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No. II.

NUNTIIUS

NATIONAL JOURNAL OF ETA SIGMA PHI



IN THIS ISSUE

ARTICLES BY

W. R. HARDING

ORIGINAL TRANSLATION
AND POETRY

OTHER FEATURES

March

1930.

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Nuntius

National Journal of Eta Sigma Phi

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Editor-in-Chief

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Assistant Editor

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Editorials

CONVENTION

Tradition has it that the National Convention meet by Rotation, that is, we convene in the South one year, in the East the next year, in the West the year after that, etc. The last two conventions were at the University of Iowa and Mississippi State College for Women, respectively. This year then, we look to Philadelphia, where National Convention will meet the first Friday and Saturday, May 2nd and 3rd.

Each chapter is entitled to send two voting delegates, in addition to national officers, and as many visitors as are able to attend. There is a national ruling now that a chapter must be represented once in three years. About sixty per cent of the chapters were represented at Columbus, Mississippi, and we hope that we can make it nearer one hundred per cent.

With only a little over a month ahead, complete your plans for you delegation. See you in Philadelphia!

CHARTERS

The charter scrolls for the chapters of the fraternity are at last ready. The working out of the final details and engraving has necessitated delay, but each chapter will soon receive its charter, which will be mailed to the prytanis. It is imperative that these chapters are not lost or misplaced.

KEY

Several chapters have been anxious that Eta Sigma Phi have a key in addition to a pin. Some chapters even took steps toward having them made locally, foolish as well as not legal, for how would it look to have thirty odd different keys floating around the country? We cannot have members wearing keys that are neither national nor official. They would have no significance.

It is only appropriate that an honorary society which has reached the distinction Eta Sigma Phi has acquired, should designate for its insignia a key as well as a pin. The question seems to be several local keys or one national with some real meaning. It is up to the national to take care of the situation. There were two plans to deal with the situation, first that Wright and Street have their designers submit sketches to be voted on by N. E. C. and then the chapters, or second that a prize be offered through the Nuntius for winning design for a key, submitted by an individual member of the chapter. Such a drive would add interest in the Nuntius as well as Eta Sigma Phi, but to have the designs submitted through Wright and Street, official jewelers, would simplify and expedite matters, so this was done.

To date the treasurer has three designs, full size and done in color. One is a replica of the seal; another is square with rounded corners, the letters Eta Sigma Phi slanting, with the owl in the upper corner, books in the lower left; the third is beautifully symetric in design, with a black enamel background, and gold letters standing out surmounted by the owl and olive leaf in gold. The uniqueness and simplicity of the last is in its favor. It would be instantly discernible among a group of other keys. These designs have been submitted to the President and will then circulate among the National officers, and be brought up at the National Convention for adoption or rejection.

Any comment on the subject, favorable or otherwise, will be welcomed. Write to the Editor of the Nuntius or to Charles Lesh, Theta Chapter.

PATIENCE

Almost daily, the editor and assistant editor of the Nuntius receive pleas, threats, and virtual insults from chapters whose subscriptions have not been sent promptly. And one even wants to know why the Nuntius has disappeared into oblivion and does not appear every month. Probably these are the very chapters that do not send in reports. Do they contribute to the Muses Section? Or do they howl on general principles? That the Nuntius is making a somewhat tardy appearance is true; but is to be deprecated that so few people realize the necessity of that "age old" cooperation in publishing a journal of this type.

Minerva's Section

WORDS AND THEIR CHANGING SIGNIFICATIONS

By C. R. HARDING

Ph.D. Davidson College

Many of us have read a very charming essay or rather address by Matthew Arnold, entitled "A Speech at Eton" in which he gets in a good word, a strong word for classical studies.

Noting that a criticism is frequently heard to the effect that 'the significance of the classics which we read at school is not enough brought out, that the whole order and sense of that world, from which they issue is not seized and help up to view,' he would first weaken the force of this complaint by replying that 'the best, in literature, has the quality of being in itself formative,—silently formative; of bringing out its own significance as we read it. It is better to read a masterpiece much, even if one does that only, than to read it a little, and to be told a great deal about its significance, and about the development and sense of the world from which it issues.' However, he concedes that if we are not deluded by that sounding phrase, 'the order and sense of a world' into thinking that 'to read fine talks about our classical documents is as good as to read the documents themselves, the phrase is one which we may with advantage lay to heart.'

To 'conceive the Graeco-Roman world as a whole of which we can trace the sequence, and the sense and the connection with ourselves does belong to classical education' and in reading any author, the historical setting, his place and his surroundings, his influence and position both as an individual and as an author are all important.

