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The Coming Convention

Only to members who have never attended National Conventions of Eta Sigma Phi is it necessary to point out the advantages to be gained from such a meeting, for to those who have once participated in the business and pleasure of them there is no need for "sales talk" of any kind. Accordingly, it is to the uninitiated, so to speak, that these words are directed.

The Convention serves, in the first place, as a clearing-house for the ideas which the various chapters have concerning Eta Sigma Phi affairs. Problems which the local chapters are required to face are discussed, and solutions or attempts at solutions, are suggested by members of other chapters which have been confronted by similar situations. Of such a kind are the very tangible benefits that are derived from such a gathering.

Less tangible, but none the less important, is the definite feeling one receives of being part of a larger body of mutual interests. To say that one's horizon is broadened by this experience is a trite statement, but one which is true. Conventions in the past have served in this way and have fostered an *esprit de corps* that can be gained in no other manner. It goes without saying that the life of the local chapter is affected by such an experience, and its vitality is increased. These should be factors meriting earnest and serious consideration when the question of representation at the Convention is discussed by the various chapters.

The members of Alpha Xi, the entertaining chapter, are working hard to bring their plans to completion, but their efforts will be largely useless unless chapters everywhere cooperate in sending as large a representation as possible to the meeting. While it is not possible for all groups to follow the lead of Epsilon Chapter in sending so many delegates and visitors (see page 13), every chapter should make the greatest

possible effort to secure representation at the Convention. At a time when so much that is worthwhile in life is being destroyed abroad, it greatly behooves us to keep intact the ideals for which the organization stands and to retain our belief in their permanence in our rapidly-changing world.

Eta Sigma Phi Questionnaire

The response to the questionnaire which recently went out to all the Chapters has been gratifying, and, although all questionnaires have not been returned, there is sufficient evidence to indicate keen interest on the part of the local groups in the welfare of their own units and appreciation of the problems which confront the national organization.

On the basis of the answers to this questionnaire, as well as on the grounds of other information secured during the course of the year, the Executive Secretary's report on the "state of the nation" will be compiled for presentation at the National Convention and subsequent circulation. The reports should be forwarded to the national office as rapidly as the necessary data can be secured.

NOTA BENE

A breakfast meeting for all members of Eta Sigma Phi is being scheduled by the classical associations which are holding their annual meetings in April. All undergraduate members who happen to be in Indianapolis or in Washington for these programs are cordially invited to attend. The breakfast at the Indianapolis meeting (Classical Association of the Middle West and South) is scheduled for Friday morning, April 11, at the headquarters, the Hotel Severin. The Washington meeting (Classical Association of the Atlantic States) falls later in the month, April 25-26. Since this is the same week-end as the National Convention, it may not prove feasible for undergraduate members to be present; in any case, your attention is called to these two Eta Sigma Phi meetings.

St. Louis---Modern City with a Romantic Past

By STANLEY ROSENBLUM, *Alpha Xi*

From the time it was founded by the brave Frenchman, Pierre Laclède, St. Louis was destined to fulfill an important part in the history and growth of our country. In early times the village was often spoken of as "Laclède's Village" or "Laclède's Settlement." But Laclède named his village Saint Louis in honor of Louis XV of France and the King's patron saint, Louis IX. Louis IX was a Crusader who died in the Holy Land; and it is the Crusader King whose statue overlooks Art Hill in Forest Park.

On the crest of this hill is the St. Louis Art Museum shown in the accompanying illustration. Ranked as one of the four best art galleries in the United States, the Museum contains rich exhibits of paintings, casts, sculptures, marble, drawings, architecture, and applied art. Many rare canvases of the old masters are on display here, and the collection of Chinese bronzes and paintings is one of the finest of its kind.

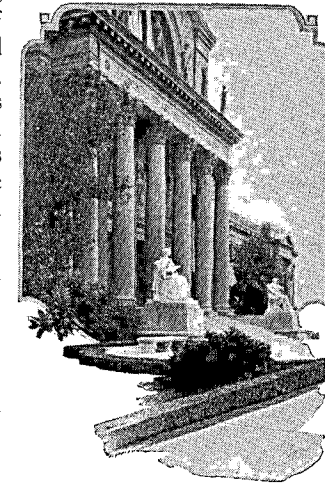
Saint Louis was originally owned by France as it was located in the Louisiana Territory. In 1762 Louis XV ceded Louisiana to Spain, but Spain did not assume control until early in 1771. In 1800, Spain secretly ceded back to France the Louisiana Territory, and in 1802 a formal change of possession was made. In 1803, the United States purchased from France this rich territory for \$15,000,000. Perhaps the most important event in the city's entire history took place on March 9 and 10, 1804. These two days saw Saint Louis under three different flags. When the American soldiers under Major Amos arrived

to take over the newly purchased territory, the Spanish flag waved over the Government House. A salute was fired and the Spanish flag was lowered and given to the Spanish leader and his soldiers. A moment later the French flag was raised to the staff. When sunset came the French settlers requested that their flag be permitted to wave all night. The request was granted, and a guard of honor stood at attention all night at the foot of the staff. The next morning the drums rolled, that flag of France was lowered, and the "Stars and Stripes" went up in its place.

