



Nuntius

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Beta Upsilon Chapter To Entertain Thirty-Second National Convention April 1 and 2

Huntington, West Virginia, will be the convention city for our Thirty-second National Convention, April 1 and 2, 1960. Beta Upsilon Chapter of Marshall College will be our host and under the direction of its Adviser, Professor Lucy A. Whitsel, plans are almost complete for a full program with truly outstanding entertainment. Arrangements have been made for a trip to the Blenko Glass Plant, an illustrated lecture by Miss Kloris Dressler, our Eta Sigma Phi Scholar of last summer, and Aeschylus' ORESTEIA, as produced at Randolph-Macon Woman's College and recorded on film.

Beta Tau Chapter of Georgetown University is extremely disappointed in not being able to entertain the delegates in Washington, D. C., but it was

impossible to make arrangements with a hotel in our capital city, especially at the time of our meeting, when Washington is truly a mecca for tourists. When it was learned that our plans for the convention must be changed, Beta Upsilon Chapter very graciously renewed its earlier invitation, which the Fraternity was pleased to accept.

The convention hotel will be the Hotel Prichard, which will have rooms for the delegates at reasonable prices. The Convention Committee of Beta Upsilon will notify you of rates and its plans later. For the present all chapters should begin *now* to plan to send delegates to Huntington, West Virginia, on April 1 and 2, 1960.

Beta Lambda Contributes To Endowment Fund

Beta Lambda Chapter of Marymount College has recently contributed \$25.00 to the Endowment Fund. All members of the Fraternity are most grateful to Prytanis Mary Jo Frank, the members of the chapter, and the Adviser, Sister Marie Antoinette, for this gift.

This is the first contribution to be made this year. We hope that the example of Beta Lambda and the other contributors listed below will influence all chapters to contribute. It is essential that we bring our Endowment Fund to \$10,000 as soon as possible to insure our Scholarship program. If you have money in your treasury, please contribute all that you can to the Fund. Small amounts of money in individual treasuries do not earn money, but when invested in the Endowment Fund, this money can earn money for the Fraternity. Your Executive Secretary still hopes to reach the goal of \$10,000 by June, 1960.

Eta Sigma Phi Scholarship For 1960

The Summer Session of the American Academy in Rome will begin July 2 and terminate August 12. The Session will be under the direction of Professor S. Palmer Bovie of Indiana University. The Eta Sigma Phi Scholarship will permit an alumnus of our Fraternity to take advantage of this inspiring six weeks in Rome and at other sites in Italy. Not only will study in Italy increase your ability as a teacher of Classics but you may earn six hours of credit towards an advanced degree, since most graduate schools grant credit for this study.

Some idea of what study abroad means to the Scholar may be learned by reading the article on this page by Miss Kloris Dressler. She says in a letter to the National Office: "It is actually impossible for me to thank Eta Sigma Phi properly for the Scholarship to Greece. Truly the summer was the very best of my entire life and those six weeks at the School made such an impression on me that I shall never forget them. And the summer has



COURTYARD, AMERICAN ACADEMY IN ROME

Photograph Courtesy American Academy

helped me so much with my teaching. You have made me a dedicated Classicist for life!"

Remember that February 1, 1960, is the deadline for your application to be in the hands of the Chairman of our Committee on Scholarships, Professor Graydon W. Regenos, Tulane University, New Orleans, Louisiana. Application blanks are available from your adviser or from the Executive Secretary.

CONTRIBUTORS TO THE ENDOWMENT FUND

Pi, Birmingham-Southern College
Beta Upsilon, Marshall College
Alpha Chi, Tulane University
Gamma Alpha, Indiana State Teachers College
Beta Alpha, State University of South Dakota
Beta Lambda, Marymount College

My Summer In Greece

by

KLORIS DRESSLER

Eta Sigma Phi Scholar

American School of Classical Studies
at Athens, Summer 1959

Now that I am back home and into the routine of school life once again, my trip to Athens seems more like a dream than reality. It is still hard to believe that I actually walked on the Acropolis, visited the renowned theatre

of Epidauros, wandered through the sacred grove at Olympia, and like many ancient pilgrims, journeyed to Delphi. Yes, this past summer was the most enjoyable one of my life and one that I shall always remember.

