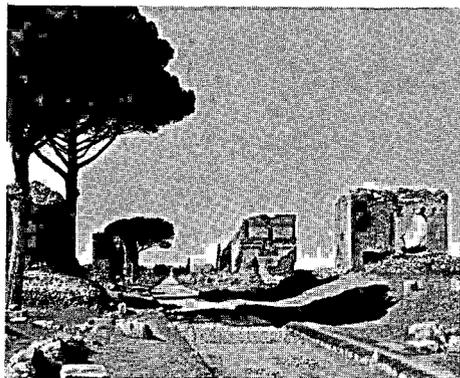


Thirty-fourth National Convention

The March issue of NUNTIUS will be published early and will carry detailed information about our Thirty-fourth National Convention to be held March 23 and 24 at Bloomington, Indiana, with Theta Chapter as our host. Arrangements for the meeting are complete and are most interesting. All meetings will be held in the beautiful Indiana Memorial Union, where the delegates will also be housed in the comfortable rooms. Professor Peter Arnott of the State University of Iowa will present a marionette performance of Plautus' MENAECHEMI, which will be an unusual privilege for those in attendance, since Professor Arnott's scholarly but amusing performances are much sought after and always well received. All chapters are doubtless making plans already to be represented at this important meeting.



The Appian Way

January 31 Deadline For Applications For Scholarships

Alumni and seniors who are to be graduated in June and wish to apply for our summer scholarships should remember to have their applications in

Eta Sigma Phi Contests

Every member of Eta Sigma Phi Fraternity is urged to take part in the Eta Sigma Phi Contests for 1962. This year for the first time participation in the contests is being limited to active members of the Fraternity. The Committee has adopted this change in the rules of the Contests in the hope that more members of our Fraternity will take part. Your interest and participation in the Contests may determine the future of this project of Eta Sigma Phi.

The following contests are announced:

SEVENTEENTH ANNUAL ESSAY CONTEST. The subject of the essay is "Prometheus, the Symbol of Our Age," and in writing his paper,

the hands of Professor Graydon W. Regenos at Tulane University not later than January 31. Advisers and chapter officers are requested to call the scholarships to the attention of qualified alumni and seniors. Eligible to apply for the scholarships are Eta Sigma Phi alumni who have received a Bachelor's degree since January 1, 1957, or shall have received it in or before June 1962 and who have not received a doctoral degree. The Committee will give attention to the quality of the applicant's undergraduate work in Greek and Latin and his intention to teach at the secondary school or college level.

There are two scholarships, one to the American Academy in Rome with a value of \$450.00 and the other to the American School of Classical Studies at Athens with a value of \$550.00. Six semester hours of credit may be earned at each summer session, which is applicable toward an advanced degree in Classics in most graduate schools.

which is not to exceed 2250 words, the contestant might consider Prometheus as the bringer of fire and culture, e.g. the alphabet and numbers, and also the final implications of him as a symbol of the present age.

SECOND ANNUAL GREEK PROSE COMPOSITION CONTEST. The contest is intended for advanced students of Greek who are in their third or fourth year of college Greek.

THIRTEENTH ANNUAL GREEK TRANSLATION CONTEST. This will consist of the sight translation of a passage of Greek within the comprehension of students in the second year or above of Greek.

TWELFTH ANNUAL LATIN TRANSLATION CONTEST. This will consist of the sight translation of a passage of Greek within the comprehension of students who have had two or more years of Latin in high school or the equivalent in college and at least one or more semesters in college.

Members of the Fraternity who desire to participate in the Contests should send a written notice to the Executive Secretary which is post-marked not later than February 10, 1962.

Each chapter is asked to participate in the **CHAPTER FOREIGN LANGUAGE CENSUS.** This contest, as before, will be between chapters of the Fraternity. It will consist of a report of foreign language credits held by college undergraduates in Greek, Latin, Sanskrit, French and German.

A detailed announcement of the contests was mailed to each chapter prior to the Christmas holidays. If you did not receive this or if additional information concerning the contests is desired, please get in touch with the Executive Secretary at once.

Prize Winning Essay, Sixteenth Annual Essay Contest

The Essential Unity of the Aeneid

by

SISTER MARY MCAULEY SMITH, R.S.M.

Sister Mary McAuley Smith, R. S. M., attended Mount Saint Agnes High School and after graduation entered the novitiate of the Sisters of Mercy and began her studies at Mount Saint Agnes College, Baltimore, Maryland. She is a member of Lambda Iota Tau, an international literary honor society. She began her literary career in high school, where she wrote articles for various magazines and essays for civic and literary organizations. This year she is teaching at Mount Saint Agnes College.

