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Folder Title:
Tree Lighting Ceremony 12/13/90 [OA 8320] [3]

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Date: 11/26/90

NATIONAL CHRISTMAS TREE LIGHTING CEREMONY

December 13, 1990

5 p.m.

Preliminary Treatment

| | |
|-----------------|---|
| 4:30:00 (15:00) | Music by U. S. Army Band |
| 4:45:00 (05:00) | Performances by cartoon characters |
| 4:50:00 (09:30) | Band music continues |
| 5:59:30 (00:10) | (APPLAUSE) |
| 4:59:40 (00:20) | Fanfare by Army Band trumpeters. |
| 5:00:00 (00:20) | Voice-over introduction of Miss Jane Powell |
| 5:00:20 (00:10) | (APPLAUSE) |
| 5:00:30 (03:00) | Jane Powell greets audience and sings "Silver Bells" and "Have Yourself A Merry Little Christmas" accompanied by U. S. Army Band. |
| 5:03:30 (00:10) | (APPLAUSE) |
| 5:03:40 (00:30) | Jane introduces Joseph H. Riley (Jane remains on stage) |
| 5:04:10 (00:10) | (APPLAUSE) |
| 5:04:20 (01:20) | Riley greets Jane Powell and greets audience |
| 5:05:40 (00:05) | (PAUSE) |
| 5:05:45 (00:10) | Riley presents clergyman. |
| 5:05:55 (00:05) | (APPLAUSE) |

*Debbie Roman
Vision office*

5:06:00 (01:00) The Christmas Prayer - The Rev. John Tavlariades

5:07:00 (00:10) (PAUSE) Riley and J. Powell thank clergyman. He exits.

5:07:10 (00:40) Riley and Jane Powell announce arrival of Santa Claus (Willard Scott) from audience. (Band plays "Here Comes Santa Claus") Santa is escorted by Girl Scout & Boy Scout

5:07:50 (00:10) (APPLAUSE)
(Girl & Boy Scouts to stage right)

5:08:00 (00:20) Santa greets Riley and Jane Powell, then audience. Riley and Ms. Powell exit.

5:08:20 (00:30) Santa introduces Girl Scout and Boy Scout

5:08:50 (00:05) (APPLAUSE)

5:08:55 (00:30) Girl Scout greets audience-(Lori Watkins)

5:09:25 (00:05) (APPLAUSE)

5:09:30 (00:30) Boy Scout greets audience-(Brett Roberts)

5:10:00 (00:05) (APPLAUSE) Santa thanks scouts, they exit stage right.

5:10:05 (00:10) (APPLAUSE)

5:10:15 (00:40) Santa presents The California Raisins

5:10:55 (00:10) (APPLAUSE)

5:11:05 (03:00) California Raisins perform "Frosty the Snowman"
(Santa joins Raisins for part of dance)

5:14:05 (00:20) (APPLAUSE) Santa exits. Jane Powell returns.

5:14:25 (00:30) Jane Powell presents University of Wyoming Collegiate Chorale. (Choir enters singing)

5:14:55 (00:20) (APPLAUSE) Jane Powell exits.

5:15:15 (05:30) Choir performs with band "Arise, Thy Light Has Come" (Presidential party could enter after this number)

5:20:45 (00:20) (APPLAUSE)(Choir remains on stage)

5:21:05 (00:25) (PAUSE) Band plays Hail to the Chief & Ruffles and Flourishes.

5:21:30 (00:40) President Bush and party enter. Greeted by Joe Riley and proceed to special booth. (stage right)

5:22:10 (00:30) Santa re-enters, introduces Ricky Van Shelton.

5:22:40 (00:20) (APPLAUSE) Santa exits.

5:23:00 (06:00) Ricky Van Shelton performs "Please Come Home For Christmas" & "White Christmas" with his band members, accompanied by U.S. Army Band.

5:29:00 (00:20) (APPLAUSE)

5:29:20 (00:30) Jane returns to introduce Ruth Brown

5:29:50 (00:20) (APPLAUSE)

5:30:10 (09:00) Ruth Brown performs "The Christmas Song", "O Holy Night", "I'll Be Home for Christmas"

5:39:10 (00:20) (APPLAUSE)

5:39:30 (00:40) Santa returns to introduce the University of Wyoming in rest of their program.

5:40:10 (04:00) Choir performs "Fume, Fume, Fume" & "Oh Green and Shimmering Tree"

- 5:44:10 (00:10) (APPLAUSE) Jane Powell returns.
- 5:44:20 (02:00) Jane sings a final number or reprise of "Silver Bells"
- 5:46:20 (00:20) Joe Riley returns to present President Bush
- 5:46:40 (06:00) President Bush addresses audience with his Christmas Message. He and Mrs. Bush light the National Christmas Tree.(Presidential party remains in booth)
- 5:52:40 (00:20) Choir and band perform one musical number as trees are lighted.
- 5:53:00 (00:20) Santa announces entertainers will join in one final number
- 5:53:20 (02:30) Entertainers perform one final number with Santa."We Wish You A Merry Christmas" Santa asks audience to join in.
- 5:55:50 (00:40) (APPLAUSE) President Bush and party greet entertainers,then exit stage right.
- 5:56:30 (03:00) Entertainers and audience join in Sing A Long
- 5:59:30 (00:30) Santa thanks everyone as Enertainers & Choir wave. Entertainers & Choir EXIT. Program ends.
- 6:00:00 (10:00) U. S. Army Band continues with Postlude.

Questions: Call Peggy Henkel, (203) 938-9535

Confirmed

THE WHITE HOUSE

Office of the Press Secretary

June 12, 1990

FOR IMMEDIATE RELEASE

The President today named Project NorthStar, of Washington, D.C., as the one hundred sixty-seventh "Daily Point of Light." Project NorthStar, sponsored by local civic organizations, law firms, and other concerned citizens, addresses the plight of homeless children in our nation's capital.

Founded in February 1989, Project NorthStar provides educational and emotional support for homeless and formerly homeless children through one-to-one tutoring. Approximately 150 concerned citizens have participated in the Project, including lawyers, doctors, business people, teachers, church volunteers, and government employees. They meet once or twice a week at the Francis Junior High School with children from four area shelters: the Pitts Motel, the General Scott Inn, the Budget Inn, and the Braxton Hotel. Volunteers tutor the young people in basic reading and writing skills.

In addition to tutoring the children, volunteers serve as positive role models. Through this program, many children have improved their reading skills by two levels and have discovered the road to a productive life.

The President salutes Project NorthStar as the one hundred sixty-seventh "Daily Point of Light." Daily Point of Light recognition is intended to call every individual, group, and organization in America to claim society's problems as their own by taking direct and consequential action; to identify, enlarge, and multiply successful initiatives, like Project NorthStar; and to discover, encourage, and develop new leaders in community service, reflecting the President's conviction that, "From now on in America, any definition of a successful life must include serving others."

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FOR FURTHER INFORMATION CONTACT: Tracey Taylor or Robert Marbut
(202) 456-6266

Confirmed

Three

THE WHITE HOUSE

Office of the Press Secretary

FOR IMMEDIATE RELEASE

October 16, 1990

The President today named the D.C. Central Kitchen, of Washington, D.C., as the 275th "Daily Point of Light." The D.C. Central Kitchen ensures that leftover food does not go to waste, offering it to those who are hungry.

Founded in 1989 by Robert Egger, the D.C. Central Kitchen collects leftover food from local restaurants, hotels, and caterers for distribution to the homeless, the elderly, and after-school programs. Through this effort, the food service industry helps ensure that those in need can obtain proper nourishment.

In 1989 alone, more than 40 tons of food were donated to the Central Kitchen and an estimated 80 tons will be donated this year. Unemployed homeless people are invited to attend an eight week training program, during which they learn how to properly handle food and complete a CPR (Cardio Pulmonary Resuscitation) course, skills which helps them obtain employment in the food service industry. Seven individuals who have been trained by the D.C. Central Kitchen currently have full-time employment in the food service industry.

The President salutes the D.C. Central Kitchen as the 275th "Daily Point of Light." Daily Point of Light recognition is intended to call every individual, group, and organization in America to claim society's problems as their own by taking direct and consequential action; to identify, enlarge, and multiply successful initiatives, like the D.C. Central Kitchen; and to discover, encourage, and develop new leaders in community service, reflecting the President's conviction that, "From now on in America, any definition of a successful life must include serving others."

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FOR FURTHER INFORMATION CONTACT: Tracey Taylor or Jill Chodorov (202) 456-6266

- reaching out to all needs community's doing holidays things to discover summer bonds

company

Ed. Sun. Com. Center - cleanup on Sun.

Confirmed

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

March 21, 1990

The President today named William Warner Johnson of Washington, D.C. as the ninety-sixth "Daily Point of Light." Officer Johnson, a District of Columbia police officer, provides a positive alternative to drugs and crime for inner-city young people.

Two years ago, Officer Johnson was ready to quit his job. As a 20-year police veteran in the District of Columbia, he was sickened by the many tragedies he witnessed each day. Officer Johnson turned his frustration into inspiration by dedicating his professional and personal life to helping the most vulnerable and valuable members of our society: our children. He envisioned and established a youth-oriented business enterprise.

The Conner-Harris Mini-Mall, named after two victims of the drug war, started with a weight lifting room donated by Officer Johnson in Woodson Junior High School. He expanded the facility to include several stores to cater to young people. By allowing students to operate the stores themselves, Officer Johnson has taught them to be junior entrepreneurs. Now the mini-mall, open after school and on weekends, serves as a teaching tool, where participants make their own products, such as T-shirts and craft items, and learn bookkeeping and marketing skills. Officer Johnson works an eight hour shift and donates an extra eight hours daily, ensuring the success of this project.

The President extends his deepest gratitude to William Warner Johnson for his valuable contribution to the D.C. community. Through his outstanding efforts, Officer Johnson truly embodies the President's conviction that, "From now on in America, any definition of a successful life must include serving others."

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FOR FURTHER INFORMATION CONTACT: Tracey Taylor or Robert Marbut
(202) 456-6266

7637 Allendale Drive
Palmer Park, MD 20785
(202) 724-4823

Confirmed

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

January 11, 1990

THE DAILY "POINT OF LIGHT"

The President today named the Higher Achievement Program (HAP) of Washington, D.C. as his thirty-ninth daily "Point of Light." HAP is an academic tutoring program helping disadvantaged students attain their highest educational goals.

Since 1975, HAP has helped over 3,500 young people in grades 4-8. Through after-school sessions during the academic year, an intensive summer program, and assistance with high school placement, the initiative helps targeted Washington students realize their potential. Hundreds of volunteers serve as tutors for the program.

The President praises the Higher Achievement Program for its commitment to the students of Washington, D.C. They recognize that the opportunity to succeed should be a birthright of every American.

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FOR FURTHER INFORMATION CONTACT: John Galletta (202) 456-6266

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To
Date
Time
David Burgess
Bur. of Human Rights
@ State Dept.
647-1696
663-1387
Masha Boris
Statistics
→ Bureau of Refugee
Programs
Refugee Admissions & Processing
663-1047

663 1026
Pam Lewis

(state)
Has the info
for Hannah's
remarks.

THE WHITE HOUSE

WASHINGTON

THE NATIONAL CHRISTMAS TREE

The tradition began in 1923 when Middlebury College presented a tree from his native Vermont to President Calvin Coolidge. The tree was placed on the Ellipse, the park immediately south of the White House.

- 1923 - the Ellipse - cut fir
- 1924-1933 - Sherman Park (immediately south of the Treasury, southeast of the White House) - living spruce
- 1934-1938 - Lafayette Park (across Pennsylvania Avenue north of the White House) - living fir
- 1939-1940 - the Ellipse - cut tree, species unknown
- 1941-1953 - South Lawn of the White House - 2 living spruces, used alternately
- 1954-1972 - the Ellipse - cut tree (fir or spruce), each year from a different state, as focal point of the Pageant of Peace
- 1973-present - the Ellipse - living spruce (3 different trees - 1973-76, 1977, 1978-present) as focal point of the Pageant of Peace.

THE WHITE HOUSE
WASHINGTON

Dec. 9, 1986

Switch used by Pres. to light the
National Christmas Tree is cared for
by W.H.C.A.

On it is a plaque listing every president
that had used it, and the date it was used.
The first was Calvin Coolidge in 1923.

THE WHITE HOUSE

Office of the Press Secretary
(New York, New York)

EMBARGOED FOR RELEASE
UNTIL 11:45 A.M. EDT
MONDAY, OCTOBER 1, 1990

TEXT OF REMARKS BY THE PRESIDENT
TO THE UNITED NATIONS GENERAL ASSEMBLY

General Assembly Hall
United Nations Headquarters
New York, New York

October 1, 1990

Mr. President. Mr. Secretary General. Distinguished delegates to the United Nations:

It is a great privilege to greet you today as we begin what marks a new and historic session of the General Assembly.

Forty-five years ago, while the fires of an epic war still raged across two oceans and two continents, a small group of men and women began a search for hope amid the ruins. They gathered in San Francisco, stepping back from the haze and the horror to try to shape a new structure that might support an ancient dream.

Intensely idealistic, and yet tempered by war, they sought to build a new kind of bridge, a bridge between nations, a bridge that might help carry humankind from its darkest hour to its brightest day.

The founding of the United Nations embodied our deepest hopes for a peaceful world. And during the past year, we have come closer than ever before to realizing those hopes. We've seen a century sundered by barbed threats and barbed wire give way to a new era of peace, cooperation, and freedom.

The Revolution of '89 swept the world almost with a life of its own, carried by a new breeze of freedom that transformed the political climate from Central Europe to Central America, and touched almost every corner of the globe.

That breeze has been sustained by a now almost universal recognition of a simple, fundamental truth: The human spirit can't be locked up forever. The truth is, people everywhere are motivated in much the same ways. And people everywhere want much the same things: The chance to live a life of purpose -- the chance to choose a life -- in which they and their children can learn, grow healthy, worship freely, and prosper through the work of their hands, their hearts and their minds.

We're not talking about the power of nations, but the power of individuals. The power to choose, the power to risk, the power to succeed.

This is a new and different world. Not since 1945 have we seen the real possibility of using the United Nations as it was designed -- as a center for international collective security.

The changes in the Soviet Union have been critical to the emergence of a stronger U.N. The U.S.-Soviet relationship is finally beyond containment and confrontation, and now we seek to fulfill the promise of mutually shared understanding.

- more -

The long twilight struggle that for 45 years has divided Europe, our two nations, and much of the world has to come to an end. Much has changed over the last two years. The Soviet Union has taken many dramatic and important steps to participate fully in the community of nations.

When the Soviet Union agreed with so many of us, here in the United Nations, to condemn the aggression of Iraq, there could be no doubt that we had indeed put four decades of history behind us.

We are hopeful that the machinery of the United Nations will no longer be frozen by the divisions that plagued us during the Cold War. That, at long last, we can build new bridges, and tear down old walls.

That, at long last, we will be able to build a new world based on an event for which we have all hoped -- an end to the Cold War.

Two days from now, the world will be watching when the Cold War is formally buried in Berlin. And in this time of testing, a fundamental question must be asked. A question not for any one nation -- but for the United Nations. And the question is this: Can we work together in a new partnership of nations? Can the collective strength of the world community, expressed by the United Nations, unite to deter and defeat aggression?

Because the Cold War's battle of ideas is not the last epic battle of this century. Two months ago, in the waning weeks of one of history's most hopeful summers, the vast, still beauty of the peaceful Kuwaiti desert was fouled by the stench of diesel and the roar of steel tanks. Once again the sound of distant thunder echoed across a cloudless sky. And once again the world awoke to face the guns of August.

But this time, the world was ready. The U.N. Security Council's resolute response to Iraq's unprovoked aggression has been without precedent. Since the invasion on August 2nd, the Council has passed eight major resolutions setting the terms for a solution of the crisis.

The Iraqi regime has yet to face the facts. But as I said last month: The annexation of Kuwait will not be permitted to stand. This is not simply the view of the United States. It is the view of every Kuwaiti, the Arab League, and the United Nations. Iraq's leaders should listen: It is Iraq against the world. Let me take this opportunity to make the policy of my government clear. The United States supports the use of sanctions to compel Iraq's leaders to withdraw immediately and without condition from Kuwait. We also support the provision of medicine, and of food for humanitarian purposes, so long as distribution can be properly monitored. Our quarrel is not with the people of Iraq. We do not wish for them to suffer. The world's quarrel is with the dictator who ordered the invasion.