Having arrived at the American School of Classical Studies at Athens two weeks early, I had time to get acquainted with the city and the Greek people. My first good glimpse of Athens was from Mount Lycabettus, situated directly behind the School and towering over Athens, from which one can see for miles in all directions, even the harbor at Piraeus. One sees the Parthenon, glistening on the Acropolis, in the midst of modern Athens. The patch of green is the Queen's gardens, and over to the right is "Mars Hill" or the Areopagus, where Paul preached to the ancient Athenians many years ago. During the summer the other students at the School and I climbed up Mount Lycabettus many times, and I suppose, were I to choose my favorite site in Greece, it would be the summit of Lycabettus with its little white Greek Orthodox church.

My first week end in Greece five other students and I went to the festival at Epidauros. I had heard about the marvelous theatre there many times, and had often wondered if the acoustics were as good as everyone said. It is true; even though the theatre seats 14,000, one can hear a whisper of an actor in the orchestra from the top row. We students went both nights to see the ORESTEIA, given by Greek players, and as we watched the performance, we felt as though we were living five centuries before Christ. The players, dressed in ancient costumes, gave a magnificent performance, and although we could understand only a little of the Greek, we could easily follow, being well acquainted with the trilogy.

Delphi has left quite an impression on my mind also. The scenery around the site of the Oracle of Apollo lends itself to the mysterious atmosphere. The mountains, huge masses of rock, soar upward and the graceful cypress trees grow in abundance. The remains of the Temple of Apollo, worn by the ages, are lovely. The students were quite thrilled when Professor Robinson, our leader for the summer, pointed out the secret underground passage of the temple, where the priests used to hide and listen as the pilgrims, who were waiting to get the answer of the oracle, would discuss the questions which they intended to ask the priestess.

Modern Greece captured me as well as ancient Greece. It was such fun to learn new customs, eat new foods, swim in the blue sea, and try to converse with the Greeks in their own language.

During the summer each of the twenty-three students was required to give two lectures at various sites. The reports were excellent and very informative. In addition specialists gave lectures at their favorite archaeological sites. It is so easy to learn when one actually visits the site.

During my first week in Athens Mrs. Piet de Jong, the wife of the classical artist and architect, smiled and said: "Once you have come to Greece, you must come back again and again." She was right. I *must* go again one day.

Roving Reporter In Rome

A skit prepared by Judy Bemis, Tom Cook, Beth Ann Hill, Carolyn Karr, Pat Lordeon, and Tom Ross, pledges of Beta Upsilon Chapter, for presentation at social hour after initiation on April 3, 1959, as cut and edited for NUNTIUS.

Announcer: Good Evening. My name is Nero R. Murrow. The name of this program is Persona Personae. The names of the cast have been changed to protect the innocent, and the guilty too, for that matter. Tonight, through the magic of the Roman TV Network, we will visit with some leading Roman citizens. The program is being brought to you by unpopular demand and is sponsored by Cassius Fidelis, Used Car Dealer. Our first interview will be with the lovely Clodia and her handsome brother. Good evening, Clodia. How are you and your guests?

Clodia: Fine, thank you Nero. We just returned from a party at Caesar's place.

Murrow: Oh, really! And how was the party? Did anything unusual happen? Who was there?

Clodia: The party was gay. Too much drinking and eating, as usual. Pompeia had a lovely dinner. Crassus was there, and Cicero, telling us again and again how he single-handedly and at the risk of his life crushed the Catiline conspiracy. Cato was there, wailing about the corruptness and softness of Rome.

Murrow: Clodia, how is your husband Metellus this evening?

Clodia: Not too well, Nero. He couldn't come tonight, he's suffering from some stomach trouble. I can't imagine what it is.

Murrow: That's quite an outfit you're wearing.

Clodia: It's a Naples exclusive. It's called a sack toga, made from a new miracle fabric, burlap. By the way, Nero, did you hear about the scandal of late? It seems a certain man invaded the privacy of the rites of the Bona Dea. The women are up in arms over it. It seems like such a simple thing to get all excited about, don't you think, Clodius?

Clodius: Well . . . uh . . . yes . . . I imagine that getting mixed up with the women of this town is like an unfortunate love affair. It's a lot easier to talk your way into than out of.