Analysis of the unity and integration of any art work opens avenues of exploration pregnant with possibilities, with potentialities. Reading Vergil's AENEID, the scholar, though he encounters strata upon strata of thought and emotion, realizes in *essentia* their cohesion, their unitary relationship. He recognizes the form and contents of Greek literature; thought, feeling and symbolism of the Augustan epoch; history, legend of the early Mediterranean world; and, most significant, the Roman tradition of history guided by destiny. He can discern, with excessive difficulty, the poem's dominant theme:

Providence ordained the founding of a great nation in the West, which should bring all nations under righteous sway, and that without end; that for this founding, a small band with a heroic leader was chosen, forced by overwhelming disaster to leave their home and guided to their destined land by the hand and force of the supernatural. (Frank J. Miller, "Vergil's Motivation of the AENEID," *Classical Journal*, October, 1928, p. 38.)

Yet, what force fuses this theme, these aspects, producing an impression and a concept which, though manifold in manifestation, is one?

Literary critics conceive the unit of any poem to be not idea, not fact, but image. Poetry is conceived in image, executed in formal design, and conveys unity not only of conception, but of minute details. It is symbols which,

in full poetic sense, by the poetic logic of accumulated contextual meanings within a poem, prompt a unified though complex response. (Cedric H. Whitman, *HOMER AND THE HEROIC TRADITION*. Cambridge: Harvard University Press, 1958, p. 2.)

Cast in the epic framework, Vergil's poem is a lengthy narrative, dealing . . . with events which have a certain grandeur and importance and come from a life of action . . . it gives special pleasure because its events and persons enhance our belief in the worth of human achievement and in the dignity and nobility of man. (Michael Grant, *ROMAN LITERATURE*. Cambridge: University Press, 1954, p. 190.)

Rolling in a single majestic meter, having certain phrases constantly repeated (e.g., *mirabile dictu*, *mirabile visu*, and recurring epithets), the AENEID necessarily manifests an externally discernible unity. Essentially and internally, Rome's grandeur and glory is the intrinsic unifying idea. However, this abstract idea must become concretized to satisfy the poetic image and the practical Roman. In truth, Vergil ultimately channels all to Rome's mission: *totum sub leges mitteret orbem* (IV, 231). This unifying idea, however, becomes incarnate in the poetic image of Aeneas himself. Through him, the AENEID becomes a unique poem breathing the spirit of Augustan-Vergilian Rome, and of all mankind in the humanistic order.

Aeneas, embodying the Roman-Stoic humanistic ideal, is Vergil's essential copula among all elements. In his wanderings, discouragement, emergence from despair to hopeful achievement, he epitomizes Rome's long toil toward greatness, unifying her noble past, glorious present and promising future. Aeneas symbolizes the Roman nation, who *possunt, quia posse videntur* (V., 231). Consideration of his figure by analysis of his three principal epithets, and his relation to the major recurrent images in the AENEID should elucidate his poetic, unifying role.

Ancient grammarians and rhetoricians used to *epitheton* in our adjectival sense, indicating a quality characteristic—a "significant appellation." Repetition of such epithets, and character manifestation consistent with them, secures an essential unity.

insignem pietate virum, tot adire labores (I, 10). At the AENEID's outset appears the quality forever designating the hero who could say justly,

Sum pius Aeneas. To the Roman mind, *pietas* had a definitely religious quality, signifying affectionate devotion toward one's gods, family and friends, and homeland. Aeneas incarnates all these aspects of the virtue. Initially, he saves the Penates from flaming Troy. Always, in thanksgiving for reaching land, he pays homage to the gods. Ritual accompanies foundations and departures. In Book VI, 9-10 . . . *pius Aeneas arceus, quibus altus Apollo praesidet*. Recognizing Italy as his destination he orders. *nunc pateras libate Iovi precibusque vocate/Anchisim* (VII, 133-134). Confident, he seeks aid from the Mother of the gods:

tu mihi nunc pugnae princeps, tu rite propingues, / augurium Phrygibusque adsis pede, diva, secundo. (X, 254-255).

Before battling with Turnus, Aeneas beseeches the gods, including hateful Juno:

. . . et tu Saturnia coniunx/iam melior, iam, diva, precor . . . (XII, 178-179).

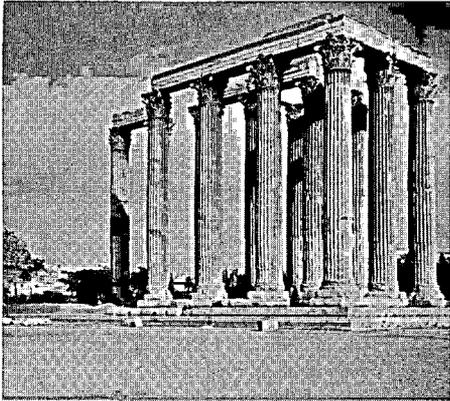
This constant supplication and consequent obedience express the Roman religious concept of *do ut des*, and create a pervasious reverential atmosphere linking the twelve books. Aeneas' *pietas* is perhaps even more striking in submission to *Fatum*, to which power even the gods are subject. His role as providential instrument, man of destiny, is underscored by total acquiescence to the most compelling universal force, Fate. *Nos alia ex aliis in fata vocamur* (III, 494). Fate compels Aeneas, though reluctant, to leave Dido: *Italiam non sponte sequor* (IV, 361). Even Nautes' advice insists on the power of Fate:

. . . quo fata trahunt, retrahuntque sequamur, / quidquid erit, superanda omnia fortuna forendo est. (V, 709-710).