But Arnold goes on to say that "even here too a plain person can proceed, if he likes, with great simplicity. As Goethe says of life: strike into it anywhere, lay hold of it anywhere, it is always powerful and interesting,—so one may almost say of classical literature. Strike into it where you like, you can nearly always find a thread which will lead you, if you follow it, to large and instructive results."

The word Arnold here selects is the adjective *eutrapelos*. The noun is *eutrapelios*. And his effort is following the thread does indeed lead to large and quite instructive results. The effort of others of use in imitation are not always so successful. Striking or digging down, we are liable to discover that our wells are shallow; instead of clear, living waters we hit upon a good deal of silt and sand, or, to change the figure, we find it very difficult to discover diamonds, when digging with our dull digits and thus we are tempted to endeavor to make up in extension and expansion what is lacking in intension (spelling it *sion*, not *tion*). When

indeed we do get hold of an idea we treat it kindly and at length, having in mind the thought, as the wag said, that as a stranger it may be lonely and always remembering the Apostle's injunction not to forget to entertain strangers.

Let us take now for our study the word *askeo* from an adjective of which we get our word *ascetic*.

Bank in the *Iliad* we find this verb employed of the constructive workmanship of the lame god Vulcan (Greek *Hephaistos*): 11, 18, 590 ff. 'And there illustrious Vulcan also wrought (*askeo*). A place ((-ing place)) (*chron*), a maze like that which Daedalus,—In the broad realm of Gnosus once contrived—For fair-haired Ariadne. Blooming youth—And lovely virgins, tripping to light airs,—Held fast each other wrists. (Bryant's Trans.)

It is a long 'step,' one that would weary the nimblest and fleetest of those that "trip the light fantastic," from *choron askein* in Homeric sense to the modern dancing school, in which youth and maid are trained not with hand upon the other's wrist, but rather around the other's waist in tango, turkey-trot, monkey-grip and all the jazz modes described with such riot of passion and immoral tone in Percy Mark's *Plastic Age*,—a very different *choron askein*, mildly defined some years ago in *Puck* as the art of *waisting a little time*, which pun oddly enough carries us back to the Greek phases *diatribein polun* ((*oligon*)) *chronon*, occurring among other places also in the New Testament (Acts 14, 28; *diatribon de chronon ouk oligon sun tois mathetais*). The phrase raises a nice question in Grammar, as *Puck* raises it for us, Is time the direct object of *waist* (*waste*) or it is an accusative of duration?

Be that as it may, there is no question that the modern dance calls for much and not a little time and a waste (*waist*) is certainly involved or embraced, spell it as one will.

It is easy to picture the sense of shock and the horrified expression of the genuine ascetic, the man who trains and disciplines himself by mortifying the flesh, the man who *takes his exercise by holding himself in*, as one would a spirited horse with bit and bridle (this last being the nearest approach to genuine bridal experience that our ascetic ever knows in his life of solitude and hermit type), it is easy to picture, I say, the horrified expression of our true ascetic, if he were suddenly asked to vary his training *askein* and in honor of Terpsichore *choron askein* in the dancing hall of Mark's College or University Prom. Certainly his moral sensi-

bilities would be greatly disturbed as Gilbert Murray pictures Plutarch's feeling to be when reading some of the audacious and unbridled utterances of Aristophanes, that is, if we are to judge by Plutarch's criticism of the poet, which according to Murray, "is suggestive of an invalid's description of a high west wind"—the very thought thereof sends a shiver through his being.

But there are intermediate steps between *askein choron* in the Iliad and the modern ascetic.

In Herodotus 3, 1 we find *askein* employed of personal adorning. In this chapter Herodotus gives a good story of how one king deceived another and caused thereby an invasion of his land. The story calls to mind how Laban deceived Jacob and palmed off on him Leah in the place of the greatly beloved and greatly desired Rachael. Cambyzes made demand on Amasis, king of Egypt, for his daughter, pretendedly to make her his wife, in reality to have her as his concubine. Amasis was unwilling to give over his daughter and resorted to the following trick. "There was a daughter of Apries, the former king, very tall and beautiful, the only survivor of the family. This damsel, Amasis, having adorned (*kosmesas*) with cloth of gold, sent to Persia as his own daughter. After a time, when Cambyzes saluted her, addressing her by her (presumptive) father's name, the damsel said to him, O king, you do not perceive that you have been imposed upon by Amasis, who having dressed me in rich attire (*kosmo askesas*) sent me to you, presenting me as his own daughter; whereas, in truth, I am the daughter of Apries, whom he, though he was his own master, put to death, after he had incited the Egyptians to revolt." These words and this accusation enraged Cambyzes who proceeded now to invade Egypt.

