Nuntius

Published by Eta Sigma Phi

OLUME 42 NOVEMBER, 1967 NUMBER 1

MEGAS PRYTANIS N. Hartley chearer, Jr., is a member of Beta heta Chapter of Eta Sigma Phi at ampden-Sydney College in Virnia. He is already well known to ur members, since he was our legas Chrysophylax last year. His ection to a second office is a rare istinction, since only once before recent years has a retiring officer een elected to a second office. Mr. hearer's past experience as an ofcer makes him an efficient and thusiastic leader of Eta Sigma hi. He was Chairman of the Comittee to revise the Ritual of the raternity last year and is now mpleting the revision.

Mr. Schearer is a senior at Hamn-Sydney College and is major-g in Latin and in Greek. In addion to Eta Sigma Phi he is a mem-r of Sigma Upsilon, a literary nor society, and Pi Delta Epsilon, hich honors journalists. He is esident of the Independent Assoation and of the Union-Philanropic Literary Society. His jourlistic activities include editor-in-chief of the college literary magazine; managing editor of the newspaper, *The Tiger*; managing editor of the yearbook, the *Kaleidoscope*. He is film chairman of the Campus Christian Association. Mr. Schearer plans to do graduate work in Latin or study law.

Our Megas Prytanis and Megas Chrysophylax Lowry have been busy organizing a meeting of chapters in the vicinity of Hampden-Sydney. The January NUNTIUS will give a report of this very successful week-end which took place October 21 and 22. Mr. Schearer is very eager to establish better communications among chapters and wishes to make each chapter more active. Everything seems to indicate that the next national convention will be the climax of a very successful year for Eta Sigma Phi under Hartley Schearer's guidance.

Dear Fellow Member:

The beginning of this academic year marks the beginning of another year in which Eta Sigma Phi may prosper as a national fraternity. And it is important that we remember that we are a national fraternity. I feel that all too often we have overlooked this fact in the work of our local chapters. In order to broaden our perspectives, I have appointed regional and district chairmen to collect and disseminate information and by so doing to open up new channels of communication—channels which will lead to more inter-chapter meetings.

By the time you read this NUNTIUS, your chapter should have received, filled out, and returned newly-devised rating sheets to help these chairmen in their work. This first rating was mainly to summarize the best of last year's activities and to introduce the chapters to their chairmen. In the January NUNTIUS, those chapters with the most impressive records for the first part of the year will be listed.

Chairmen for the three regions are Dave Thompson of Canisius College (Northeast), Susan Severn of Indiana University (Middlewest), and Ed Lowry of Hampden-Sydney College (South). Each region has three or four district chairmen co-ordinating some four to seven chapters, and it is on this personal level that we hope to fulfill the fraternal aspects of Eta Sigma Phi.

In addition to working on this new project, we should remember to emphasize those regular, important aspects of the Fraternity. We must continue to promote the classics outside of the organization. Open meetings, contests in secondary schools, and good publicity of chapter activities are needed for the growth of the classics.

To insure the growth of our own organization we want to give more support to our contests and scholarship programs and to contribute more to the Endowment Fund. Small but regular gifts to the fund by a greater number of chapters than are now contributing will someday make the scholarship program self-sufficient.

If the national officers may be of any help to you, please do not hesitate to call on us. Looking forward to an even more active year than last year, I am

Sincerely yours,

N. Hartley Schearer Jr.

N. HARTLEY SCHEARER, JR.
Megas Prytanis

Other Members Of The Grand Executive Council

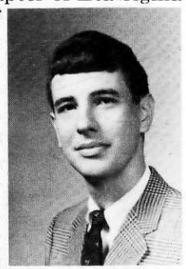
MEGAS HYPARCHOS David L. Thompson is a senior at Canisius College, Buffalo, New York, where he holds an Honors Scholarship and is on the Dean's List. He is presently Hyparchos of Delta Beta Chapter of Eta Sigma Phi and is pursuing a major in Classical Languages. Mr. Thompson's extra-curricular activities are varied. Among his favorite sports are squash and golf. He has played on the Canisius golf team for the past three years. He also has an interest in ornithology. He is presently working on a thesis: "Birds of Vergil," as well as a handbook of local ornithology of southwestern New York state. He plans to publish both of these upon their completion.

During the past summer Mr. Thompson did research on Greek vase inscriptions. He is presently preparing a paper on the results of his study. After graduate studies he plans to teach Classical Languages on the college level.

MEGAS GRAMMATEUS John Armbrust, a native of Rochester, Minnesota, is a junior at St. Mary's College. He is Grammateus of Gamma Lambda Chapter of Eta Sigma Phi, a member of St. Mary's Student Senate, and a member of the class board. Mr. Armbrust's interest in journalism is indicated by his positions as artist for *Nexus*, his college newspaper, and editor of the *Redmen*, the college yearbook. In addition to his activities in journalism, in which he received several awards in high school, Mr. Armbrust is interested in art. He also enjoys skiing and tennis. For the past four summers he has been active in a student volunteer program at the Rochester State Mental Hospital.

Mr. Armbrust is pursuing a major in Classical Languages, with minors in Philosophy and Education. Upon graduation from St. Mary's College he plans to study for the Priesthood in a four-year course in Theology.

MEGAS CHRYSOPHYLAX Eddie R. Lowry, a senior at Hampden-Sydney College, Hampden-Sydney, Virginia, is studying for a major in Latin and in Greek. He is a member of Beta Theta Chapter of Eta Sigma Phi, Secretary of the Union-Philanthropic Literary Society, recipient of the Wilson Greek Prize and the Phi Beta Kappa Junior Year Award. Mr. Lowry has also recently received nomination to Who's Who Among Students in American Universities and Colleges.



During the past summer Mr. Lowry received a research grant from Hampden-Sydney College for an eight-week study of Latin palaeography. From the conclusion of the session until the beginning of this school term he worked for the Fredericksburg FREE LANCE-STAR, for which he has worked for the past five summers.

Mr. Lowry plans a career in teaching some aspect of the Classics in college.

AWARDS IN 1967 CONTESTS

The following are the winners of awards in the 1967 Eta Sigma Phi Contests. The contest winners are listed below in order for each contest. A total of twenty-seven chapters participated in the contests.

Twenty-second Annual Essay Contest (Ten contestants from seven chapters): Judith Keith Sikes, Gamma Upsilon Chapter; Jerry L. Patton, Lambda Chapter; Kenneth R. Diddie, Gamma Iota Chapter; Linda S. Becktold, Theta Chapter; Jeanne Reid, Delta Gamma Chapter.

Eighteenth Annual Greek Translation Contest (Twenty-three contestants from fifteen chapters): Anthony Charles Vella, Delta Beta Chapter; John C. Endres, Delta Lambda Chapter; P. David Kovacs, Alpha Upsilon Chapter; James K. Finn, Delta Beta Chapter; Cahrles J. Zabrowski, Delta Beta Chapter.

Seventeenth Annual Latin Translation Contest (Fifty-seven contestants from twenty-four chapters): P. David Kovacs, Alpha Upsilon Chapter; Sister M. Ann Joseph, I.H.M., Delta Gamma Chapter; Lawrence David Crowson, Pi Chapter; Susan T. Severn, Delta Alpha Chapter; Victoria McDonald, Delta Gamma Chapter.

Seventh Annual Greek Prose Composition Contest (Five contestants from five chapters): P. David Kovacs, Alpha Upsilon Chapter; Charles J. Zabrowski, Delta Beta Chapter.

First Annual Latin Prose Composition Contest (Nineteen contestants from thirteen chapters): P. David Kovacs, Alpha Upsilon Chapter; William C. Wanbaugh, Beta Upsilon Chapter; Eddie R. Lowry, Jr., Beta Theta Chapter; Suzanne M. Engle, Beta Xi Chapter; Susan T. Severn, Delta Alpha Chapter.

Special Essay Contest (One contestant from one chapter): Joanne E. Myers, Delta Gamma Chapter.

Chapter Foreign Language Census: First place was awarded to Delta Beta Chapter, Canisius College, on the record of Charles J. Zabrowski. Second place was awarded to Delta Iota Chapter, College of St. Teresa, on the record of Helen Testroet. Third place was awarded to Gamma Delta Chapter, Yeshiva University, on the record of Leslie A. Krieger.

