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Folder Title:
National Christmas Tree Lighting 12/12/91 [OA 8332] [1]

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DECEMBER 10, 1991

INFORMATION

MEMORANDUM FOR THE PRESIDENT

THROUGH: DAVID DEMAREST
 TONY SNOW

FROM: BETH HINCHLIFFE

SUBJECT: NATIONAL CHRISTMAS TREE LIGHTING CEREMONY

I. SUMMARY

On Thursday, November 12, at 5:00 p.m., you will deliver remarks at the annual Christmas tree lighting ceremony to an audience of approximately XXX people. You will be introduced by XXXXX.

II. DISCUSSION

Your remarks highlight the annual Pageant of Peace ceremony and this year's theme -- charity.

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.

To: Bob Simon

From: Bill Allman, Curator's office

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.

4 December 1990

MEMORANDUM FOR BETH HINCHLIFFE

FROM: JENNIFER GROSSMAN

SUBJECT: MATERIAL FOR TREE LIGHTING CEREMONY

EVENT INFORMATION:

- 1) Keep it brief...Remember GB's admonishment: "Baby, it's cold out there--cut, cut, cut!"
- 2) Sig Rogich (2421) is the project officer; Bruce Sanka in his office is working on it. Bruce informed me that there might be a couple hundred points of light in the audience, and therefore suggested a theme of helping your fellow man, community spirit. We might also take this time to recognize our servicemen and women in the Gulf (I have found some quotes that should be appropriate on this point).
- 3) Keep in mind that old church/state division (remember the note struck by the Cathedral speech). This is the "Pageant of Peace" and theme should be as much about the holiday season in general as about Christmas in particular.
- 4) The theme of this year's Pageant of Peace is Discovery. This theme was selected to emphasize the joy of the discovery of learning, exploration, and the satisfaction of discovering new friends and people.
- 5) POTUS will turn on the lights of the National Christmas Tree during opening ceremonies of the 1990 Pageant of Peace at 5 p.m. on Thursday, Dec. 13. 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. Also to be featured: The California Raisins.

O CHRISTMAS TREE...

- 1) 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. This year the trees come from Western Maryland where they were grown on reclaimed surface mining land. They were donated by the National Coal Association through the Office of Surface Mining, U.S. Dept. of Interior, as a symbol of how reclaimed coal mining land can be returned to productive use.

2) For the "Chronology of Christmas Tree Locations" see page 2 of the U.S. Department of the Interior fax (time: 11:32) in the orange "Event Information" folder.

✓ 3) 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 the States, territories, and the District of Columbia is lighted with miniature string sets and clear, steady-burning bulbs.

4) **History of the Christmas tree:**

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 symbolize 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).

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 replace burning candles.

5) **The Christmas tree in the United States:**

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-1800's 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 1923 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 when they dedicated a large tree from their native Vermont.

EXCERPTS FROM PAST SPEECHES

1) Reagan Remarks on Lighting the National Christmas Tree, 12/15/88:

"..We must ever reflect upon the love we have for others and the joy we take in giving of ourselves to those who are less fortunate....May we give thanks for a free America, an America united in the wonder of a season that includes not only Christmas but Hanukkah as well."

- 2) Reagan Remarks on Lighting the National Christmas Tree, 12/12/85:

"My fellow Americans, thank you for joining Nancy and me on this festive evening. The menorah stands lighted in Lafayette Park, for this is also the time of Hanukkah, and this season is rich in the meaning of our Judeo-Christian tradition...Let us reach out tonight to every person who is persecuted; let us embrace and comfort, support and love them. Let us come together as one family under the fatherhood of God, binding ourselves in a communion of hearts, for tonight and tomorrow and for all time. May we give thanks for an America abundantly blessed, for a nation united, free, and at peace. May we carry forward the happiness of the Christmas spirit as the guiding star of our endeavors 365 days a year. And as we light this magnificent tree, may all the youthful hope and joy of America light up the heavens and make the angels sing."

- 3) Reagan Remarks on Lighting the National Community Christmas Tree, 12/16/82:

"..This beloved tradition, which began nearly 50 years ago, has a special symbolism for our people. It's as if when we light this tree, we light something within ourselves as well. And during Christmas season I think most Americans do feel a greater sense of family, friendship, giving, and joy..."

- 4) Reagan Address to the Nation About Christmas and the Situation in Poland, 12/23/81:

"..Tonight, in millions of American homes, the glow of the Christmas tree is a reflection of the love Jesus taught us. Like the shepherds and wise men of that first Christmas, we Americans have always tried to follow a higher light, a star, if you will. At lonely campfire vigils along the frontier, in the darkest days of the Great Depression, through war and peace, the twin beacons of faith and freedom have brightened the American sky. At times our footsteps may have flattered, but trusting in God's help, we've never lost our way."

- 5) Reagan Remarks on Lighting the National Community Christmas Tree, 12/17/81:

"..We've had other Christmases in our land--the first one when we were a nation in [1776], and Washington led his men across the Delaware River in a battle that set the stage for our independence. And legend has it that the path of their march through the snow was one of blood-stained footprints. But we shall live with the hope and the promise of the man of Galilee that Christmases will be better and that we will have peace and good will among men.."

- 6) Kennedy's Remarks at the Pageant of Peace Ceremonies, 12/17/62:
- "For nearly 2,000 years the message of Christmas, the message of peace and good will towards all men, has been the guiding star of our endeavors..
- "It is the day when we remind ourselves that man can and must live in peace with his neighbors and that it is the peacemakers who are truly blessed..
- "This has been a year of peril when the peace has been sorely threatened. But it has been a year when peril was faced and when reason ruled..
- "And I think all of us extend a special word of gratitude and appreciation to those who serve the United States abroad; to the one million men in uniform who will celebrate this Christmas away from their homes.."
- 7) Truman's Address at the Lighting of the National Community Christmas Tree, 12/24/45:
(sounds like a call to Saddam Hussein)
- "With our enemies vanquished we must gird ourselves for the work that lies ahead. Peace has its victories no less hard won than success at arms. We must not fail or falter. We must strive without ceasing to make real the prophecy of Isaiah: 'They shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'"
- 8) F.D.R. "Keep Us Strong in Our Faith That We Fight for a Better Day for Humankind"--Christmas Eve Fireside Chat on Tehran and Cairo Conferences, 12/24/43:
- "The overwhelming majority of all the people in the world want peace. Most of them are fighting for the attainment of peace--not just a truce, not just an armistice--but peace that is as strongly enforced and as durable as mortal man can make it. If we are willing to fight for peace now, is it not good logic that we should use force if necessary, in the future, to keep the peace?..
- "Some of our men overseas are now spending their third Christmas far from home. To them and to all others overseas or soon to go overseas, I can give assurance that it is the purpose of their Government to win this war and to bring them home at the earliest possible time..
- "On behalf of the American people--your own people--I send this Christmas message to you who are in our armed

forces: In our hearts are prayers for you and for all your comrades in arms who fight to rid the world of evil. We ask God's blessing upon you--upon your fathers, mothers, wives and children--all your loved ones at home. We ask that the comfort of God's grace shall be granted to those who are sick and wounded, and to those who are prisoners of war in the hands of the enemy, waiting for the day when they will again be free. And we ask that God receive and cherish those who have given their lives, and that He keep them in honor and in the grateful memory of their countrymen forever."

- 9) From the book Washington Goes to War, here is an account of F.D.R. and Winston Churchill at a White House Tree Lighting Ceremony on December 24, 1941:

"They also knew this: When Roosevelt pushed the button this evening, the tree would leap into shining life, he would speak, he would be optimistic and reassuring in those distinctive tones of his, and when he finished he would introduce a visitor--Winston Churchill...The prime minister of Great Britain came out with Franklin and Eleanor Roosevelt, Harry Hopkins and Crown Prince Olaf and Crown Princess Marthe of Norway, who were refugees and house guests. Roosevelt pressed a button and a huge evergreen down at the lower end of the lawn sprang to light. Applause...

"Roosevelt spoke: 'It is in the spirit of peace and good will, and with particular thoughtfulness of those, our sons and brothers, who serve in our armed forces on land and sea, near and far--those who serve and endure for us--that we light our Christmas candles now across this continent from one coast to the other on this Christmas evening.'

"Churchill stepped forward and spoke in the voice everyone--everyone--knew: 'This is a strange Christmas eve. Almost the whole world is locked in deadly struggle, and with the most terrible weapons which science can devise, the nations advance upon each other. Ill would it be for us this Christmastide if we were not sure that no greed for the land or wealth of any other people, no vulgar ambition, no morbid lust for material gain at the expense of others has led us to the field. Here, in the midst of war, raging and roaring over all the lands and seas, creeping nearer to our hearts and our homes, here, amid all the tumult, we have tonight the peace of the spirit in each cottage home and in each generous heart. Therefore, we may cast aside for this night at least the cares and dangers which beset us, and make for our children an evening of happiness in a world of storm. Here, then, for one night only, each home throughout the English-

speaking world should be a brightly lighted island of happiness and peace.