And Aeneas' desire to mourn for Pallas is stifled because, conscience of his mission of submission, he presses on to surmount difficulties.

Aeneas' destiny demands *pietas* exercised as a leader, a position expressed by the epithet, *pater Aeneas*. In the poem's initial crisis, he sees that the seven stags which have been killed are divided: *socios partitur in omnis* (I, 194). Submerging personal fear,

(Continued on Page 11)



Acropolis and Olympieum

With Our Scholar In Greece

The following are excerpts from a letter from Mr. Will de Grummond, who was the Eta Sigma Phi Scholar at the American School of Classical Studies at Athens last summer. Mr. de Grummond and his wife are at present attending the Graduate School of the University of North Carolina at Chapel Hill. He writes:

My wife and I left for Europe almost the moment that we completed our exams at Louisiana State University and emerged from an Icelandic plane in Luxemburg on June 10. After almost three weeks of very pleasant wandering—including, of course, museums, operas, book stores, small restaurants, etc.—we tore ourselves away from Italy; like so many thousands before us, we departed from Brundisium (modern Brindisi), sailing in quest of Grecian beauty and truth.

We reached Athens June 27, were introduced to Miss Gertrude Smith, the director of the Summer Session of the American School of Classical Studies, of which we were to be members, and, in company with our eighteen fellow students, began at once upon our program of visiting almost all the major archaeological sites and museums of central and southern Greece. We traveled at various times by bus, by taxi, by plane, boat, and subway, but usually and preponderantly by foot—across town, across fields, down valleys, and up, oh, so many acropolices! This was the most strenuous summer of my life—but also the most exciting; this was the most wearing course I have ever taken—but also the most rewarding. The indefatigable Miss Smith, with her endless learning and endless wisdom, her unflinching humor and truly angelic patience, had set up for us an almost superhuman itinerary, more

marvelous than that of Odysseus; and through it she led us without faltering, lending a push or pull to those of us who did. A complete list of the sites we visited would fill pages. In Athens, of course, we spent many hours on the Acropolis, in the Agora, the Roman Agora, the Ceramicus, on the Areopagus and the Pnyx, at the Lysicrates monument, in the museums, and so on. We visited nearby Eleusis, Marathon, Rhamnus, Thoricus, Sunium, and Piraeus, where our ship had docked. On the northern trip we went to Oropus, Eretria, Chalcis, Thebes, Orchomenus, Delphi, and Aegosthena, among others. In the Peloponnesus we visited Megara, Corinth, Tiryns, Argos, Mycenae, Epidaurus, Sparta, Olympia, and many other sites. We sailed to Delos; we flew to Crete. In short, we saw virtually everything in Greece I had ever dreamed of seeing; and we heard lectures *in situ* by some of the world's greatest authorities—Mr. William Bell Dinsmoor on the Parthenon, Mr. Carl Blegen on Pylos, Mr. George Mylonas on Mycenae, Mr. Oscar Broneer and Mr. Henry Robinson on Corinth, etc.—always with extra guidance from Miss Smith's unbounded knowledge of Greece.

When the course ended on August 10, I felt that I had learned more, both in terms of facts and in terms of the more important intangibles—understanding, appreciation, insight—than I had ever before learned in six short weeks. The influence of that period will continue, I know, to be felt throughout the rest of my life. I can never express my gratitude to all the scholars and teachers who made the course so wonderful; especially to Miss Smith, from whom every fibre of the course took its life and breath; and, of course, to Eta Sigma Phi, who had made the experience possible for me and for many others, past and future.

Alumni News

Raymond H. Phyles, alumnus of Alpha Pi Chapter, Gettysburg College and Megas Hyparchos last year, is now a student at the Chicago Lutheran Theological Seminary at Maywood, Illinois, a suburb of Chicago. Ray is well pleased with his choice of this seminary and is learning very much. In August he became engaged to Miss Julia Ann LaRose of North Syracuse, New York, who is working as a medical secretary. They plan to be married during the coming summer. Ray is an Intern at the Lutheran Church

of the Good Shepherd in Oak Park, Illinois.

James S. Frey, alumnus of Beta Sigma Chapter, Marquette University, who attended the Thirty-second National Convention at Marshall University and invited our Thirty-third National Convention to Milwaukee, is now Admissions Counselor at Marquette University. Jim had been doing graduate work at Loyola University at Chicago and held a fellowship there when he was invited to assume the new duty at his alma mater. He represents the University at College Day Programs throughout the country and counsels incoming students. This is an interesting and challenging position and we extend our congratulations to Jim upon this new position. We hope that he will be able to carry out his plans to attend the convention in Bloomington.