It is not without interest to compare this same use of *askein*, to "dress up," as here found, with what might have been a modern employment of the same word in some of the decking out for the cat and horse shows. We have a case in point where a Practical Joker put on exhibition a common alley cat and an old broken down "plug" to the great discomfort at a later hour of the judges in the show. I find the following in an old copy of the *Pathfinder* (Jan. 3-25) in connection with the death of a 75 year old business man of New York, Brian Hughes, a Canadian by birth, who was long known as the king of practical jokers. "On one occasion he took an alley cat with its spine so injured that its head was set on an angle and entered it in a cat show as "Nicodemus, a Dublin brindle." He wrote a long pedigree for it, had a gilded cage with silken pillows prepared for its display, and sent it to the show in a carriage piled with hothouse flowers. Every day liveried footmen brought ice cream and breast of chicken for Nicodemus, whose value was proclaimed by a

prominent sign to be \$1,000. Nicodemus got a blue ribbon—here we would have if described in Atlantis of today the *kosmo askein* of Herodotus with the proper colors attached; but when the judges asked where to ship him after the show Hughes replied: "Turn him loose. He's an alley cat and knows how to take care of himself (including all kinds of askesis, we may add.)

From the idea of 'dressed up, tricked out,' used of the individual, the word comes to be used in Soph. *Electra* 1217 of a body (that of Orestes in false representation) which is described as tricked out with words only, i. e. merely in story worked up or in show of speech with no reality behind it. Orestes as a disguised stranger in conversation with *Electra* who supposes that the urn before her holds the ashes of her dead brother, Orestes.

'Hush, hush, such word: thou has no cause for wailing.' Elect. "Have I no cause, who mourn a brother's death?" Ores. "Thou hast no cause to utter speech like this." Elect. "Am I then deemed unworthy of the dead?" Ores. 'Of none unworthy. This is nought to thee.' Elect. "Yet if I hold Orestes' body here." Orest. "Tis not Orestes' save in show of speech" (*plên logo g' eskemenon*).

From the idea of *adorning* it is but a brief way to that of *honoring, reverencing* (or cultivating, cf. our phrase 'he is cultivating him assiduously') Pind. O. 8, 22 (8, 19-21). "Where saviour Themis, who sitteth in judgment by Zeus, the stranger's succour, is honored (cultivated, *askeitai*) more than anywhere else among men.

In Attic comedy and prose *askein* is used freely to signify to *practice, train, exercise*. In the New Test., Acts 24, 16 the word is used intransitively—"I exercise my self"—*en touto kai autos asko aproskopon suneidesin exein*.

Readily one passes from the idea of disciplining to that of mortifying the body. An intermediate step may we not find in 1 Cor. 9, 27: I keep under my body and bring it into subjection (Moffitt "I maul and master my body"), literally it is—"I strike under the eye" or "I beat black and blue" (Cambridge Gk. Test), *hupopiazō mou to soma kai doulagogo*.

Pretty close are we here to a liberal *killing, mortifying* of the flesh. Cf. Rom. 8, 13: But if ye through the spirit do mortify the deeds of the body, ye shall live (*praxeis tou somatos thanatoute*). Most of all of this latter is implied in the term ascetic as used of one in the early church 'who renounced social life and comfort for solitude, self mortification and religious devotion' and hence today 'one who leads a very austere and self-denying life.'

May we be pardoned for presenting as a connection between Vulcan's choron and our modern asketikos the Dancing Dervish of Mohammedan lands!

Meet Me in Philadelphia
May 2nd and 3rd

Muse's Section

CASSANDRA

A DRAMATIC FRAGMENT

By W. G.

*(A temple of Apollo in the Troad: the night is young.
From within appears the temple Cassandra, priestess of the
God, and a matron, carrying a torch.)*

CASSANDRA:

Look You! the priggish clouds would place a cloak
About the shoulders of the laughing moon.
But nimbly she outspeeds them, waves a hand
To them, and soars again,—her bosom bare.
And there in yonder quarter of the sky
The Street of Milk—a jewel-bestudded rainbow—
Dazzles the universe with myriad candles.
The air is pregnant with the dew of evening;
Its lips are fragrant with the smell of spring.
Ah, nowhere in all the lands across the sea
Or in the desert are there nights like this

MATRON:

Joy fills my heart no less than yours, Cassandra;
I too am thrilled by this nocturnal splendor.
And I should spend the night under the stars,
But for your high command which I must heed.
Come tell me, pray, Cassandra, why you send me
Each night back to my bower, there to sleep,
While you, intent on perfect solitude,
Muse here alone?

CASSANDRA: (*Vacantly*).

I muse not here alone.

There is a God who woos me here each night.

MATRON: (*Astonished, frightened*).

A god—who but Appolo? Woos Cassandra!

CASSANDRA:

This I have long time kept a secret from you
Because I knew not what my feelings were.
Apollo sings his love to me each night.
But have I loved him? do I love him now?
I answer 'no' and 'yes,' for this my love,
My love for him is chaste and pure and virgin,—
The love of men for poet, sage, or ruler,—
The love of child and parent, friend and friend,
But not that of adorer and adored.