The Women of Trachis

by

S. JOHN WALCUTT

This article, which first appeared in PHOS, Vol. II, No. 1 (Second Series), 22-24 (Le Moyne College, 1966), is reprinted here by permission of the editors, William J. Dunn and S. John Walcutt. Mr. Walcutt, Prytanis, Gamma Phi Chapter at Le Moyne College, is an English major whose chief interest is in writing, especially fiction. He plans to study Philosophy.

The Women of Trachis is a work of art and therefore complex, but we may come to an understanding of the play by studying one of the primary elements and seeing how the other elements tie in with it. A basic theme of the play is that well intended actions produce evil results. This motif is explicitly stated by Deianira: "I could not bear to live and hear myself called evil when my only wish is to be truly good." It is also stated by Hyllus: "In all that she did wrong she had intended good." (The translation used throughout the essay is found in volume four of *The Complete Greek Tragedies*, edited by David Grene and Richard Lattimore.)

This paradox is constantly being revealed in the action of the characters. When the messenger tells Deianira that Lichas has lied and that the real reason for Heracles' delay is the girl Iole, whom he is bringing home in concubinage, he justifies this revelation by saying that it is the truth. Truth is a virtue, a good; but it is Deianira's knowledge of and reaction to the truth which precipitates the tragic action of the play, the sending of the fatal cloak. The motivation of that action is also virtuous; Deianira acts simply out of her love for Heracles, unstained even by any feelings of jealousy over Iole.

The element of knowledge forms another, complimentary level of meaning in the play. Knowledge is also a good. Yet we have seen above that Deianira's knowledge of Heracles' new love is disasterous. Again we see that in good there are the seeds of evil, but the seeds are present in more than one way. Knowledge is not a pure good perverted by a faulty judgment but a faulted good which perverts pure judgment. Yet action is necessary and judgments must be made. The Chorus makes this point: "One can only tell from action. Whatever you think, you have no way of judging before you try it out." Thus Deianira doesn't know that Nessus' love potion is a poison until after it has been sent to destroy Heracles; Hyllus doesn't know his mother is innocent until he has more or less forced her suicide; Heracles doesn't know the true meaning of the oracle until after he is doomed. Each has "missed the mark," but none was able to see the mark until after the shot was fired.

In *The Women of Trachis* then, Sophocles removes the distinction between good and evil by showing good to be no more than a latent form of evil. The removal is not worked out only in the broad themes such as the intention-result paradox or the problem of knowledge, but is also supported and developed by minor elements. There is some passing attention given to the fact that Iole has suffered being enslaved and raped after the destruction of her city and family, only because of her beauty. Light and darkness are also disordered. The poison, kept in darkness, is harmless and thought to be good. But, exposed to the warm light of the sun or the glow of the sacrificial fire, it destroys whatever it touches. The sun and the religious rites of the Greeks, both of which would be considered good, are here corrupted also.

As the play ends, Sophocles presents good and evil as being more and more identical; he now has the characters looking toward evil to produce good results. Paralleling Deianira's belief that Nessus' potion will be a remedy for her troubles, Heracles thinks that death will be a remedy for his. He doubly compounds the evil of death by demanding to be murdered by his son and by forcing his son into a quasi-incestuous marriage to Iole. He gets his way on both points by demanding filial loyalty of Hyllus; Hyllus is faced with a moral obligation to be immoral. It is no wonder he asks: "But shall I listen, Father, and learn impiety?"

It is possible, however, to analyze the abstract, thematic aspect of the play and at the same time misunderstand a good deal of what the play is about. I think it is impossible to understand the play unless the protagonist is understood. But since there is disagreement as to who the protagonist is, this problem must be solved first.

While a different treatment of this myth might have allowed either Deianira or Heracles to have been the protagonist, it is Hyllus who has this role. Deianira's claim is that it is her wrong judgment and her action which put the play into motion, and that it is she who dies, after her reversal caused by knowledge drives her into suicide. Heracles' claim is that he is the noble character, object of the attention of all the other characters, and it is his suffering which gives the play its most dramatic scene. Each falls short because the very sufferings and closeness to the action of each prevent either character from rising above the situation, either of moral guilt or physical pain, and seeing the broader subject of the play. Hyllus, however, can do little but observe the situation as it is; he can see the full scope. Therefore it is with Hyllus that the audience most fully identifies and sympathizes. Sophocles artfully works on his audience so that they, observing the play, identify with Hyllus the observer. Thus the judgments and interpretations which Hyllus makes of the action are subtly placed in the mind of the audience as its own.

The interpretation which Sophocles has Hyllus make for the audience is direct but complex. Hyllus asserts for both Sophocles and the audience that the distinction between good and evil is no longer valid because good has been revealed to be a temporarily masked form of evil. Hyllus, delivering the final lines of the play, condemns the gods for their hardheartedness. The last line of the play crystallizes all the dark irony into one intense, terse sentence: " . . . and there is nothing here which is not Zeus." In the original Greek, *Zeus* is the final, climactic word. All the play's dark evil has led up to, and is equated with, Zeus.

In all fairness, it must be admitted that *The Women of Trachis* does have a serious imperfection; the abstract, semiphilosophical content is too heavy for the play to be a really successful work of art. This does not mean that the play is unartful but that it is too obviously a vehicle for the theme. It is, however, a very good vehicle. Sophocles brings his theme to bear with full intensity on his audience, so much so that, in *The Women of Trachis*, he has written the darkest, profoundest tragedy in Greek literature.

NUNTIUS

VOLUME 42 NOVEMBER, 1967 NUMBER 1

Published four time during the academic year: November 15, January 15, March 15, and May 15. Sent without charge to all active members of Eta Sigma Phi, for each year in which dues are paid. Price to others: 11.00 per year. All communications regarding publication or business should be addressed to *The Editor: H. R. Butts, Birmingham-Southern College, Birmingham, Alabama 35204.*

Official Publication of Eta Sigma Phi, National Honorary Classical Fraternity, Founded in 1914, Nationalized in 1924, Incorporated under the laws of the State of Illinois, June 20, 1927.

Published by Vulcan Printing & Lithographing, Birmingham, Alabama

OFFICERS

N. HARTLEY SCHEARER—Hampden-Sydney College ..... National President
DAVID L. THOMPSON—Canisius College ..... National Vice-president
JOHN ARMBRUST—Saint Mary's College ..... National Secretary
EDDIE R. LOWRY—Hampden-Sydney College ..... National Treasurer

BOARD OF TRUSTEES

Professor Oscar E. Nybakken (1970)
University of Iowa, Iowa City, Iowa, CHAIRMAN
Professor Theodore Bedrick (1968)
Wabash College, Crawfordsville, Indiana
Professor Grace L. Beede (1970)
State University of South Dakota, Vermillion, South Dakota
Sister Mary Isaac Jogues (1969)
Mount Mary College, Milwaukee, Wisconsin
Professor Francis L. Newton (1968)
Vanderbilt University, Nashville, Tennessee

HONORARY PRESIDENT

Professor Gertrude Smith
University of Chicago, Chicago, Illinois

EXECUTIVE SECRETARY

Professor H. R. Butts
Birmingham-Southern College, Birmingham, Alabama 35204

From Your Editor:

Your editor wishes to express publicly his appreciation to Professor William H. Willis of Beta Rho Chapter at Duke University. Professor Willis is retiring from the chairmanship of the Scholarship Committee after many years of service on this committee and for the first time since I have been your editor Professor Willis is not serving as an official of the Fraternity. It was he in his capacity as Chairman of the Board of Trustees and Professor Graydon W. Regenos of Alpha Chi Chapter at Tulane University, the then Executive Secretary, who persuaded me to become the Executive Secretary of the Fraternity. Professor Willis served three terms as Chairman of the Board of Trustees and it was under his and Professor Regenos' leadership that the scholarships were first established by the Fraternity. All members of the Fraternity are grateful to Professor Willis for his many services to Eta Sigma Phi but particularly for his work in the interest of the scholarships. This comment is not to be interpreted to mean that Professor Willis has retired from any activity in Eta Sigma Phi, for we shall continue to expect his advice and inspiration, but we do wish to call to the attention of our readers his many services in our behalf.

The Fortieth National Convention of Eta Sigma Phi Fraternity will be held March 29 and 30, 1968, at the Sherman Hotel, Chicago, Illinois. Miss Catherine Dix of Beta Xi Chapter at Rosary College is making arrangements now. It is not too early for chapters to begin planning for their representation at this meeting.

