to Him and thus receive:

The hope and faith of all mankind,  
The joy and peace they wish to find,  
The love and brotherhood of the  
Lord,  
The kindness which comes from God;  
The promise of eternal life,  
Freedom from pain and strife;  
That in their mind and soul and  
heart  
They praise Him, saying, "Thou  
ever art  
The Lord we worship, Jesus Christ!"

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SCOTLAND: continued from page 7  
this was just to sit down and talk.  
After a little rest, singing, television, talking, and more refreshments completed the evening. A most memorable day.

However, this exciting day, though the climax, was but the midpoint of the Christmas Season, for many citizens had waited until this time of the year to hold the other special activities already mentioned. The season finally closed with the celebration of "Hogmaney." (This celebration is of pagan origin but is gradually being Christianized.)

Religious Services marked the coming of the New Year everywhere in Scotland. These deeply religious people attended their Evening, Watchnight or Morning Service. Yet not everyone, for some were celebrating the New Year's in a rather secular way.

However, at 11:00 P M thousands gathered in Edinburgh in front of the famous old Tron Kirk, (where many famous Scottish clergymen had preached), with noise-makers, bottles in hand, or just with curiosity. Some were singing, others dancing, others watching, and still others taking pictures. Just before 12:00 Midnight, all became quiet. Then suddenly the Church bells rang, sirens blew, and people joined hands in many Scottish villages and cities and Scotland sang "Auld Lang Syne" for the last time to their old friend 1952.

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Quickly the crowd dispersed for they were off "first" fruiting." First fruiting is a national custom. It is a wishing for prosperity in the New Year. Visiting parties to homes, traditionally carry gifts symbolic of heat, light, and food. The proper greetings were a handshake for the men and a kiss for the ladies. Thus ended the Scottish Christmas Season.

With their decorations they were conservative, with their hospitality they were generous, at their parties they were quiet but gay, and in their worship they received their strength. A fine Christmas Season among a fine people.

-Bill Simpson