Murrow: You would know, Clodius. Taxes seem to have reached an all time high, haven't they?

Clodius: Yes. Nowadays the gods help those who help themselves, and the government helps those who don't.

Murrow: What have you heard from Caesar lately?

Clodius: The same old jazz—Veni, Vidi, Vici—constantly.

Murrow: Our cameras now bring us Rome's greatest financier, Crassus. How is the financial situation in Rome these days, Crassus?

Crassus: Things are going pretty well on the Roman Stock Market. Trade is a lot better than it was going in 229 B. C. I made a killing yesterday. Amalgamated Chariot Axles were selling for 59 a share.

Murrow: How are the taxes these days?

Crassus: They're too high! I'm thinking of moving up to the Alps. I always wanted to live in a place where the mountains are higher than the taxes.

Murrow: I understand you now control the stock of the Colosseum Corporation.

Crassus: Yes, we've got big plans for the old amphitheater. We're having Soap Box Chariot Races there next week.

Murrow: Speaking of chariots. I hear you're driving a souped up one with swept back tail fins that has 50 horsepower.

Crassus: Yes, Nero, it has 50 horsepower—mainly because it has 50 horses pulling it. I can go up to 30 MPH from a standstill in just 2½ minutes.

Murrow: This is certainly an age of speed. Have they ever clamped down on all that speeding on the Appian Way?

Crassus: I tell you! There's a centurion hiding behind every aqueduct out there. It's bad.

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Prize Winning Essay, Fourteenth Annual Essay Contest

The Father Of My People

by

WILLIAM J. PARENTE

Mr. Parente is completing work for the degree of Bachelor of Arts this semester at the



Evanston division of the College of Arts and Science of Xavier University. He was graduated from the Classical Honors program of St. Ignatius Jesuit High School of Chicago, where his chief extra-curricular activities

were debating and writing. His major at Xavier University is Latin and his principal interests are English composition, the Classics, and social sciences, all of which he has included in this essay. Mr. Parente intends to enter the priesthood of the Roman Catholic Church.

I wonder if my grandfather knew that classicists call Solon the Father of Democracy. I wonder if Grandfather knew what "democracy" meant. Short and dark and a bit pudgy, as I suppose many of the southern Italians are, he labored for most of his life in the vineyards and orchards of Campania, acknowledging his ignorance of everything save vines and trellises and things like that. But he must have been a terrible optimist to believe that somewhere in the world there was something better and more beautiful than the Bay of Naples. Not that I want to make my grandfather the hero of my story—I reserve that, naturally enough, for Solon—but it is important that you understand what sort of person Grandfather is.

He is a type. He stands for "people." When my English professor wants to express real displeasure with a composition, he wiggles his head a bit and mutters: "Abstract." Well, "people" is one of these abstract words; it includes everybody and therefore includes no one. So try and remember that my grandfather is one of those persons who makes up the people. He is not a number. He is a man; a poor man, but perhaps more of a man for all that. He is real. He is much like me, but for an Irish mother and some formal schooling. And perhaps you could remember that all the peasants and poor of Italy are people. All the Negroes of America, in their southern shanties

and northern tenements, are people; the southern gentlemen who writhe in a Negro's presence and the northern liberals who shape the big city "black belts" are people too. The cane workers of Cuba are people. Russians are people. Even Chinese Communists are people—though they are trying to change that. All the brown and black and yellow and tan farmers and fishermen of Asia are people. All just like my grandfather, like me and you.

People and Solon: they are what this essay is all about.

If Solon is the hero of our story, then people are Solon's heroes. I think he loved them. Not that he was blind to their faults, but that he loved them in spite of their faults. He trusted the people, he believed in them.

To believe in people is not easy, nor was it easy then. A word-artist could paint a pretty sordid picture of seventh-century Attica. He could contrast the elegant and leisurely life of the landowners with the lot of the slaves who toiled and tilled the land. He could denounce the mistrust and injustice and greed of the "big" people towards the "little" people. Still, we must be fair.

