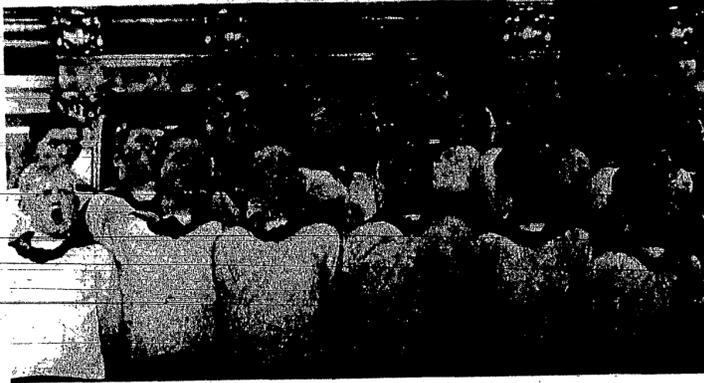


To Perform at Eastman March 3

Vienna Boys Choir... 470 Years of Tradition

Only six years after Columbus discovered the New World, the Holy Roman Emperor Maximilian I decided that the Hapsburg Court needed a boys' choir to participate in the performance of religious music in the Court Chapel in Vienna. By royal decree the Emperor founded the Seminary School on July 7, 1498. The latest edition of this choir, 470 years later, will be heard at the Eastman Theatre on Monday, March 3 at 8:15 p.m. under the auspices of the Rochester Civic Music Association.



The Vienna Boys Choir dates back to July 7, 1498

In 1498 a dozen boys were engaged and the choirmaster, in addition to directing their musical activities, was granted funds for their board and education. When the boys' voices changed they received "muster-out pay" plus their fare home. If they decided upon a course of study, they were sent to an ecclesiastical state boarding school on a three-year scholarship from the Emperor which covered tuition and living expenses.

After the death of Maximilian, the Hapsburgs continued to subsidize the choir and it became one of the foremost groups in Europe.

In the early 18th Century, the scope of the choir was broadened to include secular music. At that time the choir

master received permission to have the boys appear not only in other churches but also in the Royal Opera, but all activity was subject to the approval of the Emperor.

When the Hapsburg Monarchy came to its end at the close of World War I, the choir faced the same extinction as the Viennese Court. Father Josef Schmitt, the choir's dean, preserved the ancient and beloved institution by initiating tours for

profit, to supply the needed money formerly provided by the government.

The first Vienna Choir Boys came to the United States in 1932. The irresistible charm of the boys immediately captivated American audiences.

Today the standards of the choir are firmly upheld by the finest supervision in Vienna. Before enrollment in the organization, which is equivalent to a school, the

prospective choir boy must pass rigid examinations of his scholastic ability and musical talents. Only about one in ten applicants is accepted. The choir numbers around 100 with two touring groups of 22, and one group always in Vienna to sing in the services at the Hofmusikkapelle.

With the outbreak of World War II, Father Schmitt was imprisoned by the Nazi refusing to allow the organization to become a propagandist medium and the choir's

home was confiscated. It looked as if the choir which had numbered such greats as Franz Schubert and Joseph Hayden in its long membership, had sung its final note.

But at the war's end, Father Schmitt began re-establishing the 447-year-old choir. A new home was found in an old palace and no fewer than 7,000 applications were received. In 1948 the choir made a triumphant return to the United States and toured 110 cities.

Their conductor, a teacher, and a nurse accompany the boys on all their travels. The nurse cooks for them in their hotels whenever possible to avoid the complications of new food in young stomachs. Some years ago the choir crossed the equator three times and despite continual climatic changes only one boy suffered a mild cold.

Home in Vienna for the boys is the Augarten Palace near the center of the city. In summer they adjourn to Hinterbühl, high in the magnificent Austrian mountains.

Although full details of the program have not yet been received, the presentation will be divided into three parts. The first third will be devoted to religious selections, including sacred songs in Latin, some written in the 16th and 17th centuries and

stemming from the choir's original function as singers in the Hapsburg Court Chapel. These will be followed by a complete switch in mood as the boys change from their traditional sailor suits and perform a rollicking operetta. The concert ends with a set of some of the most familiar Viennese waltzes and Austrian folk songs.

The 22 boys, 8 to 14 years old, study at the Seminary School in Vienna in a former palace.

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Long History of Valentine's Day



Thirteen-year-old Jim Iacona, left, has risen to the rank of Eagle Scout, joining his brother Tom. Jim is an eighth-grade honor student at St. Andrew's, is a junior at Aquinas. Both boys have received the "Ad Altare Dei" award, highest prize offered to Catholic scouts. They are the sons of Mr. and Mrs. Vincent Iacona, 98 Rosemary Drive.

New York — Cynical bachelors and little boys are not the only ones who think Valentine's Day is for the birds—even romantics thought so.

In fact, at one time nearly everyone believed that Feb. 14 was the day most birds mated. And though fast-paced fancy fairs, the day stayed set aside — at least for lovebirds.

Though not exclusively, lighthearted loafers used Valentine's Day as a peaceful day to sleep. They took no chances that a common belief — that the first person of the opposite sex you saw became your loved one for the year — came true. No heartaches or aggravation for them.

Nor for the women, who like one 18th Century lady, "lay in bed and shut my eyes all morning until he came to our house. I would not have seen another man for all the world." It would appear that these ladies made sure that Cupid didn't interfere with their year's selection.

That chance, however, became more risky each year, and finally women decided to substitute a safer custom to celebrate the day. In the late 1700s, sweethearts began penning and decorating cards, some so elegant and beautiful, they are virtually museum pieces today.