In 1804 another historic epic took place in St. Louis; this was the Lewis and Clark expedition. This expedition left Saint Louis May 14, 1804, and returned September 23, 1806. Also, a number of famous people visited old St. Louis, among them the Marquis de Lafayette, Charles Dickens, Daniel Webster, Henry Clay, Robert E. Lee, and others. Andrew Johnson was the first president to visit St. Louis. He was accompanied by General Grant, Admiral Farragut, Secretary of State Seward, and General Hancock.

Rich in historical associations is the Old Courthouse, situated at the corner of Broadway and Market Street. At the east door of the structure, there still stands the stone auction block on which slaves were sold. This historic structure is noted as the scene of the famous Dred Scott slave case, and as the starting point of the Daniel Boone trail.

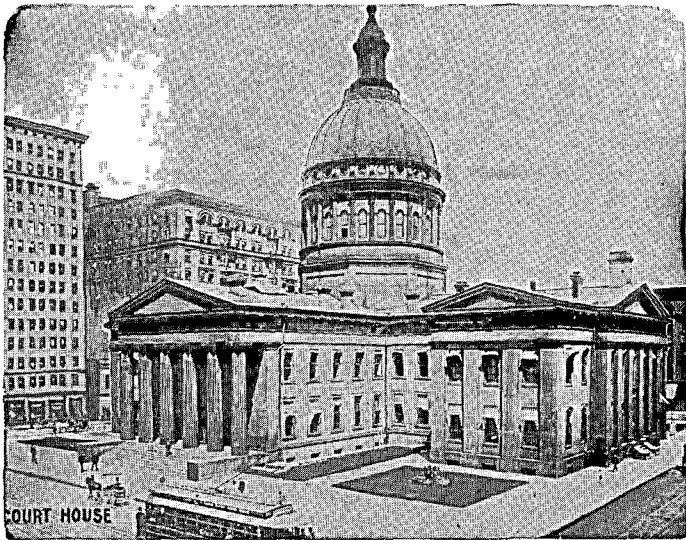
Of particular interest in Forest Park are the Pavillion and the Jefferson Memorial (see accompanying illustrations).



ART MUSEUM

The Pavillion dates from 1874, when the site was purchased. At that time many protested on the ground that this district was too far away from the city and that only the rich would be able to drive out there in their buggies! It lies now in the heart of the city, only a five-minute walk from Washington University. The Jefferson Memorial is later in date and stands on the site of the main entrance to the World's Fair of 1904. It houses the famous Lindbergh

of much excitement, because the prairie schooners picked up here their supplies for the overland trip. The year 1849 marked also great disaster in St. Louis, when in May a conflagration starting on a steamboat spread to the levee and burned eleven blocks of buildings in the heart of the city. In 1896 and again in 1927 devastating tornadoes wrought havoc in St. Louis. Yet after each catastrophe the people of St. Louis met their added task with courage, and



OLD COURTHOUSE

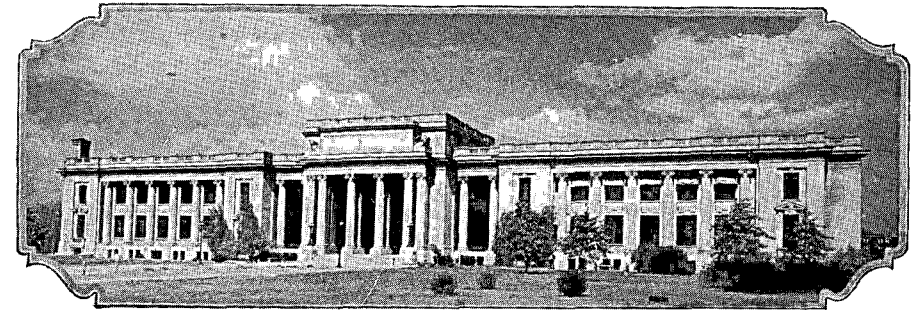
trophies, the third largest collection of Jefferson manuscripts in this country, a large portion of the manuscripts of the Hamilton-Burr controversy, and the records of the early history of St. Louis.