MATRON:

He comes again tonight?

CASSANDRA:

He comes tonight;

And this night's meeting will bear the fruits of sorrow.

MATRON:

Sorrow of this your bond with the archer-god?

CASSANDRA:

Anguish and sorrow of this my bond with Apollo.

For he comes this night to lift the veil from my eyes.

MATRON:

How mean you 'lift the veil from your eyes,' Cassandra?

CASSANDRA:

In double sense I use these words; Apollo
Tonight will give me power to know the future:
Thus he will lift the veil from off my eyes.
But in exchange for this I have agreed
That I will submit myself to his embrace:
Thus too he will lift the veil from off my eyes.
To think that in a blinded hour I yielded,
Agreed to this exchange!

MATRON:

Blinded indeed!

That hour will mean the highest exaltation
That may by the gods be granted to a human.

CASSANDRA:

You do not understand. I do not love him.
Then how can—?

MATRON:

Think of the gift he brings tonight!

To understand the destinies of men,
Does that not outweigh every sneaking scruple?
To know the fate of kindoms and of kings,
To see the goal of all things that exist,
And—highest boon—the god's eager caress.

CASSANDRA: (*Slowly*).

My love for him is chaste and pure and virgin . . .
Only one course—one honorable course—
Lies open for me now. When he shall come,
I shall explain the kind of love I bear him,
And then implore him to dissolve my promise.

(*Arising*).

The moon now dallies with the Pleiad maidens;

The time is nigh when he shall come to me.
Do you return now to your bower within.

MATRON:

Submission to the god I counsel.

CASSANDRA:

(Cassandra performs a few perfunctory ritual duties, and then directs her gaze into the distance. In a moment there glides into sight the god of the silver bow, possessor of the most admirable physique among the Olympians. Cassandra offers him both her hands. He takes them in his own and presses them to his breast, the while gazing with exquisite joy into the maiden's eyes. After a moment of silence:)

APOLLO:

Cassandra!

CASSANDRA:

God Apollo!

APOLLO:

Beloved priestess!

Behold, Cassandra, Night is now arrayed
In beauteous garments which might well ensnare
The eyes of Zeus, my father. But tonight
We shall not see the beauty in the heavens;
Tonight nothing exists for me but you . . .
Twice I shall lift the veil from off your eyes.

CASSANDRA:

Apollo! *(She faints in Apollo's arms; in a moment she opens her eyes and continues.)*

There are words which I must say—

I sink beneath the burden of my message.

APOLLO:

Come, I will grant you understanding first
Of all thing that have happened and will happen.
Then, you will tell me what weighs on your heart.

CASSANDRA:

No, god Apollo; first I must reveal—

APOLLO:

After I lift the veil, Cassandra, then—

(He places his hands upon Cassandra's shoulders, and makes a number of vague motions before her face, first with one hand, then the other, the while murmuring in mystic monotone a prayer to Zeus . . . The priestess' eyes are closed. In a moment Apollo steps aside and Cassandra slowly raises her arms forward; her lips are moving, but no sound is heard issuing from them. Presently her eyes open and she looks about her in mute amazement at the wonders of Nature revealed to her all-seeing vision. As she stands conning—so it seems—the pages of her own and others' past and future histories, Apollo begins to speak:)

Cassandra, this new glow upon your face,

This light prophetic in your eyes, Cassandra,

Enhance in untold measure that divine .

And wondrous loveliness which was your visage;

Beautiful was your form before this moment,

But now no form in heaven is more alluring

Brilliant your eyes were as the flames of light

Which are the harbingers of coming dawn,

But even the crown which through the day I wear
Driving my car across the heavenly lanes
Is now less lambent than your eyes, Cassandra.

CASSANDRA:

O god Apollo, glorious is this wisdom,—

This infinite vision which you have granted me.

(She smiles a happy smile, then—suddenly remembering—lowers her head in anguish and places her hands upon her bosom. Apollo moves to take her in his arms; she steps back, and the god does not understand.)

APOLLO:

Once I have raised the veil, my dear Cassandra,
And now—

CASSANDRA:

This is the budren, god Apollo,

That made and makes my heart heavy and sad.

The love which yesternight I said was bright

Within my heart for you is not the love

Which Eros kindles in the wounded breasts

Of mortals on the earth and gods in heaven.

Last night I loved you, love you now, will love you

Always, but not with that love which the wife

Must feel for her own mate and for none other,

My love for you is chaste as is the snow

Which sleeps upon the bosom of the earth,

As pure as is the lily in the pond,

And clean and open as the rose's petals

APOLLO:

And yet you told me—

CASSANDRA:

Yesternight I knew not

What kind of love I felt for you; I knew

Nothing but that I loved you and that none—

Nor mortal nor immortal—could replace you.