And since neither mail service nor envelopes existed,



Centuries ago, young men selected their Valentines from names drawn out of a box.

"captured" colonists delivered their tokens of love — cards, candy, perfume — in person.

The more well-to-do sent their cards by coach, though they double wrapped and sealed them with wax, so only their beloved could read the message.

Then with the invention of lithographs and woodcuts — a boon to the inartistic competitors, but a burden to the mailman — nearly everyone began sending valentines.

Researchers at Shulton have come up with these two amusing facts:

Cards were even tailored to men in specific professions. The undertaker, for instance, could send a card which said, "Let Chloe smile upon her lover, Who will ne'er forsake her; Each day new charms she will discover, In her faithful undertaker."

Or the fruit grower could write his beloved that "Sweeter than an orange grove, Is the charming maid I love, No grapes more luscious than your lips."

Lace-edged sentimental valentines also became popular.

Today, in addition to cards, flowers, candy and perfume have become common Valentine's Day gifts. According to department store surveys, items boxed in hearts, or shaped like Cupid also are popular.

Among the most common valentine candles are the tiny

sugar hearts with inscriptions like "Be My Valentine" on them, and among the most popular colognes for women are those which combine the provocative with the romantic.

St. Valentine, however, who lent his name to the holiday, actually had little to do with it. Two St. Valentines — one a Roman priest and the other a bishop martyred in Rome about 270 — had birthdays Feb. 14, and when the Christians tried to purify the Roman fertility festival Lupercalia, which also came in February, they changed the holiday's name to St. Valentine's day.

Also from the Lupercalian celebrations came the custom of dropping valentines into a box for distribution. At one point in the Lupercalian festival, Roman men's names were drawn from a box, though authorities are not sure why.

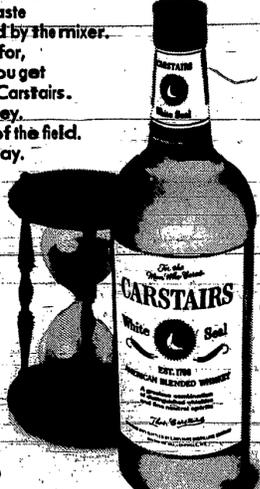
Christians, however, copied the custom, though they substituted the names of saints. Today in classrooms throughout the country, children continue the tradition: Roman "Guess Who" or "Secret Admirer?"

But you probably don't remember a 19th Century game called "Progressive Propositions," where young girls at Valentine's Day parties proposed to each boy in the room.

The boys rewarded the offers with either mittens or hands, the latter being acceptance, the former a rejection. When the game was over the girl with the most hands won a prize, and the girl with the most mittens got — warm hands.

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'All We Had Left Was Religion'

Washington, D.C. — (RNS) — "All we had left was religion" was the way one member of the crew of the U.S.S. Pueblo summed up the American sailors' 11 months of captivity in North Korea.

This was related by Navy Chief of Chaplains (Rear Adm.) James W. Kelly in "A Report to the American Churches on the Religious Experiences of the Pueblo Crew."

Entitled "Faith in a Stress Situation," the account stated that the crew during their confinement "had moved in the direction of a deeper religious commitment, greater faith, and habitual prayer."

Chaplain Kelly, a Southern Baptist, offered this summary of the religious experiences of the crew during its captivity:

"Perhaps the religious experience of the Pueblo crew during the long 11 months of their captivity can be summed up by saying that every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to reaffirm it."

"Lt. Stephen Harris," the report related, "told how he had given up efforts to have worship services before the capture of the Pueblo since never more than two showed up. But as one man said of his captivity, 'All we had left was religion.'"

The crewmen had no Bibles or religious materials during their captivity, the chaplain's report noted. They were not allowed to hold worship services.

Chaplain Kelly added: "They were reprimanded for thanking God for their food (potato soup, rice, turnips). They were told, 'These are the gifts of the Korean people.' One man when called out of the mess hall for saying grace said, 'I was thanking God for His blessings.' He was informed, 'This is a mess hall, not a church. You can't pray here.'"

When one man made a wooden cross for his room it was kicked about by the guards, he reported, then later taken away from him.

WEEKLY CROSSWORD

1. Change of form	10. Conduct like that	19. Units of electrical resistance	28. Peasant	37. Auk genus
2. Intertwine	11. Paladin	20. Citrus	29. Swindler	38. Plant of the o'ule
3. Girl's nickname	12. Famous diamond	21. Music note	30. Swindler	39. Girl's name
4. One of a family	13. Trip	22. Cobalt sym.	31. Sandpiper	40. Public notice
5. Famous diamond	14. Mediate	23. Suspended year	32. Like that	41. German abbr.
6. Rock	15. A animal in its second year	24. Tantalum sym.	33. Possession of a	42. Com b. as wool
7. Suspended year	16. Location	25. Possession of a	34. David's "good-night" partner	43. Swindler
8. Sandpiper sym.	17. Location	35. Possession of a	26. Former gold coin	44. Public notice
9. Possession of a	18. Location	36. Possession of a	27. Former gold coin	45. Erased

K of C to Fund Urban Task Force

New Haven, Conn. — (NC) — The Knights of Columbus have committed themselves to a program of cooperation with the Task Force on Urban Problems of the U.S. Catholic Conference. Supreme Knight John W. McDewitt announced here.

A resolution adopted recently by the K. of C. board calls for a donation to the Task Force of \$25,000 a year for the next three years.

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