ESSENTIAL UNITY OF AENEID continued

pater Aeneas constantly consoles, encourages his men:

O socii (neque enim ignari sumus ante malorum) (I, 198) tendimus in Latium, sedes ubi fata quietas ostendunt (I, 205f) durate, et vosmet rebus servate secundis (I, 207).

Flight from Troy includes attempts to find Creusa and rescue Anchises, to whom Aeneas speaks:

. . . unum et commune periculum, / una salus ambobus erit . . . (II, 709f.)

In Book V especially, by organization and watchful care in presiding over funeral games, Aeneas proves himself *pater*. Later, particularly toward his natural son, *pater* manifests, by fatherly solicitude, his *pietas*: *disce, puer, virtutem ex me verumque laborem (XII, 435)*. Leading a chosen race toward their future homeland, *pater Aeneas* evidences that particular Roman love for native land which made their *pietas*, and his own virtue, so all-inclusive. *Vincet amor patriae (VI, 823)*. He also symbolizes the figure of Augustus, who was to lead Rome on to the status of world Empire.

This discussion of Aeneas' character does not "deify" him, does not efface his essential manhood. Even apart from a discussion of Aeneas, the poet

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Vergil's own essential quality is his manhood—respect for, sympathy for personal struggle. Many choose his phrase, *sunt lacrimae rerum*, as most expressive, most characteristic of his poetic view of reality. And Vergil incarnates this concept in Aeneas. Though calling his Stoic, we never forget that he is a man, giving human responses to life situations. In minute details, Vergil particularly expresses Aeneas' humanity. Cold dissolved his limbs. He moaned: . . . *spem voltu simulat* (I, 209). Parting from Dido wrenched his heart; though *mens immota manet*, nevertheless *lacrimae voluntur inanes*. Pity welled up at sight of Lausus whom he had killed. The same emotion would have spared Turnus, had not Pallas' belt slung over the Rutulian's shoulder demanded revenge.

Like a thread linking and interweaving Aeneas' adventures is the potent influence of the gods. Their omnipresence is accounted for by the fact that Aeneas, as unifying force, is *nate dea*. Even humans know of his lineage from Venus. Hector employs this epithet in warning Aeneas to flee Troy's flames; Helenus, in cautioning him away from certain Greek lands.

Initial encounter with Juno and

Aeolus in Book I elicits realization that Aeneas will be the object of concentrated attack until, in Book XII, Juno relents:

sit Latium, sint Albani per saecula reges./sit Romana potens Italia virtute propago (XII, 824f.).

Aeneas is, happily and unhappily, the god's special target. Maternally, Venus influences her confreres and nature's forces on her son's behalf. For him *terrarum clauditur orbis* (I, 233). Recalling Aeneas from useless anger toward Helen, Venus bids him get busy and look for Anchises, Creusa and Anchises. Wrapping Aeneas in a protective cloud, she secures arms for him from Vulcan. Iapyx, applying to Aeneas' wound an herb Venus had plucked, tells him *maior agit deus atque opera ad maiora remittit* (XII, 429).

Many Roman gods affect the progress of the mortal who is *sate sanquine divum* (VI, 125). Juppiter himself, during the tryst of Aeneas and Dido, sends the message:

Italiam regeret, genus alto a sanguine Teucri/proderet, ac totum sub leges mitteret orbem (IV, 230 f.). Mercury urges Aeneas to leave Carthage: Tiber informs the *nate dea* that he has reached his destination: *Hic*

tibi certa domus, certo (ne absiste) Penates (VIII, 39). Again, Pater Iuppiter considers Aeneas' mission for Rome's destiny sufficiently important to warrant a council of the gods, at which he abandons to Fate the outcomes of adventure:

. . . *sua cuique exorsa laborem/fortunamque ferent* (X, 111 f.)
 When Aeneas and Turnus fight,
Iuppiter ipse duas aequato examine lances/sustinet et fata imponit diversa duorum/quem damnet labor et quo vergat pondere letum (XII, 725-727).

Divine influence is also manifest by recurring omens, the influence of which prompts certain writers to describe Aeneas' wanderings as from omen to omen, prophecy to prophecy. The descent of the two serpents on Laocoon and his sons initiates a chain of signs which either warn or encourage the Trojan band. When Aeneas is about to leave his family,

ecce levis summo de vertice visus Iuli/fundere lumen apex, tactuque innoxia mollis/lambere flamma comas et circum tempora posci (II, 682-684).

Once, black blood issues from the roots of a tree. Often, Juppiter thunders on the left. In Apollo's temple, everything trembles. At the games for Anchises,

namque volans liquidis in nubibus arsit harundo/signavitque viam flammis tenuisque recessit (V, 525-526).

Throughout his travail, Aeneas knows himself summoned of heaven. Divine lineage plus divine mission prompt divine interest.

Thus far we have considered Aeneas' character as the AENEID'S central, essential unifying force. We have analyzed events and persons from his viewpoint as poetic image. However, if he unifies the poem universally, how is unity, from the viewpoint of the universe external to the hero, secured? Study reveals certain basic thematic patterns, linking idea and image, incorporating the universal forces and phenomena of nature in the focal point of Aeneas himself. Air and water, fire and earth, receive significance from their relation to the hero, as symbolic means to and distraction from his end or goal and, finally, as the goal itself.

