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Vol. 3

No. 1



NUNTIUS

NATIONAL JOURNAL OF ETA SIGMA PHI

IN THIS ISSUE:

ARTICLES by

William N. Bates, Ph.D.,
Samuel E. Bassett, Ph.D.,
Walter W. Hyde, Ph.D.

ORIGINAL TRANSLATIONS from

Aeschylus
Catullus
Horace
Martial

and Other Features

FEBRUARY

1929

The editors have learned with regret of the illness of Clark Kuebler, *Megas Prytanis* of the fraternity. This space was being reserved for his message to the members, but we take this opportunity to express the heartfelt hope that his recovery will be both speedy and complete.

Nuntius

National Journal of Eta Sigma Phi

Editor-in-Chief
WILLIAM GERBER (Omicron)

Assistant Editor
CORNELL GOERNER (Alpha Gamma)

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Editorials

THE NEW NUNTIUS

CHANGED in format, changed in content, changed in spirit, the New NUNTIUS takes a bow. It is felt—and strongly felt—by the editors that a journal such as this, which is published by and for the members of an honorary fraternity, ought to reflect as fully and as intensely as possible the attainments and the interests of its members. The purpose of such a medium transcends, we feel, the mere exchange of domestic intimacies such as in past years occupied more than the lion's share of space in the NUNTIUS. Do not mistake us, brother and sister Φιλέλληνες,— we do realize the importance of keeping each chapter of *Eta Sigma Phi* in as close contact with the other chapters and with the national administration as possible. The jolly old Lar holds just as strong a place in our affections as his younger sisters—the immortal Nine—or his more distant relative, Minerva. But we do consider that the publication of such features as are included for the first time in this issue will serve to stimulate thought and arouse at least a certain degree of aesthetic appreciation.

There will, no doubt, be considerable criticism of the

New NUNTIUS stirred up among its subscribers; perhaps some will be favorable,—surely some will be adverse. In any case, the editors will feel especially obliged if any letters are received from the members of the various chapters, giving their reactions to this issue.

MEDALS

THE attention of the vice-presidents of the individual chapters is directed to the notice on page 8, respecting the medals project. It was the sincere opinion of the delegates to the last convention that this means of enhancing the high school student's incentive to excel in the classical studies will presently redound to the greater glory of *Eta Sigma Phi* and will ultimately even increase the classical enrollment in the colleges.

The effort has been made in the past to enlist the cooperation of the chapter vice-presidents in "extension" work of this sort, but the success of this effort has been only moderate. To be sure, in some chapters a very comprehensive program of extension has been carried out. But in other chapters projects of this sort are greeted with only tepid enthusiasm.

If you rebel at the implication of the last statement and call the writer a pessimist and a fool, here is a noble opportunity to prove him wrong and, incidentally, to redeem your past indifference. In short, you and your chapter are urged to leave nothing undone in striving (if I may borrow an expression from the parlance of the business world) to "put this thing over with a bang!"

ALL ROADS LEAD . . .

WHEN the last week of April rolls around, all roads will lead to Columbus, Mississippi. Is your chapter so planning its budget as to make it possible for you to be represented at the national convention? You are privileged, be it remembered, to send two voting delegates in addition to national officers, and as many visitors as are able to be present. Word comes from Upsilon Chapter (Mississippi State College for Women) that preparations are already under way to make this convention a memorable one for those who attend.

Although even the most optimistic members of the National Executive Council do not expect 100 per cent. of the chapters to be represented, every chapter is under obligation to consider all honorable ways of raising a fund that will be sufficiently large to pay the expenses of at least one delegate.

By the time that this issue appears, the forms will have been closed for the March number (out about March 15). Contributions for later issues should be sent to William Gerber, 726 West Dauphin Street, Philadelphia, Pa.