New Deadline For Scholarships

December 15, 1967, is the deadline for filing applications for the Eta Sigma Phi Scholarships to study during the summer of 1968 at the American School of Classical Studies at Athens and the American Academy in Rome. Application blanks have been supplied to each chapter and additional ones may be secured from the national office.

Professor Richard M. Krill of Alpha Mu Chapter at the University of Missouri is the new Chairman of the Scholarship Committee, who succeeds Professor William H. Willis of Beta Rho Chapter at Duke University. The other members of the Committee are Professor Grace L. Beede of Beta Alpha Chapter at the University of South Dakota and Professor Graves H. Thompson of Beta Theta Chapter at Hampden-Sydney College.

Eligible to apply for the scholarships are members of Eta Sigma Phi and alumni who have received a Bachelor's degree since January 1, 1963, or shall have received it in or before June 1968 and who have not yet received a doctoral degree. The committee gives special attention to the quality of the applicant's undergraduate work in Greek and/or Latin and his intention to teach. The committee urges those who have applied in past years and have not received a scholarship to apply again, for the quality and quantity of applicants differ from year to year and those who were unsuccessful one year may receive a scholarship when the applicants are not the same. Some years we have several applicants who have very high qualifications and another year we have few. The Prytanis of each chapter is asked to call the scholarships to the attention of qualified alumni who are now teaching.

The Scholarship to the American School of Classical Studies at Athens has a value of $600.00, including a stipend of $300.00 granted by the Trustees of Eta Sigma Phi and remission of the $300.00 tuition fee by grant of the American School. The Scholarship to Rome has a value of $500.00, carrying a stipend of $350.00 granted by the Trustees of Eta Sigma Phi and remission of the $150.00 tuition fee by grant of the American Academy. The scholarships are intended to cover all expenses in Athens or Rome, but the scholar must be responsible for his transportation and expenses not covered by the scholarships.

Announcement of the winners will be made by January 15, 1968. The new deadline is necessary since the scholars are required to present their applications to the institutions involved earlier than in the past.

Prize Winning Essay, Special Essay Contest

Essential Books for Classicist's Library

by

JOANNE E. MYERS

Delta Gamma Chapter, Marywood College

In my opinion, in order to have the necessary knowledge of any field one must possess an accumulation of erudite information on every level of that particular field. A classicist must be an expert in every phase of the Greek and Roman eras, especially literature. He therefore must have an inclusive and intimate knowledge of these literatures and in order to attain this, he must have a knowledge of the politics, culture, and society during the time in which a particular author wrote. The actions of many great figures of Greek and Roman history have at times been shrouded in mystery because of a gap in our knowledge of a particular era and when the gap is filled in, one has been enlightened to a great degree. Another point for accurate and abundant information in such background is that the classicist can appreciate to an even greater extent the text with which he is working.

It is evident that one who has a thorough knowledge of a subject is more willing and better able to communicate his love of and enthusiasm for this subject to others. This is a must in the teaching field, especially today, when the great shortage of classics teachers is forcing many schools to drop Latin and Greek from their curriculum. If today's classics teachers can instill their interest and enthusiasm in their students, this shortage will be easily dispelled. The books which I wish to include in this paper are meant for the classicist, but they are also meant to be shared by him with his students and friends.

I imagine that every classicist would wish to have an available wealth of information on hand in order to interpret correctly the works of an author. The many meanings of certain Latin words definitely shade the meaning of a passage. For this reason, I have decided, while including in the "Classicist's Library" some books dealing chiefly with the cultural developments, political background, and social ideas of both Greece and Rome, to include a Greek and a Latin lexicon (Liddell and Scott, *A Greek-English Lexicon,* revised by Jones and McKenzie; and Lewis and Short, *Latin Dictionary*), a Latin and Greek mythology, and an atlas. In this way I would hope to cover all possible aspects of the times, ideas, and references that may have influenced the chief literary authors of Rome and Greece. There are times when the materials of my selected books overlap, but that is to be expected. Each book has been chosen (because of reading on my part and book reviews by classical magazines) for the quality with which it treats the main subject of the book.

I will begin by putting *Atlas of the Classical World,* edited by A. A. M. van der Heyden and H. H. Scullard (London: Nelson. 1960) on the shelf. I had been thinking of using Birrell's *Atlas of Western Civilization* but I found it to be too general to be practical for this purpose. The *Classical Bulletin* review of the *Atlas of the Classical World* (Vol. 37 (1960), 30f, by John E. Rexine) is as follows:

> It will be difficult for even the most conservative but discriminating reader to restrain his enthusiasm and admiration for the newly published (in America) *Atlas of the Classical World.* The effort is a work of international scholarship, involving an emphasis on the pictorial representation of the classical world.
>
> The *Atlas of the Classical World* is more than the name "atlas" generally implies and the subject matter is devoted exclusively to pagan antiquity. There are maps galore, covering items of more than geographical interests . . . There is a brief, clearly and simply written text which traces the development of the classical world including historical, political, cultural achievements. Even the index is more than an index: the reader is presented with a small encyclopedia of the ancient classical world.

This book very definitely belongs in a classicist's library. It seems to be one of the best, most well-rounded, and thorough atlases in print today. It most certainly would be pertinent in drawing the interest of students with its simplicity and conciseness.

I selected a combined Greek and Roman mythology instead of separate books because it seemed more practical. Anyone advanced in the field of classics would know the main themes of mythological references and would need only to make occasional use of this book, *A Short Guide to Classical Mythology* by G. M. Kirkwood (New York: Rinehart and Company, 1959). As the review of the *Classical World* (Vol. 54 (1960), 20 and 22, by Ursula Schoenheim) puts it:

> This guide should be recommended to all students having any contact with classical mythology. Instructors of Classics will find it useful even if they are experts in the field. . . .

There are many references made to mythological figures in Latin and Greek literature, especially in the Latin elegies and in order to understand and appreciate them fully, it is essential to recognize the author's uses of these references.

From mythology one recognizes the importance which Greek and Roman religion played in the lives of all the people. Their gods were super-men and the people easily identified with them. So much in a simple day depended upon certain signs from the gods and the household gods were held in such high esteem and reverence. I have chosen Alain Hus' *Greek and Roman Religion* (translated from the French by S. J. Tester, New York: Hawthorne Publishers, 1962) as the best

recent account and compilation. The review of the *Classical Bulletin* (Vol. 40 (1964), 48, by John E. Rexine) remarks on Hus' book:

> *Greek and Roman Religion* admirably accomplishes three basic things within the compass of its limited number of well written pages: (1) it gives a swift but adequate account of ancient Greek and Roman religion; (2) it shows the relationship of Roman to Greek religion; and (3) it demonstrates in what ways ancient Greek and Roman religion paved the way for the development and establishment of Christianity in the Western World.
>
> This book should excite the interest in the neophyte and induce him to go on to a deeper, more detailed, and more comprehensive study of the religion of ancient Greece and ancient Rome.

The society of Greece and Rome played an important part that was obviously prominent in the works of all the authors. Even as today, a person's social atmosphere severely regulates his actions, so too, in Roman and Greek times. It perhaps is more evident in those eras than today because then self-expression came chiefly in literature and today self-expression has found more outlets and perhaps is not as intense as in Roman and Greek times.

I have chosen A. H. M. Jones' *The Greek City from Alexander to Justinian* (New York: Oxford University Press. 1966) which I feel draws a very probable, accurate account of the affairs of the Greek cities. One can easily pick up the tempo and find oneself walking the streets on market day, discussing news. To give an outline, the book traces the growth of the Greek cities through Hellenistic, Roman, and even Byzantine times. Different sections deal with the various civic institutions, relations of the central government to the outlying cities, services rendered by town governments to their citizens and the contributions of the cities to the civilization of their immediate areas.

For the social phase of the Roman era, I chose Michael Grant's *The World of Rome* (Cleveland: World Publishing Company. 1960). According to the *Classical World* (Vol. 54 (1961) 264, by S. E. Smethurst):

> After a brief historical introduction, the author offers a critical analysis of the Roman world. . . His survey is divided into three sections: state and society, beliefs, and literature and the arts. The book contains a genealogical table, maps, notes mainly from primary sources, suggestions for further reading, and an index. . . Grant gives us far more on art and architecture than is usual. In a comparatively small compass he manages to touch on a surprising variety of topics . . .