Let the children have their night of fun and laughter. Let the gifts of Father Christmas delight their play. Let us grown-ups share to the full in their unstinted pleasures before we turn again to the stern task and the formidable years that lie before us, resolved that by our sacrifice and daring, these same children shall not be robbed of their inheritance or denied their right to live in a free and decent world."

National Park Service
National Capital Region
Office of Public Affairs
1100 Ohio Drive Southwest
Washington, D.C. 20242

FAX COVER SHEET

Date: 12/2

To: Michelle Nix

Fax Tel: 456-6218 O: 456-7150

From: JANET BRAXTON

Re: Michelle - I'm working on your request, in the meantime enclosed is a release on the state trees for your info.

Reply Needed: yes: no:

We are transmitting _____ pages, including cover.

Contact _____ at (202) 619-____ if you have any problems with this fax. Our fax number is (202)-619-7197. Thank you.



OSM FACT SHEET

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

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.

91 NOV 1 All: 46

National Park Service
National Capital Region
Office of Public Affairs
1100 Ohio Drive Southwest
Washington, D.C. 20242

FAX COVER SHEET

Date: 12/2

To: Michelle Nix

Fax Tel: 456-6218 o: 456-7750

From: Jane Bratton

Re: Christmas Pageant of Peace

Reply Needed: yes: no:

We are transmitting 7 pages, including cover.

Contact Jane at (202) 619-
7223 if you have any problems with this fax.
Our fax number is (202)-619-7197. Thank you.

Editor's Advisory: Members of the media are invited to cover the lighting of the National Christmas Tree at 5 p.m., Thursday, Dec. 12, on the Ellipse across from the White House. A media platform will be provided and more details will be available later and necessary credentials. Members of the media should contact the Office of Public Affairs, 202-619-7226, if they plan to attend.

'Charity' Selected as Theme
**1991 CHRISTMAS PAGEANT OF PEACE
OPENS ON THE ELLIPSE DECEMBER 12**

For Immediate Release
Contact: 202-619-7226

WASHINGTON, D.C.--President George Bush is expected to light the National Christmas tree, which opens the annual Pageant of Peace in the Nation's Capital at 5 p.m., Thursday, Dec. 12.

Sponsored by the Christmas Pageant of Peace Committee and the National Park Service, the Pageant is held on the Ellipse, south of the White House. The opening ceremony will feature the Tucson Arizona Boys Chorus; Metropolitan Opera singer Marilyn Horne; jazz vocalist Joe Williams; the country music family of Larry Gatlin and the Gatlin Brothers; NBC-TV personality Willard Scott as Santa Claus and music by the United States Navy Band, led by Commander Philip Field.

A children's feature will be a special appearance by "Spice" the gingerbread boy and "Ginger" the gingerbread girl.

The National Christmas Tree, a living Colorado Blue Spruce now 38-feet tall, is decorated each year by General Electric Lighting of Nela Park, Cleveland, Ohio.

(more)

29th
year

Christmas Pageant of Peace...pg. 2

This year the tree will be decorated with garlands, stars and ball-shaped ornaments in a red, white and blue color scheme. The tree will be topped with a five-point luminous star measuring 30 inches in diameter.

The white lighting is created with 2500 clear lights. Six halogen floodlights will be placed on the ground to add sparkle from hundreds of white ornaments and garland.

The alternating rows of red and blue, separated by fields of white create a patriotic effect using 2400 red and blue lights. Twice as many blue (1600) than red (800) lights are used so that the red does not overwhelm the softer-hued blue.

Surrounding the National Tree will be smaller live blue spruce trees which form the "Pathway of Peace" and represent the 50 states, territories and the District of Columbia. They will be decorated with special ornaments donated by each state. The ornaments are made of a variety of materials; brass, pewter, glass, wood, silver, paper, dried flowers, fabric and other materials unique to the region they represent.

Each year a pageant theme is chosen and this year's theme is "Charity," which is reflected in the design and lighting of the National Christmas Tree and the trees of the "Pathway of Peace." The theme emphasizes the joy of friendship and helping others, especially during the holidays.

The live trees which form the 1991 Pathway of Peace have been grown on reclaimed surface coal mined land in St. Clairsville, Ohio. The trees were donated by the national Coal Association and the R. & F. Coal Company of Cadiz, Ohio. The U.S. Department of the Interior's Office of Surface Mining arranged for the 57 trees to be brought to Washington, D.C., and lighted with the National Christmas Tree.

(more)

The Christmas Pageant of Peace will continue through Dec. 30, with musical programs each evening from 6-9 p.m. featuring volunteer choirs, bands and other musical groups from the metropolitan area and around the nation. The trees will remain lighted until Jan. 1.

For additional information about the Christmas Pageant of Peace, call the National Park Service, Office of Public Affairs at 202-619-7222.

-NPS-

Opening Ceremony

December 12, 1991, 5pm

- | | |
|--|--|
| Prelude | The United States Navy Band
Commander Phillip Howard Field
Officer in Charge/Leader |
| Welcome | Joseph H. Riley, President
Christmas Pageant of Peace |
| Christmas
Prayer | The Reverend Stephen A. Roszel, Pastor
Blessed Sacrament Church
Alexandria, VA |
| Santa Claus | Willard Scott
NBC-TV "Today" Show |
| Greetings From
The Boy Scout
& Campfire Girl | Andrew Salzman - Washington, D.C.
Briana Singh - Bowie, MD |
| Special
Appearance | "Ginger and Spice"
Gingerbread Boy & Girl Plush Dolls with Dancers |
| Guest Choir | The Tuscon Arizona Boys Chorus
Julian B. Ackerley, Director |
| Honored Guest
Entertainers | Marilyn Horne
Mezzo-soprano, Metropolitan Opera

Joe Williams
Jazz Vocalist

Larry Gatlin & The Gatlin Brothers
Country music stars |
| The
Christmas
Message | The President
of the United States of America

<i>The Lighting of the
National Christmas Tree</i> |
| Sing-A-Long | Entertainers and Audience |
| Postlude | Music by The United States Navy Band |

Christmas Pageant of Peace Sing-A-Long

We Wish You A Merry Christmas

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas,
And a Happy New Year!

Good tidings we bring
To you and your friends,
Good tidings for Christmas,
And a Happy New Year!

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas,
And a Happy New Year!

It Came Upon The Midnight Clear

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
to touch their harps of gold:
"Peace on the earth, goodwill to men,
From heaven's all-gracious King:"
The world in solemn stillness lay,
To hear the angels sing.

Jingle Bells

Dashing through the snow,
In a one-horse open sleigh
O'er the fields we go,
laughing all the way
Bells on bob-tail ring,
making spirits bright
What fun it is to ride and sing
a sleighing song tonight!

Jingle Bells, Jingle Bells,
Jingle all the way
Oh what fun it is to ride
in a one-horse open sleigh!

Jingle Bells, Jingle Bells,
Jingle all the way
Oh what fun it is to ride
in a one-horse open sleigh!

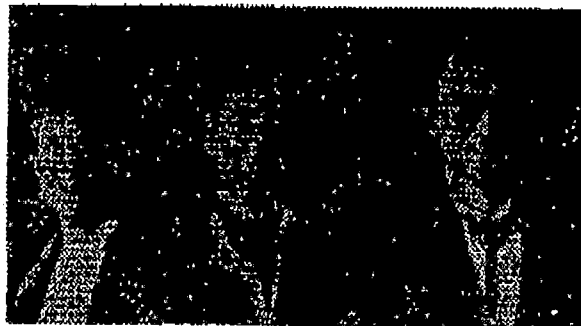


The 1991 Honored Guest Entertainers



MARILYN HORNE, Mezzo-Soprano and star of The Metropolitan Opera, New York City, has sung major roles in a wide variety of operatic repertoire including Rossini, of which she is widely regarded as the quintessential interpreter.

Recipient of the prestigious Fidelity Gold Medal and the Covent Garden Silver Medal, she was named one of nine "all-time, all star singers in the Met's 100 years" by the New York Times.



LARRY GATLIN & THE GATLIN BROTHERS:

Larry, Steve and Rudy Gatlin have been performing since the '50s when they debuted in a talent show in Abilene, Texas.

They have ruled the country airwaves for well over a decade. In

November and December, 1991, they are touring their "Country and Christmas" concert, and in January, 1992 will kick off their "Adios" tour.

JOE WILLIAMS has been called one of the great male voices of the past 50 years, for he sings pop tunes, jazz standards or romantic ballads as well as down-home blues. During his career he has performed with many of the jazz greats including Lionel Hampton, Count Basie and George Shearing.

His recordings and concerts have won him numerous awards and he is currently producing his first album under the title of "Here's To Life" soon to be released.



(Hinchliffe/Nix)
December 3, 1991 10 a.m.
LIGHTS Draft One

PRESIDENTIAL REMARKS: CHRISTMAS TREE LIGHTING
Thursday, December 12, 1991
The Ellipse

Good evening, everyone. [ACKNOWLEDGEMENTS] and thanks to Santa. Well, your big night's coming up. And people think I travel a lot. I don't have to ask this Santa what the weather will be like Christmas Eve -- he predicted it.

A special welcome home from this entire country to all the men who were hostages so long and are finally back -- finally home in this, the most safe, most free, most wonderful nation on the face of the earth. We've seen some unforgettable triumphs for the human spirit these last couple of years. Tonight, let's say a silent prayer in our hearts that one Christmas we will gather under this tree and be able to celebrate freedom and peace embracing the entire world.