Along with others, we have dispatched military forces to the region to enforce sanctions; to deter and if need be defend against further aggression. We seek no advantage for ourselves. Nor do we seek to maintain our military forces in Saudi Arabia for one day longer than is necessary. U.S. forces were sent at the request of the Saudi Government. The American people -- and this President -- want every single American soldier brought home as soon as the mission is completed.

Let me also emphasize that all of us here at the U.N. hope military forces will never have to be used. We seek a peaceful outcome -- a diplomatic outcome. And one more thing -- in the aftermath of Iraq's unconditional departure from Kuwait, I truly believe that there may be opportunities: For Iraq and Kuwait to settle their differences permanently; for the States of the Gulf themselves to build new arrangements for stability; and for all the States and peoples of the region to settle the conflict that divides the Arabs from Israel. But, the world's key task -- now, first and always -- must be to demonstrate that aggression will not be tolerated or rewarded.

Through the U.N. Security Council, Iraq has been judged by a jury of its peers -- the very nations of the Earth. Today, the regime stands isolated and out of step with the times, separated from the civilized world not by space, but by centuries.

Iraq's unprovoked aggression is a throw-back to another era, a dark relic from a dark time. It has plundered Kuwait, terrorized innocent civilians, and held even diplomats hostage. Iraq and its leaders must be held liable for these crimes of abuse and destruction. But this outrageous disregard for basic human rights does not come as a total surprise. Thousands of Iraqis have been executed on political and religious grounds, and even more through a genocidal, poison gas war waged against Iraq's own Kurdish villagers.

As a world community, we must act -- not only to deter the use of inhuman weapons like mustard and nerve gas -- but to eliminate the weapons entirely. That is why, one year ago, I came to the General Assembly with new proposals to banish these terrible weapons from the face of the Earth.

I promised the United States would destroy over 98 percent of its stockpile in the first eight years of a chemical weapons ban treaty, and 100 percent -- all of them -- in 10 years, if all nations with chemical weapons capabilities sign the treaty.

We've stood by those promises. In June, the U.S. and the Soviet Union signed a landmark agreement to halt production, and to destroy the vast majority of our stockpiles. Today, U.S. chemical weapons are being destroyed.

But time is running out. This is not a merely bilateral concern. The Gulf crisis proves how important it is to act together -- and to act now -- to conclude an absolute, worldwide ban on these weapons. We must also redouble our efforts to stem the spread of nuclear weapons, biological weapons, and the ballistic missiles that can rain destruction upon distant peoples.

The United Nations can help bring about a new day, a day when these kinds of terrible weapons -- and the terrible despots who would use them -- are both a thing of the past. It is in our hands to leave these dark machines behind, in the dark ages where they belong, and to press forward to cap a historic movement towards a new world order and a long era of peace.

We have a vision of a new partnership of nations that transcends the Cold War. A partnership based on consultation, cooperation and collective action, especially through international and regional organizations. A partnership united by principle and the Rule of Law, and supported by an equitable sharing of both cost and commitment. A partnership whose goals are to increase democracy, increase prosperity, increase the peace and reduce arms.

And as we look to the future, the calendar offers up a convenient milestone, a signpost by which to measure our progress as a community of nations.

The Year 2000 marks a turning point, beginning not only the turn of the decade, not only the turn of the century, but also the turn of the millennium.

And ten years from now, as the 55th Session of the General Assembly begins, you will again find many of us in this Hall, our hair a bit more gray, perhaps a bit less spring in our walk. But you will not find us with any less hope or idealism, or any less confidence in the ultimate triumph of humankind.

I see a world of open borders, open trade, and -- most importantly -- open minds. A world that celebrates the common heritage that belongs to all the world's people, taking pride not just in hometown or homeland but in humanity itself.

I see a world touched by a spirit like that of the Olympics: Based not on competition that's driven by fear, but sought out of joy and exhilaration and a true quest for excellence.

I see a world where democracy continues to win new friends and convert old foes, and where the Americas -- North, Central and South -- can provide a model for the future for all humankind -- the world's first completely democratic hemisphere.

And I see a world building on the emerging new model of European unity. Not just Europe, but the whole world -- "whole and free."

This is precisely why the present aggression in the Gulf is a menace not only to one region's security, but to the entire world's vision of our future. It threatens to turn the dream of a new international order into a grim nightmare of anarchy, in which the law of the jungle supplants the law of nations.

That is why the United Nations reacted with such historic unity and resolve. And that is why this challenge is a test we cannot afford to fail. I am confident we will prevail. Success, too, will have lasting consequences -- reinforcing civilized standards of international conduct, setting a new precedent in international cooperation, brightening the prospects for our vision of the future.

There are ten more years until the century is out. Ten more years to put the struggles of the 20th Century permanently behind us. Ten more years to help launch a new partnership of nations. And throughout those ten years -- and beginning now -- the U.N. has a new and vital role in building towards that partnership. Last year's General Assembly showed how we can make greater progress towards a more pragmatic and successful U.N. And, for the first time, the U.N. Security Council is beginning to work as it was designed to work.

Now is the time to set aside old debates, old procedures, old controversies, and old resolutions. It's time to replace polemic attacks with pragmatic action.

We have shown that the U.N. can count on the collective strength of the international community. We have shown that the U.N. can rise to the challenge of aggression, as its founders hoped it would. And now in this time of testing, we must also show that the U.N. is the place to build international support and consensus for meeting the other challenges we face.

The world remains a dangerous place. And our security and well-being often depends, in part, on events occurring far away. We need serious international cooperative efforts to make headway on threats to the environment, on terrorism, on managing the debt burden, on fighting the scourge of international drug trafficking, and on refugee and peacekeeping efforts around the world.

But the world also remains a hopeful place. Calls for democracy and human rights are being reborn everywhere. These calls are an expression of support for the values enshrined in the U.N. Charter. They encourage our hopes for a more stable, more peaceful, more prosperous world.

Free elections are the foundation of democratic government, and can produce dramatic successes, as we have seen in Namibia and Nicaragua. And the time has come to structure the U.N. role in such efforts more formally. And so today, I propose that the United Nations establish a Special Coordinator for Electoral Assistance, to be assisted by a U.N. Electoral Commission comprised of distinguished experts from around the world.

As with free elections, we also believe that universal U.N. membership for all States is central to the future of this Organization, and to the new partnership we've discussed. In support of this principle, and in conjunction with U.N. efforts to reduce regional tensions, the United States fully supports U.N. membership for the Republic of Korea. We do so without prejudice to the ultimate objective of reunification of the Korean Peninsula, and without opposition to simultaneous membership for the Democratic People's Republic of Korea.

Building on these and other initiatives, we must join together in a new compact -- all of us -- to bring the United Nations into the 21st Century. And I call today for a major, long-term effort to do this. We should build on the success of our distinguished Secretary General, my long-time friend and colleague, Javier Perez de Cuellar. We should strive for greater effectiveness and efficiency of the U.N.

The United States is committed to playing its part, helping to maintain global security, promoting democracy and prosperity. My Administration is fully committed to supporting the United Nations, and to paying what we are obliged to pay by our commitment to the Charter. International peace and security -- and international freedom and prosperity -- require no less.

The world must know and understand: From this hour, from this day, from this Hall -- we step forth with a new sense of purpose, a new sense of possibilities. We stand together, prepared to swim upstream, to march uphill, to tackle the tough challenges as they come -- not only as the United Nations -- but as the nations of the world united.

Let it be said of the final decade of the 20th Century: This was a time when humankind came into its own. When we emerged from the grit and the smoke of the industrial age to bring about a revolution of the spirit and of the mind, and began a journey into a new day, a new age, and a new partnership of nations.

The U.N. is now fulfilling its promise as the world's parliament of peace. I congratulate you. I support you. And I wish you Godspeed in the challenges ahead.

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OSM

U. S. Department of the Interior
202 208-2553

FACT SHEET

Office of Surface Mining
November 21, 1990

CHRISTMAS TREES FROM RECLAIMED MINE LAND

Each year, just before Christmas, the President of the United States turns the switch that lights the national Christmas tree and the 57 smaller trees that represent the 50 states, the District of Columbia, and the U.S. territories. This tree-lighting ceremony, called the Pageant of Peace, is held on the Ellipse, just south of the White House. Although the national tree is permanently planted on the Ellipse, the 57 state and territorial trees are planted temporarily for the event, and then, following the holiday season, are transplanted to the grounds of Washington area schools and other public buildings.

This year the 57 state and territorial trees are very special. They are from the Autumn Ridge Christmas Tree Farm, which is located on a reclaimed coal mine in western Maryland. Mined and reclaimed in the late 1960's, this land is an excellent example of how land used temporarily for surface coal mining can be returned to permanent, productive land use.

The Buffalo Coal Company mined coal on the site where this tree farm is located, just outside Oakland, Maryland, from 1966-1971. The coal was shipped to Washington, D.C., as fuel for electric power generating plants. (In fact it is likely that coal from this site was used to generate the electricity that lit the Christmas trees at Pageant of Peace ceremonies in the early 1960's.) Following the mining, reclamation was completed under the Maryland mining law, which required the operator to cover the mined area with a minimum of four feet of fill material. However, the company did more. Prior to returning the mined land to the land owner, the coal company regraded the site and established grass cover.

In 1980, the current owner, Gary Shaffer, purchased the property. Shaffer is president of Chesapeake Conservation Services of Sykesville, Maryland, a company that constructs erosion control and wetlands mitigation structures. Using its expertise in these areas, the company laid drain fields, completed the grading and topsoiling, constructed gravel roads, and established a Christmas tree farm with over 70,000 trees on the former coal mine land. Today over 100 acres of this former mined land are covered with carefully hand sheared Christmas trees. Streams and surface water running through the farm are clear, and the land is productive once again.

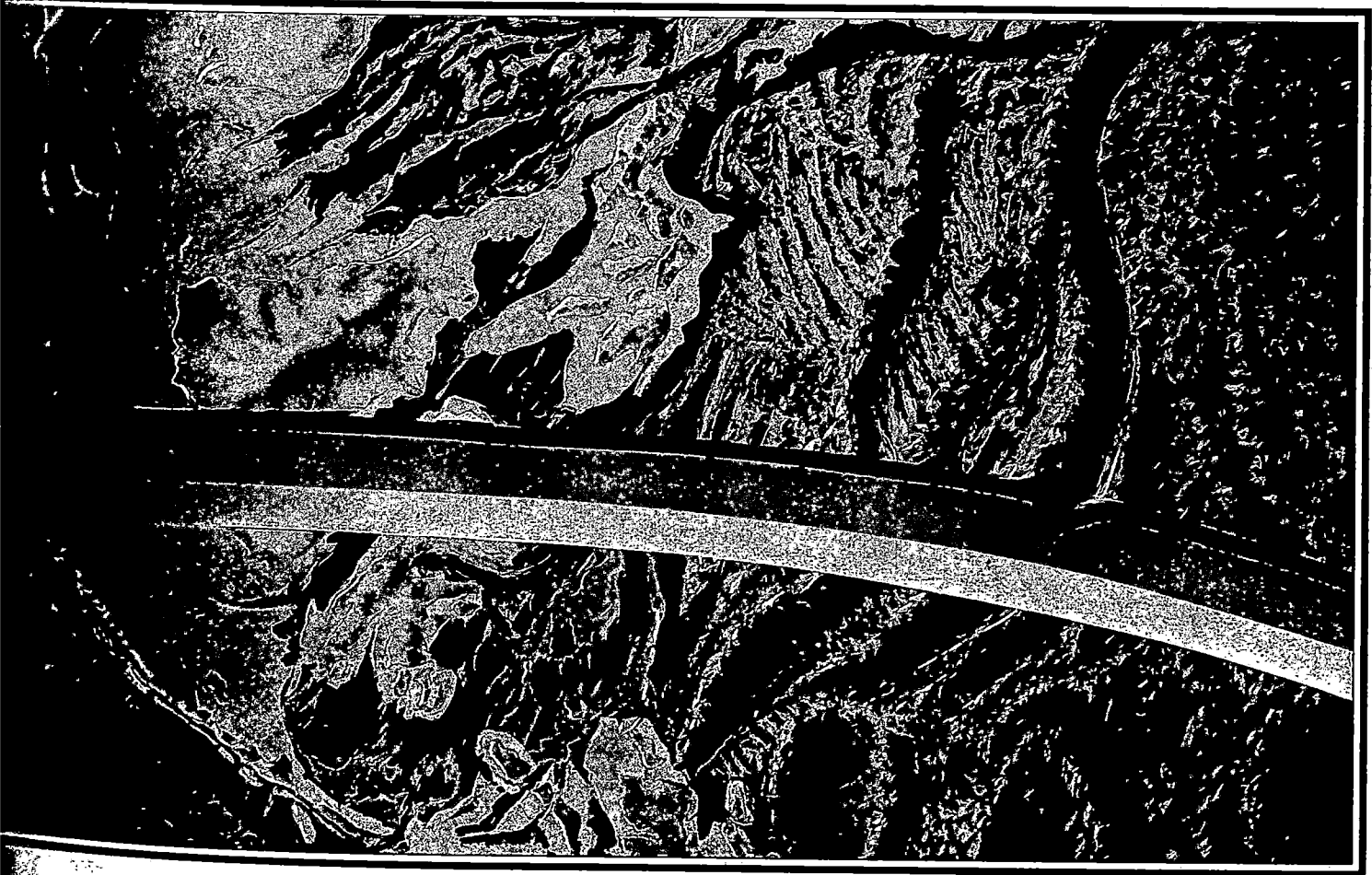
During the summer of 1990, officials from the Interior Department's Office of Surface Mining and The National Park Service selected trees for the December tree-lighting ceremony. In late fall, the pines were dug and transported to the Ellipse for planting and decorating. On December 13, President Bush will light the trees for this year's holiday season.

Although growing Christmas trees on reclaimed land is common today, it was an unusual land use prior to passage of the Surface Mining Control and Reclamation Act of 1977. This national coal mining and reclamation law requires mining companies throughout the country to reclaim the land and either reestablish the old land use or develop new, more productive uses.

This year's Christmas trees are living proof that America can mine its coal resources without permanent environmental damage, and then return the land to productive, long-term land uses.

Ref.
Q123
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Q11

THE ENCYCLOPEDIA DICTIONARY OF SCIENCE



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nucleic acids), starting from inorganic gases and water only. It seems clear that all the basic constituents of life could have arisen in this way, but how they could have become organized into a living cell, and how the relationship between proteins and nucleic acids embodied in the GENETIC CODE could have become established is still unresolved.

Life may well have arisen more than once on Earth, but all present-day living forms are descended from a single common ancestor, as shown by the universality of the genetic code and the uniformity of basic biochemical reactions.

Ligament

Specialized fibrous thickening of a JOINT capsule, which helps to prevent the joint being forced beyond its normal range. Sudden twisting forces may cause ligamentous strain or tears (sprain). Ligaments are made up largely of COLLAGEN.

Ligand

AN ION or molecule linked to a central metal ion by a coordinate bond (see BOND, CHEMICAL) to form a so-called complex compound. Almost any ion or molecule that can act as a BASE, having an atom able to donate an electron-pair, may act as a ligand – common examples include NH_3 , H_2O , Cl^- , OH^- , SO_4^{2-} , CO , NO^+ , H^- , C_6H_5^- , CH_3COO^- . The complex formed may be cationic, unchanged or anionic. The coordination number of the central ion in the complex is the number of ligand-to-ion bonds; this equals the number of ligands unless they are polydentate – having more than one donating atom – when they may occupy more than one coordination site forming a CHELATE complex. Coordination numbers of 2 to 10 are known, but 6 (octahedral) and 4 (tetrahedral or square planar) are commonest. Many complexes with more than one kind of ligand have STEREOISOMERS. Complexes vary greatly in their lability, i.e. the rapidity with which the ligands are replaced by others: they are described as labile or inert. The bonding in complexes has been described by several theories: crystal field theory considers the effect that the electrostatic field due to the ligands has on the energies of the central ion d-ORBITALS; ligand field theory includes the mixing of ligand and ion orbitals.