From a small French fur trading post, St. Louis became an important center of trade and industry, and the "Golden Age of the Steamboat," 1845-1875, saw many changes in the city. St. Louis, too, played an important part in the westward growth of the nation, for here the wagon trains were formed that carried the hardy pioneers into the new country. In 1849, the year of the California gold rush, St. Louis was the scene

have built from the wreckage a better city.

The St. Louis of today presents a picture of progress—an old city with new ideals. Its very physical appearance and the conditions of yesterday are being transformed so rapidly that the outside world is scarcely cognizant of the change. Those who knew St. Louis as it was would hardly recognize it as it is—and will be. Typical of the best there is in American progressive life, St. Louis is steadily accomplishing greater and better things.

It is to this city that Alpha Xi Chapter invites all members of Eta Sigma Phi for the National Convention, assures



JEFFERSON MEMORIAL

them of the heartiest welcome, and hopes that they may find pleasure in the following program of events:

THURSDAY, APRIL 24

8:00 P. M. Informal reception at Hotel Chase

FRIDAY, APRIL 25

- 8:00 A. M. Executive Committee Meeting
- 9:00 A. M. Opening Session of Convention
- 10:30 A. M. Committee Meetings
- 12:00 NOON Luncheon at Hotel Chase
- 1:00 P. M. Business Session
- 2:30 P. M. Committee Meetings
- 3:00 P. M. Illustrated Lecture by Father Heithaus
- 4:30 P. M. Tea at Chancellor Throop's Home
- 6:30 P. M. Dinner at Women's Building, Washington University Campus

8:30 P. M. Thyrsus Play

SATURDAY, APRIL 26

- 8:00 A. M. Executive Committee Meeting
- 9:00 A. M. Business Meeting
- 10:30 A. M. Recess for Committee Meetings
- 11:00 A. M. Final Business Session
- 12:30 P. M. Luncheon
- 1:30 P. M. Tour of Forest Park
- 6:30 P. M. Formal Banquet Model Initiation Address by Dean Shipley

The Hotel Chase, Lindell Boulevard at Forest Park, will serve as headquarters for the Convention. Rooms may be obtained there at daily rates of \$3.00 for a single and \$5.00 for a double room. Other possibilities for rooms include the women's and men's dormitories where accommodations may be secured for \$1.00 a night. Since the number of



THE PAVILLION

available rooms in the women's dormitory is limited, those interested in such reservations should act early.

In addition to the cost of lodging, a registration fee of \$5.00 is assessed each delegate and visitor to the Convention. This covers the cost of all meals during the meeting, with the exception of breakfasts.

New Uses for Old Phrases

Together with a number of other Latin phrases, the renowned *Cave canem* has taken on new meaning lately. It is being employed as a motto on an emblem of a squadron of the R. A. F. where a greyhound is pictured with the well-known Latin quotation beneath it. A hasty survey of the badges and mottoes employed by the R. A. F. as shown in the January numbers of the *Illustrated London News*, reveals a high percentage of Latin mottoes, with an occasional one in Greek. English and French mottoes also appear, but the majority are in Latin (one issue containing 25 out of a total of 32).

One of the bomber squadrons has a badge carrying the picture of a broom and this motto: *Hostem a coelo expellere*. A porcupine is pictured on another with the legend: *Surgite. Nox adest*. The British have also employed the Vergilian phrase (*Aeneid* II, 66) *Ab uno disce omnes* on a badge carrying the picture of a broken wheel. Another badge depicts the octopus and the legend: *Nihil nos effugit*. Of timely interest is another carrying a lion and the subscription: *Alae defendunt Africam*. Still another has a curious classical picture as well as a Latin motto. Before a demi-Pegasus is a fasces and the terse words, *Quicquid agas, age*.

Of equal terseness is the motto, *De-termination*, but to the classical student, at least, the legends in English somehow seem to lack the peculiar aptness that those in the foreign languages carry; this is due, presumably, to the fact that in many cases the foreign one suggests at the same time a color and a connota-

tion lacking in the English one, which is relatively colorless, because of its very general use.

Archaeologists in War Time

Word comes from members of the American School of Classical Studies in Athens, Greece, that archaeologists who have stayed on in Athens are busy either with relief work in Greece or are assisting in the task of making secure and safe from destruction by bombing the statues and other treasures of the museums.

In the museum of Corinth, especially, the members of the School are engaged in such work. The building itself, of relatively recent date, is of special strength, designed to resist earthquake shocks. Because of its method of construction, it is regarded as a safe place for the objects to be cared for. The large statues are being laid on the floor and covered with sand, and other large objects are being treated in the same fashion. Vases are being packed in boxes, and the windows of the building are being protected by sandbags. The Greek Department of Antiquities of the government is helping in this work, providing the necessary materials, while members of the School are undertaking the work involved.