You know, Christmas is the only day when the world comes to a stop in honor of a single person. What a moving reminder for all of us of the power of one life -- of one man who stood for faith, hope and charity. And, as He said, "the greatest of these is charity." Charity. The joy of friendship and helping others -- and the very idea this year's Pageant of Peace celebrates.

When we light this tree tonight, let it also in a very real way be a rekindling of something inside the American heart -- the glowing reminder that this is a nation based on the ideal of charity -- of goodness, generosity, family, and simple kindness.

When we illuminate this tree, when we turn this cold

darkness into warm light, let's remember that we can do that in a concrete way in our own neighborhoods. Tonight we turn this into a Tree of Light -- we can now go from here and each of us turn our hometown into a Community of Light -- and turn America into a Nation of Light. The way we can do that is to follow tonight's theme; to follow the lesson of the greatest teacher who ever lived. We will turn the magic of Christmas into the magic of national redemption through Christ's example of charity -- through caring for others out of love.

This is a special season -- rich in meaning for many faiths. Last week at a ceremony at the White House I shared in the beginning of Hanukkah and the lighting of the menorah -- in a couple of weeks the candles of Kwanza will be lit -- and I'm here today to help light our National Christmas Tree. It's a great tradition, because this tree stands for our nation's unity and our nation's hope. You know, the switch I'll be using to light this tree is the same one that's been used by every President since Calvin Coolidge started this ceremony 68 years ago.

Hanukkah Ceremony Dec 2, 1991

*Kwanza Embassy
Dec 2, 1991
Kwanza
382-6101*

Research File White House Fact Sheet

When history remembers Christmas 1991, let it remember that tonight we asked for God's blessing on this world. That tonight we asked that God's grace be granted to our brothers and sisters in need. And, finally, in the words of the carol we'll sing together in a few minutes: Let it be remembered that on Christmas 1991, this nation united to ask God for "Peace on earth, good will to all."

God bless you all, and now let's light this beautiful tree.

Sandra A. Alley

Associate Regional Director,
Public Affairs

National Park Service

National Capital Region
1100 Ohio Drive, S.W.
Washington, D.C. 20242
(202) 426-6792

619-7223

Joseph H. Riley

Chairman-Trust Services
Personal Financial Services

Crestar Bank, NA

1445 New York Avenue, NW
Washington, DC 20005-2108
(202) 879-6101

CRESTAR

(Hinchliffe/Nix)
December 5, 1991 5 p.m.
LIGHTS Draft Two

PRESIDENTIAL REMARKS: CHRISTMAS TREE LIGHTING
Thursday, December 12, 1991
The Ellipse

Good evening, everyone. [ACKNOWLEDGEMENTS] and thanks to Santa. Well, your big night's coming up. And people think I travel a lot. I don't have to ask this Santa what the weather will be like Christmas Eve -- he predicted it.

A special welcome home from this entire country to all the men who were hostages so long and are finally back: finally home in this, the most generous, most proud, most free nation on the face of the earth. We've seen some unforgettable triumphs for the human spirit these last couple of years. Tonight, let's say a silent prayer that one Christmas we'll gather under this tree able to celebrate freedom and peace embracing the entire world.

You know, Christmas is the only day when the world comes to a stop in honor of a single person. What a moving reminder for all of us of the power of one life -- of one man who stood for faith, hope and charity. And, as He said, "the greatest of these is charity." Charity. The joy of friendship and helping others -- and the very idea this year's Pageant of Peace celebrates.

When we light this tree tonight, let it also in a very real way shine a beacon on the American heart -- a glowing reminder that this is a nation based on the ideal of charity -- of goodness, generosity, family, and simple kindness.

When we illuminate this tree, when we turn this cold darkness into warm light, let's remember that we can do that in a

concrete way in our own neighborhoods. Tonight we join together and turn this into a Tree of Light. Every American can now go out and turn each hometown into a Community of Light, by each of us in our own way reaching out a hand to a friend, or stranger, in need. By working in our own neighborhoods we can make sure that no elderly person goes to bed hungry -- that no homeless person spends another despairing night on the streets -- that no child lacks his birthright of love. Then -- one Community of Light at a time -- we will turn America into a Nation of Light.

The way we will do that is to follow tonight's theme; follow the lesson of the greatest teacher who ever lived. We'll turn the magic of Christmas into the magic of national redemption through Christ's example of charity -- caring for others out of love.

This is a special season -- rich in meaning for many faiths. Last week at a ceremony at the White House I shared in the beginning of Hanukkah, the first day of the lighting of the menorah. In a couple of weeks the candles of Kwanza will be lit. And I'm here today to help light our National Christmas Tree. It's a great tradition, because this tree stands for our nation's unity and our nation's hope. You know, the switch I'll use to light the tree is the same one that's been used by every President since Coolidge started this ceremony 68 years ago.

When history remembers Christmas 1991, let it remember that tonight we asked for God's blessing on this world. That tonight we asked that God's grace be granted to our brothers and sisters in need. And, finally, in the words of the carol we'll sing

together in a few minutes: Let it be remembered that on
Christmas 1991, this nation united to ask God for Peace on earth,
good will to all.

God bless you all, and now let's light this beautiful tree.

#

(Hinchliffe/Nix)
December 8, 1991 3 p.m.
LIGHTS Draft Three

PRESIDENTIAL REMARKS: CHRISTMAS TREE LIGHTING
Thursday, December 12, 1991
The Ellipse

Good evening, everyone. [ACKNOWLEDGEMENTS] And thanks to Santa. Well, your big night's coming up. And people think I travel a lot. I don't have to ask this Santa what the weather will be like Christmas Eve -- he predicted it.

This is a very special moment for this country. I look to these brave men -- our brothers -- and on behalf of your loving country I say, finally, to Terry Anderson and Thomas Sutherland and Alann Steen and xxxxxxxxxxxxxxxxxxxx -- welcome home. Welcome home to this, the most generous, most proud, most free nation on the face of the earth.

And to Javier Perez de Cuellar -- you have done God's work, sir. You have brought our brothers back. You have made true the words of Isaiah: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

It is more than appropriate -- it's really almost miraculous -- that we can celebrate with our returned brothers the lighting of our nation's Christmas tree. The idea is so moving because these men have come from darkness into the endless, bright light of liberty.

As you hear xxxx talk about xxxxx, or xxxxxx say xxxxxx, we realize that even at the worst moments, these men were never lost in darkness. Even then they were guided by a stubborn spark that

the worst cruelty could not extinguish -- the spark of the human spirit. Their story is the unforgettable triumph of that soaring human spirit. And their precious gift to us is rekindling our nation's belief in the light of faith -- and in ourselves.

When Terry and Tom and Alann and xxx help to light our nation's tree tonight, they're showing what they and their companions have already done -- light this nation's soul.

This is a special season -- rich in meaning for many faiths. Last week at a ceremony at the White House I shared in the beginning of Hanukkah, the first day of the lighting of the menorah. In a couple of weeks the candles of Kwanza will be lit. And we're here today to help light our National Christmas Tree. It's a great tradition, because this tree stands for our nation's unity and our nation's hope. You know, the switch we'll use to light the tree is the same one that's been used by every President since Coolidge started this ceremony 68 years ago.

There have been many special guests before -- even Winston Churchill helped to light the tree during WWII. But this nation has never been honored by the presence of men whose spirit meant more to us. Your lives tell us of the true meaning of life, the true meaning of this season. We now have new symbols etched in our national memory -- faces and moments that have become part of us. We'll never forget Terry Anderson embracing his sister Peggy. Or Tom Sutherland's infectious smile. Or ...

At this time of year especially, these moments remind us that the glitz and glamor of material things are unimportant.

The courage, faith, and love these men embody are all the examples we need to remind us of what's really important in life.

When history remembers Christmas 1991, let it remember that tonight we gathered with men who show us that this is a season of spirit, not a party of plenty. Let history remember that tonight we stood with these true heroes and asked for God's blessing on this world. Finally, in the words of the carol we'll sing in a few minutes, let history remember that at Christmas 1991, this nation united to ask God for Peace on earth, good will to all.

God bless this wonderful country, and now let's light this beautiful tree.

#

PRE-ADVANCE/WALK-THRU QUESTIONNAIRE

EVENT: National Christmas Tree Lighting
DATE: 12/12/91
TIME: To be rescheduled - approx 5:45 p.m.

LOCATION:
(GIVE DETAILS) Ellipse, National Christmas Tree

EXPECTED AUDIENCE:
(NUMBER AND COMPOSITION) 2500 tickets outgoing
Anticipated total of 10,000 people

PRESS COVERAGE:
Open

DIAS PARTICIPANTS: POTUS, FLOTUS, & First Family
Hostages (Names to be announced) & families
~~Secretary Lujan~~, Joe Riley - P.O.P. President

**EXPECTED PARTICIPATION BY MEMBERS OF
CABINET/CONGRESSIONAL/ADMINISTRATION:**

See Lujan

POTUS INTRODUCTION:
Joe Riley

PERTINENT SPEECH TOPICS: Theme: charity
Celebrate hostage release

REASON FOR EVENT:
Annual

PLEASE ATTACH PRE-ADVANCE/WALK-THRU CALL SHEET

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DATE: 12/12/91
TIME: To be rescheduled - approx 5:45 p.m.