Light

ELECTROMAGNETIC RADIATION to which the human EYE is sensitive. Light radiations occupy the small portion of the electromagnetic SPECTRUM lying between wavelengths 400nm and 770nm. The eye recognizes light of different wavelengths as being of different COLORS, the shorter wavelengths forming the blue end of the (visible) spectrum, the longer the red. The term light is also applied to radiations of wavelengths just outside the visible spectrum, those of energies greater than that of visible light being called ultraviolet light, those of lower energies, infrared. (See ULTRAVIOLET RADIATION; INFRARED RADIATION.) White light is a mixture of radiations from all parts of the visible spectrum, typified by the BLACKBODY RADIATION reaching the Earth from the Sun. Bodies which do not themselves emit light are seen by the light they reflect or transmit. In passing through a body or on reflection from its surface, particular wavelengths may be abstracted from white light, the body consequently displaying the colors that remain. Objects that reflect no visible light at all appear black.

For many years the nature of light aroused controversy among physicists. Although HUYGENS had demonstrated that REFLECTION and REFRACTION could be explained in terms of waves – a disturbance in the medium – NEWTON preferred to think of light as composed of material corpuscles (particles). YOUNG'S INTERFERENCE

experiments reestablished the wave hypothesis and FRESNEL gave it a rigorous mathematical basis. At the beginning of the 20th century, the nature of light was again debated as PLANCK and EINSTEIN proposed explanations of blackbody radiation and the PHOTOELECTRIC EFFECT respectively, which assumed that light carried ENERGY in discrete quanta (see PHOTON). Today physicists explain optical phenomena in terms either of waves (reflection, refraction, DIFFRACTION, interference, polarization – see POLARIZED LIGHT – and SCATTERING) or quanta (blackbody radiation, photoelectric emission and the interaction of light with substantial MATTER). (See also WAVE MOTION; QUANTUM THEORY.)

Light from the SUN is the principal source of energy on Earth, being absorbed by plants in PHOTOSYNTHESIS. Many other chemical reactions involve light (see CHEMILUMINESCENCE; PHOTOCHEMISTRY; PHOTOGRAPHY) though few artificial light sources are chemical in nature. Most light sources employ radiation emitted from bodies which have become hot or have been otherwise energetically excited (see ENERGY LEVEL; LASER; LUMINESCENCE). Light can be converted into electricity using the PHOTOELECTRIC CELL. Light used for illumination is the subject of the science of PHOTOMETRY. (See also OPTICS.) (♦ page 21, 115, 118, 123, 151, 237)

Light meter

A device for measuring LIGHT levels, particularly in PHOTOGRAPHY where they are often coupled directly to the exposure controls of a camera. Most light meters employ either PHOTOVOLTAIC CELLS (eg selenium type) or PHOTOCONDUCTIVE DETECTORS (eg cadmium sulfide – “CdS” – type).

Lightning

A discharge of atmospheric electricity resulting in a flash of light in the sky. Most occur between two parts of a single cloud, some between cloud and ground, and a few between one cloud and another. Flashes range from a few km to about 150km in length, and typically have an energy of about 300kWh and an electromotive force of about 100MV.

Cloud-to-ground lightning usually appears forked. A relatively faint light moves towards the ground at about 125km/s in steps, often branching or forking. As this first pulse (leader stroke) nears the ground, electrical discharges (streamers) arise from terrestrial objects; where a streamer meets the leader stroke a brilliant, high-current flash (return stroke) travels up along the ionized (see ION) path created by the leader stroke at about 100Mm/s (nearly one-third the speed of light). Several exchanges along this same path may occur. If strong wind moves the ionized path, ribbon lightning results.

Sheet lightning occurs when a cloud either is illuminated from within or reflects a flash from outside, in the latter case often being called heat lightning (often seen on the horizon at the end of a hot day). Ball lightning, a small luminous ball near the ground, often vanishing with an explosion, and bead lightning, the appearance of luminous “beads” along the channel of a stroke, are rare.

Lightning results from a buildup of opposed electric charges in, usually, a cumulonimbus CLOUD, negative near the ground and positive on high (see ELECTRICITY). There are several theories that purport to explain this buildup. Understanding lightning might help us to probe the very roots of life, for lightning was probably significant in the formation of those organic chemicals that were to be the building blocks of life. (See also SAINT ELMO'S FIRE; THUNDER.)

Light year

In ASTRONOMY, a unit of distance equal to the

distance traveled by light in a vacuum in one sidereal year, equal to 9461Tm (about 6 million million miles). The unit has largely been replaced by the PARSEC (1 ly = 0.3069pc). (♦ page 240)

Lignin

A complex polymer made up of phenyl units (benzene rings with side-groups) joined together in a variety of ways. It gives strength and rigidity to the woody tissue of plants, and may account for 25% to 30% of the WOOD of some trees. Because it has a random structure it is difficult for enzymes to break down, and few organisms can digest it. Some fungi, however, and a few bacteria can do so. Wood-eating insects such as termites have symbiotic lignin-digesting bacteria in their gut.

Lignite (brown coal) see COAL.

Lilienthal, Otto (1848-1896)

German pioneer of aeronautics, credited with being the first to use curved, rather than flat, wings, as well as first to discover several other principles of AERODYNAMICS. He made over 2000 glider flights, dying from injuries received when one of his gliders crashed.

Lime (calcium oxide or hydroxide) see CALCIUM.

Limestone

SEDIMENTARY ROCK consisting mainly of calcium carbonate (see CALCIUM), in the forms of CALCITE and aragonite. Some limestones, such as CHALK, are soft but others are hard enough for use in building. Limestone may be formed inorganically (oolites) by evaporation of seawater or freshwater containing calcium carbonate, or organically from the shells of mollusks or skeletons of coral piled up on sea beds and compressed. In such limestone fossils usually abound.

Limnology

A branch of BIOLOGY that deals with the study of freshwater habitats and the plants and animals within them.

Limonene

A natural terpene hydrocarbon used as a flavoring and fragrance. It occurs in enantiomeric forms; d-limonene occurs in the oils of citrus fruits, while the l-form is found in spearmint and peppermint oils. MW 136.24, mp 74.4°C, bp 178°C.

Limonite

A dark brown, amorphous OXIDE mineral consisting of hydrated iron (III) oxide, formula $\text{FeO}[\text{OH}]\cdot n\text{H}_2\text{O}$. A major ION ore of widespread occurrence, often with GOETHITE, it is formed by alteration of other iron minerals.

Linear accelerator see ACCELERATORS, PARTICLE.

Linkage

The occurrence together on the same CHROMOSOME of two GENES. If the genes are close together they are said to be “closely linked”, and are normally transmitted together from generation to generation. The more widely separated they are on a chromosome, the more likely it is that genes will be separated by CROSSING OVER.

Linnaeus, Carolus (later Carl von Linné) (1707-1778)

Swedish botanist and physician, the father of TAXONOMY, who brought system to the naming of living things. His classification of plants was based on their sexual organs (he was the first to use the symbols ♂ and ♀ in their modern sense), an artificiality dropped by later workers; but many of his principles and taxonomic names are still used today.

Linoic acid (12-octadeca-cis,cis-dienoic acid) A doubly unsaturated carboxylic acid containing 17 carbon atoms. It is found as a constituent of the triglycerides of plants and is an essential constituent of the human diet. AW 280.46, mp -5°C, bp 228°C.

Lipase

An enzyme that splits TRIGLYCERIDES into FATTY

RES
IES
1982
WH

The New Encyclopædia Britannica

in 30 Volumes

MACROPEDIA
Volume 10

Knowledge in Depth

FOUNDED 1768
15 TH EDITION



Encyclopædia Britannica, Inc.
William Benton, Publisher, 1943-1973
Helen Hemingway Benton, Publisher, 1973-1974
Chicago/Geneva/London/Manila/Paris/Rome
Seoul/Sydney/Tokyo/Toronto

n_{12} , θ_c being the angle of incidence in the glass. At angles of incidence greater than this critical angle there is total reflection; i.e., light, instead of penetrating into the air, is reflected back into the glass.

Dispersion. Newton found that, when a beam of white light is refracted by a glass prism, it is dispersed, or split, into beams of different colours. This phenomenon is now interpreted in the following way: the velocity of light in glass varies fairly rapidly with its wavelength, whereas its velocity in air varies little; thus the index of refraction and hence the angle of refraction depend on wavelength. A beam of white light, containing as it does a wide range of wavelengths, is thus dispersed by a glass prism so that light of one wavelength emerges from it in a different direction from light of another wavelength. Because colour depends on wavelength, the emergent light forms a spectrum (see Plate). All material mediums are, to some extent, dispersive (i.e., phase velocity varies with the temporal or spatial frequency).

Wave groups. When a stone is dropped into a quiescent pond, a few waves may be seen travelling out from the point of impact. This group of waves maintains its identity as it is propagated over a considerable distance, although it finally dies away. The velocity of the group as a whole is called the group velocity. Careful observation shows that the group velocity is less than the phase velocity. Individual waves may be seen to appear at the back of the group, advance through it, and die out as they reach the front of the group. In a nondispersive medium the group velocity is equal to the phase velocity, while in a dispersive medium it may be greater than, less than, or equal. For light waves, the group velocity is almost always less than the phase velocity.

Interference. When two or more wave motions are present at the same place and time, the simplest assumption is that the resultant displacement (ξ_R) is the algebraic sum of the individual displacements (ξ_1, ξ_2, ξ_3 , etc.), i.e.,

$$\xi_R = \xi_1 + \xi_2 + \xi_3 + \dots + \xi_N. \quad (4)$$

Nearly all observations on light are in accord with this equation, which is a statement of the principle of superposition. These phenomena constitute the subject of what is known as linear optics. The possibility that additional phenomena might be observed at high intensities of light has long been accepted, and the use of lasers in the attainment of the necessary high intensities has led to the discovery of frequency doubling and other effects that cannot be predicted from equation (4). These new observations constitute the material of nonlinear optics (see OPTICS, PRINCIPLES OF). Equation (4) is valid for all the phenomena of interference, diffraction, etc., which will be described in this article.

Two waves are said to be coherent if their phase difference remains constant during a period of observation. Figure 2 shows two equal coherent plane waves travelling across the same space, with the wave fronts inclined at a small angle α , AB representing a surface corresponding to a crest of one wave. (The surface must be assumed to be perpendicular to the page.) $C_1 D_1, C_2 D_2$, etc., represent

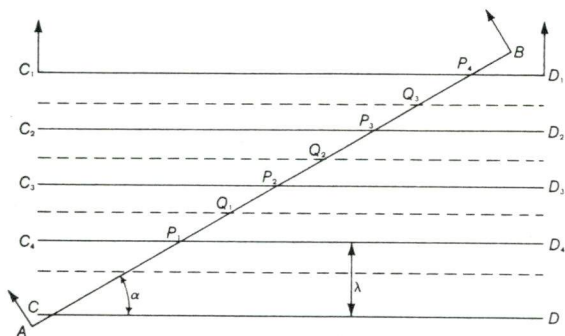


Figure 2: Interference of two plane waves AB and CD with directions inclined at an angle α . The crests of CD are represented as $C_1 D_1, C_2 D_2$, etc., and the troughs are shown as broken lines (see text).

surfaces that correspond to crests of the other wave. The intermediate dotted lines represent troughs. At points such as P_1 (and P_2, P_3, \dots), a crest of one wave coincides with a crest of the other and according to the principle of superposition the displacement is twice that of either wave alone. At points Q_1, Q_2 , etc., a crest of one wave meets a trough of another; so the displacements being equal and opposite, the resultant is zero. Thus, an observer looking at a plane that is perpendicular to the page and passes through AB sees a series of straight lines through P_1, P_2, P_3 , etc., representing large displacement and a series of lines through Q_1, Q_2, Q_3 , etc., representing zero displacement.

There are many ways in which coherent beams of light can be made to cross at an angle of about one part in a thousand. The eye (or a low-power magnifier) can be focussed on a plane such as that through AB . The resulting parallel light and dark lines are called interference fringes (Figure 3). From Figure 2 it may be seen

Interference fringes

Milward T. Rodine

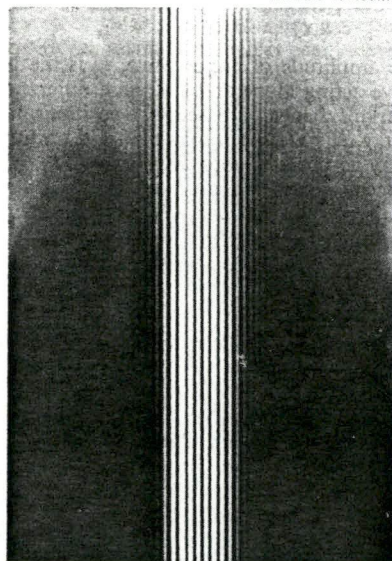


Figure 3: Two-beam interference fringes from Young's double slits or Fresnel's biprism (see text).

that the separation (d) of two bright fringes is λ/α or $1,000 \lambda$ if $\alpha = 0.001$. When α has this value, $d = 0.5$ millimetre for blue-green light and this would imply that λ is about 0.5×0.001 or $1/2,000$ part of a millimetre (this is usually written 500 nanometres).

In this experiment the spatial periodicity of the light waves (about 2,000 waves per millimetre) has been made to produce fringes with periodicity of about two per millimetre. The spatial periodicity of a light wave is too high for the human eye, and it cannot be magnified directly. Interference methods effectively magnify it so that the resultant fringes can be seen by eye or with a convenient magnification. The following method of producing interference fringes, developed by Thomas Young, is now called Young's experiment.

In the arrangement shown in Figure 4, light of one wavelength passes through a slit S producing semicylindrical waves that are intercepted by two other slits P_1 and P_2 . The two slits P_1 and P_2 act as secondary sources of coherent, semicylindrical waves the combined effect of which is observed on the plane perpendicular to the page and designated AB . In a typical case the separation (a) of P_1 and P_2 is a millimetre and the distances l_1 and l_2 are each about a metre. The slits are a centimetre or so long but are much less than a millimetre wide. They are accurately parallel to one another and, as represented in the drawing, are at right angles to the page. Because the waves from P_1 and P_2 are indirectly derived from the same small source, they are coherent. When they cross plane AB they are nearly plane because of the large radius, and they intersect at an angle α equal to 0.001. It may be shown that the intensity (I) for these fringes varies

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FIRST PUBLISHED IN 1829



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allegiance to the crown. He was presiding bishop of the church in America in 1789 and from 1796 to 1836.

As leader of a denomination retaining ties with England, White tactfully guided the church through the post-Revolutionary period. Preventing incipient dissension over episcopal ordination, he arranged the first consecration of a bishop on American soil in 1792, thus ensuring the continuity of episcopal orders from the mother church to the daughter church. He also promoted Sunday schools, then considered radical, and encouraged cooperation with Quakers and other denominations. White also trained clergy, served as chaplain to Congress, and wrote articles for church periodicals as well as such works as *Memoirs of the Protestant Episcopal Church in the United States of America* (1820). He died in Philadelphia on July 17, 1836.

WHITE, William Allen (1868-1944), American newspaper editor and author, who as a small-town editor for nearly 50 years was an influential voice for the ideas of Main Street America. Born in Emporia, Kans., on Feb. 10, 1868, he moved with his family when he was ten to El Dorado, Kans. He studied at the College of Emporia and the University of Kansas (1886-1890), which he left before graduation in order to become business manager of the *El Dorado Republican*. In 1891 he went to Kansas City, and in 1892 he became editorial writer for the *Kansas City Star*.

In 1895 he borrowed \$3,000 and bought the *Emporia Gazette*, which he edited and published for the rest of his life. Through the columns of the *Gazette*, an obscure country paper when White acquired it, he became known throughout the United States as the "Sage of Emporia," a genial and warmly human person who epitomized the middle-class Midwest. At first a straight-line Republican, he later espoused the liberal politics of Theodore Roosevelt, whose Progressive party bid for the presidency he supported in 1912. Thereafter White fought to liberalize Republican party policies, usually without success.

White's editorial "What's the Matter with Kansas?" (1896), an attack on the People's party (Populists), first attracted national attention to the country editor. His essay "Mary White," on the death of his daughter in a riding accident in 1921, is considered a classic. His 1922 editorial "To an Anxious Friend" won him the first of two Pulitzer prizes; the second came posthumously for his *Autobiography* (1946).