HERE AND THERE

Even children may become acquainted with the past and be entertained by it. Agnes Carr Vaughan's *Akka: Dwarf of Syracuse*, published in November, is described as the "story of a pair of twins in 300 B. C. Sicily, who stow away on a ship to Egypt. Customs of ancient life skillfully woven into the tale." The book is published by Longmans and is priced at \$2.00.

Miss Vaughan, professor of Greek at Smith College, is well-known as a novelist whose works have classical backgrounds. Her best-known novel is *Within the Walls*, a story of the Trojan War, with emphasis on the household of Hector and Andromache.

From Simonides of Ceos

By JAMES R. NAIDEN, *Epsilon*, '35

Lament of Danae

When the wind came blowing
And the waves were throwing
The carven chest,
Then tears touched her cheek,
And fears, her breast—

And she clasped the child
Whose face beguiled
Her sad unrest:

"O babe, what woe thou hast,
And yet no tear has passed
Thy sleeping eyes.
Slumbering, suckling-wise,
Locked in the murky dark
Of our dismal, brass-bound ark,
Thou heedest not
The winds' weird cries,
Nor the salt of the passing waves

Yet on thy hair it lies;
Here in thy purple robes a-sleeping
Holding thy beautiful face
Close to thy mother's weeping.

"But were the danger
Dire to thee,
Still would thou lend thy ear—
That tiny ear—
To list to me.

"But sleep, O babe, and may
The ocean sleep, I pray,
And our unended woe.

"And may some change, O Father Zeus,
Appear from thee,
And whatsoever of my prayer
Is overweening or unfair,
Do thou forgive it me."

Translation from an Anacreontic

By DOROTHY BELLE MUSKAT,
Alpha Theta

A Mischievous Guest

Once at midnight, when the Bear
Was turning towards Bootes' side,
When all mortals, eased of care,
Slumbered peacefully far and wide,

Then did Eros, standing by,
Tap upon my bolted door;
"Who knocks, who wakes me now,"
cried I,
"Causing me to dream no more?"

"Open," came the soft refrain;
"Tis a babe, so have no fright;
I am wet with all this rain,
Wandering through the moonless night."

Pitying Love with heart and mind,
I lit a candle with a shiver,
Rose, and oped my door to find

A winged child with bow and quiver!

I sat him down beside the fire,
And warmed his little hands in mine;
I even made his clothes much drier,
Till, at last, friend Love felt fine.

Cured of chill, he turned to go,
But said to me before he went:
"The dampness may have harmed my
bow,
So let us try this instrument."

He aimed: the arrow straightway sped,
Just like a gadfly, to my heart.
Then up he jumped; "Farewell," he said,
"My host, I really must depart!"

"My dart's unharmed, and so's my bow,
But you'll have trouble soon, I know!"

Pagan Substantiation of the New Testament

By WELLES R. BLISS, *Alpha Epsilon*

The sole source of most people's knowledge of the events narrated in the New Testament is the New Testament itself. This foundation for their belief may not be satisfactory for the skeptic, as it is one-sided and is accepted *in toto* by faith. The critic will demand further evidence which is more reliable. Presumably the most conclusive evidence is to be found in the writings of those who were opposed to the Christian beliefs, yet acknowledged certain cardinal factors in them, and so established a more steadfast foundation for this credence.

We do not expect to find in pagan sources a calculated substantiation of the New Testament; but a bare outline will suffice to establish the most important Christian claims. We will consider first the reference of the Roman historian Tacitus, then the letter of the younger Pliny to Trajan, and Trajan's reply. After them we will turn to the Syrian satirist Lucian, the Jewish historian Josephus, the pagan historian Lampridius, Celsus the Epicurean, and several others. Certainly this survey of the pagan authors should serve to show that the Christian tenets were becoming well known in the early empire.

The first reference we are to make is to the famous passage from Tacitus' *Annals*. He is discussing at this point the reign of Nero and the great fire. There is much of interest concerning the persecution, but that is not in harmony with our subject. The reference to Christ is contained in this extract from that passage: "Therefore to scotch the rumor (of Nero's connection with the fire) Nero substituted as culprits and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christ, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilate, and the pernicious superstition was checked for a moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue."

Tacitus was writing about affairs that took place when he was about nine years old; so he probably dimly remembered them. He also was a consul — the highest office under the emperor — and accordingly had access to all the official records of the state.

Here we might introduce another reference to this Neronian persecution. In his *Lives of the Caesars*, (Nero-16), written in 120, Suetonius writes that the Christians, a type of men won over to a new and criminal superstition, were put to death with grievous torments.