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Anticipated total of 10,000 people

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Hostages (Names to be announced) & families
Secretary Lujan, Joe Riley - POP President

**EXPECTED PARTICIPATION BY MEMBERS OF
CABINET/CONGRESSIONAL/ADMINISTRATION:**

See Lujan

POTUS INTRODUCTION: Joe Riley

PERTINENT SPEECH TOPICS: Theme: charity
Celebrate hostage release

REASON FOR EVENT: Annual

PLEASE ATTACH PRE-ADVANCE/WALK-THRU CALL SHEET

(Hinchliffe/Nix)
December 5, 1991 5 p.m.
LIGHTS Draft Two

PRESIDENTIAL REMARKS: CHRISTMAS TREE LIGHTING
Thursday, December 12, 1991
The Ellipse

Good evening, everyone. [ACKNOWLEDGEMENTS] and thanks to Santa. Well, your big night's coming up. And people think I travel a lot. I don't have to ask this Santa what the weather will be like Christmas Eve -- he predicted it.

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You know, Christmas is the only day when the world comes to a stop in honor of a single person. What a moving reminder of the power of one life -- of one man who stood for faith, hope and charity. And, as ^{Paul} He said, "the greatest of these is charity." Charity. The joy of friendship and helping others -- and the very idea this year's Pageant of Peace celebrates.

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concrete way in our own neighborhoods. Tonight we join together and turn this into a Tree of Light. Every American can turn each hometown into a Community of Light, by reaching out to a friend or stranger in need. By working in our own neighborhoods we can make sure that no elderly person goes to bed hungry -- that no homeless person spends another despairing night on the streets - - that no child lacks the birthright of love. Then -- one Community of Light at a time -- we will turn America into a Nation of Light.

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Christmas 1991, this nation united to ask God for Peace on earth,
good will to all.

God bless you all, and now let's light this beautiful tree.

#

THE WHITE HOUSE

Dec. 8

Michelle -

Watch out on p. 1 of
tree lighting. The words are Paul's
not Jesus! also, there are
different translations.

Bob

were a single organ, where would the body be? ²⁰ As it is, there are many parts, yet one body. ²¹ The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." ²² On the contrary, the parts of the body which seem to be weaker are indispensable, ²³ and those parts of the body which we think less honorable we invest with the greater honor, and our unrepresentable parts are treated with greater modesty, ²⁴ which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, ²⁵ that there may be no discord in the body, but that the members may have the same care for one another. ²⁶ If one member suffers, all suffer together; if one member is honored, all rejoice together.

²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret? ³¹ But earnestly desire the higher gifts.

And I will show you a still more excellent way.

3 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. ² And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ³ If I give away all I have, and if I deliver my body to be burned,^v but have not love, I gain nothing.

⁴ Love is patient and kind; love is not jealous or boastful; ⁵ it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; ⁶ it does not rejoice at wrong, but rejoices in the right. ⁷ Love bears all things, believes all things, hopes all things, endures all things.

⁸ Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For our knowledge is imperfect and our prophecy is imperfect; ¹⁰ but when the perfect comes, the imperfect will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. ¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. ¹³ So faith, hope, love abide, these three; but the greatest of these is love.

^v Other ancient authorities read *body that I may glory*

(Rom.12.4-5; Eph.4.14-16; Col.3.14). **28:** *Helpers, administrators*, probably also known as deacons and bishops (see Phil.1.1 n.).

13.1-13: This chapter, wonderfully significant when considered alone, is even more meaningful in its context. Paul is still discussing spiritual gifts (12.1-11); the great gift of the Spirit is not tongues or even prophecy, but *love*. This *love* is not love in an ordinary or general sense, but the love which is known within the church, the very love of God poured out in Christ (Rom.5.5). **1:** *Gong . . . cymbal*, probably a reference to the noisy accompaniments of pagan worship. **2:** 14.2; Mt.17.20; 21.21. **3:** The reading in note ^v probably represents an ancient attempt to avoid what might be regarded as an absurdity: How could one accept a martyr's death unless one is moved by love? But Paul knows that pride or perverted self-interest can conceivably move one to make such a sacrifice. **4-7:** The reverse of the proud, contemptuous, divisive spirit manifested in the behavior of some at Corinth. **8-13:** *Knowledge* and ability to express it (whether in *prophecies* or *tongues*) are too faulty for one to take pride in them. **12:** *A mirror*, a polished metal surface, not yielding a clear image. **13:** *Love is greatest* because it is God's love poured into our hearts; *faith* and *hope* are our response to what God has first done (1 Jn.4.19). The triad appears elsewhere in Paul's letters (Rom.5.1-5; Phil.1.9-10; Col.1.4-5; 1 Th.1.3; 5.8; 2 Th.1.3-4).

selfsame Spirit, ¹dividing to every man ²severally as he will. *assigning • individually*

The body and its many members

12 For ¹as the body is one, and hath many members, and all the members of that one body, being many, are one body: ²so also is Christ. Rom. 12:4, 5; Eph. 4:4 • Gal. 3:16

13 For ¹by one Spirit are we all baptized into one body, ²whether we be Jews or ³Gentiles, whether we be bond or free; and ⁴have been all made to drink into one Spirit. Rom. 6:5 • Col. 3:11 • *Greeks* • John 6:63

14 For the body is not one ¹member, but many. *part*

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath ¹God set the members every one of them in the body, ²as it hath pleased him. *v. 28 • Rom. 12:3*

19 And if they were all one member, ¹where were the body? *there would be no body*

20 ¹And now are they many members, yet but one body. Eph. 4:4; Col. 1:18

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 ¹Nay, much more those members of the body, which seem to be more ²feeble, are necessary: *On the contrary • weak*

23 And those ¹members of the body, which we think to be less honorable, upon these we ²bestow more abundant honor; and our uncomely *parts* have more abundant comeliness. *parts • put*

24 For our ¹comely *parts* have no need: but God hath ²tempered the body together, having given more abundant honor to that *part* which lacked: *beautiful • arranged*

25 That there should be no ¹schism in the body; but *that* the members should have the same care one for another. *division*

26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

"Ye are the body of Christ"

27 Now ¹ye are the body of Christ, and ²members in particular. Rom. 12:5 • Eph. 5:30

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, ¹diversities of tongues. *different kinds*

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER 13

c. A.D. 59

The way of love

THOUGH I speak with the ¹tongues of men and of angels, and have not ²charity, I am become as sounding brass, or a tinkling cymbal. *languages • love*

2 ¹And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 12:8, 9, 10

3 And ¹though I ²bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not ³charity, it profiteth me nothing. Mat. 6:1, 2 • *give • love*

4 Charity suffereth long, and is kind; charity envieth not; charity ¹vaunteth not itself, is not puffed up, *does not push itself forward*

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, ¹thinketh no evil; *is not ready to suspect evil*

6 ¹Rejoiceth not in iniquity, but rejoiceth ²in the truth; Ps. 10:3 • *with the truth*

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 ¹For we know in part, and we prophesy in part. 8:2 • *our knowledge is limited*

10 ¹But when that which is ²perfect is come, then that which is in part shall be done away. Ps. 19:7; Jas. 1:25 • *complete*

11 When I was a child, I spake as a child, I ¹understood as a child, I ²thought as a child: but when I became a man, I put away childish things. *felt • reasoned*

12 For ¹now we see through a glass, darkly; but then ²face to face: now I know in part; but then shall I know even as also I am known. Phil. 3:12 • 1 John 3:2

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER 14

c. A.D. 59

Prophecy superior to tongues

FOLLOW after charity, and ¹desire spiritual gifts, ²but rather that ye may ³prophesy. 12:31 • Num. 11:25, 29 • *preach infallibly*

To Michelle
Date 12/2/91 Time 3:40

WHILE YOU WERE OUT

M. Peggy Henkel
of _____

Phone 203 938 9535
Area Code Number Extension

TELEPHONED	<input checked="" type="checkbox"/>	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	URGENT	<input type="checkbox"/>

RETURNED YOUR CALL

Message will fax list of music
to be performed + cursory
list of timings - shed still
like to talk to you.

Anne
Operator

01 NOV 1 11:46

National Park Service
National Capital Region
Office of Public Affairs
1100 Ohio Drive Southwest
Washington, D.C. 20242

FAX COVER SHEET

Date: 12/2

To: Michelle Nix

Fax Tel: 456-6218 o: 456-7750

From: Janet Bryson

Re: Christmas Pageant of Peace

Reply Needed: yes: no:

We are transmitting 7 pages, including cover.

Contact Janet at (202) 619-
7223 if you have any problems with this fax.
Our fax number is (202)-619-7197. Thank you.

Editor's Advisory: Members of the media are invited to cover the lighting of the National Christmas Tree at 5 p.m., Thursday, Dec. 12, on the Ellipse across from the White House. A media platform will be provided and more details will be available later and necessary credentials. Members of the media should contact the Office of Public Affairs, 202-619-7226, if they plan to attend.