White was a prolific contributor to magazines and published much widely read fiction, including a novel, *A Certain Rich Man* (1909), and a collection of short stories, *In Our Town* (1906). He also wrote biographies of Woodrow Wilson (1924) and two of Calvin Coolidge (1925, 1938). His newspaper writings were collected in *The Editor and His People* (1924) and *Forty Years on Main Street* (1937). White died in Emporia on Jan. 29, 1944.

WHITE is a color at one extreme end of a scale of grays, with black at the other extreme end of the scale. White, grays, and black have no hue and therefore are called achromatic, or neutral, colors. They differ in that white objects reflect most of the light shining on them, gray objects reflect intermediate amounts of light, and black objects reflect very little light.

Many persons analyze the colors they experience as red, yellow, green, blue, black, and white. For this reason these six colors are called the psychologically primary colors. However, most so-called whites are very light grays. For example, fresh snow reflects about 80% of the light falling on it, but snow would have to reflect 100% of the incident light to be truly white.

White light is light that has approximately the same spectral energy distribution as noon sunlight. White light also is approximately the same as the light radiated by a black body at a temperature of about 6000° C (10,800° F).

White paints are made with such pigments as white lead, titanium white (titanium dioxide), and zinc white (zinc oxide). See also **COLOR**; **LIGHT**—*Behavior of Light* (Refraction); **PAINT**—*Ingredients Used in Paints and Coatings*.

WHITE ANT. See **TERMITE**.

WHITE BEAR LAKE is a city in eastern Minnesota, in Ramsey county, about 10 miles (16 km) northeast of St. Paul. Situated on the western shore of 3-mile (5-km)-long White Bear Lake, one of many scenic lakes in the area, the city is a popular resort and residential suburb of St. Paul. Sailboat building and truck farming are among the main commercial activities in the area. Ice-fishing contests are held as part of the St. Paul Winter Carnival. First settled in 1851 and incorporated in 1921, it has a city manager government. Population: 22,538.

WHITE BIRCH. See **BIRCH**.

WHITE BLOOD CELL. See **BLOOD**—*Composition of Human Blood*.

WHITE CAMELIA, Knights of the. See **KNIGHTS OF THE WHITE CAMELIA**.

WHITE CEDAR. See **CEDAR**.

WHITE CLOVER. See **CLOVER**.

WHITE FIR. See **FIR**.

WHITE-FOOTED MOUSE. See **MOUSE**.

WHITE-FRONTED GOOSE, a large dark-bodied goose that breeds in far northern regions of Europe, Asia, and North America and migrates southward before the onset of winter. The goose, *Anser albifrons*, has a white forehead, tan or pink bill, gray or brown front, black or brown back, white rear bottom, and yellow or orange legs. It is an excellent swimmer, walks well, and flies in slanted or V formations.

The European white-fronted goose (*A. albifrons albifrons*) winters in southern Scandinavia, England, central Europe, Italy, and Greece. The larger tule goose (*A. albifrons gambelli*) winters in California in the Sacramento Valley.

The white-fronted goose is a member of the family Anatidae. See also **GOOSE**.

WHITE GRUB, the larva of any of several members of the scarab family (Scarabaeidae), especially the larva of the May beetle (*Phyllophaga*). The grubs have a brown head and a white C-shaped body with six legs. They feed on roots, chiefly those of grasses, but injure many other kinds of crops planted in newly cultivated sod.

VOLUME 17

Latin America to Lytton

T H E E N C Y C L O P E D I A
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LIGHT is radiant electromagnetic energy that can be detected by the human eye. Visible light is only one very small part of a vast spectrum of electromagnetic radiation. This spectrum includes radio waves, infrared radiation, visible light, ultraviolet radiation, X rays, and gamma rays. The visible-light portion of the spectrum extends from a frequency of about 4×10^{14} hertz to a frequency of about 8×10^{14} hertz.

The nature of light can be interpreted in two complementary ways. In one way, light is considered to be electromagnetic waves. This view is particularly useful in describing diffraction and interference. In the other way, light is considered to be particles called photons. This view is especially useful in describing the photoelectric effect. To provide an overall interpretation of the various effects of light, light must be regarded as having a dual wave-particle nature.

See also ELECTROMAGNETIC RADIATION; INFRARED RADIATION; QUANTUM THEORY; ULTRAVIOLET RADIATION.

1. Behavior of Light

In discussing the behavior of light, it is useful to distinguish between those phenomena that represent essential properties of light, such as propagation, interference, or polarization, and those phenomena that occur only when light interacts with matter, such as reflection. While this distinction is not always apparent on a purely descriptive level, it becomes important when explaining the behavior of light by a fundamental theory.

ESSENTIAL PROPERTIES

Propagation. Propagation, or the motion of light from place to place, is a basic property. Light from a source such as the sun or an incandescent bulb radiates outward in all directions. In such radiation the intensity, or amount, of light per unit area decreases as the square of the distance to the source. Therefore, the total light hitting a sphere from a source at the center is constant, regardless of the size of the sphere. This is equivalent to a statement of the conservation of the energy carried by the light.

If light from a source is constrained to move only in one direction, as from a flashlight, then the beam or ray of light will move approximately in a straight line, so long as the source is not too large. In this case the intensity is approximately constant.

When a light source is suddenly turned on, the light is visible at a distance only after a lapse of time. This implies that light moves through

space at a finite speed, which in a vacuum is approximately 300,000 kilometers (186,000 miles) per second. This speed is so great that on earth the time lag between turning on the source and seeing the light is usually unobservable. However, it is quite apparent over astronomical distances and in precision measurements. When light moves through a medium other than vacuum, its speed is reduced. For example, in glass the speed is about two thirds that in vacuum. The ratio of the speed in vacuum to the speed through a given substance is called the *index of refraction* for the substance.

Color, Wavelength, and Frequency. The simplest form of light is a ray of a definite color. Such light is called *monochromatic*. At the other extreme is white light, which is a mixture of many different colors. When two different monochromatic rays are combined in the eye—a process that is not completely understood—a new color will be observed that may appear the same as that of a monochromatic ray different from either of those combined. For example, blue and red combine to look yellow.

As observed on the scale of everyday things, the properties of a monochromatic ray do not appear to vary from point to point along the beam. However, this apparent homogeneity is due only to the insensitivity of instruments such as the eye. More accurate measurements of phenomena such as interference (described below) show that a monochromatic ray varies in intensity over very short spatial distances of about 0.50 micron (1.97×10^{-5} inch). The intensity of the ray also varies with time over intervals of 10^{-15} seconds—that is, it varies about a million billion times per second. A phenomenon that so varies in space and time is called a *wave*. A monochromatic light wave traveling in a definite direction can be represented mathematically as

$$A \sin \left(\frac{2\pi x}{\lambda} - \frac{2\pi t}{P} + \delta \right).$$

In the electromagnetic theory of light, this quantity is the value of the electric field of the light wave, at a specific distance x from the source and at a time t . The quantity δ is a constant whose value depends on how the wave was produced. A is a constant, called the *amplitude*, whose square equals the average intensity of the light ray. The quantity λ is a length, called the *wavelength* of the light, that measures the distance over which the intensity repeats its value as we move along the direction of the beam. Different wavelengths correspond to light of different colors, as indicated in the accompanying table. Similarly, P measures the time

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WAVELENGTHS AND FREQUENCIES OF COLORS

| Color | Wavelength (nanometers) | Frequency (hertz) |
|--------|-------------------------|---------------------------------|
| Violet | 400 to 450 | 7.5 to 6.6×10^{14} |
| Blue | 450 to 500 | 6.6 to 6.0×10^{14} |
| Green | 500 to 570 | 6.0 to 5.27×10^{14} |
| Yellow | 570 to 590 | 5.27 to 5.08×10^{14} |
| Orange | 590 to 610 | 5.08 to 4.92×10^{14} |
| Red | 610 to 700 | 4.92 to 4.28×10^{14} |

interval over which the intensity at any fixed point returns to the same value. Physicists usually use the frequency f , which is the reciprocal of the period P , to describe the light wave.

Sig Rogich 2421

[Bruce Sanka
will be working on
the event]

pres
TREE: Paigent (Joseph
Ridley)
① of Peace
private corp that runs (638-3444)
the org that does this

Speaker

② Mary Ritter (Dept of
interior)
619-7296
Tamy
Fulton

Couple 100 pts of
light in the audience

→ Theme: Points of
light, community
service, helping
yellow man

→ Gull
- Net Service: Mary Taylor
Penny Liles
6266

(Hinchliffe/Grossman)
December 10, 1990 4 p.m.
LIGHTS

**PRESIDENTIAL REMARKS: CHRISTMAS TREELIGHTING CEREMONY
December 13, 1990 4:30 p.m.
Ellipse**

Thank you. And a special thanks to Secretary Lujan and the Department of the Interior for this year's holiday gift: the 57 state and territorial trees lining our "Pathway of Peace." It's a wonderful, 1990s tale of rebirth. These trees were grown for this celebration on formerly lifeless, reclaimed mine land. \ \

This is always a very special moment. People talk of the magic of this season. Well, what is more magical than the way lights can dispel the darkness. \ \

I once read that white light is actually made up of all the colors of the rainbow. So that's what we see in the glow of this tree -- red and blue and yellow bulbs mixing together to become something new -- one light that represents both unity and diversity. That's how I like to look at America. All of us, all different, all working together, giving the best of ourselves to make this country the strong, beautiful place that it is. \ \ \

For nearly 70 years Presidents have taken part in this tradition: flipping a switch to send thousands of bulbs sparkling into the chill night sky. As we stand here, we're doing what generations have done before us: watching our national Christmas tree become a brilliant symbol of hope.

There are so many emotions we share tonight. We feel joy - thinking of how freedom has at last illuminated the dark corners of Eastern Europe. We feel pride -- thinking of our

Seems to have planned for celeb -> how bout I just aware grown on

Trees donated by Nat Coal Assoc. to Dept of Interior

May 1990

take out put in on

Dept of Interior Release

Not for release

young men and women standing strong in the harsh, distant deserts and seas of the Persian Gulf. For theirs is the true eternal flame which will never be extinguished. \\
Stand "over valley" and "dark streets"

And we also feel determination. That the bright warmth of this holiday season will stay with us all year. That we will be guided by our inner North Star, making family unity, community service, and national pride the center of our lives. We are determined that our nation will become a constellation of hope -- made up of thousands of individual Points of Light. Let us echo that beautiful carol "O Little Town of Bethlehem" and, like that long-ago Star, let us shine on all "dark streets", and to all people in "deep and dreamless sleep".

And so, as we celebrate together tonight's start of the Christmas season, let us pledge with one voice that Americans will always form a bridge of light, shining across the world -- from the Persian Gulf to the inner cities of our own country. So that as people, and as a nation, we will keep forever burning bright the strong beacon of peace we light here tonight.

God bless America -- and happy holidays to everyone.

#

(Hinchliffe/Grossman)
December 7, 1990 2 p.m.
NEWTREE

PRESIDENTIAL REMARKS: CHRISTMAS TREELIGHTING CEREMONY
December 13, 1990 4:30 p.m.

Thank you. And a special thanks this year to Sec. Lujan and the Department of the Interior for a new holiday gift: 57 state and territorial trees lining our "Pathway of Peace." They were grown for this celebration on formerly lifeless, reclaimed mine land. A wonderful modern-day tale of hope reborn out of despair. } too much

This is always a special moment of the year. People talk of the magic of this season -- well, what can be more magical than the way lights can dispel the darkness. It's been nearly 70 years now that Presidents have taken part in this tradition -- flipping a switch to send thousands of lights sparkling into the chill night sky. For all these years Americans have watched as our national Christmas tree becomes a symbol of hope, of peace. } too positive

But as we look at it tonight, we share many emotions. We feel joy: for seeing these lights reminds us of the light of freedom that has at last illuminated the dark corners of Eastern Europe. We feel pride thinking of our young men and women standing strong in the harsh, distant desert and the cold waters of the Persian Gulf. Together, their bravely burning individual flames make up the bright American torch of liberty which shines across the world -- the true eternal flame which will never be extinguished.

But we also feel sadness. For those in this nation and across the globe who are not safe and whole and free. So tonight let's pledge that the glow of these holiday lights will stay alive within us throughout the year. That each of us will find

keep
New York say at home for

the inner ~~moral~~ North Star that guides us. That we will become beacons of strength and service: bringing family unity, community caring, and national pride back to the center of all our lives.

too much

good

Let us become a constellation of hope helping others -- like the individuals and groups we recognize throughout the year as Points of Light. Groups like the D.C. Central Kitchen, whose representatives are with us tonight, which every day of the year feeds those who hunger. And next week, by serving Christmas dinners, it will turn what would otherwise have been a season of shame into a season of plenty. That is what each of us must do for each other. We must make our light shine on all dark streets, and to all people in dark and dreamless sleep.

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beats
constituted

more
others

no, too
would
positive

So as we turn on the switch to send this light into the sky, let's pledge that Americans will always form a shining link of light across the world, bringing stars of hope from the Persian Gulf to the inner cities of our own country. So that as individuals and as a nation we will keep forever burning bright the strong glow of peace and hope we light here tonight.

hope,
wings,
dough

God bless America -- and happy holidays to everyone.

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NATIONAL PARK SERVICE
NATIONAL CAPITAL REGION
1100 OHIO DRIVE, S. W.
WASHINGTON, D.C. 20242

90 OCT 3 P4: 52

WHITE HOUSE LIAISON
COMMERCIAL (202) 619-7296
FTS: 269-7296
FAX: (202) 619-7323
FIS: 269-7323

DATE: 12/04/90

TO: Jennifer Grossman

ADDRESS: Presidential Speech Writing

ROOM: The White House

TELEPHONE: 456-7750; FAX: 456-6218

SUBJECT: Background information on decorations/
lighting scheme of National Christmas Tree.

FROM: Tami Fulton, Park Ranger

SPECIAL INSTRUCTIONS:

Jennifer:

I have enclosed two documents which might be helpful; the press release and briefing notes (paragraph 4 will be of interest). If you need additional information, please call.

Tami

Total number of pages being sent: _____
(Including this cover page)



United States Department of the Interior

NATIONAL PARK SERVICE



NEWS RELEASE

U.S. Department of the Interior

NATIONAL PARK SERVICE

5 p.m., Dec. 13

NATIONAL CHRISTMAS TREE LIGHTING
OPENS ANNUAL PAGEANT OF PEACE

For Immediate Release
Press contact: 202-619-7226

WASHINGTON, D.C.--President George Bush is expected to turn on the lights of the National Christmas Tree during opening ceremonies of the 1990 Pageant of Peace at 5 p.m., Thursday, Dec. 13. The tree will remain lighted through Tuesday, Jan. 1, on the Ellipse, south of the White House.

most info

The opening stage presentation will feature several popular entertainers, including actress and vocalist Jane Powell, country western singer Ricky Van Shelton and NBC-TV weatherman Willard Scott as Santa Claus. The program also features the University of Wyoming Collegiate Chorale under the direction of Carlisle Weiss and the United States Army Band under the direction of Col. L. Bryan Shelburn, Jr.

tree info

A living Colorado blue spruce, now 35-feet tall, was transplanted from a farm in York, Pa., to the Ellipse in 1978 to serve as the National Christmas tree. It is transformed each year into a shimmering holiday centerpiece for the Pageant of Peace. The tree will be decorated with multi-colored lights and topped with a five-pointed luminous star measuring 30 inches in diameter.

The smaller live trees that are brought to the Ellipse to form the "Pathway of Peace" this year come from Western Maryland where they were grown on reclaimed surface mining land.

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They were donated by the National Coal Association through the Office of Surface Mining, U.S. Department of Interior, as a symbol of how reclaimed coal mining land can be returned to productive use. A total of 57 trees represent the states, territories and District of Columbia. The trees had their roots balled for shipment Oct. 25 at the Autumn Ridge Tree Farm outside of Oakland, Md., on land reclaimed in the 1970s from its former use as the Buffalo Coal Company strip mine.

The trees will be moved to the Ellipse and decorated with donated ornaments made of brass, pewter, glass, wood, silver, paper, dried flowers, fabric and other materials unique to the region or state they represent.

The lighting of the tree by Presidents and Vice Presidents dates in an unbroken tradition every year to Christmas Eve 1923 when President Calvin Coolidge lit a Christmas tree on the White House south lawn.