Our second witness is Gaius Plinius Caecilius Secundus, the famous letter-writer of the last half of the first and early part of the second century. Trajan sent him to Bithynia as *legatus pro praetore consulari potestate*. He probably died in 113, a little over a year after he arrived there. It was during his stay there that he was confronted with the ever increasing problem of the Christians. The following is the letter he wrote to Trajan:

"It is my habit, my lord, to refer to you all matters about which I feel doubtful. For who is more capable of either guiding my doubt or of informing my ignorance? I have never been present at any trials of the Christians; I am unacquainted with the method and limits to be observed either in examining or in punishing them. I am in no little doubt as to whether there is any discrimination because of age, or whether even the youngest are to have the same treatment as the more hardened adults; whether a pardon should be given for repentance, or if a man has once been a Christian

it is of no use to desist from his error; if the very name of Christianity, free from any criminal act, or the crimes themselves connected with the faith, are punishable. In the meantime, I have followed this plan of action in the cases of those who were brought to me as Christians: I questioned them as to whether they were Christians; if they persisted, I questioned them a second and a third time, and threatened them with the death penalty; if they still admitted being Christians, I ordered them to be led to execution; for I did not doubt that, whatever their creed, certainly their stubborn and unyielding obstinancy ought to be punished. There were others having the same madness, but because they were Roman citizens, I directed them to be sent to Rome. Soon, simply because this matter is being dealt with, as is accustomed to be done, cases of all sorts have come up because of the spread of the accusation. An anonymous letter was laid before me containing the names of many people who denied they were or had been Christians; and, as I dictated the formula, they offered prayers to our gods and made offerings to your statue with incense and wine. I had ordered your statue to be brought with the statues of the gods for this purpose. Afterwards they cursed Christ; none of these acts, so I am informed, those who are genuine Christians can even be compelled to perform; therefore I thought it right to release them. Some of these, accused by an informer, said they were Christians, but shortly denied it; some admitted they had been followers of Christ, but had renounced their affiliation, some three, some more, and a few more than twenty years ago. Also, all these worshipped your statue and the images of the gods, and at the same time cursed Christ. However, they affirmed as the extent of their sin, or rather their error, that they met on a stated day before dawn, and sang antiphonally to Christ just as to a god, binding themselves with a solemn oath, not for any nefarious scheme, not to go back on their

word, not to commit any robbery or adultery, and not to refuse to return money with which they had been entrusted; after this it was their custom to separate, and then again to reassemble to break bread together; nevertheless, it was harmless and innocent; after my edict they desisted from doing even this, by which in accordance with your order I forbade any assemblies. I deemed it even more necessary to extort by tortures the truth from two female slaves who were said to be deaconesses. I found nothing but a depraved and fantastic superstition. Therefore, I delayed the trial, and hasten to you for advice. For it seems to me that this affair is worthy of consultation especially because of the large number who are in peril. For many of every age, class, and each sex are also brought to trial and will be brought to trial. The contagion of this superstition has spread not only in the cities, but also in the towns and in the country; it still seems possible to check and cure this epidemic. It is sufficient that the temples, at least recently almost deserted, have begun to fill again, and the sacred rites, after a long intermission, have been revived, and that there is a market for the food of sacrificial victims, a market that hitherto found very few buyers. From this it is easy to see that a large number of persons can be saved if an opportunity is given them to repent." (Letters X:96)

This was only one of the problems facing the emperor's representative who had gone to the eastern provinces to reorganize them after their disastrous mismanagement by the former proconsuls, but it is the important one in our present discussion as it gives a picture of the early days of the struggle of the Christian Church for survival. The emperor personally answered with this brief letter:

"You have acted as you should, my dear Secundus, in investigating the charges against those Christians who were brought before you, for it is not possible to lay down any general rule

which can be applied as the fixed standard in all cases of this nature. They are not to be hunted down; if they should be brought before you and proved to be Christians, they must be punished; however, he who denies he is a Christian and makes it manifest that he is not by worshipping our gods, however much he was suspected before, he shall gain pardon through his repentance. Indeed, anonymous lists placed before you ought to have no place in any type of trial, for it establishes a vicious precedent and is not in accordance with the spirit of our age." (Letters X:97)

Our third witness is the Syrian Lucian of Samosata on the Euphrates. This second-century satirist used his genius of wit and satire to cure men of their prejudices, superstitions, and their foolish admiration of philosophic charlatans. He, too, was a pagan, but used his Greek compositions to attack pagan as well as Christian mythology and religion.

In the eleventh and twelfth parts of his *Death of Peregrinus* he tells us that Peregrinus came into contact with the cult of Christians, was imprisoned, and spent his confinement in the manner of Socrates and John the Baptist. He points out that they were very kind to him in his imprisonment, that they had certain books which were used as sources of authority, and that they still worshipped that man whom he calls a sophist and who was crucified in Palestine for his beliefs.