Constantly, air's prime function within the poem is as a necessary means to Aeneas' goal. Winds of stormy tempests, though averting the Teucrians from one locus, drive them to another more profitable. Palinurus begs:

di maris et terrae tempestatumque

potentes/ferte viam vento facilem et spirate secundi (III, 528-529).

The voyagers pray for winds that are *secundi*, those which will drive them on course to their goal. And even if winds become, to all appearances, unfavorable, Aeneas, is compared to an oak which storms cannot uproot.

Closely allied in purpose to air and winds is water, likewise a means to Aeneas' goal. Dido tearfully bids him: . . . *i, sequere Italiam ventis, pete regna per undas* (IV, 381). Naturally, to the ancients, water was travel's chief long-distance mode. And while Juno's intervention makes this element often a hindrance, in truth, *iter Italiam cursusque brevissimus undis* (III, 507). Creusa's ghost tells Aeneas, in a beautiful figure taken from farming, *vastum maris aequor arandum* (II, 780). Always, the route to a goal, proximate or ultimate, lies through the waves; *media Aeneas freta nocte secabat* (X, 147).

Aeneas' journey is never smooth for long. Major delays, distractions, are symbolized by fire. Pyrrhus, whose very name is the Greek adjective for fiery-red, is one of the first evil influences to be avoided. War, about which the diction used is fiery, should be shunned. The ships *burned* by the Trojan women cause unfortunate delay.

Most significant, however, is fire's expression in Dido's character. Initially, Vergil contrasts the red and gold of her imperial home with Aeneas himself. The diction describing Dido, and her own speech, reveal this woman to be as *varium et mutabile semper* as the fire image which characterizes her and her environment. *Incendat reginam atque ossibus implicet ignem* (I, 660).

Flammae, inflammat, uritur, ardet, incensa — such terms Vergil consistently applies to Dido. She is flaming, or fire accompanies her. Even in the cave, *fulsere ignes et conscius Aether* (IV, 167). Finally, realizing that her efforts to delay or distract Aeneas from his destiny will not avail, the queen, *accensa furore*, meets her death on a funeral *pyre*. Her final wish—that the Dardan's eyes drink in this fire.

Means to and distraction from Aeneas' goal lead to discussion of the goal itself—earth! The land becomes almost mystically identified with the hero (as it later becomes identified with the Roman people), so great is its association with his very being. Always, Juno tries to avert the tempest-tossed travellers from land. Carthage becomes a proximate goal, enabling the Teucrians to seek Italy, *sacra tellus*,

their ultimate destination. Aeneas prays to Apollo:

da propriam . . . domum, moenia fessis/et genus et mansuram urbem. (III, 85 f.)

Earth, *terra parens* (IV, 178), is revered, almost adored. Mercury reveals to Aeneas the fulfillment of his hopes:

Ascanium surgentem et spes heredis Iuli/respice, cui regnum Italiae Romanaeque tellus/debentur. (IV, 274-276).

Though Aeneas' troubles do not end when he reaches Latin soil, his wanderings do, *His domus, haec patria est.* (VII, 122). His first prayer there is addressed to *primamque deorum Tellurem* (VII, 136 f.). Upon finding Italy, Aeneas finds truth.

Recognizing the Roman attachment to native soil, we begin to fathom the significance of the *earth* for Roman citizen, for Roman poet. *Italy* means the destiny, the mission, the arts of Rome—

. . . pacisque imponere morem,/parcere subiectis et debellare superbos. (VI, 852 f.)

We must not allow the foregoing analysis of the Aeneid's essential unity and the means by which unity is secured to remain "compartmentalized." Images studied must be synthesized in our minds just as Vergil, with his "holistic mind," synthesized and unified them in his poem. Vergil wrote as poet, not logician. Writing in a method concretely pictorial rather than abstractly systematic, he worked more for essential unity by allusion and suggestion than by formal statement, choosing and using diction and idea for their imaginative value. Adapting a Greek literary heritage, he fused this with a truly Roman spirit, an inherent Roman power of effective organization. Coupling time past with time present, he linked legendary Aeneas with Emperor Augustus by kinship, and by common purpose of re-establishing the gods and worship in the home destiny had allotted. Vergil saw and portrayed the inner harmony of creation — the link between man and man, man and nature, man and god—portrayed and concretized all in the single figure of *pious Aeneas*, whose *pietas, gravitas, virtus*, and *simplicitas* constitute the ideal Roman. Vergil universalizes, sees as a whole, space and time—Troy to Italy, glorious past through bountiful present to more glorious future. Throwing into the mythical past the institutions and heritages of contemporary ancient Rome, Vergil cast round them a charm, a sanctity of even

greater antiquity than they possessed at his time.