There were reasons for the mistrust. I am not defending the actions of the nobility, but we should try to understand: uneducated people, farmers and laborers—like my grandfather—do not impress too favorably at first acquaintance. Their table manners are poor; they slur their words and mumble their sentences; more important, they are intolerant in their judgments and hasty in their decisions. Sometimes, they borrow more than they can repay. Just little things, perhaps, but of the sort that grate on an educated person and tend to frighten him somewhat. So it is natural that the nobility—and there is always a nobility, whether of birth or brains or wealth—look down on the "mob" and distrust their capacity to govern. Plato and Aristotle thought the upper classes could rule more wisely than just ordinary people. Most of the world has thought the same for most of the time. Even today, after the miracle of America, many of my friends think most of the people in Asia and Africa and southern Italy incapable of running their own government. Even today, they really believe that—and they have their reasons. Peasants and farmers do have their faults.

I suppose the peasants and farmers of Attica much resembled our farmers here in southern Ohio. They tended

their crops and cattle, and left their sweat in the soil and in turn brought back much of the soil with them to their shacks and wives. The herdsmen of the hillsides impressed no more favorably. They rivalled their sheep in the various pastoral aromas. They were ignorant and dirty; and the artisans of Athens boasted as fine an ignorance and even more cunning, if less dirt; and the workers along the wharves managed to be ignorant, cunning, and dirty all at once.

If I owned a great white-pillared home atop some great green hill, I suspect I too would mistrust these ordinary people. But the rich and noble did not stop at mere mistrust. They went further. We could easily do the same: because the people were dirty and ignorant, the upper classes began to forget they were "people." The dirt seemed to hide their humanity. When this happens, when men forget their fellow men are human too, corruption follows, and oppression and slavery.

This is what happened in Attica. The rich already owned most of the land. They liked to keep it within the family—fifty families to be exact. That is not very helpful to the five thousand families that don't "belong." By the close of the seventh century, the few small farms left to the poor were slowly being taken from them. One bad season will ruin a poor man. You know what a bad season means: if a farmer has no reserve capital—and the farmers of Attica had none—food for his family will be scarce in the months ahead. He may survive the winter, but then comes "the season when one has nothing to eat." The nobles offered to help out with a few bushels of grain—in exchange for the mortgage rights on the peasant's property. On a "mortgage or starve" basis, most men will prefer to eat and hope for better days. But the nobles made sure that better days would be a long time coming. They nobly demanded up to five-sixths of next year's crop as interest on their "gifts" of grain.

At this rate, it was not long before the mortgage was foreclosed and the land taken from the poor. Then, in the next bad season, the nobles offered to accept cattle as security, and this in its turn was taken from the peasants. What else could they give? It frightens us a little, but they gave their own body as security, and the body of their wife and children. Can you imagine your father so destitute as to offer himself and your mother and you as pawn

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schools which are still teaching Greek. (Italics your Editor's). He further states: "There can be no real understanding of Greek and Latin literature in the translations. Too much of the true essence is lost."

It is interesting to note the agreement between these two scholars on the value of reading literature in the language in which it was written and of course all students of the Classics are in agreement on this point also. Mr. Hodenfield has done a real service to the study of foreign languages, and particularly to the Classics, by his interesting, factual, and well-written article. In closing he mentions the furor which attended the announcement of the elimination of Latin as a basic requirement for entrance to Oxford University and the subsequent reversal of the dons of Oxford and reinstatement of the requirement.

A couple of items in this issue of NUNTIUS also show that interest in the study of the Classics has not died. Read the news item from Beta Xi Chapter under "Among the Chapters" and note also under Omega Chapter that one of our alumnae holds a three-year fellowship under the National Defense Education Act, which shows the interest of our national government in the study of the Classics. Your Editor had the pleasure of reading the GOSPEL ACCORDING TO MARK with thirty students last quarter and most of these will be reading Plato's APOLOGY during the coming quarter. Pre-registration in elementary Greek had reached twenty-six when the NUNTIUS goes to press and one section of elementary Latin was already closed. These statements could be made for many of our colleges and universities.

Your Editor is frequently impressed by the fact that students enroll in classes in Latin because they feel that they have been cheated in high school by not having had an opportunity to study Latin. Many say that they have been influenced in their decision to take Latin and/or Greek by their parents, an older friend, and sometimes a minister. The value of the study of the Classics has impressed these persons whom they respect sufficiently to make them want others to share this also. The Space Age is just another step in the forward growth of the world but the literature and culture of Greek and Rome are permanent foundations of all past, present and future advances of civilization.