When night was fled I rose to greet the dawn,

And dawn brought me the light: I understand.

And I was eager when you came tonight

To tell you, to reveal the kind of love

That blossoms in my heart for you, Apollo.

APOLLO:

I do not know of any love, Cassandra,

Other than that which burns me now for you.

CASSANDRA:

Do you not love the sparkling sky of daylight?

Do you not love the lyre, and the song?

Beauty, and all upon which Beauty places

Her hands is in your heart; you love the bow.

APOLLO:

The seagull loves his mate and will not leave her;

And in his den the lion is not alone:

This is the love I carry in my heart

For you, Cassandra; this is that same love

Which Zeus and Leto knew on that fair day

In that glad union of which I was born.

Cassandra!

He passionately embraces the priestess, but when she turns her aside, he angrily and roughly releases her:)

My priestess, do you spurn my proffered love?
 This, then, my boon,—the knowing, seeing all
 Shall bring you misery manifold and mournful.
 For though you will predict naught but the truth,
 All men shall mock at you and call you mad,
 And none will heed you valid prophecies.
 And yet—my dear Cassandra—how I loved you!
 I love you yet—ah, pride is my betrayer.
 But—you have spurned me—what you say of love
 Is meaningless to me—my aching heart
 Is split asunder by your words, Cassandra.
 Yet Fate has willed it thus . . . so be it . . . farewell!

CASSANDRA: (*As the god disappears in the distance; sadly*).
 Moon-goddess, sister of the heavenly archer.
 With sprightly step you stride across the sky.
 Doubtless a joy unutterable enthalls you,
 But as for me, my legs are faint with sorrow;
 My head hangs low with grief unbearable.
 (*After a pause—a very long pause—during which the maiden is steeped in meditation.*)
 This too, Apollo,—aye, this too is love.

THE FAREWELL OF HECTOR AND ANDROMACHE

By ARMSTEAD CLAY
Psi

Then answered Hector, of the plumed crest:
 'Let all affairs of war in my care rest.
 But shamefully I the Trojans would revere.
 And Troad maid, long-skirted, blush to hear
 How I, a coward, fear to join the strife.
 'Tis not my plan, since I from first of life
 Have always fought with mighty Trojans brave,
 My father's glory and mine own to save.
 But this I know within my soul and heart,
 Thy sway, proud Ilium, and thy pow'r depart;
 King Priam and the warriors brave that yield
 The ashen spear, the mighty, brazen shield,
 Must die; the death of Trojans and the king,
 Of mother dear, and brothers will not bring—
 Who being fair and many, strong and brave,
 By fates decreed and hostile hand, the grave
 Must find—to me the grief that's sure to be
 My lot, when thou art led, no longer free
 But weeping, captive, under Argive goad,
 To weave the web or sadly bear the load
 Of water from Hyperia, sore oppress'd,
 And seeing thee with sorrow full obsess'd:
 "The wife of mighty Hector," they will chide,
 "The greatest warrior on the Trojan side;"
 And thou, thy grief recall'd by each word said,
 Wilt mourn at recollection of the dead.
 This body raised from dust, to dust return.
 Ere I of such a wicked deed shall learn!"

Thus having spoke, with countenance calm and mild,
 With outstretch'd arms he turned him to his child.

The boy, alarmed, his nurse he closely press'd,
 Fearing his father's shaggy, horsehair crest.
 The parents smiled an understanding nod;
 Illustrious Hector places on the sod,
 His glittering casque, and lifting high the boy,
 He fondles him with unrestrained joy.
 Then to the Gods and to illustrious Jove
 He breathes a father's prayer, eyes fixed above:
 'Oh mighty Jove I pray thee hear my plea:
 That this my son will always follow me;
 May he as I his mighty arms employ,
 And prove his right to rule and govern Troy.
 Of him be said in thick of battle fire:
 "He is indeed much braver than his sire."
 May he return, spoil laden, a hero's part,
 While she, his mother, rejoices in her heart'.

Such was his prayer; his heavenly tribute paid,
 Then to his wife he turned, the treasure laid
 Upon her bosom, and her smiling tears
 He tried to calm and to assuage her fears,
 As thus: "Beloved grieve not for thy mate,
 For we, mere mortals, must abide by fate.
 Nor lives the false man longer than the brave;
 When Death approaches then no flight can save.
 But thou, my dear, returning to thy work,
 Cast quickly from thee all the cares that irk.
 Take heart, for well the men of Ilium fare
 In war, which is to me a special care'.