By his own poetic efforts at unifying an epic narrative in the single figure of a *man*, Vergil has revealed his ultimate legacy to all ages—power of unification, integration, assimilation of reality. Though elusive and intangible, perhaps the secret of his power and appeal lies in the secret of his process of poetic creation. Perhaps he reaches us, far in his own distant future, because he reaches far into his own distant past. Perhaps he is ours because, ranging across and spanning his own living world, he penetrated to the essence, and throbbed to the rhythms which make mankind akin, which make humanity one.

AMONG THE CHAPTERS

LAMBDA

University of Mississippi

Professor William H. Willis, Chairman of the Department of Classics at the University of Mississippi and a member of Lambda Chapter, is spending his sabbatical year at Oxford University and is working on his edition of the codices of the Bible which are at the University of Mississippi. He and his family are living at Headington, Oxford, and will be there until next July. Professor Willis was Chairman of our Board of Trustees for several years.

PI

Birmingham-Southern College

Professor Marian Crawford of the Department of Classics at Birmingham-Southern College told the members of Pi Chapter about her experiences at the School at Cumae last summer and her travels in Italy and Sicily. She showed some beautiful slides which she had made during the summer. This was the only meeting of Pi Chapter during the fall quarter but new members will be initiated early in the new year.

ALPHA PI

Gettysburg College

On December 2 and 3 Euripides' TROJAN WOMEN was presented at Gettysburg College under the sponsorship of Alpha Pi Chapter of Eta Sigma Phi. George Touloumes, a member of the chapter, was student direc-

tor of the play and Prytanis Julia Yeager assisted him with the choreography and also was a member of the chorus. Ron Ditzler composed an original score for the production, which included an overture, three choral odes, incidental music, and a closing theme. Grammateus Lucille Miller reported that "the enthusiasm for the production was terrific and we are pulling cast members from every class, major, and interest." Professor John Glenn, Adviser of the chapter, said that the production was very professional and he regretted that it was not possible to take the production elsewhere in order that more people might have an opportunity to enjoy such an excellent presentation of the play.

ALPHA RHO

Muhlenberg College

Alpha Rho Chapter is carrying on this year without its adviser, Professor E. B. Stevens, who is teaching at the State University of Iowa. Prytanis Robert K. Bohm is enthusiastic about the chapter and hopes for a good year, especially since there is a large enrollment in the Department of Classics this year. The chapter enjoyed a very excellent banquet at the end of last year when four faculty members participated in the program. The programs were printed in Latin with a preface from Cicero's *DE SENECTUTE*, the passage contrasting the Latin *convivium* with Greek *symposium*. One faculty member offered a prayer in Latin, another proposed a libation, and after the meal the members sought their fortunes by the *sortes vergilianae*. Then another faculty member read a "translation" of a "manuscript" which he had found—a delightful fraud. Dr. Stevens concluded the program by reading English translations of Latin poetry, in the original meter, with involved internal rhymes to "keep the meter from falling apart" and still sticking close to the text and sounding right.

ALPHA UPSILON

The College of Wooster

Karen Hiner, a junior Latin major who is intending to teach Latin in high school, is the new Prytanis of Alpha Upsilon Chapter. Professor Eva May Newnan, who was the Adviser of the chapter for so many years, has retired and Professor Warren D. Anderson, who had been assisting Miss Newnan, has become the Adviser of the chapter. We welcome Professor Anderson as Adviser of the chapter.

ALPHA OMEGA

Louisiana State University

Mr. Wayne E. Frederic is the present Adviser of Alpha Omega Chapter in the absence of Professor Will de Grummond. We know that he will enjoy his association with the chapter. Professor Thomas Corcoran, who reactivated Alpha Omega Chapter, is now a member of Tau Chapter at the University of Kentucky.

BETA ALPHA

State University of South Dakota

Beta Alpha Chapter published a very attractive handbook of the activities for the coming year for its members this fall. On the cover there was an interesting photograph of the Parthenon. The information contained in the book gives a brief account of what Eta Sigma Phi is, lists the committees, and tells the program for each monthly meeting. This was prepared by Jane Nickolisen and Rosemary Hafner. The program committee consists of Rosemary Hafner, Clarice Connor, Richard Nettum, and Jack Rhodes. Mr. Jeremiah Reedy is the chapter adviser and Professor Grace Beede sponsors the chapter. This is a very artistic and useful booklet.

BETA ZETA

Saint Louis University

The following report of Grammateus David G. Schmidt of Beta Zeta Chapter arrived too late for the November issue and is here presented in his own words: "Beta Zeta Chapter held its first meeting of this school year on September 15th, at which time we elected James Scally Prytanis. We have decided to continue to present a series of films along classical lines as we did last year. The 1954 Venice Film Festival Winner, *ROMEO AND JULIET*, was the first film shown this year. On October 17th the Oxford-trained Benedictine, Reverend Timothy Horner, Headmaster of the Saint Louis Priory, spoke at our first lecture of this school year on the subject, 'Why Read the Classics?' A Latin Oration Contest will be held in December. Contestants will prepare original eight-minute orations to be given at public gatherings. Later in the school year a high school Latin Contest will be held."