From Your Editor

Much favorable comment has been received on the article by Megs Chrysophylax Douglas C. Burger in the November NUNTIUS but some have objected to his opening sentence that the study of the Classics is slowly dying out. His statement would seem to be refuted by a recent AP article "Latin Still Alive, Kicking" by AP Education Writer G. K. Hodenfield, which appeared among other newspapers in the New Orleans *Times-Picayune* on November 29, 1959.

Mr. Hodenfield's opening statement is "For a language that is dead and supposedly buried, Latin is indeed a lively corpse." He points out that the last time a national survey was made by the U. S. Office of Education, in 1955, Latin was still the second most popular foreign language taught in U. S. public high schools. These statistics do not include the Catholic high schools, in almost all of which at least two years of Latin are required. Another survey is now being made, but the author of the article does not expect a change in the standing of Latin.

Dr. John Francis Latimer, Professor

of Classics at George Washington University, is quoted in the article as saying that "Every Latin teacher I've talked to reports an increase in the number of Latin students. If we had the teachers available, I'm sure the number of high school students studying Latin would double in the next three to four years. The booming interest in Russian has carried all other foreign languages along with it, including Latin. And Latin is good preparation for any language, particularly Russian." Dr. Latimer is further quoted as saying that "The two greatest literatures in the world are those of Greece and Rome. A knowledge of Latin and Greek is not essential to a happy or successful life, but it is extremely valuable intellectually and inspirationally. *There is no substitute for the original.*" (Italics are your Editor's).

Father William Dunne of the National Catholic Education Association is reported to have said that the primary reason that Catholic high schools teach Latin is for its cultural value. "A knowledge of Latin," he is quoted as saying, "will prepare high school youngsters for a very rich literature. The same is true with Greek—and there are about 35 Catholic high

ESSAY

(Continued from Page 11.)

to some tycoon who owns half of Suburbia? That is what the men of Attica forced themselves to do. And eventually, they were enslaved; their wives and children and cattle were herded aboard Athenian trading vessels and carried across the sea to foreign waterfronts. No longer did men till the Attic plains and hillsides, but only serfs and slaves; and the people within the city fared little better.

Only the nobles could hold political office in Athens. Only the nobles knew the law. Only a noble could bring a suit in court. With judge, lawyer, and law on their side, the wealthy grew haughty. Soon enough, all Athens was a slave camp surrounded by a high white wall; and outside the wall, Attica lay a wide white desert inhabited by no "living" creature; within and without, a nation ruled by a fistful of seigniors who had forgotten that ordinary people are human too. The petty faults of the people blinded them. They preferred to crush them.

But people—like my grandfather—will not be crushed. The men of Attica grew angry. The herd roared and reared its head and rose to bridle the oppression of the rich. The people rose in rebellion.

And then it was that Solon stepped onto the stage of history. He brought a message then; he brings it today: trust the people, believe in them.

Solon seems to have known the people and, as is often the case, because he knew them he loved them. He loved them as a father loves his children. He trusted and believed in them as my father believes in me, as your father believes in you. At times, a blind trust; at times, a poor trust; but a real trust nonetheless. Solon had the wisdom to believe that people—just ordinary people—could rule themselves well, better than the "best" men. He believed men are more than just a herd of cattle; that their Creator endows them with that spark of something that raises them above the mere animal. This belief, today as then, is the real basis of democracy.

The father of this democracy determined that sovereignty should rest in the people. He wanted to entrust the courts and Assembly of Athens to this herd of tenant farmers and poor potters and dirty tanners. Most of all, he wanted to wipe out slavery, to wipe out forever the practice of accepting security on the debtor's person. And he got what he wanted.

Oh, they laughed him to scorn. The nobles laughed—when they did not curse. The people laughed. They did not want to rule themselves. How much easier it would be to allow some benevolent despot—like Solon, for example—to care for the complicated business of government.