'Charity' Selected as Theme
**1991 CHRISTMAS PAGEANT OF PEACE
OPENS ON THE ELLIPSE DECEMBER 12**

For Immediate Release
Contact: 202-619-7226

WASHINGTON, D.C.--President George Bush is expected to light the National Christmas tree, which opens the annual Pageant of Peace in the Nation's Capital at 5 p.m., Thursday, Dec. 12.

Sponsored by the Christmas Pageant of Peace Committee and the National Park Service, the Pageant is held on the Ellipse, south of the White House. The opening ceremony will feature the Tucson Arizona Boys Chorus; Metropolitan Opera singer Marilyn Horne; jazz vocalist Joe Williams; the country music family of Larry Gatlin and the Gatlin Brothers; NBC-TV personality Willard Scott as Santa Claus and music by the United States Navy Band, led by Commander Philip Field.

A children's feature will be a special appearance by "Spice" the gingerbread boy and "Ginger" the gingerbread girl.

The National Christmas Tree, a living Colorado Blue Spruce now 38-feet tall, is decorated each year by General Electric Lighting of Nela Park, Cleveland, Ohio.

(more)

29th
year

Christmas Pageant of Peace...pg. 2

This year the tree will be decorated with garlands, stars and ball-shaped ornaments in a red, white and blue color scheme. The tree will be topped with a five-point luminous star measuring 30 inches in diameter.

The white lighting is created with 2500 clear lights. Six halogen floodlights will be placed on the ground to add sparkle from hundreds of white ornaments and garland.

The alternating rows of red and blue, separated by fields of white create a patriotic effect using 2400 red and blue lights. Twice as many blue (1600) than red (800) lights are used so that the red does not overwhelm the softer-hued blue.

Surrounding the National Tree will be smaller live blue spruce trees which form the "Pathway of Peace" and represent the 50 states, territories and the District of Columbia. They will be decorated with special ornaments donated by each state. The ornaments are made of a variety of materials; brass, pewter, glass, wood, silver, paper, dried flowers, fabric and other materials unique to the region they represent.

Each year a pageant theme is chosen and this year's theme is "Charity," which is reflected in the design and lighting of the National Christmas Tree and the trees of the "Pathway of Peace." The theme emphasizes the joy of friendship and helping others, especially during the holidays.

The live trees which form the 1991 Pathway of Peace have been grown on reclaimed surface coal mined land in St. Clairsville, Ohio. The trees were donated by the national Coal Association and the R. & F. Coal Company of Cadiz, Ohio. The U.S. Department of the Interior's Office of Surface Mining arranged for the 57 trees to be brought to Washington, D.C., and lighted with the National Christmas Tree.

(more)

Christmas Pageant of Peace Sing-A-Long

We Wish You A Merry Christmas

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas,
And a Happy New Year!

Good tidings we bring
To you and your friends,
Good tidings for Christmas,
And a Happy New Year!

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas,
And a Happy New Year!

It Came Upon The Midnight Clear

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
to touch their harps of gold:
"Peace on the earth, goodwill to men,
From heaven's all-gracious King:"
The world in solemn stillness lay,
To hear the angels sing.

Jingle Bells

Dashing through the snow,
In a one-horse open sleigh
O'er the fields we go,
laughing all the way
Bells on bob-tail ring,
making spirits bright
What fun it is to ride and sing
a sleighing song tonight!

Jingle Bells, Jingle Bells,
Jingle all the way
Oh what fun it is to ride
in a one-horse open sleigh!

Jingle Bells, Jingle Bells,
Jingle all the way
Oh what fun it is to ride
in a one-horse open sleigh!

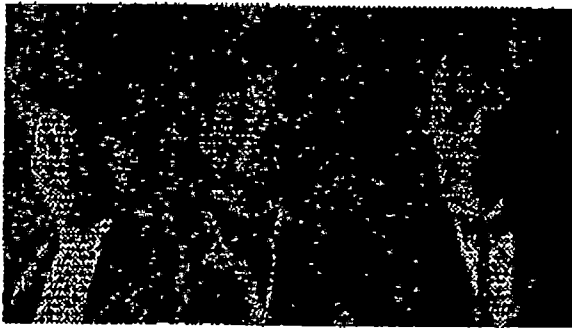


The 1991 Honored Guest Entertainers



MARILYN HORNE, Mezzo-Soprano and star of The Metropolitan Opera, New York City, has sung major roles in a wide variety of operatic repertoire including Rossini, of which she is widely regarded as the quintessential interpreter.

Recipient of the prestigious Fidelio Gold Medal and the Covent Garden Silver Medal, she was named one of nine "all-time, all star singers in the Met's 100 years" by the New York Times.



LARRY GATLIN & THE GATLIN BROTHERS:

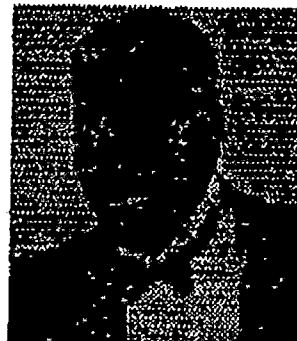
Larry, Steve and Rudy Gatlin have been performing since the '50s when they debuted in a talent show in Abilene, Texas.

They have ruled the country airwaves for well over a decade. In

November and December, 1991, they are touring their "Country and Christmas" concert, and in January, 1992 will kick off their "Adios" tour.

JOE WILLIAMS has been called one of the great male voices of the past 50 years, for he sings pop tunes, jazz standards or romantic ballads as well as down-home blues. During his career he has performed with many of the jazz greats including Lionel Hampton, Count Basie and George Shearing.

His recordings and concerts have won him numerous awards and he is currently producing his first album under the title of "Here's To Life" soon to be released.



PRESIDENT FEELS HE CANNOT TAKE REST TRIP SOUTH

Hagerty Cites Work Load—Eisenhowers to Spend First Yule in Capital

By W. H. LAWRENCE

Special to The New York Times.

WASHINGTON, Dec. 23—

President Eisenhower expressed doubt today that he would be able to go South for a brief holiday as his doctors had urged.

"Much as I would like to follow the advice of my physicians and seek a warmer climate for awhile, I doubt that I shall be able to leave Washington," the President telegraphed to Joe Pinder, president of the Key West, Fla., Chamber of Commerce.

"If I do manage to get away, I think I should go no further than Georgia."

This telegram was made public today as the Eisenhower family completed plans for its first Christmas in the White House. Since his inauguration on Jan. 20, 1953, the President has spent the Christmas and New Year holidays at the Augusta National Golf Club.

James C. Hagerty, White House press secretary, said President Eisenhower still had a lot of work to do on his State of the Union message and others. These messages are due to go to Congress early in January. In the past, the President has finished them at this Georgia golfing retreat.

In response to questions, Mr. Hagerty said there was no domestic or foreign "emergency" requiring the President to stay near his White House desk.

Dr. White Urged Trip

The southern rest period had been urged by Dr. Paul Dudley White, Boston heart specialist, and the President's other physicians when they examined him last Saturday. Dr. White said

HOLIDAY THRONGS STRAIN FACILITIES FOR TRAVEL HERE

Snow Slows Through Trains in West and North—Hope of White Yule Is Dim

The annual endeavor of holiday throngs to get home by Christmas Eve strained transportation centers here last night. Virtually every bus, plane and train that left the city was jammed or subject to delays ranging from a few minutes to more than eight hours.