BETA LAMBDA

Marymount College

Sister Marie Antoinette, Adviser of Beta Lambda Chapter, says that "Beta Lambda held its regular October meeting on Tuesday, October 31, with Pry-

tanis Joyce Prosser presiding. The meeting was given over to the formal initiation of our new pledge, Sharon Behrendt, and the taking of a picture of the group for the YEARBOOK. The graduating class of last May left the ranks of Beta Lambda quite depleted but we shall certainly try to recruit new members from the second semester Latin and Greek enrollments." Miss Behrendt was presented her certificate of membership at the time of the initiation, which is a tradition of Beta Lambda Chapter and adds dignity and solemnity to the ceremony.

BETA KAPPA

College of Notre Dame of Maryland

Prytanis Margery Lowekamp of Beta Kappa has sent the National Office a copy of the chapter's program for the year, which as always is most impressive and makes one jealous of the many opportunities which are available to the members of the group. In addition to the programs of the chapter the members are encouraged to visit exhibits at the Walters Art Gallery and the National Gallery of Art in Washington, to attend lectures at Walters Gallery, Johns Hopkins University, and the Maryland Academy of Science, and to see productions of dramas. Among other dramas suggested are those being presented by the Tragedy Theater of Athens which is now touring this country and presenting the ancient dramas in a modern Greek translation. Your editor saw their production of Sophocles' *ELECTRA* in Chicago in September and was greatly impressed with the beauty of the production and almost overawed by the manner in which the audience was moved by the production.

BETA SIGMA

Marquette University

Mr. Peter G. Theis is the new faculty adviser for Beta Sigma Chapter. Dr. George R. Griffin, faculty adviser for several years, passed away on May 6. Members of the Thirty-third National Convention will remember with pleasure the fine hospitality of the members of Beta Sigma Chapter and of Reverend Richard E. Arnold, S. J., when they visited the campus of Marquette University. The chapter initiated new members in December.

GAMMA GAMMA

University of Wisconsin-Milwaukee

At the first meeting of the 1961-1962 school year Gamma Gamma Chapter initiated three new members,

Eve Parrish, Betty Zuchlsdorf, and Joyce Mielke. Dr. Ortha L. Wilner, Adviser of the chapter, gave an interesting lecture on "Mythology in the Stars." Future plans for the chapter this year, which is under the direction of Prytanis Lynn L. Leuck, include the sponsorship of a contest for high school students in which medals will be awarded to the highest scorers and the publication of a state Classics newspaper, along with the other chapters of Eta Sigma Phi in Wisconsin. We regret that the reporter of Gamma Gamma Chapter must remain anonymous since the report was without signature.

GAMMA THETA

Georgetown College

Nancy Chambers, Historian of Gamma Theta Chapter, reports the following: "Gamma Theta Chapter held its first meeting at the home of its counselor, Mrs. Ruth Longacre. The meeting consisted of a dinner and then a short business meeting. Included in the business discussed were plans to acquaint the campus at large with Eta Sigma Phi. A beginning step will be a tea to which all students of Classics will be invited. In order to defray the expense of such projects and to apprise the student body the members are making 'shakers' to be sold at the homecoming football game.

After the business meeting there was a program which consisted of films taken at the Roman banquet which was given by the Latin for Teachers Class last spring with Eta Sigma Phi members as guests. The chapter meets monthly, alternating programs and business meetings. The December meeting was a business meeting at which more definite plans were made concerning Spring pledging. The pledge pins which had been ordered have arrived and were shown to the group. Also discussed were plans for the Fall of 1962, at which time Georgetown College will be the site of the Kentucky Classical Association with Gamma Theta Chapter acting as host. The program for the next meeting will be given by Prytanis Don DeBorde."

GAMMA TAU

Mississippi College

Professor Thomas T. Boswell, Adviser of Gamma Tau Chapter, reports the following interesting account of the chapter: "I think that this is going to be the best year that we have had in the four years that we have had a chapter. We have one of the most energetic slates of officers that we have ever had. They are planning to send at least two and possibly four to the National Convention, in addition to carrying on their other activities. Our attendance this year has been over

90% at each meeting." We congratulate Professor Boswell and Gamma Tau on this excellent interest and attendance of the chapter and wish that this might be true of all of our chapters.

GAMMA OMICRON

Monmouth College

Grammateus Betty Moore mailed the news letter to the alumni on November 27 and very thoughtfully included the National Office on the mailing list. Many very interesting items were mentioned here, including the following: "In October we had our first get-together and discussed the plans for the coming year. In November Clio Club was our guest and the program was presented by Dr. Thiessen, who recited the Battle of Lake Regillus. A pizza party for Latin majors was held November 19 at the home of Miss Bernice Fox, our Adviser. In December we will have our traditional Saturnalia party at her home. The theme of this year's Homecoming at Monmouth was Mythology, and all of the houses and floats were decorated according to this. Karen Harr, a Latin major, was Queen of Homecoming. There is a very good enrollment in the Classics Department this year. Two of the three Latin majors in the 1960 class are teaching Latin, Joan Conner, in Yorkwood, and Lynn McGaan, in Morrison, Illinois."