Josephus, our next witness, the Jewish historian of the first century, wrote two books after the fall of Jerusalem in 70 A. D., *The Jewish Antiquities* and *A History of the Jewish War*. There are two passages in the former work which refer to Christ, but as there is some doubt as to their authenticity, they will not be used here. Throughout his *Antiquities* we find supplementary evidence to support, not the Gospels, but the "Acts of the Apostles." In Books XVI-XX we find references to Herod the Great, Archelaus, Herod Antipas, Hero-

Page Ten

dias, Salome, John the Baptist, the death of Pontius Pilate on his way to Rome under instructions from Vitellius, Governor of Syria, to account for his actions to the Emperor Tiberius, Felix, and Drusilla, Herod Agrippa, and the younger Agrippa and his sister Bernice. A Pharisee himself, he describes the sects of the Pharisees and the Sadducees. He gives us valuable information concerning the Jewish festivals, the Sabbath, and the priesthood. Although he does not mention Christ in these references, this non-Christian testimony serves to vouch for the facts of the historical aspect of the "Acts" and the Gospels.

The pagan historian Lampridius points out that the Emperor Elagabalus (218-222) wished to incorporate Christ into the Roman pantheon as Hadrian is said to have intended, but was prevented by those who felt that all the temples would have to be destroyed as all the people would become Christians. It seems strange that the state religion of the mighty far-flung Roman empire would be afraid of a little sect of fanatic Jews who believed in the divinity of a crucified Rabbi who claimed to be the Son of God. And yet history shows that their fears were not groundless. Thus this supplement to the biographies of Suetonius which takes us through the Roman emperors and pretenders to the purple to 284, shows us that Christianity was to be feared, and finally, as history tells us, to be recognized legally in 311. Lampridius wrote this about 310. He makes a distinction between the *religiones* of the Jews and Samaritans, and the *devotio* of the Christians. The former word was used of a cult; the latter means a devoting or consecrating. He undoubtedly used this word when he perceived the devotion the Christians must have had when they knew the tools of the fierce persecutions of Diocletian and Maximinus.

Celsus the Epicurean was the most formidable of the literary opponents of Christianity in the second century. His keen and vigorous intellect is shown in

The True Discourse. All we have left of it is in the *Apology* of Origen which is a refutation of Celsus' work written about 170, or about eighty years previously.

It is of interest to note the many passages in Celsus, but here let it be sufficient to state that he spoke of Christ's claim to the title of the Son of God, His teachings, life, and the foolishness of the story of the Resurrection. Finally he jeers at the Christians for allowing their bodies to be tortured, considering that it is their most precious part, and also because they give up all for the sake of Christ, or their *daimon* as he calls Him, but He never takes vengeance on their persecutors. Celsus' importance lies in the revelation that he was familiar with the same contents of the New Testament that we are using today. It is also of interest to note that he does not deny the miracles of Christ, but attributes His ability to perform them to the aid of devils and magic.

It is of interest to realize that most of the pagan writers of this period who opposed the Christians survive only in the fragments quoted by the Church Fathers who were refuting their claims. This is the result of the edict of Justinian who used his authority as emperor to suppress all anti-Christian expression under the threat of severe penalties, closing the philosophical schools of Athens, and ordering all his subjects to be baptized under grievous threats, as well as the suppression of all anti-Christian documents. This last point is fatal not only to this phase of history but it also set a precedent which was very disadvantageous for the preservation of later authors who dared oppose the Christians. Eusebius tells us that Diocletian ordered all the Christian temples to be destroyed to their foundations and the Holy Scriptures burned. But since the Christians were more devoted to their writings than the pagans, it is easy to see why the latter writings perished and the other remained a witness to their fearless faith. It was for the

next thousand years through misguided religious zeal and thought of doing the will of God, that all pagan writings of this caliber were destroyed and the Christian writings were preserved in the monasteries. So it is not difficult to see that the pagan author had almost no chance of survival. In some cases those authors who were indifferent to Christianity had their works erased by the monks and early fathers to get vellum and papyrus at no cost. Only comparatively recently have these palimpsests been examined, and the earlier writings revealed.

The Neo-Platonist Porphyry wrote fifteen books against the faith of the Christians. These were refuted by Methodius of Tyre, Eusebius of Caesarea, and Apollinaris of Laodicea; but all these works have perished, and all but a few fragments of Porphyry. Eusebius gives us in his refutation the sole knowledge of *Truth-loving Words* of Hierocles. The *Life of Apollonius of Tyana* of Philostratus may also be numbered among the polemics against the Christian faith.