These two books, *The Greek City* and *The World of Rome*, both deal chiefly with the social aspects of Rome and Greece, but there are also some political commentaries in them. Two books that deal more directly with the political aspects are A. H. M. McDonald's *Republican Rome* (New York: Frederick A. Praeger. 1966) and Moses Hadas' *Hellenistic Culture: Fusion and Diffusion* (New York, Columbia University Press. 1959).

The *Classical World* discusses both of these books. Of *Republican Rome* (Vol. 60 (1966), 123f., by Herbert W. Benario) it says:

> McDonald's volume in this well-known series will rank as one of the best. Combining literature with archaeology and numismatics, he presents a sensitive essay on the republic's rise and fall. Not argumentive nor discursive, it is best, as is to be expected, on the political side. . . . McDonald emphasizes the importance of geography and its interrelationship with politics. The approach to events is thus different from that of most studies of Rome, and the reader must remember that this volume is an interpretive essay rather than a history, for this author frequently eschews details. The style is lively, the material fresh. . . .

Of *Hellenistic Culture* the review says (Vol. 53 (1960), 164, by J. F. Gilliam):

> This absorbing book by a distinguished author studies the interaction of disparate cultural traditions in the Hellenistic Age, an interaction and fusion of which "Rome and the Church are products" and which fixed "the permanent contours of European civilization." What is chiefly emphasized is the mutual penetration of Hellenism and Jewish cultures. . . . Those aspects and products of the two cultures are stressed which are thought to demonstrate interaction or to be significant for later periods. . . .

Hadas' scope is broad but he manages to carry through his central theme quite realistically. His style is very fluent and concise.

As my last book, I selected C. G. Starr's *A History of the Ancient World* (New York: Oxford University Press. 1965) over a book by William Anderson on man's quest for political knowledge, the study and teaching of politics in ancient times. Anderson's book is too specific for the purpose of general background information.

The *Classical Journal* review (Vol. 60 (1965), 322 f, by Paul MacKenrick) sums up Starr's work:

> In scope, accuracy and soundness of judgment this is one of the best general ancient histories in print. . . . The critical bibliographies are another praiseworthy feature. . . . A third good thing is the soundness of the generalizations.

None of the books which I have selected are exactly "old standbys." All are relatively new, written by both experienced and new authors. I have selected these because I sincerely believe that today's classicist should take the best from his predecessors and then move on, improve upon it, and finally hand it to his successor. Some works which were proclaimed brilliant decades ago are outdated today. Only by constant renewing and improving can we bring about a new life to the Classics and help people to understand their importance and value in today's world.

In Memoriam

It is with deep sorrow that we record the death of Sister M. Gratia of the College of Notre Dame of Maryland, who died very suddenly on September 8, 1967, of a heart attack. Beta Kappa Chapter was organized by her and it was her special love through the years. The chapter is one of our most successful ones because of her leadership and the devotion of her students and former students. Beta Kappa Chapter has a large number of alumnae members who attend meetings of the chapter regularly and contribute their time and financial support to it. Members of Eta Sigma Phi join the members of Beta Kappa Chapter and the faculty and students of the College of Notre Dame of Maryland in mourning the loss of such an inspired and inspiring teacher of Classics. Your editor will miss her loyalty and the encouragement which he always received from Sister Gratia.

ANNUAL REPORT
ETA SIGMA PHI MEDAL FUND

Cash on hand, August 31, 1966		$ 159.50
RECEIPTS:		
Sale of large silver medals (84 @ $3.75)	315.00	
Sale of small silver medals (211 @ $1.25)	263.75	
Sale of bronze medals (215 @ $1.25)	268.75	
Accounts outstanding paid	22.10	
Overpayments	2.55	
Total Receipts		872.15
Total Cash and Receipts		1,031.65
DISBURSEMENTS:		
Payments to Medallic Art Co. for medals	742.51	
Postage	7.50	
Discounts on Canadian checks	1.82	
Overpayments returned	1.00	
Printing of Order Blanks	20.00	
Total Disbursements		772.83
Cash on hand, August 31, 1967		$ 258.82
INVENTORIES:		
Medals in custody of Medallic Art Co. and paid for:		
21 large silver medals	69.30	
13 small silver medals	14.30	
27 bronze medals	22.95	
	$106.55	

Triumph of the Jewelers Art

YOUR KEY—a triumph of skilled and highly trained Balfour craftsmen is a steadfast and dynamic symbol in a changing world.

Owl Key, 10K gold	$8.25
Owl Keypin, 10K gold	9.00
Owl Key, gold plated	5.00
Owl Keypin, gold plated	5.75
Pledge button	1.00
Pledge pin	1.25

Add any state tax in effect to the prices listed.

OFFICIAL JEWELER TO ETA SIGMA PHI

JEWELRY'S FINEST CRAFTSMEN

L. G. Balfour Company

ATTLEBORO MASSACHUSETTS

IN CANADA L. G. BALFOUR COMPANY, LTD. MONTREAL AND TORONTO

CURRENTLY ACTIVE CHAPTERS

Gamma: Ohio University
Athens

Epsilon: State University of Iowa
Iowa City

Zeta: Denison University
Granville, Ohio

Eta: Florida State University
Tallahassee

Theta: Indiana University
Bloomington

Lambda: University of Mississippi
University

Pi: Birmingham-Southern College
Birmingham, Alabama

Tau: University of Kentucky
Lexington

Upsilon: Mississippi State College
for Women, Columbus

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 Mu: University of Missouri
Columbia

Alpha Omicron: Lawrence University
Appleton, Wisconsin

Alpha Pi: Gettysburg College
Gettysburg, Pennsylvania

Alpha Rho: Muhlenberg College
Allentown, Pennsylvania

Alpha Sigma: Emory University
Atlanta, Georgia

Alpha Tau: Ohio State University
Columbus

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
Jefferson College
Washington, Pennsylvania

Beta Alpha: State University of
South Dakota, Vermillion

Beta Beta: Furman University
Greenville, South Carolina

Beta Gamma: University of Richmond,
Virginia

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

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 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 at Memphis
Memphis, Tennessee

Gamma Alpha: Indiana State
University, Terre Haute

Gamma Beta: Bowling Green State
University, Bowling Green, Ohio

Gamma Gamma: University of
Wisconsin—Milwaukee

Gamma Delta: Yeshiva University
New York, New York

Gamma Epsilon: University of
Wisconsin—Madison

Gamma Eta: Louisiana College
Pineville

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 Xi: Howard University
Washington, D. C.

Gamma Omicron: Monmouth
College, Monmouth, Illinois

Gamma Rho: Hope College
Holland, Michigan

Gamma Sigma: University of Texas
Austin

Gamma Tau: Mississippi College
Clinton

Gamma Upsilon: Austin College
Sherman, Texas

Gamma Phi: Le Moyne College
Syracuse, New York

Gamma Chi: Lindenwood College
St. Charles, Missouri

Delta Alpha: Randolph-Macon
Woman's College
Lynchburg, Virginia

Delta Beta: Canisius College
Buffalo, New York

Delta Gamma: Marywood College
Scranton, Pennsylvania

Delta Delta: University of Alberta
Edmonton, Alberta, Canada

Delta Epsilon: Belhaven College
Jackson, Mississippi

Delta Zeta: Colgate University
Hamilton, New York

Delta Eta: Seton Hill College
Greensburg, Pennsylvania

Delta Theta: Dickinson College
Carlisle, Pennsylvania

Delta Iota: College of Saint Teresa
Winona, Minnesota

Delta Kappa: Carroll College
Waukesha, Wisconsin

Delta Lambda: College of the Holy
Cross, Worcester, Massachusetts

Delta Mu: Illinois State University
Normal

Nuntius

Published by Eta Sigma Phi

VOLUME 42 JANUARY, 1968 NUMBER 2

Dear Fellow Member:

The first set of information sheets to promote Eta Sigma Phi activities and interchapter communication, which I outlined in the November NUNTIUS, has been sent out and returned. I am very encouraged by the increased interest in interchapter activities that the correspondence has begun.

You may have already received, or you will soon be receiving, mimeographed compilations of the programs, projects, and other activities of all the chapters in your region. These will provide useful information not only to the several chapters that have already asked the national officers for such ideas but any other chapters that will seriously peruse them.