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- Beta:** Northwestern University
Evanston, Illinois
- Gamma:** Ohio University
Athens, Ohio
- Epsilon:** State University of Iowa
Iowa City, Iowa
- Zeta:** Denison University
Granville, Ohio
- Theta:** Indiana University
Bloomington, Indiana
- Lambda:** University of Mississippi
University, Mississippi
- Pi:** Birmingham-Southern College
Birmingham, Alabama
- Tau:** University of Kentucky
Lexington, Kentucky
- Upsilon:** Mississippi State College
for Women
Columbus, Mississippi
- Psi:** Vanderbilt University
Nashville, Tennessee
- Omega:** The College of William and
Mary
Williamsburg, Virginia
- Alpha Delta:** Agnes Scott College
Decatur, Georgia
- Alpha Epsilon:** Lehigh University
Bethlehem, Pennsylvania
- Alpha Nu:** Davidson College
Davidson, North Carolina
- Alpha Omicron:** Lawrence College
Appleton, Wisconsin
- Alpha Pi:** Gettysburg College
Gettysburg, Pennsylvania
- Alpha Rho:** Muhlenberg College
Allentown, Pennsylvania
- Alpha Tau:** Ohio State University
Columbus, Ohio
- Alpha Upsilon:** The College of
Wooster
Wooster, Ohio
- Alpha Phi:** Millsaps College
Jackson, Mississippi
- Alpha Chi:** Tulane University
New Orleans, Louisiana
- Alpha Psi:** Washington and Jef-
ferson College
Washington, Pennsylvania
- Alpha Omega:** Louisiana State
University
Baton Rouge, Louisiana
- Beta Alpha:** State University of
South Dakota
Vermillion, South Dakota
- Beta Delta:** University of Tennessee
Knoxville, Tennessee
- Beta Zeta:** Saint Louis University
St. Louis, Missouri
- Beta Theta:** Hampden-Sydney
College
Hampden-Sydney, Virginia
- Beta Iota:** Wake Forest College
Winston-Salem, North Carolina
- Beta Kappa:** College of Notre Dame
of Maryland
Baltimore, Maryland
- Beta Lambda:** Marymount College
Salina, Kansas
- Beta Mu:** Butler University
Indianapolis, Indiana
- Beta Nu:** Mary Washington College
Fredericksburg, Virginia
- Beta Xi:** Rosary College
River Forest, Illinois
- Beta Omicron:** Mount Mary College
Milwaukee, Wisconsin
- Beta Pi:** University of Arkansas
Fayetteville, Arkansas
- Beta Rho:** Duke University
Durham, North Carolina
- Beta Sigma:** Marquette University
Milwaukee, Wisconsin
- Beta Tau:** Georgetown University
Washington, D. C.
- Beta Upsilon:** Marshall University
Huntington, West Virginia
- Beta Chi:** Loyola College
Baltimore, Maryland
- Beta Psi:** Southwestern of Memphis
Memphis, Tennessee
- Gamma Alpha:** Indiana State
Teachers College
Terre Haute, Indiana
- Gamma Beta:** Bowling Green State
University
Bowling Green, Ohio
- Gamma Gamma:** University of Wis-
consin—Milwaukee
Milwaukee, Wisconsin
- Gamma Delta:** Yeshiva University
New York, New York
- Gamma Epsilon:** University of
Wisconsin
Madison, Wisconsin
- Gamma Zeta:** Albion College
Albion, Michigan
- Gamma Eta:** Louisiana College
Pineville, Louisiana
- Gamma Theta:** Georgetown College
Georgetown, Kentucky
- Gamma Iota:** Wabash College
Crawfordsville, Indiana
- Gamma Kappa:** Heidelberg College
Tiffin, Ohio
- Gamma Lambda:** St. Mary's College
Winona, Minnesota
- Gamma Mu:** Westminster College
New Wilmington, Pennsylvania
- Gamma Nu:** Montclair State College
Upper Montclair, New Jersey
- Gamma Xi:** Howard University
Washington, D. C.
- Gamma Omicron:** Monmouth
College
Monmouth, Illinois
- Gamma Pi:** St. Peter's College
Jersey City, New Jersey
- Gamma Rho:** Hope College
Holland, Michigan
- Gamma Sigma:** University of Texas
Austin, Texas
- Gamma Tau:** Mississippi College
Clinton, Mississippi
- Gamma Upsilon:** Austin College
Sherman, Texas
- Gamma Phi:** Le Moyne College
Syracuse, New York
- Gamma Chi:** Lindenwood College
St. Charles, Missouri
- Gamma Psi:** Ursuline College
Louisville, Kentucky
- Delta Alpha:** Randolph-Macon
Woman's College
Lynchburg, Virginia
- Delta Beta:** Canisius College
Buffalo, New York