M i n e r v a ' s S e r t i o n

THE RECOVERY OF THE LOST WORKS OF GREEK LITERATURE

by

WILLIAM NICKERSON BATES

(Honorary member, OMICRON CHAPTER)

THE gentle art of making prophecies is at best uncertain, so that when one is invited to set forth his opinion as to what additions to Greek literature the future has in store for us, he is in duty bound to make it clear at the outset that his opinion is merely an opinion, and then explain why he holds it. That is what I propose to do in the lines that follow.

We have been living for more than half a century in a great age of discoveries. The lands once dominated by Greek culture have been and are still being eagerly explored. Many treasures from that ancient civilization have already been brought to light, while the eager excavator perseveres at his task, never satisfied and always looking for something more. Naturally the greater part of the objects brought to light by the spade are of a material not easily destroyed, such as stone, metal or baked clay, so that statues, vases, terra-cotta figurines and the like have survived and have been discovered on many an ancient site. Material which could be destroyed by the elements has disappeared and here unfortunately we must place ancient books. With the abundant rain-fall in Greece and Asia Minor we cannot hope to find remains of ancient books still existing in those lands. Some few remains of Greek literature may, perhaps, be found carved on stone, such as the two paeans discovered by the French at Delphi, or the work of the previously unknown lyric poet Isyllus at Epidauros. Some years ago Professor K. K. Smith of Brown University collected and published in the *Classical Weekly* the remains of Greek literature extant in inscriptions.

In this connection I should mention one other possibility, though it is rather remote. In the eighteenth century excavators at Herculaneum came across a large house with a library. There were considerable portions of about eight hundred rolls of papyrus, all carbonized as a result of the eruption of Vesuvius. Some of these have been partly deciphered. Unfortunately the owner of this library appears to have been interested in Epicurean philosophy only, and all the volumes belong in that field. They are written in Greek, and the best preserved rolls contain the work of Philodemus, a very unimportant Epicurean philosopher of the time of Cicero. About one hundred rolls still remain to be opened and read, and improved

methods in treating the burnt papyrus may lead to better results than have been attained hitherto. There is the possibility, then, that the excavations now in progress at Herculaneum may bring to light another carbonized library of Greek authors in a field of more general interest.

But the great hope for the lover of Greek literature lies in Egypt. There the dry soil has preserved much that would have perished in any other land, and there the great finds in Greek literature have been made during the past generation. These may be divided into two great classes: 1. remains of books such as the Bacchylides, Menander, and Timotheus papyri; and 2. short passages written down by boys as school exercises. The number of literary papyri so far discovered is very great. About twelve hundred all told have been recorded. They come from all over Egypt and they represent all branches of Greek literature. In late Greek times the lyric poets seem to have been much read by the Greeks of Egypt, especially Sappho and Alcaeus, and there is every reason to hope that more of both of these writers will be found. But the discovery of fragments of so obscure a poetess as Corinna suggests that almost any writer may come to light.

Besides the lyric poets, the dramatists, especially Euripides, are well represented in the papyri. Considerable amounts of one play, the *Hyppisyle*, have come to light and it proves to be one of the most delightful of the poet's dramas. Sophocles, too, is well represented and large portions of his *Ichneutae* give us a chance to compare a satyr drama by him with the *Cyclops* of Euripides. It is reasonable to expect that further finds of plays by both of these dramatists will be made, and that we shall eventually know them even better than we do now. Aeschylus was apparently not much read in late Greek times and only one fragment of any length has been preserved from his dramas, a piece of his *Carians*. There seems to be little likelihood that the papyri will give us back the lost beginning of the *Chcephoroe*; but fate plays queer tricks sometimes.

What else may we look for in the papyri? Remains of historical works and of orations. Some new fragments of Lysias have come to light, as well as a long piece from an unidentified historian who may, perhaps, be Ephorus. Other such finds may be looked for.