In a time that is obviously a period of challenge for the Classics I think that it is unfortunate that a few of our chapters view their role solely as an honorary one. It is true that we are an honorary fraternity but our initiation pledge obligates us to promote the Classics. We must do this with force and imagination and then share our results on the information forms for the benefit of every other chapter.

Sincerely yours,

N. HARTLEY SCHEARER, JR.
Megas Prytanis

Classics Weekend at Beta Theta Chapter

Beta Theta Chapter at Hampden-Sydney College was host to sixty students and teachers of the Classics at a Classics Weekend October 21 and 22. Activities began Saturday afternoon with a welcome from Hampden-Sydney President W. Taylor Reveley, who mentioned the relevance of the Classics to modern times. Also on Saturday afternoon was a slide lecture on "Classics and Cartoons Counterposed" by Dr. Graves H. Thompson, Walter Blair Professor of Latin at Hampden-Sydney College and sponsor of Beta Theta Chapter.

Featured speaker at a Saturday evening banquet was Dr. William H. Willis, Professor of Greek at Duke University and a past president of the Classical Association of the Middle West and South, who spoke on the topic "Current Trends in Classics." After the banquet the guests traveled to nearby Longwood College where they saw Euripides' *Trojan Women* and Aristophanes' *Lysistrata* produced by the Hampden-Sydney Jongleurs and the Longwood Players. A reception followed at "Penshurst," home of Dr. and Mrs. Thompson.

On Sunday an informal breakfast was served and members of Beta Theta Chapter provided transportation to the various churches in the area. At the concluding Sunday banquet Mr. Donald Goertz, Professor of Greek at Hollins College, addressed the group on "Latin and Greek as 'Dead' Languages."

Chapters represented for the weekend were Omega at the College of William and Mary, Beta Gamma at the University of Richmond, Beta Iota at Wake Forest College, Beta Kappa at the College of Notre Dame of Maryland, and Delta Alpha at Randolph-Macon Woman's College in addition to Beta Theta, the host. Non-member schools represented were Hollins College, Randolph-Macon Men's College, and the Catholic University.

(Report prepared by Megas Prytanis N. Hartley Schearer, Jr.)

Weekend at Beta Theta Chapter: left to right, Professor Willis, Megas Prytanis Schearer, Megas Chrysophylax Lowry, Professor Thompson, Professor Goertz.

ETA SIGMA PHI CONTESTS

Eta Sigma Phi Fraternity announces the following contests for 1967-1968:

1) TWENTY-THIRD ANNUAL ESSAY CONTEST

The contestant will submit a research paper on a classical subject of his own choice. Papers will be judged on the following points: objective, interpretation of data, lucidity, organization, style, use of sources, and mechanics.

All papers must be original. Format, mode of citation, and the like, must be uniform within the paper and quotations must be duly credited. Entries must be typewritten, in double space, on one side only of letter-size typewriting paper. The maximum length is 2250 words.

2) NINETEENTH ANNUAL GREEK TRANSLATION CONTEST

This contest will consist of the sight translation of a passage in Greek which is considered within the comprehension of students in the second year or above of the study of Greek.

3) EIGHTEENTH ANNUAL LATIN TRANSLATION CONTEST

This contest will consist of the sight translation of a passage in Latin chosen in reference to 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.

4) EIGHTH ANNUAL GREEK PROSE COMPOSITION CONTEST

This contest will consist of the translation of a passage of English into Greek. This contest is intended for advanced students in Greek who are in their third or fourth year of college Greek.

5) SECOND ANNUAL LATIN PROSE COMPOSITION CONTEST

This contest will consist of the translation of a passage of English into Latin. This contest is intended for advanced students of Latin who are in their third or fourth year of college Latin.

ELIGIBILITY

The above contests are open only to students in classes in Greek and/or Latin in colleges and universities which have active chapters of Eta Sigma Phi Fraternity.

Written notice of a desire to participate, postmarked not later than February 9, 1968, must be sent to the Executive Secretary, H. R. Butts, Birmingham-Southern College, Birmingham, Alabama 35204. Materials for contests Two, Three, Four, and Five will be mailed by him in time for the contests to be administered simultaneously in all competing schools. Contest papers in all of the above contests are to be forwarded to the Executive Secretary and must be postmarked not later than March 4, 1968. Each paper must be accompanied by an identification page, which will be supplied in advance of the contest. There is a limit of three papers from any one school in contests One, Two, and Three.

Prizes in contests One through Five are as follows: first, $50.00; second, $35.00; third, $25.00; fourth, $17.50; fifth, $12.50. If less than five schools present entries in any one contest, no more than three awards will be made in this contest.

Decision as to place in the various contests will be made by members of the Eta Sigma Phi Committee on Contests, who will identify the papers by code designation only.

6) CHAPTER FOREIGN LANGUAGE CENSUS

This contest will consist of a report of foreign language credits held by college undergraduates in Greek, Latin, Sanskirt, French, German, Hebrew, and other foreign languages. Credit in courses in which the contestant is enrolled at the time of executing the contest blank should be included. No more than sixty hours of credit in one language will be considered in arriving at the total points. This contest is among the chapters of Eta Sigma Phi Fraternity and reports will be accepted only from college undergraduates who are chapter members and are attending the college or university to which the chapter belongs. Only one award will be made to any one chapter. The prize for the chapter reporting a student with the highest number of points is $25.00; second highest, $15.00; third highest, $10.00. An official contest blank must be used in entering this contest.

Committee on Contests

MARY ANN BURNS, *Chairman*
THEODORE BEDRICK
SISTER MARY ISAAC JOGUES

STYLE AND CULTURE

THE PANTHEON AND IMPERIAL ROME

by

FRANCIS MARTIN LAZARUS

Mr. Lazarus, an alumnus of Delta Beta Chapter at Canisius College, was our Eta Sigma Phi Scholar to the American Academy in Rome during the summer of 1967. He is now a graduate student in Classics at Cornell University. Mr. Lazarus has written this article at the request of the editor.

The nature of aesthetic expression, since it deals with both psychological and material phenomena, confronts the artist with two fields of endeavor with which his creative ability must contend. He must first possess the psychological constitution requisite with the ability to recognize and cultivate certain aesthetic emotions, and he must be able to manipulate the material properties of his particular art form in such a manner as to meaningfully relate and communicate his artistic values to the society of which he is a part. The work of art which ensues from this process, therefore, clearly demands a complete synthesis of both of these elements on the part of the individual artist.

Such a synthesis may well be employed to characterize the essential nature of an artist's style. Style involves the particular reaction of an individual artist to an aesthetic experience, and although this reaction is essentially cumulative, it bears the distinctive character of one man's mind. No artist, however, can create a work of art which is totally isolated from the cultural context which surrounds him. True art must communicate; it must express the artist's feelings as a significant statement to the society which receives it. This expression of aesthetic value constitutes the particular contribution of any given work of art to the culture of a society. Such a culture consists of the collective expression of the values which the society holds and is, by no means, limited merely to the artistic forms which it incorporates. Its art forms, however, do constitute an essential part of a society's culture, for through individual works of art, one may survey the entire complex of values which the society's artists intend to relate and to extrapolate from them the basic composition of its culture.

Architecture, no less than any other form of art, is involved with the subtle interplay of style and culture. This involvement may be traced historically and its relationship to the development of a given society may be determined, in order to assist in assessing the degree to which style both reflects and forms cultural values.

A particularly interesting example of such a societal development and a corresponding artistic evolution may be seen in the transformation of Roman society from the status of a republic to that of an absolutist state. The peculiar interest generated by this transformation is a function of both the drastic nature of the political change, *i.e.* one which involves two completely contradictory theories of government, and the relative rapidity with which the change was effected.

This rapid transition from republic to empire was paralleled by swiftly changing social conditions. The *Pax Romana* of Augustus encouraged an expansion of international travel and commerce. Conquest in the eastern sectors of the Empire increased Rome's wealth and domain. The old patrician order in the city was being rudely jolted from many of its traditional, influential positions by an ever-increasing clientele of *nouveaux riches*, freedmen and merchants. The city itself was expanding in size and population and subsuming the indigenous population in a heterogeneous society, whose complex character has been portrayed so vividly by Juvenal and Tacitus, among others. Above all of the social fluidity of the first years of imperial rule, however, the figure of the emperor grew ever larger and more pervasive. As the power of the emperor grew and these changes in Roman society began to evolve, the architecture of the period, even in its early stages, reflected these conditions.