But the old man slowly shook his head and smiled, as a father smiles to his still unknowing children, and promised the people that some day they would understand. He refused to play the role of the benevolent despot who would reign gloriously and one day die, leaving chaos and corruption behind. The people were to rule themselves—like it or not.

It was good that the Father of Democracy provided future fathers of democracy with a principle and a working example: the leaders of the people do not hold political office for their own honor or gain, but for the benefit of the governed. They hold office as the father of a family holds office: to labor, to sacrifice for his children. When all the world laughed at Solon, that was part of the sacrifice. When the nobles cursed him, and his own children, a few years later, rejected him and chose Pisistratus to do the ruling for them, that too was part of the sacrifice.

But two centuries later, both rich and poor admitted their father had been right. The farmers and herdsmen and husbandmen of Attica had worked at the new task of ruling themselves, and under the benevolent despotism of this herd of people, there arose a democracy—far from perfect, peopled as it was by imperfect human beings—but a democracy which nonetheless was to blaze brightly as an ideal for all future generations. Twenty-six centuries later, in 1960, the world still praises this city and praises its father as the Father of Democracy.

But we might do better in 1960 to praise, not Solon, but the principle that Solon brings us: trust the people, believe in them. He brings this message to the world and, most of all, to America.

For I assert that democracy has a new Father. He is my country. The country in which an immigrant's grandson can receive a college education, can study the life of Solon. And when I recognize in this man that absolute confidence in people, I grow angry when my friends shake their heads and prophesy that the Latin people—my people—will never rule themselves. I grow frightened when Malaya and Pakistan and Indonesia,

one nation after another in Asia and the Middle East, succumb to temptation and employ "strong men" to combat the same economic and social problems as faced Athens twenty-six centuries ago. I grow frightened when International Marxism defies the despotism of the state and seizes the initiative by offering the new nations of the world a new way of life. For this is democracy's job: to take the initiative and prove to the world that the people can rule themselves.

I assert that if Solon were here today, he would raise a cry of protest. He would ask us: where is your faith in the people? where is your confidence in democracy?

I assert that Solon would fight for the Negroes of America; fight for the workers of Cuba, for the farmers of Asia and Africa, for the peasants of southern Italy: they can and will one day rule themselves.

Most emphatically of all, the old man would clench his fists and shout that democracy, under God, must put an end to Marxism; that the United States, the modern Father of Democracy, must lead the way: not with dollars or with Vanguardists, but with trust and confidence in the people—in its own people to begin with, and through them, the peoples of the world.

This, I assert, is the meaning of Solon today, now and forever.

ROVING REPORTER

(Continued from Page 10)

Murrow: Perhaps an interview with these young ladies will give us a less melancholy view of the day and more attractive faces also. Calpurnia, I see that you're reading a magazine?

Calpurnia: Yes, Nero. I'm reading EGYPTIAN ROMANCES. It's got spicy stories this month: "He Brought Me Home To Meet His Mummy," "Love Me, Love My Sun God," and "He Promised Me A Tomb With a View."

Murrow: Octavia, I hear you're going to the University of Venice.

Octavia: Yes, up there I'm pledged to Eta Pi, the Bakery Patrons sorority.

Murrow: What are you studying there?

Octavia: I'm majoring in palace economics.

Murrow: Do you study any language besides Latin?

Octavia: What other language is there?

Murrow: This program has been brought to you through circumstances beyond your control. You have been given a view of intimate Roman Life.

Opportunities For Graduate Study

In reply to the suggestion that colleges and universities where there are chapters of Eta Sigma Phi might wish to inform the members of opportunities for graduate study in their graduate school the following were received:

Indiana State Teachers College, Terre Haute: At Indiana State Teachers College the curriculum of graduate studies in Foreign Languages is designed to develop further the written skills and spoken fluency of the students who are to be language teachers; to acquaint the student more thoroughly with the literatures and to guide him in analyzing critically their artistic and intellectual values. It is possible to receive an M. A. degree with either a major or minor in Latin. Students may elect either the Secondary Teacher or Departmental Curricula. For the Secondary Teacher seven to nine semester hours in Education are required in addition to the requirements in Latin.