This year's Pageant of Peace, with the theme Discovery is co-sponsored by the Christmas Pageant of Peace, Inc., headed by Washington businessman Joseph H. Riley, the National Park Service, and other organizations. The theme emphasizes the joy of learning, exploration and satisfaction of discovering new friends and people, according to Riley.

The Christmas Pageant of Peace will continue from 6-9 p.m., Dec. 14-23, and Dec. 26-29 with nightly musical entertainment by volunteer choirs and bands from the Washington, D.C. area. The tree will remain lighted until Jan. 1.

Displays at the Pageant of Peace include a nativity scene, Santa's reindeer, a warming bonfire, and a refreshment stand with complimentary hot cocoa, cookies and candies.

For additional information about the Pageant of Peace, call the National Park Service office of public affairs at 202-619-7222.

-nps-

Oct. 31, 1990

132-90



United States Department of the Interior



NATIONAL PARK SERVICE
NATIONAL CAPITAL REGION
1100 OHIO DRIVE, S. W.
WASHINGTON, D.C. 20242

1990

CHRISTMAS PAGEANT OF PEACE BRIEFING NOTES

- Mrs. George Bush will officiate at the Tree Topping Ceremony for her tenth consecutive year. The topping of the National Christmas Tree sets off the decorating of the national symbol and the 57 smaller trees representing the states, U.S. territories and the District of Columbia, which form the "Pathway of Peace."
- Mr. Joseph H. Riley, President of the Christmas Pageant of Peace, Inc., will assist Mrs. Bush on November 30, 1990, at 11:00 a.m. by being raised to the top in a hydraulic lift.
- The ornament topping the 35-foot Colorado Blue Spruce will be the three dimensional, five-pointed luminous star which is approximately 30 inches tall created by Frank LaGiusa for the 1989 Tree Topping. At Mrs. Bush's request, the top ornament will be used again this year. This is the 15th year that Mr. LaGiusa has designed the tree lighting.
- This year's National Christmas Tree will feature a cross-fading from glittering white to multi-colored lighting which illustrates the phenomenon that white light consists of the culmination of all colors. The white lighting on the tree is created with 2,500 clear lights while the multi-colored lighting is representative of 1,000 General Electric medium-based brilliant yellow, red, green and blue lights. This variety of hues reflects the multi-faceted nature of American heritage. For daytime viewing, hundreds of colored ornaments adorn the tree.
- General Electric Company is again donating the lighting scheme for the 28th year and Hargroves, Inc., will again decorate the trees. Each of the smaller trees representing States, territories, and the District of Columbia is lighted with miniature string sets and clear, steady-burning bulbs.
- The Christmas Pageant of Peace will commence on Thursday, December 13, 1989, at 5:00 p.m.
- This year's theme is "Discovery" which was selected to emphasize the joy of the discovery of learning, exploration, and the satisfaction of discovering new friends and people.

decoration

theme

entertainment

Special guests for the tree lighting ceremony on December 13 will be Willard Scott, the U.S. Army Band, the University of Wyoming Collegiate Chorale, and The California Raisins. The headliners for the entertainment are Jane Powell and Ricky Van Shelton.

- Included in the Pageant festivities are the traditional yule log, the Nativity Scene, deer exhibit, and a walkway of 57 trees representing each State and territory and the District of Columbia.
- Musical entertainment will be provided every evening from December 14 through December 23 and December 26 through December 30.
- The tree remains lighted through January 1. The 1989 attendance was approximately 133,000.
- The Pageant of Peace as we know it today dates back to 1954. It was organized as a means to emphasize America's desire to maintain peace around the world.
- It was expanded in 1972 to make it a national event and the Christmas Pageant of Peace, Inc., was formed. The current President of the Christmas Pageant of Peace, Inc., Joseph H. Riley, has held the position since 1979. The Christmas Pageant of Peace, Inc. is comprised of local businessmen and serves to organize the lighting ceremony and the three-week long pageant of music and lights as a means of emphasizing America's desire to maintain peace around the world through the spirit and meaning of Christmas.
- The tradition of the President lighting the National Christmas Tree dates back to 1923 when President Calvin Coolidge lit the first tree. Each President has since followed this practice.
- The Christmas Pageant of Peace is annually sponsored by the Christmas Pageant of Peace, Incorporated, the National Park Service, the Greater Washington Board of Trade, the District of Columbia Department of Recreation, and the Washington Convention and Visitors Association.

November 6, 1990



90 OCT 3 All: 32

United States Department of the Interior



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WHITE HOUSE LIAISON
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DATE: 12/04/90

TO: Jennifer Grossman

ADDRESS: Presidential Speech Writing

ROOM: The White House

TELEPHONE: 456-7750; FAX: 456-6218

SUBJECT: Background information on National
Christmas Tree(s) and Christmas Pageant of Peace

FROM: Tami Fulton, Park Ranger

SPECIAL INSTRUCTIONS:

Jennifer:

Per our conversation. Please let me know if you need additional information.

Tami

Total number of pages being sent: 8
(Including this cover page)

national park service

**Background: Christmas Pageant of Peace
(revised Nov. 27, 1990)**

The Christmas Pageant of Peace and National Christmas Tree

The custom of lighting a National Christmas Tree dates back to 1923 when President Calvin Coolidge walked to the South Lawn of the White House to dedicate a large tree from his native Vermont. Since then the custom has continued with every President.

In 1954, the National Christmas Tree celebration was organized under the Christmas Pageant of Peace, Inc. This group of Washington, D.C. community leaders broadened the program so that it has become a celebration of America's desire to maintain peace around the world through the spirit and meaning of Christmas.

For many years, fresh trees were cut each year and brought to Washington, D.C. to be decorated for the annual celebration. The first attempt to transplant a living tree on the site was made in 1973. This transplant and one other subsequently died, but a 30-foot-tall Colorado blue spruce, transplanted in 1978, finally took root and has been used ever since. It was transplanted from a farm in York, Pennsylvania. The tree had been a Mother's Day gift to Mrs. William E. Myers and had stood on her farm for 15 years. Situated on the Ellipse in a public area known as The President's Park, the National Christmas Tree may be seen year round by park visitors.

Surrounding the National Christmas Tree are 57 smaller trees which represent the Nation's states, territories and the District of Columbia. This is known as the "Pathway of Peace." Each year since 1981 the state and territory trees have been individually decorated with ornaments contributed by organizations in each state.

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Chronology of Christmas Tree Locations

1923 The Ellipse

A fir tree was used for what was first called the National Community Christmas Tree. It was lighted by President Calvin Coolidge on Christmas Eve, 1923. According to "American Forests Magazine," 1939, the fir tree, not a living evergreen, was cut in President Calvin Coolidge's native Vermont and erected on the Ellipse, south of the White House, as a gift to the President. "This fir was presented to the President of the United States for use as a National Community Christmas Tree by Middlebury College in Vermont," according to Albert Clyde Burton of National Capital Parks. President Coolidge was the first President to light the National Community Tree.

1924-1933, Sherman Plaza

The first living Christmas Tree, a Norway Spruce, was planted in 1924 in Sherman Plaza, near the east entrance to the White House. This tree was presented by the American Forestry Association to President Coolidge and the nation.

In 1925, the first Christmas message and the official program was first broadcast coast to coast on radio. This tree served as the National Community Tree until 1934.

1934-1938 Lafayette Park

Two Fraser Fir trees were planted--one on each side of the Jackson Statue in Lafayette Park. They were supposed to be used alternately each year, although the same one was actually used each year.

1939-1940 The Ellipse

The program was again moved to the Ellipse and cut trees were used.

1941-1953, On the Executive Mansion grounds

Two living Oriental spruce trees were used on alternate years for the purpose.

1954-1972, The Ellipse

In 1954 to the Christmas Pageant of Peace Inc. was organized and the scope of the National Community Christmas Tree Celebration was broadened to emphasize the desire of this Nation and other nations to find peace through the spirit and meaning of Christmas. President Dwight D. Eisenhower lit the first National Christmas Tree for the Pageant of Peace.

Cut trees were used each year.

1973 The Ellipse

A 42-foot living Colorado Blue Spruce from northern Pennsylvania was planted to serve as a permanent National Christmas Tree. The National Arborist Association donated the tree.

-more-

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1974 The Ellipse

The first living tree was commemorated with a bronze plaque by John W. Dixon, President of the Christmas Pageant of Peace Committee, Inc. The 214-pound plaque was designed by Giannetti's Studio, Washington, D.C.

1975 The Ellipse

The 45-foot Colorado Blue Spruce was lighted by President Ford.

1976 The Ellipse

The 45-foot Colorado Blue Spruce, which had been the National Christmas Tree since 1973 was dying and this would be its last year. President Ford did the honors.

1977 The Ellipse

A 30-foot Colorado Blue Spruce was transplanted on the Ellipse to replace the previous tree.

1978 The Ellipse

Another 30-foot Colorado Blue Spruce was planted on the Ellipse. President Carter and his daughter Amy, threw the switch.

1979 The Ellipse

It was the first time in 56 years that the nation's Christmas Tree remained dark during the Christmas season. Only the top ornament was lighted. This gesture was made by President Carter in honor of Americans being held hostage in Iran.

1980 The Ellipse

For the second year in a row, the National Christmas Tree remained unlighted. However, in a special tribute sponsored by the National Broadcasters Association, the tree was fully lighted for 417 seconds--one second for each day the hostages had been in captivity.

Later, when the hostages were released, the tree was fully lighted. This happened on Inaugural Day (Ronald Reagan's) Jan. 20, 1981 when the aircraft carrying the former hostages home cleared Iranian airspace.

1981 The Ellipse

President Reagan illuminated the red, white and blue lights of the National Christmas Tree on December 17 by pushing a remote button in the East Room of the White House. President Reagan's decision to remain inside the White House was due to international turmoil.

1982 The Ellipse

The National Christmas Tree was lighted by President Reagan on December 16 from the White House. Andy Williams and top members of the touring company of "Annie" headlined the opening of the Pageant of Peace.

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1983 The Ellipse

The National Christmas Tree was lighted from the White House by President Reagan and seven-year-old Amy Benham, daughter of Mr. and Mrs. John Benham, of Westport, Washington. Amy wrote to the "Make A Wish" program and asked to participate in the tree lighting ceremony. The program was to help make dreams come true for children with disabilities or life-threatening illnesses.

1984 The Ellipse

The National Christmas Tree was lighted by the President's wife Nancy Reagan on December 13 from the South Portico of the White House. Temperatures ranged in the 70s making it one of the warmest tree lightings thus far.

The nativity scene (creche) was reinstated as being historically and legally appropriate for display during the Pageant of Peace in light of a U.S. Supreme Court decision. The tradition of displaying the nativity scene had been discontinued in 1973, following a decision of the U.S. Court of Appeals for the District of Columbia Circuit which decided an argument based upon U.S. Constitutional rights of religious freedom.

1985 The Ellipse

Vice President Bush's wife Mrs. Barbara Bush topped the National Christmas Tree November 25.

President Reagan, accompanied by The First Lady holding her dog "Rex," threw the remote switch from the South Portico of the White House to light the National Christmas Tree during opening ceremonies of the Pageant of Peace on Dec. 12. In his broadcast Christmas address, The President mourned the deaths of a planeload of U.S. 101st Airborne Division servicemen whose homeward-bound plane had crashed in Newfoundland.

This was the first year since 1959 that reindeer, donated to celebrate Alaska statehood, were not included in the Pageant. A traditional nativity scene was erected as it had been in 1984.

On Christmas Eve at 6:15 p.m., the President directed that the lights on the tree be turned down momentarily in support of American hostages in Lebanon and their families at home.

1986 The Ellipse

Nov. 24, Vice President George Bush's wife Mrs. Barbara Bush started decorating for the Pageant of Peace by topping the National Tree, with a 4-foot-tall starburst ornament.

For the opening of the Pageant, Dec. 11, President Ronald Reagan delivered his Christmas message by video remote and then, along with The First Lady, was joined by 8-year-old Byron Whyte and "Big Brother" Francis Hinton of the National Capital Area Big Brothers and Big Sisters who helped the President throw the remote switch to light the National Christmas Tree.

A crowd of 6,500 braved rain to attend opening ceremonies with Jim Nabors, television's Gomer Pyle, and Willard Scott, NBC "Today" show weatherman, as headliners.

-more-

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Reindeer, a nativity scene, and burning yule log were included as a part of the traditional displays.

1987 The Ellipse

The National Christmas Tree lighting program was held Monday, Dec. 7, earlier than usual because of the President's impending four-day summit meeting with Soviet leader Mikhail Gorbachev.

President Ronald Reagan and a 5-year-old cystic fibrosis patient from New Jersey lit the tree by remote control from the White House. On stage on the Ellipse, the program headlined The California Raisins and Ted E. Bear & Patti Bear from "The Bear Who Slept Through Christmas."

1988 The Ellipse

Mrs. Barbara Bush, wife of then Vice President Bush, and puppets "Rex and Rita Readasaurus," stars of a nationwide Reading is Fundamental program topped the National Christmas Tree on December 1.

A crowd of 12,000 attended opening ceremonies featuring Johnny Mathis, Shari Lewis & Lamb Chop, The Dayton Hudson Santabears and Santa Chops and the California Raisins. President Ronald Reagan said, "thanks for a free America," as he threw the switch at the White House to light the National Christmas Tree for the eighth and last time as President.

1989 The Ellipse

President and Mrs. Bush and their granddaughter Marshall pulled the switch which illuminated the National Christmas Tree with thousands of red, white and blue lights symbolic of the President's "thousand points of light" speech during his election campaign. The First Family was watched the opening ceremonies from a box near the stage.

A crowd estimated at more than 12,000, watched the program featuring popular music singers Marilyn McCoo, Billy Davis Jr., and country-western singer Loretta Lynn.

1990 The Ellipse

For the first time, trees grown on reclaimed surface coal mine land were used to form the Pathway of Peace comprised of 57 small scotch pine trees representing the 50 states, the District of Columbia and the U.S. territories.

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Chronology of Presidents and Vice Presidents
who have lighted the National Christmas Tree

Calvin Coolidge
1923, 1924, 1925, 1926, 1927, 1928

Herbert C. Hoover
1929, 1930, 1931

Charles Curtis
1932

Franklin D. Roosevelt
1933-1942
Spoke from Hyde Park, N.Y., 1943-1944

Harry S. Truman
1945-1950
From Independence, Mo.; 1951 and 1952

Dwight D. Eisenhower
1953, 1954
From Gettysburg, Pa., 1955-1960

Lyndon B. Johnson
1961

John F. Kennedy
1962

Lyndon B. Johnson
1963-1968

Richard M. Nixon
1969, 1970, 1973

Spiro T. Agnew
1971, 1972

Gerald R. Ford
1974, 1975, 1976

Jimmy Carter
1977, 1978

In 1979 and in 1980, only the main ornament was lighted because of the American hostages in Iran. The tree was fully lighted on Inaugural Day, (Ronald Reagan) Jan. 20 1981, when the hostages were released and their homebound aircraft had cleared Iranian airspace.

Ronald Reagan
1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988

George Bush
1989

-more-

Christmas Tree Donations

In 1973 the first living National Christmas Tree since the creation of the Pageant of Peace was planted on the Ellipse. The 42-foot Colorado blue spruce from northern Pennsylvania was donated by the National Arborist Association and was meant to serve as a permanent National Christmas Tree. Unfortunately, the tree was dying in 1976 and had to be replaced for the 1977 Pageant of Peace.

A new live tree (Colorado Blue Spruce) donated by an anonymous family in Maryland was used for the 1977 program, but blew down in January 1978 during a violent wind storm.

A replacement tree, planted in October of 1978, has survived to date under care and attention by National Park Service horticulturalists. It was donated by Mr. and Mrs. William E. Myers and transplanted from their farm in York, Pennsylvania. It was first decorated for the 1978 National Christmas Pageant of Peace and has been used ever since.