The climax of early imperial building, and perhaps of all Roman architecture, is to be found in the Pantheon, designed and built between *ca.* 118 and 125 A.D. by the emperor Hadrian. This structure is, in many ways, the epitome of both previous and subsequent imperial buildings, both from the point of view of an artistic characterization of Roman imperial culture and from the point of view of a masterpiece of architectural design and engineering technology.

The relationship between the style of this structure and the culture which it reflects is quite apparent. It is, in fact, so apparent that it is difficult to describe without recourse to trite aphorisms. The Pantheon is, indeed, a building which, by its very nature, renders descriptions trite and inconsequential. To understand the relationship between the Pantheon and the culture of the Roman Empire, one must enter the building and experience it as a single, conceptual unity. To experience this building in such a way is truly to experience the culture, the entire culture, of the Roman Empire. Each of its individual aspects reflects its own particular connection with the values expressed by imperial culture, but only when it is considered in its totality does the Panetheon become coherent and its message clear.

The cosmic symbolism of the Pantheon is readily apparent, especially with regard to the fact that a circle may be inscribed within its rotunda and that the oculus, being the only source of light, constitutes the center, the sun, of the world of gods and men within this miniature solar system (cf. MacDonald, William L., *The Architecture of the Roman Empire* (New Haven; Yale University Press. 1965). I,120f.). Hadrian, however, has done even more than represent the whole Empire within his building; he has reached out to include the domain of the gods as well. He has built a temple dedicated not to one, but to all of the gods, a new Olympus. The cynicism of the imperial court, however, which had become by Hadrian's time an inextricable element in imperial culture, manifests itself in this aspect of the temple, for as Dio Cassius relates (69. 7. 1.) Hadrian employed the Pantheon to exercise certain imperial functions. This temple has, therefore, both literally and figuratively, surpassed the republi-

NUNTIUS

VOLUME 42 JANUARY, 1968 NUMBER 2

Published four time during the academic year: November 15, January 15, March 15, and May 15. Sent without charge to all active members of Eta Sigma Phi, for each year in which dues are paid. Price to others: $1.00 per year. All communications regarding publication or business should be addressed to *The Editor: H. R. Butts, Birmingham-Southern College, Birmingham, Alabama 35204.*

Official Publication of Eta Sigma Phi, National Honorary Classical Fraternity, Founded in 1914, Nationalized in 1924, Incorporated under the laws of the State of Illinois, June 20, 1927.

Published by Vulcan Printing & Lithographing, Birmingham, Alabama

OFFICERS

N. HARTLEY SCHEARER—Hampden-Sydney College ..... National President
DAVID L. THOMPSON—Canisius College ..... National Vice-president
JOHN ARMBRUST—Saint Mary's College ..... National Secretary
EDDIE R. LOWRY—Hampden-Sydney College ..... National Treasurer

BOARD OF TRUSTEES

Professor Oscar E. Nybakken (1970)
University of Iowa, Iowa City, Iowa, CHAIRMAN
Professor Theodore Bedrick (1968)
Wabash College, Crawfordsville, Indiana
Professor Grace L. Beede (1970)
State University of South Dakota, Vermillion, South Dakota
Sister Mary Isaac Jogues (1969)
Mount Mary College, Milwaukee, Wisconsin
Professor Francis L. Newton (1968)
Duke University, Durham, North Carolina

HONORARY PRESIDENT

Professor Gertrude Smith
University of Chicago, Chicago, Illinois

EXECUTIVE SECRETARY

Professor H. R. Butts
Birmingham-Southern College, Birmingham, Alabama 35204

an concept of an *aedes*, or house of he god. In the Pantheon one finds building designed on a scale calulated large enough for all the ods, from the traditional deities of he state and domestic cults to the ult of the divine emperors, who ccasionally anticipated their offial deification and exercised divine ffices during their lives.

The Pantheon thunders with he expansive self-confidence so ypical of the Roman Empire at the eginning of the second century .D. Its huge proportions and its assive solidarity, the latter so ell symbolized by the monolithic olumns of the facade, portray a ociety which is convinced of both he absolute certitude and the abolute permanence of its values. In uch a building, constructed as an xpression of the nature of the Emire, there is little room for the onservatism of republican architectural design. Empty tribute is aid to tradition by the merely ecorative porch and facade, just s the emperor paid lip service to constitutional government by the retention of the Senate and the traditional republican magistracies. The functional center of the Pantheon, however, is the strictly anticlassical rotunda, with its unique dome. Similarly, the functional center of imperial Roman government was the emperor, upon whose wisdom or whimsical fancy the smallest details of day-to-day life were determined. The revolutionary design of the Pantheon symbolizes a society whose only acknowledged limit was the boundary of its collective imagination. For imperial Rome, resources were boundless; technology seemed able to cope with every problem, and the unifying power of the Emperor was everywhere in evidence. Rome was unchallenged and, at least temporarily, unchallengeable. There was no need, consequently, for conservatism in architecture, politics, commerce, or religion. The Pantheon, with its bold and daring style, has captured this ebullient spirit, the basic characteristic of Roman imperial culture.

In Memoriam

Professor Lucy A. Whitsel of Marshall University passed away on November 16, 1967, after an illness of several weeks. She was the Adviser of Beta Upsilon Chapter for many years and a most loyal supporter of all of the activities of Eta Sigma Phi Fraternity. Professor Whitsel was well known to the members of our national conventions since she never failed to attend and bring members of Beta Upsilon Chapter with her. She most graciously entertained our national convention in 1960 when plans for the meeting elsewhere did not materialize. She was also a generous contributor to our Endowment Fund and in keeping with her interest several contributions have been made to the Fund as a memorial to her. It is with deep sorrow and regret that we record the loss of such a devoted member of Eta Sigma Phi and dedicated teacher of the Classics.

Endowment Fund

The Endowment Fund has been enriched by several contributions since the last report. Professor Louise Hoy and members and alumni of Beta Upsilon Chapter at Marshall University have made memorial contributions in memory of the late Professor Lucy A Whitsel. Professor John F. Latimer of the George Washington University and Executive Secretary of the American Classical League, who was the principal speaker at the last national convention, contributed one hundred dollars to the Fund. Contributions have been received since the beginning of this year from Beta Omicron Chapter at Mount Mary College, Beta Upsilon Chapter at Marshall University, and from Professor Lillian B. Lawler of Epsilon Chapter, who are all annual contributors. Does your chapter have surplus money which is not being used nor drawing interest? You are urged to contribute such money to the Fund to support the scholarship program of the Fraternity.

Prize Winning Essay, Twenty-Second Annual Essay Contest

"The Spirit of Ovid's *Aeneid (Metamorphoses* XII-IV)"

by
JUDITH KEITH SIKES
Alumna, Gamma Upsilon Chapter, Austin College

Poetry comes fine spun from a mind at Peace . . . OVID

Very few historians would ever agree that the Romans were a loving people. Yet, two of the greatest poems passed down from the Augustan Age bear witness to the remarkable power of love. In Virgil's *Aeneid,* all the tension and dramatic dissension originate from the struggle between love and hate, with love being victorious in the end, even to the point of forgiveness and love for the enemy. In Ovid's *Metamorphoses,* love is also the major theme, and it is the force of love which digs up the old bones of ancient mythology and brings a new and vivid life to them in contemporary Augustan poetry. To be sure, there is an occasional sadistic streak in the author, as evidenced by the battle between the Centaurs and the Lapiths, but this is characteristic of the society for which it was written and of the author's temperament. Ovid wrote for a profligate and womanish society in which strong traces of the old "she-wolf instincts" remained. Their "sated lust" was whetted by the horrors of death spectacles. In Ovid's artistic make-up there was a strange mixture of a sensuous love of beauty and a horrible sense of pleasure in the outward presentations of disease, decay, and death. (Cf. Sellar, W. Y., *Roman Poets of the Augustan Age* (Oxford: Clarendon Press. 1899), 356).

Regardless of the emphasis on love, however, the two poems differ greatly in spirit. Virgil's is characterized by a tone of dignity and majesty. The grandeur of his prosody gives stature to the moral aspects of the poem while the solemn content of the poem lends dignity to the story. Moreover, Virgil's work reveals a great deal of compassion. He is a sensitive observer of the world and fully understands the savage waste of war. No pacifistic document is more terrifying and presents more food for thought than Virgil's great account of the sack of Troy. His tenderness is also seen in treatment of individual characters such as the death of Nisus or the suicide of Dido. The entire poem is of great value in cultivating a sympathetic understanding for the plight of mankind.