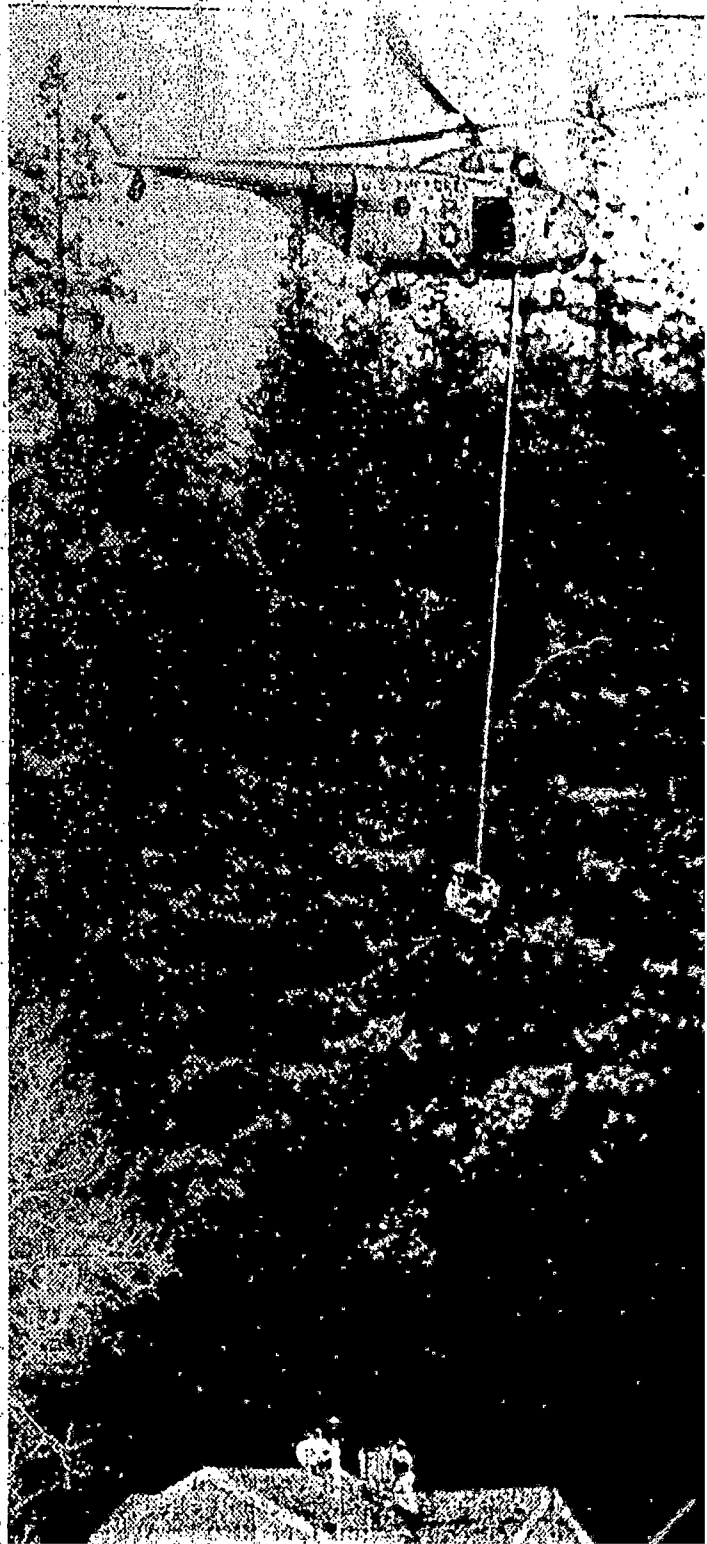
Hopes of a white Christmas seemed as short as a commuter's temper. The Weather Bureau at first predicted snow turning to rain and slush over the weekend. Late last night it held out the possibility at least of a dry holiday. The forecast said it would be cloudy and warmer today and tomorrow, with "just a chance for occasional light rain."

Temperatures began rising last night. Between 8 and 11 P. M. the reading went up from 25 to 30 degrees, the latter the high for the day. The Weather Bureau said it would reach 38 today, and possibly the 40's tomorrow. Monday will be fair and colder.

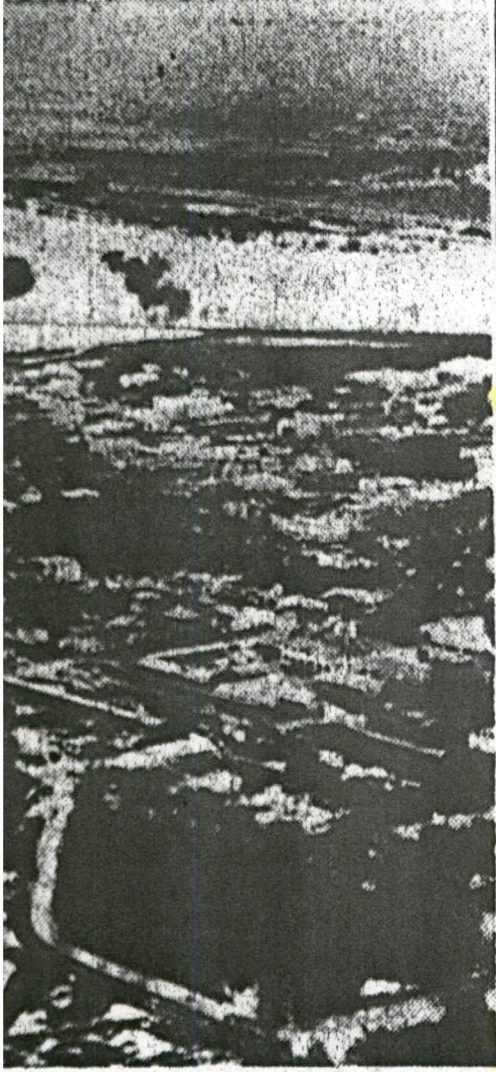
The New York Central and the New York, New Haven and Hartford Railroads were having difficulty getting their trains turned around in Grand Central Terminal fast enough to handle the holiday crowds. Fortunately many businesses let their help out early, so the commuter crush at the rush hour was not unduly heavy.

Nevertheless, commuter trains were leaving Grand Central on an average of fifteen minutes late by 5 P. M., and one New Haven train was forty minutes late. Officials said extra sections had caused equipment shortages. Short-haul trains were leaving on schedule by 11 P. M. at Grand Central though incoming trains

FLOODS RISE IN CITY OF 12,500 IS E 'MAJOR DISASTER'



ated California Town



Associated Press Wirephoto

town of Marysville, Calif. Evacua-
rather River, another trouble sou-

closing of two leading gambling
casinos and several department
stores and banks on the river's
edge. Sandbags generally held
the water to within 100 yards of
the river bank.

Christmas carols were being
played loudly over the flood
scene by one of the downtown
hotels. City Manager Ira E. Gun
said that the local water system
was in slight danger and tele-
phone service was threatened.

Mayor Len Harris declared a
state of emergency in downtown
Reno early this morning, and all
bridges across the river were
closed as the waters began to
rise.

The flood came after the river
had risen rapidly for more than
two days. The river was fed by
waters in the Sierra Nevadas,
where warm rains have melted
the snow pack.

Speeds Aid
Dec. 23 (P)—

HOLIDAY THRONGS TAX TRAVEL LINES

Continued From Page 1

6 o'clock tonight until midnight
Monday. Even before the official
tabulation began, seven persons
died in a two-car collision near
Pineville, Ky. and two were
killed in separate accidents in
New Jersey.

Christmas would bring no let-
up in the cold war. Starting
tomorrow morning Radio Free
Europe will broadcast messages
of hope to the Iron Curtain
peoples of Eastern Europe from
President Eisenhower, Adlai E.
Stevenson, Secretary of State
John Foster Dulles and other na-
tional figures

President's Message

President Eisenhower's mes-
sage will say:

"During the Christmas season,
I want you to know that the
American people recognize the
trials under which you are suf-
fering; join you in your concern
for the restoration of individual
freedoms and political liberty;
and share your faith that right
in the end will prevail to bring
you once again among the free
nations of the world."

Mr. Stevenson will declare:
"No man is finally free until all
mankind is free. No nation is
truly at peace until all nations
in our world dwell together in
brotherhood. No people are gen-
uinely at liberty until all men
have the right to worship and to
speak their thoughts freely. We
in America will continue to work
for the time when peace is
joined to justice and both are
wed to freedom for all peoples
of the earth."

Secretary Dulles will say: "We
share your firm faith in God.
We look to the future with hope
and resolution, confident that
freedom and justice shall at last
prevail."

Other Christmas messages to
be broadcast include statements
by former President Herbert
Hoover, Henry Cabot Lodge,
United States Ambassador to the
United Nations; Governor Harri-
man and Mrs. Franklin D. Roose-
velt.

This morning Pope Pius XII
will broadcast his Christmas
message to the world. It will be

President Pardons 42 Convicts And Spares Condemned Slave

Continued From Page 1

with which they have read-
justed.

The condemned man whose
sentence was commuted is John
F. Vigneault of Manchester,
N. H. He had been convicted by
court-martial of participation in
the murder of an elderly German
couple in Germany April 19,
1952.

At the time, Vigneault was a
private in the Army. He and
his companion shot the couple to
death after accepting a ride as
hitch-hikers in their car.

His companion, Pvt. Paul R.
Hagelberger of Chula Vista,
Calif., was condemned to die by
another court-martial. There
was no White House clemency
for him.

Among the forty-two persons
pardoned after serving their
sentences were a man convicted

of manslaughter in 18
women convicted for
mail from the post office
they worked as young girls
a man who served six months
prison for stealing a pack of
cigarettes from a milita-
ment in 1945.

James C. Magerty,
House press secretary, said
he had heard "no reac-
the plea of forty-six pri-
citizens earlier in the war
imprisoned Communists
granted amnesty.

Signers of the peti-
stressed their personal
ment with the Communist
included Mrs. Franklin D.
velt; Norman Thomas,
John C. Bennett of Uni-
logical Seminary; the Rev.
M. Krumm, chaplain of
bia University; Henry
Commager, historian; and
Rice, playwright.

FIRST LADY WRITES EX-SLAVE YULE NOTE

FORT MEADE, Md., Dec. 23
(P)—David Townsend, who has
worked here since he helped
stake out this sprawling mili-
tary reservation forty years ago,
got a Christmas note today from
a former soldier's wife, Mrs.
Dwight D. Eisenhower.

Mr. Townsend, a former slave
who will be 94 on Jan. 25, oper-
ates the greenhouse that sup-
plies flowers for the officers'
club.

The President's wife wrote:
"My Dear Mr. Townsend,
"This note is to send you
Christmas greetings from the
President and myself. We have
learned from General Parks that
you operate the greenhouse for
the officers' club at Fort Meade
and that you are nearing your
one hundredth birthday.