As I have mentioned, the sources from the Christian writers are innumerable and fascinating, showing the doctrines, confessions, histories, poetry, and biography of the early Church and its leaders. It is a field which is not well known to the average person who has not been attracted by the vast thesaurus of Later and Medieval Latin writings. The average knowledge of Latin does not extend beyond the standard classical authors, and this is to be deplored as this era of Latin is of importance not only in the development of the language which remained universal for almost one and three-quarters millennia, but also in revealing the life, times, and writings of that period. I do not find it in harmony with my original purpose to refer to Christian authors; so I will pass over them in silence.

Further, I am not writing of the attitude of the people or the state toward Christianity unless it is directly stated

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in the works of reliable writers. But it will be sufficient to say that these Oriental superstitions were not to find fertile ground for developing in the practical military, pagan minds of the Romans of the upper classes. This religion appealed to the lower oppressed classes as a source of escape, or, as Marx calls it, "the opiate of the people," from a system of life which hitherto had no escape except death, and then a perpetual habitation in Hades. In a short time Christianity became a major problem in the empire, and through the zeal and verve of its adherents, it was finally recognized as a legal religion or devotion in the state, only after having gone through terrors somewhat comparable to the early career of the Church of England under the Catholic and Protestant rulers.

In the following recapitulation we will see that those parts of the Scriptures which find verification in the pagan authors through their common acknowledgment form a rather thorough outline of the Christian beliefs.

In the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea and Herod tetrarch of Galilee, John the Baptist arose preaching baptism. Herod, seeing that he had so much power over the people, ordered his execution at the request of Herodias, the wife of his brother Philip, and his daughter Salome with whom Herod was then living, although his brother was not dead. Then there arose a rabbi in Judea called the Christ through whose influence John met his death; He, too, suffered death for what He taught in the reign of Pilate who was sent home to account for his actions. This crucifixion took place in the reign of Annas and Caiaphus as high priests. Felix replaced Pilate and was in turn replaced by Porcius Festus.

The followers of this crucified Jew increased rapidly and in a few years were found in the imperial capital itself. They, according to the pagan writers, believed in the same things which we have accepted from the Scrip-

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tures, and in the reign of Nero were persecuted in vast numbers and slain in the most diabolic manners. This is the first recorded persecution. But Christianity also spread to the provinces and was found to be a source of constant trouble to the authorities. The emperors feared the power of this unworldly body of insane, superstitious fanatics, and did their best to suppress them; but the more they tried, the faster the Christians increased in numbers and devotion, heedless of the cross, the arena and all its horrors, the prisons, and the torture chambers. In less than four hundred years after the death of its leader and founder, Christianity was the religion of the Roman emperor and the compulsory religion of the empire.

So, by comparing various pagan authors' substantiations of the New Testament and also by looking at the flowing stream of past history, we see that the Christian has grounds for believing in the New Testament on a basis other than faith, ignorance, or wishful thinking.

HERE AND THERE

In view of the present world picture, one reads these days with ironical amusement, the prophecy which Livy (Book I, chapter 16) puts on the lips of Romulus, very soon after his deification, when he says: "*Abi, nuntia Romanis, caelestes ita velle; ut mea Roma caput orbis terrarum sit: proinde rem militarem colant, sciantque et ita posteris tradant nullas opes humanas armis Romanis resistere posse.*"

All Gaul Is Divided (Greystone Press) is the highly appropriate title of a book consisting of letters smuggled from occupied France.

We now need a new chapter in our *Gallic War* to follow Caesar's introductory statement: *Genus hoc erat pugnae se Germani exercuerant.*

AMONG THE CHAPTERS

Many Members of Epsilon To Attend Convention

A letter from Miss Ruth McLeran, NUNTIUS reporter of Epsilon, indicates that two or three cars will be going from Iowa City carrying members to the annual Convention. The Chapter is looking forward to the meeting with keen anticipation.

Epsilon enjoyed its annual Christmas party, held at the home of Professor and Mrs. R. C. Flickinger on December 12. The traditional exchange of Christmas gifts and the singing of carols were features of this pleasant occasion.

During the year, Epsilon has added fifteen new members to its group. Seven members, three active and four associate, were initiated on November 14, and eight additional ones, five active and three associate, on February 20.

Alpha Omicron Enjoys Euripides

Alpha Omicron Chapter met January 21, at Hamar Union on the campus of Lawrence College for its monthly meeting. A number of translations of Euripides were provided for the members, and the various parts in the *Iphigenia in Tauris* were assigned and read by the members for the appreciation of the beautiful verse and the moving tale of the ill-fated maiden. Afterward, delicious cocoa and cookies were enjoyed.