While the *Aeneid* is basically a Roman poem, the *Metamorphoses* is Greek, illuminated by the Italian vigor, warmth, and love of nature. Ovid takes the frame of Virgil's *Aeneid,* arranges the material in such a way so as to lessen its sobriety, and ends with an epic of light love stories. He has a child's ability to exist in a world of imagination. And what lives in his work is humor and a sense of humanity, which exceeds that of Virgil. Because of much actual detail, the improbable becomes perfectly natural. His people move and make gestures. The dishes on the table or the blood on the ground are authentic. As the old cliche goes, he has "imaginary gardens with real toads in them." Although Virgil's description of Dido is done "well and naturally, in the violence of her passions," Ovid causes greater concern for his characters, regardless of their infrequent conceits. (cf. Wilkinson, L. P., *Ovid Recalled,* (Cambridge: Cambridge University Press. 1962), 108).

Ovid's Aeneid begins as news of the approaching Trojan War reaches the dwelling place of Rumor: " . . . Her palace high upon the mountain summit/With countless entrances, thousands on thousands/And never a door to close them." (Quotations from Ovid are from Humphries, Rolfe, *Ovid: Metamorphoses* (Bloomington: Indiana University Press. 1964), cited by pages. p. 286). However, it is the Trojan War stripped of its major events. It does not start with Achilles's contention against Hector, but with his struggle against Cygnus, whose name quickly becomes a conversation piece among the Greeks and causes Nestor to recall the story of Caenus, who briefly fought in the battle of the Lapiths and the Centaurs . . . This epic battle, with its sizzling blood, splattered brains, and broken furniture becomes somewhat tedious and grotesque, although there are bits of amusement scattered throughout it, such as the delicate manners of the Centaur Cyllarus who has a human wife and dresses up for her. Nevertheless, the exaggeration of this "epic battle" paves the way for the debate between Ulysses and Ajax for the arms of the dead Achilles. It is here that the brute strength, which was displayed in the battle, is set in relief by the verbal cleverness of Ulysses, who believes that physical prowess requires *ingenium* and *facundia* because it is intelligence which makes force useful:

> . . . As a ship's captain
> Is better than a rower, as a leader
> Is greater than his soldier, so do I
> Outrank you, Ajax; in my make-up knowledge
> Governs brute force; and therein lies my talent.
> (Humphries, p. 317)

Moreover, Ulysses claims that stupidity prevents a man from understanding and really appreciating the great works of art. This is particularly humorous because it is definitely in contrast with the very mood and heroic meaning of an epic. If strength is in itself ridiculous, why should the epic code be considered great? It is not Troy, Aeneas, or the harvest of heroes that should attract attention and engage the imagination, but the shrewdness and sophistication of the perceptive individual.

Having pointed out the absurdity of the epic battle and the epic code itself, the Trogan section is soon followed by the Aeneas section. Since Ovid did not wish to copy Virgil, he describes the voyage and Italian career of Aeneas in a very small amount of space and quickly brings him to Sicily through the straits of Scylla and Charybdis, thereby providing a link for the stories of Galatea, Polyphemus, Scylla, and Glaucus.

In Galatea's story to Scylla, Ovid has turned Theocritus's comic courtship of Polyphemus into a farce. Polyphemus "rakes" his hair, and he trims his beard with a pruning-hook; Telemus's warning

the cyclops about his eye is ade into a joke; and Polyphe-us's song stretches the very Theo-tean and Virgilian theme to the int of foolishness. Polyphemus asts of his size, his body covered th hair, and his single eye. In e end, he uses his brute force to erwhelm Acis with part of a ountain. However, tragedy is pre-nted by the auspicious meta-orphosis of Acis into a fountain.

Although Galatea's account ould caution Scylla in her love fairs, it does not. Glaucus, the sherman who has turned into a a-god, begins to court Scylla and arrate his tale. However, he is un-ble to finish: " . . . There is more would have spoken,/But Scylla ed once more, and he, in an-r,/Went to the marvellous palace-alls of Circe,/The daughter of the un." (Humphries, p. 337). Circe's fusal to help Glaucus to anything her than herself and her use of agical herbs to turn Scylla into a a-monster is quite grotesque, but ho can waste much sympathy on cylla who really deserved her re-ard? The entire episode is an otic sea-piece without serious notions, yet also lacking the bur-sque of trifling quality of the cy-op's song. Later, when Circe falls love with Picus, a devoted hus-and, and transforms him, the tone the poem takes on a more serious ote, and Circe becomes a mali-ous and yet pathetic character ted to suffer the same misfortune me and again.

Because the stories of Achae-enides and Marcareus are close nitations of the *Aeneid* and the *dyssey*, Ovid carefully avoids the pic style or tone. The stories are ld not by any dignified heroes but two common sailors from the ew of Ulysses, who could not pos-bly live in the high poetical world the Virgilian and Homerian riginals. Instead, they give the an-in-the-street's view of such arvels and allow Ovid to intro-uce two episodes together. Ovid's chaemenides is spruce and well-ressed in contrast to Virgil's chaemenides, whose squalid ap-earance reveals his terrible strug-e for existence among the mon-ers. Moreover, Ovid's Achae-enides tells his story to a former ipmate with great relish, and his olyphemus is not an uncanny onster, but a most articulate and musing cannibal who can ex-ress his feelings.

Following these stories, Ovid hen cuts his Virgilian material ightily, introducing all the pos-sible provocative details and in-cidental metamorphoses. Venus's victory over Juno's hostility is dismissed briefly while the meta-morphoses of Diomedes's crew and of Aeneas's ships receive several more lines. However, the section moves toward a more important transformation — the apotheosis of Aeneas.

The final portion of the Meta-morphoses is highlighted at the beginning by the wooing of Pomona by the local god, Vertumnus. With the first glance, Pomona appears to be another unwavering virgin on the order of Daphne. But she is unique in that she is concerned solely with gardens and fruits. In his attempt to win her, Vertumnus disguises himself as a reaper, a pruner, and an apple-picker; but all are in vain. Finally, he pretends to be an old woman and suggests that Pomona marry Vertumnus since he is a substantial landowner and not a lighthearted fellow who roams the land, taking any available girl. As a horrible example, the old woman cites the outrageous treatment of Iphis by Anaxarete and the un-fortunate ends to which both ar-rived. The tale is tinted with the wildest colors and yet it fails to frighten obstinate Pomona. How-ever, as Vertumnus strips himself of the disfiguring mummery and assumes his natural form, Pomona surrenders immediately: " . . . Pomona/Was taken by his beauty, and her passion/Answered his own." (Humphries, p. 362).

Ovid pays only the slightest at-tention to the founding of Rome, but he adds enough historical or legendary incidents to maintain a decent distance between the apo-theoses of Aeneas and Romulus. In the account of the latter, Ovid also varies the theme somewhat by adding a preparatory conversation between Mars and Jupiter and by accentuating his mysterious dis-appearence.

The last book of Ovid's Aeneid is consistently solemn in tone and religious in its themes. It begins with the Hellenization of barbaric Italy and deals with the migration into Italy of Greek men and Greek civilization. For King Numa " . . . was not content to be familiar with the rights of the Sabine tribe. His broad mind conceived things of a higher order . . . " (Frankel, Her-mann, *Ovid: A Poet Between Two Worlds* (Berkeley, University of California Press. 1945), 107). So he journeyed to Croton to sit at the feet of Pythagoras. Then Ovid ex-plains how Hercules—one of the earliest Greek heroes to visit the Appennine peninsula—wanted the land to have an influx of Greek men. Next follow the stories of Pythagoras, who transplanted his wisdom from Greece to Italy, and the tales of Hippolytus, who found a new home in Italy and became worshipped as a god there. When these two narrations are succeeded by that of Aesculapius's voyage, it is clear that, according to Ovid, Rome has become the center of the world.

It is in this section that Ovid gives the long oration of Pythagoras in which a revived Pythagorean philosophy of that time is pre-sented. Disciples of Pythagoras should live as vegetarians because nature provides enough nourishing foods without bloody slaughter; be-cause the killing and eating of animals causes cruelty among those who practise it; and because in the migration of humans from one in-carnation to others, they often take the form of animals, and therefore eating meat is really nothing more than cannibalism. Certainly this shift in thought brings Ovid back from the earlier gladitorial delights of the battle between the Centaurs and the Lapiths, and it creates a good ending for an epic in which the poet has made light of the wall between man and animal.