"The President and I well re-
member the happy years we
spent at Meade in 1919 and '20
and it is interesting to know
that you were at the post at
that same time. What wonder-
ful memories you must have!
I am sure that your host of
friends are thinking of you at
this holiday season and are join-
ing us in the wish that your
Christmas will be filled with
cheer and that the New Year
will bring you health and happi-
ness.

Mamie Doud Eisenhower."

Battle Berres Flies to
CHICAGO, Dec. 23 (P)—
dent Lola Battle Berres
guay left Chicago in a
Air Transport Beechcraft
afternoon to begin his
journey. He is flying to
Fla., where he will visit
continuing on to Mont-

SAVINGS ACCOUNTS **4%**
EARN (current rate)

Paid Quarterly on Multiple
FUNDS RECEIVED BY THE
15TH EARN FROM THE 15TH

MAIL TO: **FIRST WESTERN SAV AND LOAN ASSOCIAT**
DEPT. 7
116 N. Third St. - Las Vegas
Bart Lytton, President
UNDER STATE GOVERNMENT

Gilhuly
BAR & RESTAURANT
OPEN CHRISTMAS
A la Carte
Finest selection of Wines &
729 8th Ave. (46
RESORTS

NEVADA



CENTRAL PRESS, FROM PICTORIAL PARADE

CHRISTMAS LIGHTS adorn Oxford Street in London.

CHRISTMAS, kris mäs, is a Christian festival commemorating the birth of Jesus Christ. The name derives from the Old English *Christes Mæsse*, or Christ's Mass, and the present spelling probably came into use about the 16th century.

All Christian churches except the Armenian Church observe the birth of Christ on December 25. This date was not set in the West until about the middle of the 4th century and in the East until about a century later. The Armenians follow the old Eastern custom of honoring Christ's birth on January 6, the day of the Epiphany, commemorating in the West chiefly the visit of the Magi to the infant Jesus, and in the East, Christ's baptism. (See EPIPHANY.) Some churches hold their most elaborate festivals on January 6, and in parts of the United States this date has been celebrated as "Old Christmas" or "Little Christmas."

Origins of Christmas. The reason for establishing December 25 as Christmas is somewhat obscure, but it is usually held that the day was chosen to correspond to pagan festivals that took place around the time of the winter solstice, when the days begin to lengthen, to celebrate the "rebirth of the sun." Northern European tribes celebrated their chief festival of Yule at the winter solstice to commemorate the rebirth of the sun as the giver of light and warmth. The Roman Saturnalia (a festival dedicated to Saturn, the god of agriculture, and to the renewed power of the sun), also took place at this time, and some Christmas customs are thought to be rooted in this ancient pagan celebration. It is held by some scholars that the birth of Christ as "Light of the World" was made analogous to the rebirth of the sun in order to make Christianity more meaningful to pagan converts.

Many early Christians decried the gaiety and

festive spirit introduced into the Christmas celebration as a pagan survival, particularly of the Roman Saturnalia. They considered the birth of Christ a solemn occasion. But almost from the first, Christians have generally regarded Christmas as both a holy day and a holiday. For Christ's birth brought a new spirit of joy into the world, and from the first recounting of the story of the Nativity, man has fashioned endless variations—not only in words, but in art, song, dance, and drama—and has even created special symbolic holiday foods. Customs of all lands have been added through the centuries, making Christmas today the greatest folk festival in the world.

Development of Customs. The English adapted many older folk festivals to their Christmas. In the Middle Ages, English Christmases were times of great hilarity and good cheer, and vast banquets and pageantry celebrated the occasion. It was in this period that the idea of the Lord of Misrule reached its greatest expression. A common person or a servant of a great lord was chosen to rule with absolute authority during the Christmas season, and often his "rule" resulted in uncontrolled frivolity. This tradition may have originated during the Saturnalia, when slaves became the equals of their masters.

Burning the Yule log was adapted to English custom from the ancient Scandinavian practice of kindling huge bonfires in honor of the winter solstice. The idea of using evergreens at Christmas-time also came to England from pre-Christian northern European beliefs. Celtic and Teutonic tribes honored these plants at their winter solstice festivals as symbolic of eternal life, and the Druids ascribed magical properties to the mistletoe in particular. The evergreen holly was worshipped as a promise of the sun's return, and some say that Christ's crown of thorns was made of

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Legend tells that the berries were once white, but when the crown was pressed upon Jesus' brow, the drops of blood turned the berries bright red. The Christmas wreath is thought by some to have originated from this legend.

Other well-known Christmas customs originated in various lands. While there are many theories about the origin of the Christmas tree, it is widely believed that Martin Luther began the custom in Germany. The sight of an evergreen tree on Christmas eve, with stars blazing above, is said to have made a great impression on him, and he put a similar tree, decorated with lighted candles, in his home. Some scholars hold that the evergreen tree, a symbol of life to the pagans, became a symbol of the Saviour and thus an integral part of the celebration of his birth.

A well-loved Christmas custom is the singing of Christmas carols. The word "carol" is thought to have originally denoted a dance accompanied by singing. Thirteenth century Italy is considered the birthplace of the real Christmas carol, and St. Francis of Assisi, who led songs of praise to the Christ Child, is thought to be the father of this custom. St. Francis is also credited with first introducing the crèche, or Nativity scene of the Baby Jesus in the manger. Elaborate wood-carved crèches, often requiring years of work, are now traditional Christmas symbols. Among the Pennsylvania Dutch, descendants of Bohemian and Moravian settlers in the United States, such a scene is called a *Putz*.

The beloved image of Santa Claus as a fat, jolly, bearded old man derives from St. Nicholas, an austere-looking 4th century Christian bishop of Asia Minor, who was noted for his good works. The idea of gift giving associated with this saint spread from Asia Minor to Europe and was brought to the United States by early Dutch settlers. The American writer Washington Irving contributed to the concept of St. Nicholas as a laughing holiday figure, and in 1822, Clement Moore composed his *Visit from St. Nicholas* ("Twas the night before Christmas") with its noted description. But the image of Santa in his trimmed dress that ultimately captured the imagination was drawn in the United States by the cartoonist Thomas Nast in 1863.



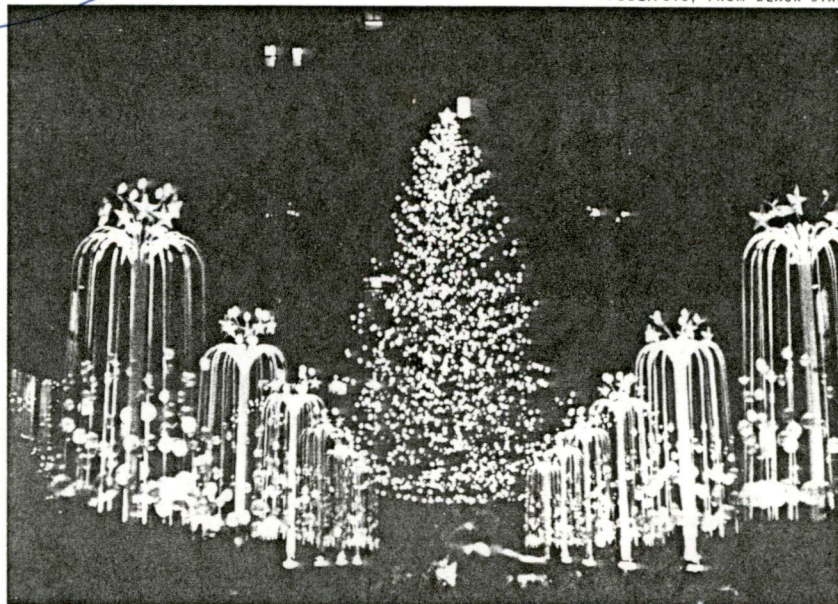
FRITZ HENLE, FROM PHOTO RESEARCHERS

CHRISTMAS PAGEANT in St. Croix, Virgin Islands.

Christmas has not always been remembered with gaiety and good cheer. Excessive frivolity had always been frowned upon by some, and Christmas was not celebrated by the Puritans or Calvinists. When the Puritans came to power in England under Oliver Cromwell in 1642, Christmas celebrations were banned as evidences of antireligious, Royalist sentiment. Penalties were exacted for celebrating Christmas, and for staying home from work on Christmas day. The Puritan tradition was brought to New England, where Christmas did not become a legal holiday until 1856. Nevertheless, in other areas of the United States, the festive season was celebrated with joyousness by immigrants, who brought their holiday traditions from their homelands. It is this tradition of "joy to the world" that today marks the spirit of Christmas nearly everywhere in the world.

MARGUERITE ICKIS, Author of *"The Book of Religious Holidays and Celebrations"*

PUBLIFOTO, FROM BLACK STAR



CHRISTMAS DECORATIONS at Rockefeller Center in New York feature a huge Christmas tree.

CHRISTMAS CAROLS AT THE WHITE HOUSE

6,000 Gather There for Celebration at the President's Invitation.

"NATION'S TREE" IS LIGHTED

Giant Fir From Vermont Blazes Out at Touch of White House Button.

COOLIDGE GREET'S WOUNDED

Sends Message of Cheer to Disabled Veterans, Assuring Them of Country's Care.