This exhortation finished, from the ground
 Illustrious Hector took his helm and bound
 It close about his temples, all the while
 His wife looked on, as tears obscured her smile.
 Returning to the palace of her lord,
 Her maids she finds and grieves them with each word.
 For mighty Hector, still alive, they sigh,
 Convinced, he conquered by the Greeks must die.*
 *Homer's *Iliad*, Book VI, LI. 440-502.

SHACKLED

By M. S. OMICRON

Beauty has her fingers at my throat tonight,
 Breaking me with her loveliness until I ache,
 Until I close my eyes in pain, thrilling and shaken with her
 glory,
 Her face is close to mine, the face of beauty, terribly sweet.
 She has a crescent moon caught in her hair,
 Dusky as night, and soft as swirling clouds;
 Stars are her eyes; she gazes into mine,
 And all my soul lies quivering at her feet.
 Beauty, that holds me, cruel and wonderful,
 I am thy slave, bound by thy long dark hair.
 Yet though the pain of slavery is great, I would not change
 With those who pass you by, and know you not.
 Better to be in bondage thus, I think,
 Panting and burning, yearning after thee,
 Holding thee dear who holds me fast,
 Than be so free, I could not see your eyes in the deep stars,
 And feel you near me in this pulsing night.

Lares' and Penates' Section

CHAPTER REPORTS

ALPHA, UNIVERSITY OF CHICAGO

Alpha Chapter together with Beta and Alpha Kappe Chapters have been formulating plans for the distribution of medals to all the high schools of Illinois. Though these plans have not been carried out, they will be in the near future.

Due to the comparatively small size of the Classics Department at the University of Chicago, only two members were initiated this quarter.

The last week of the quarter a Saturnalia was given.

DELTA, FRANKLIN COLLEGE

Delta Chapter has undertaken a program of study of Classical Mythology in its various phases. This is accomplished by means of special reports at the monthly dinner-meetings by which the social as well as the academic aspect of Eta Sigma Phi is considered.

Annually Eta Sigma Phi sponsors a banquet for members of both Eta Sigma Phi and the Classical Club at which an address is given by a noted classical scholar.

EPSILON, UNIVERSITY OF IOWA

The Epsilon Chapter at the University of Iowa is proud of the fact that they have up to date sold four hundred and eighty (480) Eta Sigma Phi medals in the first year of sale. The chapter stresses this fact.

The Epsilon chapter also entertained the State Convention of Latin Teachers which met in Iowa City during the month of February.

ZETA, DENISON UNIVERSITY

Zeta Chapter of Eta Sigma Phi is well started in the year's work. Our programs have been very interesting. There are in the Classical Department a good many who qualified for membership at the end of the first semester and we plan to increase our membership. We are planning to have a "Benefit Movie" for the purpose of raising money for the convention. Dr. Dean, head of the department, has translated our school song into Latin. This is sung at the close of each meeting. (See Muse's section of the Nuntius.)

IOTA, UNIVERSITY OF VERMONT

Iota Chapter of Eta Sigma Phi is meeting only once a month this year, and the meetings are much bigger and bet-

ter. At the first meeting of the year two regular and two associate members were initiated. Following the initiation, we heard a very interesting talk on the Greek Club at Smith College, given by a graduate of Smith who has come to Vermont this year.

At the last two meetings short talks on ancient books and writers have been given by members of the chapter. They are worthwhile and are proving very popular.

We are looking forward to welcoming new members before long and hope that we can increase the number of Iota Chapter this year.

KAPPA, COLORADO COLLEGE

Kappa Chapter of Eta Sigma Phi meets once a month for a short business meeting, followed by a social hour, at which interesting papers are read concerning classical subjects, and Latin games are played in which the members participate with much enthusiasm.

At a recent meeting, we initiated our pledges; we expect to hold another initiation meeting in the near future.

During the present semester, the Greek class is going to translate the "Alcestis" of Euripides, which will be produced in the spring by the Classical Club and members of the fraternity.

MU, UNIVERSITY OF CINCINNATI

Mu Chapter of the University of Cincinnati has held five regular meetings this year. Although having a small membership of ten, we have worked hard to take in new members after the semester. (There are five who are eligible for admittance.) At our November meeting in conjunction with the Paleolinguists we enjoyed an interesting illustrated lecture on the Islands of the Cyclades, given by Dr. Blegen, a faculty member of the Classical Department.

For our December meeting we had a supper and a Christmas party.

In January "Iphigenia in Tarsus" was presented by members of Eta Sigma Phi and Paleolinguists. We are planning to give two plays of this sort in the course of the year.

OMICRON, UNIVERSITY OF PENNSYLVANIA

The Omicron Chapter is planning for this year a series of talks to which we might apply the general title "The Classics per Alienos Oculos." Members of the University faculty

who do not belong to the Latin and Greek Department are expected to address the fraternity meetings. Dr. Vittorini of the Department of Italian and Dr. Brown of the Department of Sanskrit have already consented to give talks.