The plea for vegetarianism, how-ever, is only a frame for the speech of Pythagoras. Most of the speech reproduces the Neo-Pythagorean philosophy which claims that every shape is in constant change while the underlying matter remains stable:

> Nothing remains the same:
> the great renewer,
> Nature, makes form from
> form, and, oh, believe me
> That nothing ever dies. What
> we call birth
> Is the beginning of a
> difference,
> No more than that, and death
> is only ceasing
> Of what had been before . . .
> (Humphries, p. 373).

In this way, Ovid correlates his sermon with the subject and title of the *Metamorphoses.* It seems as if he were trying to give the theo-retical background for his epic of transformations. Yet, the link be-tween this doctrine here and the substance of Ovid's Aeneid is some-what superficial.

Following this speech, Ovid con-forms to the ideas of the emperor as he tells how Caesar ascended to heaven in the shape of a comet, only to be succeeded by Augustus who will also become a god upon his departure from his exalted place on earth. Here the language of the *Metamorphoses* remains elo-quent, but "the sap of the Augus-tan spring . . . has dried up, and the autumn leaves are falling, gorgeous still in their way and reminiscent of past glories, but faded and tarnished and rather melancholy" (Wilkinson, *op. cit.,* 107). However, the epilogue again takes on the character of Ovid as he asserts that he too will prove no less immortal and divine:

> . . . Still, part of me
> The better part, immortal,
> will be borne
> Above the stars; my name
> will be remembered
> Wherever Roman power rules
> conquered lands,
> I shall be read, and through
> all centuries,
> If prophecies of bards are
> ever truthful,
> I shall be living, always.
> (Humphries, p. 392)

Ovid's strange parody of Virgil has a universal appeal—its amatory theme will always be understood and contemporary, even though it may very well lack the "solemness" of the original *Aeneid.* By taking the one thing that was emotionally real to him, Ovid created a work that will remain unique and that will endure " . . . beyond Jove's anger, fire and sword,/Beyond Time's hunger." (Humphries, p. 392). He did not strive to compete with Virgil on Virgil's own serious terms but showed instead how the same frame could be used for an-other purpose and with an entirely differnet spirit. Virgil treated love as the admiration of something that was above him. Ovid was a poet of pleasure and intrigue. (Sellar, *op. cit.,* 321)

> Virgil's *Aeneid* is an epic of
> serious adventure;
> Ovid's is an epic of light love.

Committee On Contests

The Eta Sigma Phi Committee on Contests has been reorganized with the following members: Pro-fessor Mary Ann Burns of Gamma Gamma Chapter, University of Wisconsin-Milwaukee, Chairman; Professor Theodore Bedrick of Gamma Iota Chapter, Wabash Col-lege; and Sister Mary Isaac Jogues of Beta Omicron Chapter, Mount Mary College. It is indeed a plea-sure to announce this new commit-ee to the members of the Frater-nity. Announcements of the Con-test for 1967-1968 are made else-where in this issue. Members of the Fraternity are urged to participate in as many contests as possible.

AMONG THE CHAPTERS

PI
Birmingham-Southern College

Pi Chapter has held two dinner meetings during the first quarter of this year. At each of the meetings Mr. Robbie Ostberg, a member of the chapter, reported on his ex-periences as a member of an archaeological team which worked in Israel last summer. The chapter will initiate a large class of new members in January.

ALPHA EPSILON
Lehigh University

Lehigh University and Moravian College have instituted a "Coop-erative Program in Classical Lan-guages and Literature" for the 1967-1968 academic year, according to an announcement from the Of-fice of Public Information of Le-high University. According to the announcement "courses in first-, second-, and third-year Latin and Greek will be offered in the pro-gram at times suitable to students registering for these courses" and "each institution will maintain its own undergraduate major pro-grams." Professor Joseph A. Maurer, Chairman of the Depart-ment of Classics at Lehigh, and Professor George Tyler, Chairman of the Department of Classics at Moravian, are coordinators of the program.

ALPHA UPSILON
The College of Wooster

Professor Alex Garvie is the Visiting Gillespie Professor of Greek and Latin at the College of Wooster this year. Professor Vivian L. Holliday reports that the en-rollment in the departments of Greek and Latin is very good. Mr. David Kovacs, who was the Eta Sigma Phi Scholar to the American School of Classical Studies at Athens last summer, is at Har-vard University this year.

BETA GAMMA
University of Richmond

Leonard J. Greenspoon, former Prytanis of Beta Gamma Chapter, is attending the University of Rome. Mr. Greenspoon received Danforth, Fulbright, and Woodrow Wilson fellowships and was elected to Phi Beta Kappa. He had studied in Italy a year ago and also attended a summer session at Harvard Uni-versity.

Members of Beta Gamma Chap-ter have organized a speakers bu-reau from which members of the chapter will be available to speak to Latin classes and clubs in the area of Richmond. The chapter is also considering the sponsorship of a Latin Day for high school students.

BETA KAPPA
College of Notre Dame of Maryland

Miss Sarel Fuchs, who was Megas Hyparchos of Eta Sigma Phi Fraternity in 1963-1964, is teach-ing at the College of Notre Dame of Maryland this year. Beta Kappa has seventeen alumnae members.

BETA OMICRON
Mount Mary College

Sister Mary Dorothea, who was Adviser of Beta Omicron Chapter for so long, is now at Notre Dame Infirmary, Elm Grove, Wisconsin, and would doubtless like to hear from her friends. Her interest in Beta Omicron Chapter and Eta Sigma Phi has not changed and she is an inspiration to the mem-bers of the chapter and its present adviser, Sister Mary Isaac Jogues.

Four new members were initiated into Beta Omicron Chapter on October 29. Three honorary mem-bers were also initiated. The chap-ter is co-sponsoring activities with other fraternities on the campus this year and on November 9, in cooperation with the Art Depart-ment, Mr. Carl Riter, a water color artist, spoke on Byzantine Art, and on December 6, in cooperation with the Home Economics Department, Mrs. Petros, an expert on Greek cookery. demonstrated the art of making Greek pastry.

GAMMA LAMBDA
St. Mary's College

Theodore A. Berktold, our Megas Grammateus last year, is now in his first year of study of Theology at St. Paul Seminary. Ted says that he "felt uneasy when I started the year without a single Latin course." He will be studying He-brew and Greek next semester. At present he is planning to attend the national convention in Chicago.

GAMMA OMICRON
Monmouth College

Gamma Omicron alumni have received the fall news letter, which was edited by Janet Klinkey, Grammateus of the chapter. The chapter is saddened by the loss of Dr. Garrett Theissen, a member of the science faculties at Monmouth who was a devoted Classicist and had contributed much to the success of Gamma Omicron Chapter. Professor Bernice Fox, Adviser of the Chapter, and Mary Lu Belcher have reported on their summer travels in Europe to the chapter this fall.

DELTA ETA
Seton Hill College

Seton Hill College has the largest group of students in Latin and/or Greek in twenty years, according to Sister Rose de Lima, Adviser of Delta Eta Chapter. The summer in Greece program, which will start in 1968, is a highlight of the Department of Classics.

DELTA GAMMA
Marywood College

Pictured below are new members of Delta Gamma Chapter who were initiated in November. Reading from left to right: Barbara Klopchin, Diane May, Antoinette Mella, Nancy Sanfilippo, Cheryl Callahan, and Denise Doyle.

Triumph of the Jewelers Art

YOUR KEY—a triumph of skilled and highly trained Balfour craftsmen is a steadfast and dynamic symbol in a changing world.

Owl Key, 10K gold	$8.25
Owl Keypin, 10K gold	9.00
Owl Key, gold plated	5.00
Owl Keypin, gold plated	5.75
Pledge button	1.00
Pledge pin	1.25

Add any state tax in effect to the prices listed.

OFFICIAL JEWELER TO ETA SIGMA PHI

JEWELRY'S FINEST CRAFTSMEN

L. G. Balfour Company
ATTLEBORO MASSACHUSETTS

IN CANADA L. G. BALFOUR COMPANY, LTD. MONTREAL AND TORONTO