Special to The New York Times.

WASHINGTON, Dec. 24. — President and Mrs. Coolidge, in their first Christmas Eve in the White House, invited Washingtonians to sing carols in the White House grounds, the invitation being the first of the kind ever given by the head of the nation.

This gathering of from 5,000 to 6,000 in the White House enclosure was the climax of the evening's celebration. Christmas spirit pervaded the national capital most of the day. The President decreed a half holiday for the 50,000 Federal employes, and at noon these workers swarmed into the stores and invaded the markets, emerging laden with greenery and red berries from the hills of Virginia.

As the sun sank below the Potomac the President touched a button which lighted up the nation's Christmas tree. The giant fir from his native Vermont instantly blazed with myriad electric lights which shone through tinsels and reds, while those who surrounded this community tree, children and grown-ups, cheered and sang.

The crowds on foot were augmented by thousands who came in motor cars, and to the music of the singers was added the discord of horns. For hours the people thronged to the ellipse, which was dark except in the spot where the tree stood, its brilliancy heightened by a searchlight which shed its rays from the Washington Monument overlooking it.

Just as the expectant little ones were looking for the appearance of Santa Claus himself, the Epiphany Church choir broke into song, and for three-quarters of an hour the crowd listened to Christmas carols. Later in the evening the Marine Band played appropriate selections.

There was something very democratic in the choral singing in the White House grounds at 9 o'clock. President and Mrs. Coolidge, with their guests, gathered in the north porch, where, led by the First Congregational Church choir, the people sang the songs familiar to all. Probably 3,000 joined in the singing, while as many more were attentive listeners.

The hymns sung by the choir and crowd were:

"O Come, All Ye Faithful," "Draw Nigh, Immanuel," "A Virgin Unspotted," "God Rest Ye, Merry Gentlemen," "O Little Town of Bethlehem," "The Shepherd's Christmas Song," "The Three Kings," "The First Noel," "Joy to the World," "O Holy Night," "Sleep, Holy Babe," "Holy Night, Peaceful Night," and "Hark, the Herald Angels Sing."

A little after the close of the White House carol-singing the negro residents of Washington assembled at the community tree on the ellipse and at midnight conducted impressive services. The Amphion Club, a chorus from the community centres, sang carols around the tree. As the services progressed an illuminated cross was flashed on the Washington Monument, and shepherds marched to the cross.

Mrs. Coolidge did not forget the city's poor. She visited the Salvation Army's headquarters and personally assisted in giving Christmas baskets to the needy.

Simplicity will mark the celebration of Christmas in the White House tomorrow. President and Mrs. Coolidge with their two sons will attend the morning services in the First Congregational Church and have a family dinner later, at which there will be two guests, Mr. and Mrs. Frank W. Stearns of Boston, White House visitors. The former is the intimate friend of the President who started him on his political career in Massachusetts.

The 50,000 Federal workers received their pay checks today, a gift from the United States Santa Claus, who advanced the pay day one week. Then came the celebration on the ellipse and in the White House grounds.

Christmas greetings were sent by the President today to the American veterans who were disabled in the World War. The President assured the ex-soldiers that the nation would remember its obligations to them. The letter, which was sent to the Organization of Disabled American Veterans, follows:

"My warm felicitations and cordial wishes go to the war's disabled at this Christmas time. The heart of America is with those who made the great sacrifice in defense of our ideals. Whether you continue in the hospitals fighting for recovery or are battling to re-establish yourself in civil pursuits, the nation will be mindful of its obligations to those so honorably stricken. Regardless of some irritations in the functioning of agencies charged with your relief, we are conscious of the duty toward the maimed and encouraged by the continued improvement for their relief.

"I am confident that the fortitude that commanded for you the admiration of the world will not falter during your struggle for physical and vocational rehabilitation. That the coming year will mark the utmost possible restoration of health, happiness and fortune is the devout hope of the Republic for all of you.

CALVIN COOLIDGE."

NEW YORK TIMES
December 25, 1923

*And on Christmas
we will...
A road.
As old as...*

MIDDLEBURY SENDS TREE TO COOLIDGE

*College's Gift Will Be Erected
Near the White House as
'National Christmas Tree.'*

Special to The New York Times.

MIDDLEBURY, Vt., Dec. 12.—A tree given to President Coolidge by Middlebury College for use as a "National Christmas Tree" was loaded into a special car here today. This tree, cut in the heart of the Green Mountains, will be presented by the college to the President as coming from his native State.

When it arrives in Washington the tree will be erected upon the ellipse immediately back of the White House. Nightly from Christmas Eve to New Year's Eve it will be illuminated by nearly 3,000 electric bulbs. There will be special ceremonies on a number of the evenings of the holiday week, particularly on Christmas Eve, when 3,000 school children, accompanied by the Marine Corps Band, will sing carols.

Paul D. Moody, President of Middlebury College, swung the axe for the first blows in the felling of the tree. With him were Colonel Theodore S. Woolsey of the Board of Trustees of the college, and C. C. Wells of the Society for Electrical Development.

the cartoonist Thomas Moore's characteriza-
 tion of Moore's characteriza-
 figure with a red, ermine-
 her belt, and shiny boots.
 so popular that he con-
 sious scenes with Santa
 ime for nearly 30 years.
 ombination of Moore's
 ations helps children to
 myth, but as they grow
 ve doubts. One child in
 York *Sun* asking whether
 The answer, written by
 printed as an editorial,
 ous as Moore's poem.
 change follows:

swering thus prominently
 , expressing at the same
 1 that its faithful author is
 ds of the *Sun*:

ome of my little friends
 aus. Papa says "If you
 Please tell me the truth,

VIRGINIA O'HANLON

ds are wrong. They have
 icism of a skeptical age.
 they see. They think that
 t comprehensible by their
 irginia, whether they be
 le. In this great universe
 t, an ant, in his intellect
 dless world about him, as
 e capable of grasping the
 ge.

Santa Claus. He exists as
 osity and devotion exist,
 und and give to your life
 Alas! how dreary would
 o Santa Claus! It would
 ere no Virginias. There
 then, no poetry, no ro-
 is existence. We should
 in sense and sight. The
 hildhood fills the world

is! You might as well not
 it get your papa to hire
 nneys on Christmas eve
 ven if you did not see
 what would that prove?
 out that is no sign that
 most real things in the
 r children nor men can
 s dancing on the lawn?
 proof that they are not
 or imagine all the won-
 seeable in the world.
 's 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 for-
 ever. 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 repre-
 sentatives 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 sup-
 posedly had been fought, it had important re-
 sults, directly and indirectly. Its conclusion
 found the young American nation, until then a
 loose cementing of disparate geography and in-
 terests, unified for the first time. Also for the
 first time, the new country was firmly estab-
 lished 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 under-
 taking.

Although some years remained before 1853,
 when the Gadsden Purchase brought the con-
 terminous United States to its present dimen-
 sions, 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 deco-
 rated with evergreens and poinsettias reverber-
 ate at Christmastime with special Christmas
 hymns, oratorios, and carols, scriptural readings
 describing the first Christmas, and sermons
 about the Nativity. In addition to religious ser-
 vices during daylight hours, services by candle-
 light — vespers, or vigils beginning on Christmas
 Eve — are a cherished part of the glad obser-
 vance. 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 De-
 cember 25, as well as with a service on Christ-
 mas Eve and a third joyous service of worship
 on Christmas morning. Eastern Orthodox Chris-
 tians 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 observ-
 ances constitute an all-night vigil beginning at
 midnight on Christmas Eve. Although the ma-
 jority of Eastern Orthodox churches now cele-
 brate the Nativity on December 25, those that
 still adhere to the old Julian calendar — includ-
 ing 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 fes-
 tive aspect, December 25 is a curious hybrid of
 the seasonal traditions of numerous peoples:
 Persian, Roman, Norse, Gothic, and Anglo-Sax-
 on, 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 controversial, the actual historical date of December 25 has long been observed by most Christian churches. Moreover, that it was selected for accuracy rather than convenience for purposes rather than accuracy: the date is not the winter solstice — the date then in use — and the numerous pagan observances of the solstice.

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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 rivaled 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 handkerchiefs 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 t than 60 different t from 2 to 20 feet pine and Douglas play of trees and shopping centers a characteristic sigh

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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 Valley, Pennsylvania Landis Valley" as on the third Tuesday costumed choral and torchlight procession.

In an atmosphere of tradition, several States emulate pagan customs. In Rochester, New York, Christmas trees, and Lake Ontario, are Twelfth Night boner Lake, Colorado in the nearby mountain city hall for burning churches that stage against a decor of pressive Boar's Head is presented — modified, England — with crimson-costumed soloist who sings carol: "The boar decked with bays my masters, be m

In Puerto Rico Christmas is a wicking traditional island day, including Santa Pageants and part cember into January of the Three Kings. In Puerto Rico, ming guitars and house to house singing *aguinaldos*. These times asked in side dishes such as rice

The contemporary Croix in the Virgin the island festivities times, when Christmas slaves were allowed been abolished the elaborate national Anxious to reinheritage of song en's League revival communal fete opens with the and reaches a cl parade on January include a child band competitions, and comm

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, be-decked 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,