The discoveries of the future, then, are likely to be along these lines, with the addition of fragments from later writers like Callimachus. But it must be remembered that very many of the literary papyri so far published came from the great finds made in the rubbish heaps of Oxyrhynchus in the Fayum. There are other similar sites of former Greek cities in that district, and very desolate they appear today, but so far no great deposits of papyri have been found on them. Unless a new hoard is discovered either at Oxyrhynchus itself or at the site of some other Greek city the additions to Greek literature are likely to be confined to casual discoveries which very likely will continue to be made from time to time for many years.

Are there any other possibilities for recovering the lost authors? I am not altogether without hope that the careful excavation of the site of the great Alexandrian library would yield some remains of Greek literature. When the library was burned in the time of Julius Caesar

the books could not all of them have been destroyed. There was no doubt a great mass of them under the burned rubbish. Some of that mass may still exist, though I am well aware that the shore level at Alexandria has sunk since antiquity and water may have seeped into the place where the library stood. That, however, remains to be seen, for the exact site of the great building is still uncertain.

When the Archaeological Institute sent out its ill-fated expedition to Cyrene some years ago it was hoped that Greek manuscripts might be found in some of the tombs excavated there. Nothing whatever of that sort came to light and Cyrene must be definitely abandoned as a possible source for works of Greek literature.

It hardly seems likely that we may hope for new material in the unpublished work of Byzantine authors. And yet it is only about twenty years ago that Rabe found

(Continued on Page 12)

Forum: The Unity of the Homeric Poems

THE CREDO OF A UNITARIAN

by

SAMUEL E. BASSETT

(Honorary Member, IOTA CHAPTER)

THIS sketch of some of the general reasons for the *credo* of a Homeric unitarian may perhaps furnish suggestions for study or debate in ΗΣΦ chapters. The best textbook for the unitarian side is Professor John A. Scott's *The Unity of Homer*.

Unity implies an organism in which each part performs some function in the effectiveness of the whole. The unitarian finds this organic quality in the *Iliad* and the *Odyssey*, and therefore infers that one poet "created" both poems. By "created" he does not understand that every verse in our text comes from that poet, or that the original verses have all come down to us in their original form, or that the one poet did not use material of all kinds from previous poets. "Creation" means to the unitarian giving order and form to unorganized material; it means imparting a certain individuality to the artificial union of poetic elements. The unitarian believes that this individual quality can be stamped upon an organic poem only by a single poet.

The reasons for believing that the same poet "created" both Homeric poems include poetic similarity, the relation of the *Odyssey* to the *Iliad*, and the indirect evidence of tradition.

The differences between the poems are no greater than can be explained by assigning the poems to different periods in the life of one author; they are far less than the differences between Plato's *Protagoras* and *Timaeus*. The similarities, on the other hand, are strikingly close. They include poetic tone and, above all, the organic per-

fection of the plot. For example, in both *Iliad* and *Odyssey* the events of years are brought within the brief compass of a few weeks, and the character of the hero holds together the threads of the story; the fortunes of the hero are largely influenced by an act of *hybris*, and his fate is foretold rather than described. No other long poems reveal so great a similarity and mastery of literary architecture.

The *Odyssey* is a counterpart of the *Iliad*. The *Iliad*'s theme is the wrath, but the poem describes in detail the brave deeds of the Greek heroes; the *Odyssey* tells of the fate of these same heroes, although its theme is the adventures of Odysseus. It is an admirable sequel to the *Iliad*, and yet it does not duplicate a single episode of the other poem. The Attic tragic poets told the same story in different ways. An imitator of the *Iliad* would have been likely to show his rivalry by retelling the same incident in a novel way.

But suppose for the sake of argument that the *Odyssey* is an imitation of the *Iliad*. Vergil imitated Homer, but the *Aeneid* is none the less a great and original poem. The *Odyssey* is in its own way as great a poem as the *Iliad*. If a different poet composed this great poem it is altogether unlikely that his name should have been utterly forgotten. Yet tradition does hint at the name of any poet other than Homer as the author of the *Odyssey*.