Prior to 1973, cut trees were donated for Pageant of Peace as listed in the following table.

| <u>YEAR:</u> | <u>STATE DONATED BY:</u> | <u>TYPE OF TREE:</u> |
|--------------|--------------------------|---------------------------------|
| 1954 | Michigan | 60' Balsam Fir |
| 1955 | South Dakota | 65' White Spruce |
| 1956 | New Mexico | 65' Engelmann Spruce |
| 1957 | Minnesota | 60' White Spruce |
| 1958 | Montana | 99' cut to 75' Englemann Spruce |
| 1959 | Maine | 70' White Spruce |
| 1960 | Oregon | 78' Douglas Fir |
| 1961 | Washington | 75' Douglas Fir |
| 1962 | Colorado | 65' Blue Spruce |
| 1963 | West Virginia | 66' Red Spruce |
| 1964 | New York | 72' White Spruce |
| 1965 | Arizona | 70' Blue Spruce |
| 1966 | California | 70' Red Fir |
| 1967 | Vermont | 70' Balsam Fir |
| 1968 | Utah | 74' Engelmann Spruce |
| 1969 | New York | 75' Adirondacks Spruce |
| 1970 | South Dakota | 78' White Spruce |
| 1971 | North Carolina | 70' Fraser Fir |
| 1972 | Wyoming | 70' Engelmann Spruce |

-nps-

**CHRISTMAS TREE LIGHTING CEREMONY \ ELLIPSE
DECEMBER 13, 1990 \ 4:30 P. M.**

**THANK YOU. THANK YOU, JOE [RILEY], JANE [POWELL],
WILLARD [SCOTT], RICKY [VAN SHELTON], RUTH [BROWN], THE
U.S. ARMY BAND, THE UNIVERSITY OF WYOMING CHORALE, OUR
MEMBERS OF THE CLERGY, THE CALIFORNIA RAISINS AND, OF
COURSE, SANTA CLAUS.**

- 2 -

**THANKS TO SECRETARY LUJAN AND THE DEPARTMENT OF THE
INTERIOR; AND A SPECIAL THANKS TO THE NATIONAL COAL
ASSOCIATION FOR THIS YEAR'S HOLIDAY GIFT: THE 57
BEAUTIFUL STATE AND TERRITORIAL TREES LINING OUR
PATHWAY OF PEACE. IT'S A WONDERFUL, 1990S TALE OF
CAREFUL STEWARDSHIP AND REBIRTH: FOR THESE TREES WERE
GROWN ON MINED LAND THAT HAS BEEN RECLAIMED. **

THIS CHRISTMAS TREE LIGHTING IS ALWAYS A VERY SPECIAL MOMENT. PEOPLE TALK OF THE MAGIC OF THIS SEASON. WELL, WHAT IS MORE MAGICAL THAN THE WAY LIGHT DISPELS THE DARKNESS. \\\

I'VE READ THAT WHITE LIGHT IS ACTUALLY MADE UP OF ALL THE COLORS OF THE RAINBOW. SO THAT'S WHAT WE SEE IN THE GLOW OF THIS TREE -- RED AND BLUE AND YELLOW BULBS MIXING TOGETHER TO BECOME SOMETHING NEW -- ONE LIGHT THAT REPRESENTS BOTH UNITY AND DIVERSITY.

THAT'S HOW I LIKE TO LOOK AT AMERICA. ALL OF US, ALL DIFFERENT, ALL WORKING TOGETHER, GIVING THE BEST OF OURSELVES TO MAKE THIS COUNTRY THE STRONG, BEAUTIFUL LAND THAT IT IS. \\\

YOU KNOW, THERE ARE SO MANY EMOTIONS WE SHARE HERE TONIGHT. WE FEEL JOY -- THINKING OF HOW FREEDOM HAS AT LAST ILLUMINATED THE DARK CORNERS OF EASTERN EUROPE. WE FEEL PRIDE -- THINKING OF OUR YOUNG MEN AND WOMEN STANDING STRONG IN THE HARSH, DISTANT DESERTS AND ON THE WATERS OF THE PERSIAN GULF.

FOR THEIR COURAGE IS THE TRUE ETERNAL FLAME WHICH WILL NEVER BE EXTINGUISHED. \ \

AND, HERE TOGETHER TONIGHT, WE ALSO FEEL DETERMINATION. THAT THE BRIGHT WARMTH OF THIS HOLIDAY SEASON WILL STAY WITH US ALL YEAR. THAT WE WILL BE GUIDED BY OUR INNER NORTH STAR, MAKING FAMILY UNITY, COMMUNITY SERVICE, AND NATIONAL PRIDE THE CENTER OF OUR LIVES.

WE'RE DETERMINED THAT OUR NATION WILL BECOME A CONSTELLATION OF HOPE: MADE UP OF THOUSANDS OF SEPARATE POINTS OF LIGHT -- PEOPLE HELPING THOSE IN NEED ACROSS OUR LAND.

PEOPLE LIKE THE MORE THAN 100 REPRESENTATIVES OF DAILY POINTS OF LIGHT HERE TONIGHT -- INDIVIDUALS LIKE W.W. JOHNSON; AND VOLUNTEERS FOR GROUPS LIKE THE HIGHER ACHIEVEMENT PROGRAM, THE D.C. CENTRAL KITCHEN, MARY'S HOUSE.

FOLLOWING THE LEAD OF THESE POINTS OF LIGHT, LET ALL OF US ECHO THAT BEAUTIFUL CAROL "O LITTLE TOWN OF BETHLEHEM" AND, LIKE THAT LONG-AGO STAR, LET US SHINE IN ALL "DARK STREETS" AND TO ALL PEOPLE IN THE "DEEP AND DREAMLESS SLEEP" OF LONELINESS AND DESPAIR. \\\

FOR NEARLY 70 YEARS PRESIDENTS HAVE TAKEN PART IN THIS TRADITION: FLIPPING A SWITCH TO SEND THOUSANDS OF LIGHTS SPARKLING INTO THE CHILL NIGHT SKY.

AS WE GATHER HERE, WE'RE DOING WHAT GENERATIONS BEFORE US HAVE DONE -- WATCHING OUR NATIONAL CHRISTMAS TREE BECOME A BRILLIANT SYMBOL OF HOPE, OF PEACE, AND OF COMPASSION FOR ALL THE WORLD. LET'S PLEDGE TOGETHER THAT WE WILL KEEP FOREVER BRIGHT THIS SHINING LEGACY WE CELEBRATE HERE TONIGHT. GOD BLESS AMERICA -- AND HAPPY HOLIDAYS TO EVERYONE.

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O LITTLE TOWN OF BETHLEHEM

Words by PHILLIPS BROOKS
Music by LEWIS H. REDNER

Quietly

F Fdim F

O For Lit - tle Town Of
Christ is born of

F#dim Gm F/C C7 F F7 D Gm

Beth - le - hem, How still we see thee lie! A - bove thy deep and dream - less sleep The
Ma - y, And gath - ered all a - bove, While mor - tals sleep the an - gels keep Their

F/C C7 F C7/G G#dim A Dm Gm

si - lent stars go by; Yet in thy dark streets shin - eth The ev - er - last - ing
watch of won - d'ring love. O morn - ing stars, to - geth - er Pro - claim the ho - ly

A F Fdim F Fdim Gm Bdim F/C C7 F

light; The hopes and fears of all the years Are met in thee to - night.
birth! And prais - es sing to God the King, And peace to men on earth!

857.6541
Hill Cutler
Rob M...
857.6545
ext.

857.6580

Ernie Smith

the cartoonist Thomas
Illustrated Weekly a
 Moore's characteriza-
 ture with a red, ermine-
 er belt, and shiny boots.
 popular that he con-
 us scenes with Santa
 ne for nearly 30 years.
 mbination of Moore's
 tions helps children to
 nyth, but as they grow
 e doubts. One child in
 rk *Sun* asking whether
 he answer, written by
 rinted as an editorial,
 nous as Moore's poem.
 ange follows:

vering thus prominently
 expressing at the same
 hat its faithful author is
 of the *Sun*:

me of my little friends
 as. Papa says "If you
 lease tell me the truth,

VIRGINIA O'HANLON

s are wrong. They have
 ism of a skeptical age.
 ey see. They think that
 omprehensible by their
 ginia, whether they be
 . In this great universe
 , an ant, in his intellect
 ess world about him, as
 capable of grasping the

anta Claus. He exists as
 sity and devotion exist,
 nd and give to your life
 las! how dreary would
 o Santa Claus! It would
 re no Virginias. There
 hen, no poetry, no ro-
 existence. We should
 sense and sight. The
 ldhood fills the world

You might as well not
 get your papa to hire
 neys on Christmas eve
 en if you did not see
 hat would that prove?
 it that is no sign that
 most real things in the
 children nor men can
 dancing on the lawn?
 roof that they are not
 r imagine all the won-
 eable in the world.
 rattle and see what

makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived could tear apart. Only faith, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives and lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

War of 1812 Ends Treaty of Ghent

The Treaty of Ghent, concluding the War of 1812 (see also June 18) between the United States and Great Britain, was signed by representatives of the two countries, meeting at the Belgian city of Ghent on Christmas Eve in 1814. Ironically enough, communications were such that the war's last engagement — the battle of New Orleans (see January 8) — was not fought until January 8, 1815, after peace supposedly had been restored. Officially, however, it was the Treaty of Ghent that brought the conflict to a close.

Although historians have often referred to the War of 1812 as an inconclusive conflict that settled none of the issues over which it supposedly had been fought, it had important results, directly and indirectly. Its conclusion found the young American nation, until then a loose cementing of disparate geography and interests, unified for the first time. Also for the first time, the new country was firmly established in the eyes of the world, a nation among nations, to be regarded seriously as a separate, permanent, and independent entity. It also had developed a naval tradition that would prove valuable in its further development.

Directly or not, the War of 1812 removed most of the remaining barriers to westward American expansion — such as British incitement of Indian warfare on the frontier. Indeed, the battle of the Thames had broken the power of the Indians of the Northwest and shattered their confidence in the British. Americans, emerging from the War of 1812 with a new sense of nationalism and an eagerness to settle the continent's vast western lands, proceeded to concentrate their attention on that huge undertaking.

Although some years remained before 1853, when the Gadsden Purchase brought the continuous United States to its present dimensions, the push to the Pacific was on. With the addition of Alaska — a territory since 1867 and a state since January 3, 1959 — and Hawaii —

annexed in 1898 and a state since August 21, 1959, the United States reached its present boundaries.

DECEMBER 25

Christmas Day Feast of the Nativity of Our Lord

For Christians, Christmas, commemorating the birth of Jesus Christ, is an important religious event, marking the gift from God described in the New Testament: "For God so loved the world, that he gave his only-begotten Son" (John 3:16). In Christian liturgical calendars, only the feast of Easter, commemorating the Resurrection of the Lord, outranks the Nativity in spiritual significance. Christmas, however, is certainly the most popularly observed occasion of the church year.

Throughout Christendom, churches decorated with evergreens and poinsettias reverberate at Christmastime with special Christmas hymns, oratorios, and carols, scriptural readings describing the first Christmas, and sermons about the Nativity. In addition to religious services during daylight hours, services by candlelight — vespers, or vigils beginning on Christmas Eve — are a cherished part of the glad observance. For Roman Catholics, December 25 is a holy day of obligation, on which all must attend one of the three masses priests are permitted to say in honor of the occasion. These usually begin at midnight on the 24th; at dawn on the 25th; and later on Christmas Day. Protestant churches customarily celebrate Christmas with a special service on the Sunday morning preceding December 25, as well as with a service on Christmas Eve and a third joyous service of worship on Christmas morning. Eastern Orthodox Christians celebrate the Divine Liturgy on Christmas Day, and also in services that begin late on Christmas Eve and continue past midnight. In the case of some Eastern Orthodox churches, notably the Russian, the last-mentioned observances constitute an all-night vigil beginning at midnight on Christmas Eve. Although the majority of Eastern Orthodox churches now celebrate the Nativity on December 25, those that still adhere to the old Julian calendar — including many of the Russian Orthodox churches — mark the occasion 13 days later, on January 7.

Over the centuries, Christmas has become a holiday as well as a holy day. In its social or festive aspect, December 25 is a curious hybrid of the seasonal traditions of numerous peoples: Persian, Roman, Norse, Gothic, and Anglo-Saxon, among others. At first glance, the staggering

display of customs seems to have little indeed to do with the birth in a stable at Bethlehem two thousand years ago. Turkey dinners, glittering trees, greeting cards, elaborate store window displays, bell-ringing Santa Clauses on street corners, Yule logs, gaily wrapped gifts — all these and much more make up the special atmosphere of Christmas.

On the other hand, not everyone necessarily regards Christmas as an eagerly anticipated time of joyfulness. Ogden Nash, for example, once commented: "Roses are things which Christmas is not a bed of them"; and George Bernard Shaw observed: "Christmas is forced on a reluctant . . . nation by . . . shopkeepers and the press." But regardless of what modern-day critics may say about the commercialization, worship of Santa Claus, excessive eating, and financial drain that Christmas has undeniably also come to embody, December 25 is well entrenched, both as a much-loved social institution and as an occasion for spiritual rejoicing.

The story of the birth of Jesus is told in the Gospel of Luke (2:1-19) in this way:

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

Although December 25 is observed as the anniversary of the birth of Jesus, the exact date has

never been known. Partly for this reason, Christmas was not one of the earliest feasts of the Christian church, since there was at first no general consensus about when the anniversary should be observed — or even whether it should be observed. In fact, many early Christians were convinced that such a divine being could not have had a natural birth; and in any event the observance of birthdays generally was wholly condemned as a pagan custom repugnant to Christians. It was in this vein that Origen, the African church father and philosopher, wrote in A.D. 245 that it was sinful even to contemplate observing Jesus' birthday "as though He were a King Pharaoh."

Proposals for marking the birth date of Jesus — and attempts to determine what it was — nonetheless persisted. The memorable Gospel passages furnished few clues, although some scholars have theorized that if, as Luke relates, the shepherds kept watch outdoors in the fields, the birth must have occurred during a warm season: in winter the sheep were usually penned at night in folds. Early Christian theologians in Egypt reportedly fixed the date as May 20; other churchmen are said to have chosen late March or April dates, approximating the time of the Jewish Passover, or January 1, coinciding with the Roman new year under the calendar then in use. In fact, dates in almost every month in the year were suggested by reputable scholars at one time or another. The most frequently put forth, however, were March 25 (which eventually became known as the Feast of the Annunciation or Lady Day), December 25, and January 6.

What seems clear is that early observances connected with the birth of Jesus took place in scattered places on various dates; that January 6 emerged as the date most pertinent to the development of the Christmas observance we know today; and that it was at first usually a dual celebration noting both the birth and the baptism of Jesus. Known as the Epiphany, meaning appearance or manifestation, the January 6 observance — often referred to since as "Little Christmas" — originated in the churches of the East, at least by the beginning of the third century. The earliest record of any celebration comes from Clement of Alexandria, the Greek theologian, who mentions, about A.D. 200, that members of a certain sect in Egypt had commemorated Jesus' baptism on January 6 (or 10).

It was considerably later, and in the western part of the Roman Empire, that a separate celebration of Jesus' birth was introduced by the church at Rome. A Christian chronography (almanac) issued in A.D. 354 showed the existence of such a commemoration and also indicated that the observance had been instituted some two decades earlier.

Even though correct actual historical date has long been lost, the December 25 date has long been used by Christian churches. However, that it was selected for purposes rather than accuracy: the date is not the winter solstice — the winter solstice is earlier than in use — the numerous pagan observances of the solstice.

The solstitial festival of the winter solstice is dated Christianity. A number of ancient religions regarded the year as a period of darkness. The upper world was in darkness. The performed special rituals to Marduk in his griet to bring order out of chaos. The Greeks believed in the temples, believing that the world was renewing the Titans. As the days lengthening days of spring, a festive solstice season, the winter solstice was a festive and joyous feast of the god of agriculture. The Persian sun god Mithras was vied with Christianity. The winter solstice, observed as the "Nati," "birthdays," approximately the time they still do, the winter solstice, the rededic-

It was only in the 4th century that it was wished to observe the winter solstice as a celebration of the birth of Jesus. The date initiated the winter solstice. The winter solstice, observed as the "Nati," "birthdays," approximately the time they still do, the winter solstice, the rededic-

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Even though controversy still surrounds the actual historical date of Jesus' birth, the December 25 date has long been accepted by most Christian churches. Modern scholars agree, however, that it was selected arbitrarily for practical purposes rather than as a matter of chronological accuracy: the date happened to coincide with the winter solstice — December 25 by the calendar then in use — and thus also coincided with the numerous pagan celebrations connected with the solstice.