Northwestern University, Evanston, Illinois: Northwestern University offers excellent opportunities for full graduate work. Especially good opportunities are afforded the student of the Greek orators and Thucydides. The extensive Greenleaf Collection contains many hundreds of rare and old copies of the Greek and Latin classics in the original and this collection forms a part of the material used by the graduate student. There is ample opportunity for independent study in Greek and Latin.

Tulane University, New Orleans, Louisiana: Tulane University offers a complete schedule of courses toward a master's degree in the Greek and Latin Languages, or combinations of these two languages. The Graduate School will provide adequate financial assistance in accord with need for any student admitted. Financial assistance will be provided in the form of long-term loans, part-time teaching or research assisting, scholarships, or combinations of these methods. There are four members of the Department at present and there will be five in the near future.

Students who are interested in any of the above schools should write to the Dean of the Graduate School for information.

AMONG THE CHAPTERS

LAMBDA

University of Mississippi

Professor William H. Willis included the following account of the December meeting of Lambda Chapter in a recent letter to the National Office: "We had a very nice meeting December 10 at the local Chi Omega House, home of the Miss Americas. Our Prytanis, Lynn Lloyd, is a member of this sorority. After a choice of eggnog and coffee and other dainties, we heard an excellent paper given by Vivian Smith, our Hyparchos, on the origin of the Christian feast of Christmas in the fourth century and its relation to earlier pagan solar feasts. We closed the meeting with Christmas carols in Latin."

TAU

University of Kentucky

Marlene Martin is Prytanis of Tau Chapter this year and now has the chapter organized for a good year after some difficulty at the start because she had to take over her duties rather unexpectedly after the elected Prytanis was unable to serve. The November meeting of the chapter was an initiation ceremony and at this meeting plans were made for the annual Christmas party, which will be held at the home of one of the members. Tau Chapter has an interesting policy which Miss Martin believes might benefit other chapters. "Our Ancient Languages Department requires five hundred pages of outside reading for each course taken in the department. When our chapter has a speaker or program which the department feels is beneficial, students who attend the program and report their attendance are credited with fifty pages of reading credit. This practice stimulates interest and attendance."

OMEGA

The College of William and Mary

Omega Chapter at the College of William and Mary began the year with a picnic at which the members roasted hot dogs and marshmallows and became better acquainted with one another, according to the report of Dorothy Aldhizer, Prytanis. At the No-

vember meeting a slide lecture on archaeological methods was given by Mr. I. Noel-Hume, Chief Archaeologist for Colonial Williamsburg. In December there was pledging of new members in connection with the Christmas party. One of the members will present a paper on "A. E. Housman as a Classical Scholar" at the January meeting.

Lynn Everard, an alumna of Omega Chapter who is a very enthusiastic member of Eta Sigma Phi, has received a three-year fellowship under Title IV of the National Defense Education Act and at present is doing graduate work in Classics at the University of North Carolina. She is very happy in her work and is planning a master's thesis on Catullus. In expressing her regrets that she did not find a chapter of Eta Sigma Phi at North Carolina she said: "I had such a wonderful time in Omega Chapter and had so many interesting experiences, such as the National Convention at Washington and Jefferson College, that I hate for others to miss such an opportunity." We extend our congratulations to Lynn on receiving this excellent fellowship and wish her pleasure and success in her graduate study.

ALPHA UPSILON

The College of Wooster

Professor Eva May Newnan, Adviser of Alpha Upsilon Chapter, is pleased that our Thirty-second National Convention will be held in Huntington, West Virginia, since it makes representation by the chapter "a bright possibility." The chapter initiated four new members on December 10. After the dinner the members heard an address by Dr. W. F. Albright on "The Dead Sea Scrolls."

BETA KAPPA

College of Notre Dame of
Maryland

Beta Kappa opened the year's activities with the annual dinner at Candle Light Lodge. Sister Therese Marie, Prytanis of the Chapter, sent a copy of the Program of the year for the chapter, which affords the members fine opportunities, such as dramas at Catholic University, lectures and exhibits at Walters Art Gallery, a concert "Six Centuries of Christian Music," by the Choir of St. Thomas Church, archaeological lectures by Professor Jothan Johnson of New York University and Professor Henry T. Rowell of

Johns Hopkins University. On November 11 Sister Therese Marie talked to the members of the chapter on "The Lyre and Flute in Antiquity." Beta Kappa Chapter has the strong support of its alumnae, who attend the meetings and contribute to the work of the chapter. We appreciate their cooperation and interest.