This brings us to the kernel of the Homeric question. Tradition tells us that Homer was one poet; 19th century

philological science holds that he was many poets. The unitarian therefore seems to be the upholder of tradition against science. But he is not, except incidentally. If tradition were silent he would still be forced to assume one great poet as the creator of *Iliad* and *Odyssey*, because he bases his assumptions on the principles of all great poetry. He holds the brief not for tradition but for poetry.

This brief consists of two parts, negative and positive. The negative part denies the value of the conclusions of 19th century philological science about Homer—although it recognizes the enormous value of the by-products of that science—for reasons which include data, methods, and specific and general results.

The data used by the higher critics of Homer are derived from two sources: from outside of the poems and from the poems themselves. The latter, that is, the internal data, are those on which the higher critics now chiefly rely. These include, on the one hand, inconsistencies of all kinds, including contradictions of anachronisms, and, on the other, similarities and repetitions. The former are thought to show that many different poets composed many different parts of the *Iliad* and *Odyssey*; the latter, that weak imitators helped to patch together these parts into organic poems. The unitarian doubts the sufficiency of these data for two reasons. In the first place, not all of them have been accurately observed. Proofs of the unreliability of some of them have been given by Professor John A. Scott, of Northwestern University, who of all Americans has done most to establish the unitarian position. But, even if the data themselves are sound, they are still insufficient, for similar inconsistencies can be found in poems which are known to be the work of one poet, and the similarities and repetitions are reasonably explained as a common feature of all very early poetry. This conviction of the unreliability of the data leads the unitarian to doubt the soundness of the methods by which the theory of many Homers has been reached. The theory was first based largely on the assumed ignorance of writing in the time of Homer. This argument was soon discarded, and the spade has shown its weakness. Then the theory found support in the prevalent belief of the Romantics in the creative power of early folk poets. But this argument, too, has lost much of its force, and the discrepancies in the poems have become the chief basis of the higher critic's theory. This shifting of ground awakens the doubt that higher criticism may have been too little a search for the truth and too much an attempt to establish a hypothesis. Besides, the scientific method of Homeric criticism makes two implicit assumptions which are hard to grant: that a great poet is beyond the human tendency to error or imperfection, and that his work is done in one period of life or in one mood. In a long life a poet passes through many moods of high and low levels of poetic power, and his views, his style and his interests change. Sound methods should give greater consideration to these undoubted truths.

The results of higher criticism, as far as they throw light on the authorship of the Homeric poems, are even less convincing than its data and its methods. One specific conclusion, at least, has been proven wrong. By the

middle of the last century most Homeric scholars had decided that the story of the Trojan War was pure myth: "Old Homer's theme is but a dream." Then the spade showed us that many Greek myths had at least a slight historical basis. Although we do not yet know how much fact they contain, we are sure that kings lived where Homer says they lived, at Troy and Mycenae and in Crete. And in 1924 a Hittite inscription was published which is dated within a long generation before the traditional date of the Trojan War and which mentions a fleet from beyond the sea—apparently from Greece—and contains names which seem to be very like names found in Greek legends, one of them that of the father of Agamemnon, who commanded the Greek fleet at Troy. Scholars disagree about these names, but the inscription at least tends to destroy, rather than to confirm, one specific conclusion of higher criticism.

The doubt caused by the established error of one result of disintegrating criticism is increased by the character of its general conclusions. If its data and methods are sound, some degree of certainty ought to be found in a general agreement among the theories resulting from a century of intense study. But the theories are as various and as conflicting as are the data. And so the unitarian refuses to be convinced that a scientific knowledge of the origin of the Homeric poems is possible at present. We may follow Professor Lowes on the Road to Xanadu, because he has found the milestones. The marks of the Road to Troy are still underground. The spade has uncovered the end of the road; it may be that some day the milestones will come to light. Until then the unitarian refuses to follow the maze of routes offered by 19th century Homeric science, for they lead only through a jungle of uncertainty, into which the "white light" of Homer's poetry does not penetrate.