At the University of Pennsylvania, Eta Sigma joined with the Classics Club to present a Saturnalia on December thirteenth. This annual event is always a gala occasion for classical student of the University and their friends.

RHO, DRAKE UNIVERSITY

Our chapter seems to be getting a good start this year. Plans have been made for initiation and we are going to have some new members. After initiation, a banquet will be held, at which Professor Opheim, the new professor of Latin at Drake University, will speak.

PHI, UNIVERSITY OF WEST VIRGINIA

It has been our custom every year to try to inspire within this state an interest in the Classics. With this in mind we hold a contest each spring for High Schools throughout the state. The students are judged for their excellence in Latin work and for their essays. This contest is to be held by West Virginia University and Marshall College. In order to increase interest in work of this type Phi Chapter hopes to give a play at the time of the contest. We have chosen "Dido" and the cast of characters has been announced. We hope to have practically learned it by the beginning of the second semester.

At a recent meeting we pledged Miss Virginia Perryman and Miss Lillian Thacker, both graduate students.

Phi Chapter is proud to announce that in the recent Phi Beta Kappa elections three of our members were chosen: Miss Marian Williams, Mr. David Hexter and Mr. Robert McClland. Congratulations, we are proud of you.

CHI, COE COLLEGE

Chi Chapter held its regular meeting December 4. It was decided to have a Saturnalia banquet December 17. The members voted to award one medal to the best student in the Latin department of each of the two city high schools who graduates in January, in addition to the two awarded to each school in June. An interesting program given by men followed the meeting. Prof. William Benson spoke on his experiences as a student of Latin and Greek in college; Yaroslav Zivney on "Some Famous Roman Women;" Lyle Foster, "The Saturnalia;" and Everett Obrecht told some Roman myths.

PSI, VANDERBILT UNIVERSITY

Psi Chapter remodeled last year in accordance with instructions from the Convention, and closed the season with a clean bill of health from the megas Chrysophylax.

The first meeting of the year was held in Frierson Auditorium. Dr. Charles E. Little of Peabody College gave a review of his trip through Virgil's territory. Estelle Roy Schmidt of the Ward-Belmont Conservatory of Music gave a brilliant half-hour at the piano.

The second meeting, as in our annual custom, was a reception for all students taking classical languages. Dr. R. B. Steele of the Vanderbilt Faculty gave a short address and Marshe Polk, radio tenor, sang. Nearly three hundred invitations were sent out.

Psi Chapter is going to finish a Virgil Medal to each of the eight preparatory schools in Nashville.

The programs for the are to cater mainly around Virgil and Vergiliana.

ALPHA ALPHA, WINTHROP COLLEGE

Our monthly meetings have been quite successful from the standpoint of interest and attendance, and our Christmas program was particularly good. Just before leaving for the holidays, we had a lovely Christmas party. Our chief project has been to raise money to send our delegates to Pennsylvania this spring. We made some on the sale of Christmas cards, and are hoping to clear something from the sale of pennants. We will be glad to get orders for these from other chapters. Your representatives to Mississippi probably saw some of our pennants and banners there.

ALPHA EPSILON, LEHIGH UNIVERSITY

So far Alpha Epsilon Chapter has had quite a successful year. Thirteen old nem returned to school, and with the nine new men, our chapter roll reaches the total of twenty-two.

We have instituted the wearing of the toga by the officers at each meeting, and by the pledges during their pledgship. The togas of the officers are distinguished from those of the pledges by a purple border.

At our initiation banquet, the initiates presented scenes from "The Road to Rome." They did exceptionally well, and all had a very enjoyable time. In fact so enjoyable that we are planning to give another play open to the public some time in the future.

ALPHA ETA, UNIVERSITY OF MICHIGAN

Alpha Eta chapter opened the year with a regular business meeting. Following that, nine new members were initiated. On November eighteenth, Professor W. H. Worrell of the semetics department, University of Michigan, gave an address to our group and guests on "The Anthropological Background of Greek and Latin."

Our next activity was a visit to the Latin Clubs at Northwestern High School, Detroit. After Christmas, the club was conducted through a new museum of Greek and Roman relic which has just recently been opened.

The program for next year will be based entirely on Vergil. Several lectures with illustrative slides have already been planned.

ALPHA IOTA, UNIVERSITY OF SOUTH CAROLINA

Alpha Iota has introduced the wearing of the toga at regular meetings of the chapter. These togas are of purple except in the case of the president's, which is of white. This practice lends dignity and a certain solemnity to the meetings.

The chapter is proud to announce that of the four students

elec.ed to Phi Beta Kappa at the University of South Carolina in November, one is the president of Alpha Iota Chapter.