The solstitial festivities, which much predated Christianity, cut across several cultures. A number of ancient peoples regarded this time of year as a period of crisis in which the deities of the upper world fought the spirits of disorder and darkness. The Mesopotamians, for instance, performed special rites to support their god Marduk in his grim battle against the powers of chaos. The Greeks offered sacrifices in their temples, believing that their chief god, Zeus, was renewing the struggle against Kronos and the Titans. As victory approached and the lengthening days gave hope of a distant but sure spring, a festive mood ensued. Also during the solstice season, the Romans celebrated the boisterous feast of the *Saturnalia* in honor of Saturn, the god of agriculture. The followers of the Persian sun god Mithras, whose cult in Rome vied with Christianity as the most popular religion, observed December 25 as *dies solis invicti nati*, "birthday of the invincible sun." And at approximately the same period, Jews observed, as they still do, the holiday of Hanukkah, celebrating the rededication of the Temple in Jerusalem.

It was only logical for early Christian leaders to wish to offer competition to the winter festivals being celebrated at what had long been deemed a vital religious time and to make that period a Christian feast commemorating the birth of Jesus. Acceptance of the December 25 date initiated at Rome for the observance of the Nativity spread gradually throughout Western Europe, and more slowly in the East. After the Eastern churches had adopted the observance of December 25 as Christmas in the latter part of the 4th century (and subsequently), the Western church took up the observance of the Epiphany on January 6. The feast of Christmas continued to spread slowly. Not until 813 did it extend to the region of Germany on a large scale, and it reached Norway as late as the 10th century.

For several centuries, December 25 was purely a church anniversary, kept with appropriate religious services and later with banquets and perhaps the exchange of simple presents, such as candles and clay dolls. But as Christianity advanced in northern Europe, the local customs connected with the winter solstice rites be-

gan to blend with the Christian observance. Several church fathers condemned the assimilation as potentially dangerous and reiterated Augustine of Hippo's fourth-century warning: "We hold this day holy, not like the pagans because of the birth of the sun, but because of him who made it." But the majority of the missionaries who penetrated Western Europe after the decline of the Roman Empire preferred to follow the tolerant ruling of Pope Gregory I the Great. The pope instructed Augustine of Canterbury, whom he sent to England in 596, to observe old customs, infusing them with Christian significance to propagate the faith, "for from obdurate minds it is impossible to cut off everything at once." On this liberal policy hinged the continuation of numerous traditional customs now connected with Christmastide.

The pagan traditions adapted "to the praise of God" included the lighting of candles, blazing Yule logs, and huge bonfires to speed the sun on its way at the time of its yearly "rebirth." These practices easily tied in with the Christian concept of Christ as the Light of the World. During the awesome solstice season of dread and festivity, the pagans filled their houses with evergreens, mistletoe, holly, and ivy, believing their greenness in midwinter to be evidence of special power defying winter's ability to kill.

The use of mistletoe at Christmastime is without doubt traced to the druids, who regarded it with reverence long before the Christian era. In celebration of the winter solstice, they gathered mistletoe, piled it on the altar, and burned it in sacrifice. Sprigs of the yellow-green leaves and waxen white berries were distributed among the people and hung up in their houses. The plant was regarded as a symbol of future hope and peace. Whenever enemies met under the mistletoe they would drop their weapons and embrace. The still current custom of kissing under the mistletoe may have grown out of this ancient practice.

Christians continued to use greenery in decorating their halls and homes at Christmastime and found the bonfires convenient for disposing of the boughs and sprigs. The legend soon developed that Jesus' crown of thorns had been fashioned from holly, whose berries, originally white, turned brilliant red when pressed on the Son of God's forehead.

As Christianity spread throughout Western Europe in the early Middle Ages, Christmas — the English name dates from the 11th century, when the feast was termed *Cristes Maesse* — grew into a great popular festivity. Coming at a time during which common folk had some of their rare leisure, between fall harvesting and spring sowing, to enjoy prolonged merriment, it quickly developed into a boisterous period of

singing, hunting, gambling, and feasting. From very early times, the offering of food and drink had been regarded as a sign of hospitality and good will. Accordingly, steaming beverages, especially spiced ale or beer, known as *wassail* — the term derived from the Middle English *waes haeil*, “be thou well” or “to your health” — were served ceremoniously and in copious quantities to warm chilled bones during the holiday season. Occasionally a boar’s head, complete with tusks, was also served.

Christmas festivities were nowhere more lavishly and joyously celebrated than in medieval England. King Arthur allegedly observed the first recorded English Christmas in 521, but it was not until the 11th century, when Norman influence came to England with William the Conqueror, that a note of formality entered into the previously unruly Yuletide observance. Impressive masses, splendid tournaments and pantomimes, hunting parties, and prodigious feasts were staged. In 1252, for example, King Henry III of England commanded that 600 oxen — to be served with salmon pie, roast peacock, and flowing wine — be slain for his Christmas guests.

To organize entertainment for royalty and nobles during this glorious season, a court director known as the Lord of Misrule supervised masquerades in which costumed mummers arrayed themselves as exotic animals and mythological beasts. By the 12th century, the giving of gifts — stemming ultimately from the scriptural account of the Three Magi, who offered gold, frankincense, and myrrh to the Christ Child (Matthew 2:11) — had become common on Christmas as well as at New Year’s. In 1236 the king of France sent the king of England a live elephant.

Today’s commercialization of Christmas and excessive eating are pale in comparison with the much more hedonistic medieval celebration. Feasting and revelry were not confined to a single day. They lasted at least to Twelfth Night, the Vigil, or Eve, of the Epiphany, so called because it was the 12th night after Christmas, counting December 25 as the first day. In some cases, the festivities extended for five weeks from Christmas to Candlemas, when Jesus had been presented in the Temple (see February 2). Liturgically, moreover, the season had started still earlier, with Advent at the end of November, and it continued until the beginning of the pre-Easter cycle on Septuagesima Sunday.

Although medieval people celebrated the feast of the Nativity with energy and license, new religious notes were gradually introduced as well. In Greccio, Italy, on Christmas Day 1223, St. Francis of Assisi (see October 4) recreated the Nativity outdoors with actors, live

animals, and a natural setting, with only the baby Jesus represented by a wax figure. The crèche in both simple and ornate forms became a beloved Christmas tradition in homes and churches, as it remains today.

Despite clerical admonitions concerning the seasonal excesses in eating, drinking, and other earthly delights, Christmas continued in much the same spirit until the 17th century. The Protestant Reformation in the 16th century slightly toned down the Yuletide revels, but it was left to the English Puritans to push through radical changes in the season. They were dismayed by the dangerous pagan atmosphere, commenting that “there is nothing else used but cardes, dice tables, maskyng, mumming, bowling, and such like fooleries” and that men in liveries of “light wanton colour” even charged into church during services, “their belles iynglyng, their handkerchiefes swyngyng about their heades like madmen.”

Once the Puritans had risen to power in England in 1642, Parliament soon decreed that on the day “commonly known as Christmas, no observance shall be had, nor any solemnity used or exercised in churches in respect thereof.” Town criers shouted “No Christmas!” and the populace was ordered to work as usual. Even plum puddings and mince pies were outlawed as heathen customs.

When the repressive Puritan Commonwealth ended with the restoration of King Charles II, Christmas, which had gone underground, emerged once more, but shorn of much of its lavishness. Dissenters continued to ridicule the feast, calling it Fooltide instead of Yuletide. The festivities, which thenceforth became social rather than ceremonial, and bourgeois rather than royal, gradually focused on the home, family, and friends.

A number of new Christmas traditions were introduced in the 17th, 18th, and 19th centuries, including the tree and the greeting card. The Christmas tree, as it is now known, originated in Germany, although its history — like that of other Christmas customs — goes back to antiquity, when trees were worshiped as spirits. The Egyptians erected green date palms indoors during their winter solstice rites. The Romans hung trinkets on pine trees during the *Saturnalia*. The druids placed candles, cakes, and gilded apples in tree branches as offerings.

Some scholars trace the modern Christmas tree back to the fir tree erected by Boniface — the 8th century English missionary who was known as the Apostle of Germany — in place of the so-called sacred oak of Odin to which the pagans had offered sacrifices. Others connect it with the fir tree — hung with apples to symbol-

ize the "paradise" tree of the knowledge of good and evil — which was used as a stage prop in 15th century German plays performed at Christmastide. Still others give credit for its origin to Martin Luther, the 16th century Protestant reformer. He supposedly was walking home one clear winter evening, when he noticed brilliant stars twinkling amidst the evergreen trees. To recapture the loveliness of the scene for his family, he erected a tree at home and placed lighted candles on its branches. (Two other historical references to Christmas trees, however, give accounts of very early 16th century celebrations in Latvia and Estonia, not Germany.)

A forest ordinance from Ammerschweier, Alsace, dated 1561, states that no burgher "shall have for Christmas more than one bush of more than eight shoes' length." An early account of a decorated tree was written in 1605: "At Christmas time in Strassburg they set up fir trees in the rooms, and they hang on them roses cut of many-colored paper, apples, wafers, gilt, sugar. . . ." Although the *Christbaum*, or Christ tree, did not meet with unanimous acceptance, by the 1700s the idea was firmly imbedded in Germany. The custom spread slowly throughout other parts of Western Europe, being popularized in England only in the 1840s by Prince Albert, Queen Victoria's German consort. The royal family's gigantic tree, bedecked with wax tapers and sweetmeats, set the trend for the rest of Great Britain. Only as late as 1860 did glass baubles replace edible and handmade ornaments. In the early 20th century, brightly colored electric lights replaced burning candles.

Soon after the inauguration of England's penny post in 1839, one of the newer Christmas traditions originated: the sending of cards to friends and relatives. A card made for Sir Henry Cole in 1843 by J. C. Horsley, a member of the Royal Academy, is usually regarded as the first greeting of its kind. About 1,000 copies of it were sold. The custom of sending cards became more popular in the 1860s, and even then it was not widespread. In the course of time, the English royal family adopted the practice and employed distinguished artists to paint appropriate pictures that were reproduced in color. The custom then spread over the rest of Europe and to America.

It was during the Victorian age (1837–1901), that the observance of Christmas began to assume its present character. The old traditions that combined with technological improvements in the fields of transportation and production spawned the glitter and hustle and bustle of the modern festival. And nowhere are these aspects more evident than in the United States.

A rich blend of customs and traditions has

made Christmas in the United States a celebration of remarkable fascination. To a certain extent, of course, December 25 with its turkey dinner, presents, and tree has become homogeneous from East to West and North to South. But in numerous areas of the country, traditional European customs are still practiced in strong ethnic enclaves.

Perhaps most interesting is the retention of customs that have died out in Western Europe. For example, the people of the remote mountain districts of Georgia, Tennessee, and Kentucky continue to commemorate Christmas with ancient, moving carols, long forgotten in their countries of origin. And the inhabitants of cut-off sections of the Ozarks and Atlantic coastline still cling to the Old Christmas Day, January 6.

From the beginning of the main thrust of this country's colonization in the early 17th century, the concept and traditions of Christmas varied widely among the different groups of settlers. Some of the transplanted groups, especially in New England, adopted a severely repressive attitude; others, especially in the South, enjoyed all the gracious pleasures of a festivity with aristocratic overtones.

The country's first clearly recorded Christmas was that of 1607 — if one excludes an isolated religious service, feast, and sports events held in 1604 by the French, who tried unsuccessfully to found a permanent settlement on St. Croix Island off the coast of Maine. The observance of 1607 was at Jamestown, Virginia, where about 40 survivors of the 100 original settlers commemorated the day in the crude wooden chapel of their fort. But rather than a time for heedless gaiety, it was an occasion marked by uncertainties of survival in the wilderness. Their leader, Captain John Smith, was absent, having undertaken the hazardous mission of securing corn from the local Native Americans. Later, however, after the first trying year, the Virginians feasted and rejoiced:

The extreame winde, rayne, frost and snow caused us to keepe Christmas among the salvages where we were never more merry, nor fed on more plenty of good Oysters, Fish, Flesh, Wilde fowl and good bread, nor never had better fires in England.

Southerners, especially the gentlemen farmers, continued to nurture Christmas, regarding it as both a sacred religious period and a time for relaxation. They implanted numerous Old World traditions — such as caroling, the Yule log, and using decorative greenery — and also added to the genteel social celebration their own regional variations. Fried oysters, eggnog, and a Christmas morning hunt for foxes and other game were

among the innovations. French settlers in Louisiana introduced the custom of setting off firecrackers and firearms to welcome the Prince of Peace. It spread rapidly to many other Southern localities; today fireworks are still regarded in some parts of the South as an indispensable accompaniment of Christmas. Also traditional in Louisiana are Christmas Eve bonfires that burn all night along the Mississippi from Baton Rouge to New Orleans — a means, it was said, of lighting the way for Father Christmas.

A carnival atmosphere of revelry prevailed among the slaves, who — since December was a slow work season — were on holiday as long as the Yule log burned, sometimes a week or more. The Christmas season became the time for full houses and full larders, the social season for meeting friends and even for weddings. It is not surprising that the first three states to proclaim December 25 a legal holiday were Louisiana and Arkansas (1831) and Alabama (1836).

In stark contrast to the southern Christmas revelers, New Englanders, like the Puritans in England, tried hard to stamp out the “pagan mockery” of the observance, penalizing any frivolity. William Bradford’s history *Of Plimoth Plantation* recounts that the Pilgrims who started their colony on Christmas Day 1620 worked hard building houses on the occasion — “no man rested all that day”; but the kindly captain of the *Mayflower* at least caused them to “have some Beere.” The following year, Governor Bradford found a newly arrived contingent of colonists

at play, openly; some pitching the barr and some at stoole-ball, and shuch [*sic*] like sports. So he went to them . . . and tould them that was against his conscience, that they should play and others worke. . . . Since which time nothing hath been attempted that way, at least openly.

In 1659 the General Court of Massachusetts enacted a law making any observance of December 25 a penal offense; Massachusetts Bay Colony Puritans were subjected to a five-shilling fine for “observing any such day as Christmas.” Although the law was repealed in 1681, in deference to the Puritan tradition many years passed before widespread Christmas festivities were held in New England. The solemn note continued until the 19th century, when the influx of German and Irish immigrants undermined the Puritan legacy. By 1856 the poet Henry Wadsworth Longfellow commented: “We are in a transition state about Christmas here in New England. The old Puritan feeling prevents it from being a cheerful hearty holiday; though every year makes it more so.” And in that very year, Massachusetts finally proclaimed Christ-

mas a legal holiday. (In 1890 the new Oklahoma Territory was the last region in the continental United States to take this action.)

The Christmas tree, introduced into America during the Revolutionary War by Hessian troops homesick for Germany, was customary among German settlers in Pennsylvania by the early 19th century. But only in the mid-1800s did the idea spread, especially when a picture of Queen Victoria’s elaborate tree appeared in *Godey’s Lady’s Book*, the fashionable women’s magazine of the day. In 1856 President Franklin Pierce set up the first Christmas tree inside the White House. In 1923 President and Mrs. Calvin Coolidge began the custom of lighting a National Christmas Tree on the White House grounds.

Following the appearance of colored electric lights in the early 1900s, the custom of setting up a Christmas tree in a prominent place and decorating it with colored bulbs was adopted in many American cities. With all-weather wiring on the market, Californians started the American custom of outdoor community Christmas trees. The inhabitants of San Diego lighted a pine tree in 1904. Five years later, Pasadenans selected a tall evergreen on Mount Wilson, decorated it with lights and tinsel, and loaded it with gifts, which were distributed on Christmas Day. In 1912 trees were first set up in New York City, Cleveland, and Boston. And in 1914 a tree was placed in Independence Square in Philadelphia.

All over the country communities now vie in displaying trees. Since 1929, Wilmington, North Carolina, for example, has lighted what it claims to be the world’s largest living Christmas tree, a 300-year-old water oak. Bothell, Washington, contends that its Douglas fir ranks as the largest living Christmas tree, while Tacoma, Washington, advertises that it sets up the country’s tallest cut tree. On April 28, 1926, the US Department of the Interior named the giant General Grant sequoia in Kings Canyon National Park, California, the nation’s official Christmas tree. At special Christmastide ceremonies, high school choirs generally sing carols around its base. The village of Christmas, Florida, located 25 miles west of Cape Canaveral, maintains a fully decorated tree throughout the year, and Charlotte, North Carolina, has a famous Singing Christmas Tree, 27 feet 8 inches high, with the singing provided by the 115-member Charlotte Choral Society. A real evergreen tops the singers, making a total height of at least 32 feet.