BETA LAMBDA
Marymount College

Prytanis Mary Jo Frank presided at the October meeting of Beta Lambda Chapter at which four new members were initiated. The new members in their caps and gowns were photographed following the ceremony with the other members for the page in the yearbook. Following light refreshments the meeting closed with singing the Eta Sigma Phi song. The November meeting included colored slides of Athens with commentary by Mrs. Sylvia B. Young of the Department of Art, an honorary member of the chapter, and recordings from Plato's account of the death of Socrates as read in the original Greek and in English translation by Professor Moses Hadas. Marymount College has a new language laboratory with thirty student

booths and channels which make instruction possible in seven languages simultaneously. A recent issue of the *Marymount Review* shows a picture of Sister Marie Antoinette, Adviser of Beta Lambda Chapter, preparing a tape to be used in her classes in Latin.

BETA XI
Rosary College

Sister Marie Aquinas, Adviser of Beta Xi Chapter, reports that enthusiasm for Eta Sigma Phi is high at Rosary College. The chapter had as guest speaker for its December meeting Dr. Emmi Szorenyi, Professor of Psychology at Rosary College. She took as her theme "Some Aspects of Modern Psychology as Interpreted by Euripides 2300 Years Ago." Euripides was presented as a "clinical psychologist" and the closely allied notions of love and hate were illustrated by his depiction of Medea. The meeting closed with an informal tea to which all students of the Classics were invited. Beta Xi Chapter is proud of an increased interest in Greek, some of which is due to Mr. Basil Papadakis, Professor of Philosophy, who instills in his students a deep love of things Greek. Twelve students are presently

enrolled in the class in elementary Greek.

GAMMA THETA
Georgetown College

It is a real pleasure to report that Gamma Theta Chapter is being re-organized and is looking forward to a good year. Mrs. Ruth F. Longacre, Head of the Department of Classics at Georgetown College, is the Adviser of the chapter now and is very interested in the work of the Fraternity. Don Zacharias, former Megas Prytanis, has been the interim adviser.

GAMMA LAMBDA
Saint Mary's College

Dick Schaefer, Grammateus of Beta Lambda Chapter, whom the delegates to our Thirty-first National Convention will remember, reports that the chapter is planning another active year. At the organizational meeting in September the chapter planned its projects for the year. The big project again will be the Latin Contest which the chapter has sponsored for the past three years in the Diocese of Winona. There are plans for a well-known speaker for a meeting of the Classical Club.

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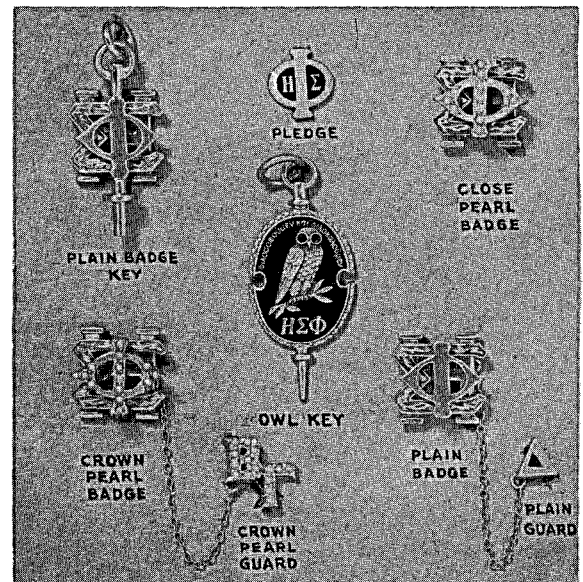
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CURRENTLY ACTIVE CHAPTERS

Beta: Northwestern University
Evanston, Illinois

Gamma: Ohio University
Athens, Ohio

Delta: Franklin College
Franklin, Indiana

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 College
Huntington, West Virginia

Beta Chi: Loyola College
Baltimore, Maryland

Beta Psi: Southwestern at 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 Theta: Georgetown College
Georgetown, Kentucky

Gamma Iota: Wabash College
Crawfordsville, Indiana

Gamma Kapa: 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