ALPHA OMICRON, LAWRENCE COLLEGE

The Ides of December, Friday the thirteenth, marked the installation of Alpha Omicron Chapter at Lawrence College, Appleton, Wisconsin. Eight active, two honorary, and four associate members were initiated by representatives of the Beta Chapter, the grand vice-president, Miss Josephine Comfort, and Miss Maude Hausman.

The annual Saturnalia banquet was given by the Classical Club December the eighteenth. This club is composed of all students of Latin or Greek who have an average of 85 in the course.

BETA, NORTHWESTERN UNIVERSITY

GAMMA, OHIO UNIVERSITY

ETA, FLORIDA STATE COLLEGE FOR WOMEN

THETA, INDIANA UNIVERSITY

LAMBDA, UNIVERSITY OF MISSISSIPPI

NU, MORNINGSIDES COLLEGE

PI, BIRMINGHAM-SOUTHERN

SIGMA, MIAMI UNIVERSITY

XI, UNIVERSITY OF KANSAS

TAU, UNIVERSITY OF KENTUCKY

UPSILON, MISSISSIPPI STATE COLLEGE, WOMEN

OMEGA, COLLEGE OF WILLIAM AND MARY

ALPHA BETA, DENVER UNIVERSITY

ALPHA GAMMA, SOUTHERN METHODIST UNIVERSITY

ALPHA DELTA, AGNES SCOTT COLLEGE

ALPHA ZETA, WASHINGTON SQUARE COLLEGE

ALPHA THETA, HUNTER COLLEGE

ALPHA KAPPA, UNIVERSITY OF ILLINOIS

ALPHA LAMBDA, UNIVERSITY OF OKLAHOMA

ALPHA MU, UNIVERSITY OF MISSOURI

ALPHA NU, DAVIDSON COLLEGE

NO REPORTS

AMERICAN CLASSICAL LEAGUE

Those who are seniors and prospective Latin teachers, will be interested in the American Classical League, as a means of keeping up with your work. But for this year, every member of Eta Sigma Phi might well belong and receive regularly "Latin Notes" which gives first-hand information on the progress of the Virginian celebration, both at home and abroad.

In connection with the Bimillennium Vergilianum, the in six colors, the work of the artist, William Longyear. The American Classical League is issuing an Aeneid Picture map. It may be purchased of the League for \$2.00, but to those becoming new members at this time, membership, including a year's subscription to Latin Notes, and the map can be had for \$1.50.

NOTICE MEDAL

This year the Eta Sigma Phi medal sells for \$1.65, which includes all charges for insurance, postage, etc. Order blanks will be furnished upon request. Write to, Registrar, Eta Sigma Phi Medal, Liberal Arts 112, Iowa City, Iowa.

DE NEGOTIIS

If a key is adopted for national insignia, an amendment will probably be necessary to make it official, and members should not be required to wear pins, but have their choice of key or pin.

Proposed Amendment: To leave out the clause in Article XV, Amendments, Section I, reading: "Provided that any . . . aforesaid." This Article has caused trouble at every convention, and it was the general opinion at the last convention that an amendment could be proposed and passed at a convention without being presented two months before the convention.

Suggestion: That the editorship of the Nuntius should follow a policy of promotion that is the assistant editor each year be promoted to the editorship. This policy of promotion is used in a great many college papers and serves to give a better journal.

Question: How should the Nuntius be financed? Should the Nuntius be taken out of the hands of the Treasurer entirely and be in the hands of the Grammateus? The present system is rather cumbersome.

A POTENTIAL PROJECT

Last April, the first instalment of the Eta Sigma Phi medal for honor students of fourth year Latin (Virgil) was ready. At the close of 1929 the medal registrar stated that 482 medals had been distributed. Epsilon Chapter of the University of Iowa, which is in charge of the campaign, leads in sales of medals.

The popularity of the medal is thus proved conclusively, the benefits of the medal "per se" are evident, but was it not a master stroke on the part of Eta Sigma Phi to sponsor a project which will indirectly affect the fraternity itself? Not only will the medal foster the interest of high school students in scholastic achievement, but it will bring both pupil and teacher in contact with Eta Sigma Phi, making a whole unit, closely knit in a single purpose. Between high school and college, between club and fraternity there will be a spirit of fellowship that comes from the dealings with one another.

One might venture to say that the medal more than any other one project will be the heart of Eta Sigma Phi's growth and activity.

ACKNOWLEDGEMENT

The Megas Deuterohyparchos wishes that the attention of the readers be called to the fact that "Suggestions for Latin Clubs" appearing in the Lares and Penates section of the last issue, was not prepared by her, but only reprinted as a courtesy. This acknowledgement is made to correct any erroneous impressions as to the authorship of the article.

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