Alpha Gamma Initiates Four

Following a business meeting concerning pledging and initiation held on February 25, Alpha Gamma on March 18 held pledging and initiation services at the home of Professor J. S. McIntosh, head of the Department of Classical Languages of Southern Methodist University. Four new members were added to the Chapter, and several were pledged.

Interesting Meetings Enjoyed by Beta Alpha

At a recent pledging of four students, Professor Arthur L. Keith, of the classical faculty, gave an illustrated lecture on his hobby of collecting old books from the first publishing houses of Europe. His oldest book is that of the Aldine House of Italy which began the use of the type we know today as italic type. The date of the book is 1508 and is a text of Pliny.

A study of the origin of language and writing is a current project for Beta Alpha chapter. The first meeting featured a review and discussion of the book, *Ancient Writing*, by Professor B. L. Ullman, of the classical faculty at the University of Chicago. Subsequent meetings will feature a discussion of *Development of Language* by H. F. Scott and W. L. Carr, comments by Professor Grace Beede, adviser of the Chapter, and a talk on printing from the time of Gutenberg to the present by Miss Gladys E. Leonard, of the Department of Education at the University.

At a recent meeting definite plans were made concerning the presentation of Vergil Medals to outstanding Vergil students throughout the state at a convocation on the annual Senior Day held on the University campus. The purpose of the medals is to stimulate interest in offering more four-year Latin courses in the high schools. The plan was enthusiastically approved by the classical round table at the last South Dakota educators' meeting.

Alpha Kappa To Hold Initiation

Miss Lora Palovic writes of plans for the initiation of new members into Alpha Kappa Chapter. The initiation and dinner will be held in the new Illini

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Union Building, and April 1 has been selected for the date.

On February 23, the Chapter heard Professor W. A. Oldfather, head of the Department of Classics at the University of Illinois, speak on the general theme of the authenticity of many of the sayings of Jesus.

Some members of the Chapter are hoping to attend the coming Convention.

Gamma Enjoys Lecture

At its most recent meeting, Gamma Chapter held a joint program with the members of Classical Club, an organization of all students in the Department of Classical Languages. By close association with these students, the Chapter hopes to encourage their further interest and study in the classics.

On this occasion, Professor Heidler, of the English Department, gave an interesting lecture on "The Permanence of the Classics." He asserted his firm belief that the classics, whether ancient or modern, would be perpetuated, at least by "the discerning few," and insisted that, though their study may ebb, it will rise again, especially in the more prosperous years.

Since the NUNTIUS last went to press, Gamma has added four initiates and six new pledges to its roll.

"Women" Discussed by Alpha Pi

"Comparison between Ancient and Modern Women" was the interesting subject for discussion at the January meeting of Alpha Pi. This general discussion followed a brief report by Mr. Charles Ritter.

On February 13 the Chapter initiated four new members. The service was held in the Latin room on the Gettysburg campus, and the formal initiation was followed by an informal one. As a feature of the latter, the four neophytes staged an act from a play of which only the plot had been read to them. The comic presentation was enjoyed by everyone, actors and audience.

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Pi Plans Roman Banquet

A varied program of activities has been enjoyed this year by the members of Pi Chapter, and plans are now under way for a Roman banquet.

At one meeting the Chapter viewed a moving picture of the Second Punic War, which Miss Fealy, prytanis, characterized as "a somewhat bitter test of our understanding of spoken Latin, but one which was thoroughly enjoyed." Another highlight of the current quarter was a lecture on the Hellenistic Age by Dean P. P. Burns, of Harvard College.

Eta Holds Initiation

On March 14 Eta Chapter held initiation services for two new members, Miss Helen Davis and Miss Katherine Alissandratos, following their pledging on March 10.

After the initiation ceremony, a regular meeting was held at the home of Miss Olivia Dorman, faculty member of Eta, where the members took part in discussions of *Oedipus Rex* and *Oedipus at Colonus*. Talks on these plays followed the same general lines as those on the *Agamemnon*, which was the subject of the January meeting.

Tapping Ceremony at Beta Gamma

Miss Helen Hill, epistolographos of Beta Gamma, writes of the recent activities of the Chapter as follows:

"On February 24, at chapel services (Westhampton College) a public tapping ceremony of Eta Sigma Phi was held. At this time three new members were tapped. They were the Misses Janice Lane, Louise Cardozo, and Pattie Hargrove.

"Initiation was held on Monday, March 3, at 6:00 P. M. After the ceremony the new initiates were entertained at a buffet supper by the fraternity and faculty members. It was a delightful evening."

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Chrysophylax: Lucy Long, North Dormitory

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THE NUNTIUS

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