In recent years, the Christmas tree has undergone an immense transformation with the introduction of artificial trees, which — as of the early 1970s — accounted for an estimated one-third of all trees in homes and offices, their popularity ascribed both to convenience and to the ecology

movement. As for dollar business in than 60 different from 2 to 20 fee pine and Dougl. play of trees and shopping centers characteristic sig. Since the early tric lights has s homes and pub City, for examp pre-Christmas ca Cane Lane of s displayed coor years. St. Louis is illuminated in the end of Nov Lake City blaze Natchitoches, 1 street and rive spirit in 1927, p most colorful sp of red and gree mas festival.

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The Christmas tree in America

movement. As for real trees, the multimillion dollar business in the United States offers more than 60 different types of tree, ranging in size from 2 to 20 feet and in species from Scotch pine and Douglas fir to cedar. Indeed, the display of trees and other evergreens for sale at shopping centers across the nation is one of the characteristic sights of the Christmas season.

Since the early 1930s, the use of outdoor electric lights has spread from Christmas trees to homes and public buildings. Greater Kansas City, for example, which sponsors a nine-day pre-Christmas carnival, is also the site of a Candy Cane Lane of some 20 to 30 houses that have displayed coordinated decorations over the years. St. Louis's Northwest Plaza of 100 stores is illuminated in a special lighting ceremony at the end of November. Temple Square in Salt Lake City blazes with 100,000 flickering lights. Natchitoches, Louisiana, which began to use street and river lights to express the holiday spirit in 1927, presents another of the country's most colorful spectacles, with a 30-block display of red and green lights during its annual Christmas festival.

Typical of big-city Christmas atmosphere are the festivities in New York City, where decorations begin to appear even before Thanksgiving, and multiply as Christmas approaches. Twinkling lights on skyscrapers, often in the form of crosses; the enormous, 75-foot star atop the Pan American Building; the Christmas tree at Rockefeller Center; the sparkling row of lighted trees along Park Avenue; the department store windows; carol programs; and Christmas shows like the New York City Ballet company's production of *The Nutcracker Suite* — all these contribute to the excitement and movement that give a special flavor to the city's Christmas. Pastry shops in Little Italy, Little Hungary, and Yorkville feature smoked sausages, foot-high gingerbread houses, rich fruit cakes, and other seasonal treats. Santa Clauses appear in department stores and on midtown streets. Church choirs perform special oratorios, including George Frederick Handel's *Messiah*.

Throughout the country, other cities usher in December 25 with similar fanfare. In Philadelphia, a gigantic tree in City Hall Courtyard and other Yuletide trappings transform the downtown area. Snowless St. Petersburg, Florida, offers Christmas decorations on a scale that few northern cities can surpass. Its Tampa Bay waterfront, covering an entire block appropriately dubbed Christmas Park, features a 60-foot tree and Christmas scenes with piped-in music. At the end of Municipal Pier, live deer prance in a "winter snow" scene. For more than two decades, Tampa, Florida, has attracted visitors with

its Christmas Card Lane, an exhibit of giant billboard-size greeting cards drawn by local art students. In Michigan, Grand Haven's Dewey Hill, just across the Grand River from the downtown area, is the site each Christmas of what is claimed to be the world's largest Nativity scene. It covers an area larger than a football field and includes, for example, 32-foot-high camels. Nearby is the immense, electronically operated musical fountain, which features a special Christmas program.

Chicago staged its 29th annual Christmas Around the World festival at the Museum of Science and Industry in 1970. Trees, crèches, concerts, and pageants represented the many ways Christmas is celebrated across the globe, and the museum's dining room offered national dishes of the "country of the day." Each year the Cable Car Carollers in San Francisco board the city's famous cable cars to sing to shoppers and residents during the two weeks before Christmas. In Boston the old Irish tradition of placing candles in the windows to light the way for the Christ Child was introduced in 1910. Mrs. Ralph Adams Cram, who lived in the Beacon Hill section, persuaded some of her friends to join her in the window-lighting custom and in singing carols from house to house. Residents and wandering carolers still carry out the tradition, converging eventually on Beacon Hill's historic Louisburg Square.

Bethlehem, Pennsylvania, a city founded by Moravians, has long been integrally associated with Christmas. It received its name on Christmas Eve, 1741, and is fittingly known as America's Christmas City. Since numerous houses and public buildings display candles in windows, Bethlehem is also known as the Christmas Candle City of America. Except for the rush caused by the large numbers of people who have Christmas cards posted from the city, Bethlehem stages a quiet and dignified Christmas observance. A huge five-pointed Star of Bethlehem on top of South Mountain overlooks the city; the longest of its eight rays measures 81 feet. A community tree is annually lighted on Hill-to-Hill Bridge over the Lehigh River. Impressive Moravian religious services are held on Christmas Eve, when, also, the elaborate community crèche is unveiled (see December 24).

Across the land pre-holiday parades — with television and other show business personalities, reindeer, elves, and Santa Claus — have become annual events in December or late November. (In some warm weather coastal communities there are water parades of decorated and lighted boats as well.) Also associated with Christmas is the poinsettia with its crimson star-shaped blossom, which was introduced into the United

States from Mexico by Joel R. Poinsett, the first American minister to Mexico. The plant, which Mexicans called "flower of the holy night," is seen everywhere in the United States at Christmastime, most notably at San Diego's annual Poinsettia Festival.

Among the more unusual Christmas traditions is the Texas Cowboys' Christmas Ball, held in Anson, Texas, on several evenings before December 25, which dates from the "one grand sworray" that the manager of the local Morning Star Hotel held for cowboys of the region in 1885. The heel-and-toe polka, waltz, Virginia Reel, schottische and other favorite dances — played on the banjo, tambourine, fiddle, and bass viol — were so successful that the ball became a town institution in the late 19th century. Today's guests dance the same numbers as at the first ball and wear the pioneer dress of the 1880s and 1890s.

Another unique event is the Shepherders' Overall Dance staged at Christmastime by the large group of Basque herders who live in the Boise, Idaho, area. Originated in 1929 to provide entertainment for the local Basques coming home from the hills for the holidays, the dance features such ancient Basque dances as the *jota*, *porrosolda*, and *arreska*. Except for a selected group of outsiders, the annual fete is not open to the general public.

In the Southwest, especially in New Mexico, the long tradition of Spanish rule has resulted in a number of holiday customs also found in Latin America. Among them are the lighting of *luminarias* — candle-and-paper bag lanterns or (in northern New Mexico) small bonfires — to light the path of Mary and Joseph; *Las Posadas*, nine nights of pre-Christmas observance and hospitality in which Mary and Joseph's search for shelter is reenacted and guests are welcomed at homes; and performances of *Los Pastores*, medieval morality dramas based on Christmas themes.

In the Rio Grande pueblos of New Mexico, non-Christian Indian rituals combine with Christian Christmas beliefs introduced by the Spanish to create traditions unique to the area. Ancient Indian ceremonial dances, which are also performed as the climax of the Christmas Eve festivities (see December 24), are common occurrences on December 25 and successive days at most of the area's pueblos. Although they are now presented on a Christian feast day, the dances — which seem to have once marked the winter solstice — are performed "in the way of the ancients," as they have been for centuries. They may include buffalo, deer, or harvest dances, or the basket or rainbow dance. Evidence of Spanish influence is the *matachines*, a

Christmas dance at such pueblos as Santo Domingo, San Felipe, Cochiti, San Juan, and, in alternate years, Taos.

Also in part indigenous is the observance of the Alaskan Eskimos, who celebrate Christmas in Arctic villages in the way of their ancestors, with a feast of reindeer and seal blubber with blueberries, as well as with sports events such as snowshoeing, wrestling, dog-team racing, and broad jumping.

A recent, but rapidly growing, innovation is the trend to enjoy an old-fashioned Christmas in the country's historical restorations. The leader in the field is Williamsburg, Virginia, the once-flourishing 18th century capital of the royal colony of Virginia. Eighty-five buildings and 50 houses and outbuildings there have been restored to their original condition through the efforts of John D. Rockefeller Jr. The idea of celebrating the December holidays in the manner of colonial days started on a modest scale in 1934, when outdoor lights illuminated eight evergreen trees. The following year a few candles were set in the windows of the historic buildings, gradually leading to the present-day "white lighting" for which Williamsburg is renowned. The lighting ceremony takes place on December 20. Children form a Singing Candles procession, headed by a night watchman and a fife and drum corps, and walk from the Governor's Palace along the length of the Duke of Gloucester Street in the heart of the restoration. Some 2,000 candles twinkle in the windows of the garland- and holly-adorned houses along the way, as the watchman calls out "Light your candles!" in the winter dusk.

The grand illumination sets off 60-odd Christmastide festivities. Included among the events are candlelight concerts of 18th century music in the Governor's Palace ballroom and Bruton Parish Church; Yule log and wassail festivities; street caroling; fireworks and cannonades in the colonial style of noise-making; and old-fashioned sports such as fencing, hoop-racing, and cudgeling.

Greenfield Village in Dearborn, Michigan, recreates American life of the 17th, 18th, and 19th centuries on a 260-acre tract containing more than 100 historic structures from all over the United States. At Christmastime, sleigh rides, exhibits of traditional Yuletide customs, and special tours through the holiday-decorated buildings are featured. The 19th century coastal village in Mystic, Connecticut, recreated by the Marine Historical Association to demonstrate the life-style of the sailing-ship era, not only lights and decorates its vessels and buildings, but also stages the week before Christmas a community carol sing that usually attracts about

2,000 carolers. The "Landis Valley, Pennsylvania Landis Valley" as on the third Tuesday, costumed choral torchlight processions.

In an atmospheric tradition, several States emulate patian customs. In R Christmas trees, Lake Ontario, are Twelfth Night boer Lake, Colorado in the nearby moember 25 and th city hall for burrdral in Cleveland churches that sta against a decor (pressive Boar's F is presented — mford, England — crimson-costume soloist who sings carol: "The boadecked with bays my masters, be r

In Puerto Rico Christmas is a w ing traditional i day, including S Pageants and paember into Jan of the Three Kir In Puerto Rico ming guitars an house to house *aguinaldos*. Th times asked ins dishes such as r

The contemp Croix in the Vir the island festi times, when Cl slaves were all been abolished the elaborate Anxious to re heritage of sor en's League re communal fet opens with the and reaches a parade on Ja include a chi band compet certs, and co

2,000 carolers. The farm museum at Landis Valley, Pennsylvania, presents "Christmas at Landis Valley" as an annual event, generally on the third Tuesday evening in December, with costumed choral and instrumental groups, a torchlight procession, blazing fire, and mulled cider.

In an atmosphere of even more ancient historic tradition, several communities in the United States emulate pagan and early medieval Christian customs. In Rochester, New York, discarded Christmas trees, stacked 25 feet high along Lake Ontario, are annually set afire in a raging Twelfth Night bonfire. The inhabitants of Palmer Lake, Colorado, hold a yearly Yule log hunt in the nearby mountains the Sunday before December 25 and then haul the choice log to their city hall for burning. Trinity Episcopal Cathedral in Cleveland, Ohio, is among several churches that stage an Old English Christmas; against a decor of traditional greenery, an impressive Boar's Head and Yule Log Ceremony is presented — modeled after the ritual at Oxford, England — with a trumpeter, trenchermen, crimson-costumed yule sprites, five choirs, and a soloist who sings the 16th century Boar's Head carol: "The boar's head in hand bear I, bedecked with bays and rosemary; and I pray you, my masters, be merry. . . ."

In Puerto Rico and the US Virgin Islands, Christmas is a widely observed holiday, combining traditional island customs with those of today, including Santa Claus and imported trees. Pageants and parties often extend from early December into January, culminating with the feast of the Three Kings on Epiphany (see January 6). In Puerto Rico, singers and musicians strumming guitars and other instruments wander from house to house singing ancient carols known as *aguinaldos*. These strolling carolers are sometimes asked inside to sample special Christmas dishes such as rice pudding and roast pig.

The contemporary Christmas Festival on St. Croix in the Virgin Islands stems ultimately from the island festivities staged there in slaveholding times, when Christmas was the only celebration slaves were allowed to enjoy. After slavery had been abolished there in the mid-19th century, the elaborate native holiday customs died out. Anxious to reintroduce and preserve the local heritage of song and dance, the St. Croix Women's League revived the spice and gaiety of the communal fete in 1952. The Christmas Festival opens with the coronation of the festival queen and reaches a climax with the Three Kings' Day parade on January 6. The festivities generally include a children's parade, horse races, steel band competitions, carol singing, choir concerts, and community tree ceremonies.

In the 20th century, Christmas, in all its varied aspects, has indeed become a nationwide celebration in the United States. It is undoubtedly the most widely observed holiday of the entire year. Statistics indicating the widespread use of Christmas cards — some 2.5 billion in 1970 — are an index of its universality.

Clara Barton's Birthday

The indefatigable Clarissa Harlowe Barton, founder of the American Red Cross, was born on December 25, 1821, on an Oxford, Massachusetts, farm to Stephen and Sarah Stone Barton. An acutely shy girl, she received most of her education from her older brothers and sisters and began a career in teaching at the age of 15, when her mother acted on advice that the way to cure shyness was to "throw responsibility upon her. As soon as her age permits, give her a school to teach."

The prescription contributed to the initiative, self-confidence, and abundant determination that — interspersed with periods of nervous prostration — were to characterize her later life. After a period of study at the Liberal Institute in Clinton, New York, in 1851, she accepted a teaching position in Bordentown, New Jersey, where her fierce energy, and the kind of one-woman campaign for which she was to become noted, led to the abolishment of the fees that pupils had paid to attend school. With establishment of a free system came an enormous increase in student enrollment, overwork, construction of a larger school, opposition to a woman's heading it, and the appointment of a male principal, followed shortly by Barton's resignation, and an attack of nervous exhaustion. In 1854 she made a therapeutic move to Washington, D.C., where she served as a clerk in the US Patent Office until the outbreak of the Civil War.

Her work in providing nursing and supplies for the war wounded began with her aid to the men of the 6th Massachusetts Regiment, who straggled into Washington in April 1861. Later, learning of more war suffering, she ran an advertisement for medical and other supplies in the Worcester (Massachusetts) *Spy* and set up her own distribution agency to deal with the resulting deluge. With her characteristic flair for the practical, she recognized the need for rushing the provisions to the places where they were most needed and set about securing transportation and permission to pass through the lines, board the sick transports, and minister to the wounded at the front. As the war ground on, she labored heroically, first from Washington headquarters and subsequently in action around Charleston, on the battlefield of the Wilderness.

THE WHITE HOUSE

WASHINGTON

November 30, 1990

MEMORANDUM FOR ADVANCE OFFICE

FROM: LUCY MUCKERMAN *LM*
SUBJECT: WALK-THRU'S

EVENT: Jobs for America's Graduates First Annual
Governors Leadership Award Luncheon
DATE: Wednesday, December 12, 1990
LOCATION: National Press Club
WALK-THRU: Wednesday, December 5, 1990
Departing West Basement at 10:00 am
TRIP COORDINATOR: Patty Conrad
LEAD ADVANCE: Mark Rosenker
PRESS ADVANCE: Steve Ross

Dooley

EVENT: Malcolm Baldrige Awards Ceremony
DATE: Thursday, December 13, 1990
LOCATION: Department of Commerce
WALK-THRU: Wednesday, December 5, 1990
Departing West Basement at 2:00 pm
TRIP COORDINATOR: Kris Goodwin
LEAD ADVANCE: Peggy Hazelrigg
PRESS ADVANCE: Steve Ross

Blymire

*4 minutes max
- cards*
EVENT: Tree Lighting Ceremony
DATE: Thursday, December 13, 1990
LOCATION: Ellipse
WALK-THRU: *Wed.* ~~Monday, December 5, 1990~~
Meet at National Christmas Tree at 2:30 pm
Monday, December 10, 1990
Meet at National Christmas Tree at ~~10:00~~ am
TRIP COORDINATOR: Lucy Muckerman
LEAD ADVANCE: Gordon James
PRESS ADVANCE: Steve Ross

Grossman

1/11/91

next Monday

Poopoohead