In Plato's *Phaedrus* Socrates says that he has no time for that "cruder" study which tries to explain the origin of myths, because he has not yet fulfilled the Delphic command: "Know thyself." The unitarian follows Socrates: he believes that the supreme duty of classical scholars is to explain the power, rather than the origin, of the Homeric poems. He turns with greater confidence and hope from the reasons for not believing in the multiplicity of their authorship to the positive reasons for the essential unity of the poems themselves. The 19th century, greatest of all in philological science, had not reached its end before Homeric criticism itself began to be the object of criticism. For a generation unitarians have been busy weighing its evidence and examining its methods and results. During this time great Homeric scholars have returned to a more or less unitarian position, and others have joined the unitarians. It can no longer be said truthfully that no scholar can be a unitarian. But modern unitarian scholarship is only in its infancy. For more than a century the Homeric poems have been analyzed chiefly to discover their flaws and blemishes. We have hardly begun to examine them, with the aid of all our modern knowledge, to find their merits and beauties as works of the highest poetic art. A minute analysis of the style and structure of the *Iliad* and the

Odyssey with this for its aim will be likely to explain why they possess a unique poetic power, and wherein that power consists. That they contain this power is shown by the most reliable and positive evidence. It is found in the literature of Greece and Rome, and in modern literature beginning with the Renaissance. Great poets have felt it: Goethe at first was convinced by the arguments of higher criticism, but on returning to the poems themselves, returned also to the belief in their unity because of their power. Let any lover of poetry ignore all theories about the origin of the Homeric poems and become familiar with the poems themselves; he will soon feel that power.

The unitarian has one more reason for his attitude towards the Homeric question. The *Iliad* and the *Odyssey* together are the great fountain-head of poetry and literature of the western world. The mark of the poetic genius

of these poems is that they are charged with different poetic values in different ages. The greatest need in Homeric study is a new interpretation to suit the requirements of the new age. If science is not to prove the undoing of the civilization which it has helped so largely to produce, it must make up its age-old quarrel with poetry. Until it does this the unitarian will throw his influence on the side of poetry.

The Homeric question is only one aspect of the eternal problem of the relation between the One and the Many. It may be that the truth lies nearer the middle point between these extremes than either the higher critic or the unitarian now believes, and that the two will reach an effective compromise which will send the Homeric question to the scrap-heap where lie so many discarded controversies. Perhaps some member of HΣΦ who reads this may in the future contribute to that happy outcome!

THE CREDO OF A PLURALIST

As told by

WALTER WOODBURNE HYDE

(Honorary Member, OMICRON CHAPTER)
to W. G.

PROFESSOR HYDE plunged at once *in medias res* as soon as the interviewer was seated. "The burden of proof in this question falls, you know, on the unitarians," he pointed out, "for the vast majority of scholars until recently accepted the 'plurality' view of Friedrich August Wolf. Much of his evidence, to be sure, is today discounted, but I do not think that the unitarians have disproved his conclusions."

This question was then put to Dr. Hyde: "What are some of the passages in the *Iliad* and the *Odyssey* which the Wolfians or pluralists have shown to be inconsistent with the time of authorship of the rest of the two poems?"

"Well, I can name them for you, if you like," he replied, "but I think that the proof of their inconsistency is so irrefutable that even my opponents, the unitarians, admit that they were not written by the same hand as the rest of the two poems. There is, for example, the 'Nekyia' (*i. e.*, the descent of Odysseus into Hell) in Book 11 of the *Odyssey*. This is indisputably an Orphic idea, originating around the sixth and fifth centuries before the Christian era, more than a hundred years after the origin of the Homeric poems.

"Moreover, the religious notions of the after-life found in Book 24 of the *Iliad* could not have been known at the time when the two poems had their origin. There are other passages which I could name, but I do not consider them to the point, since their unguineness is admitted by practically all the unitarians. After all, young man" (Dr. Hyde leaned back in his chair and fondled his edition of the *Iliad*), "the gulf is not so wide between the unitarians and the Wolfians. The unitarians agree that there were a number of lays in existence at the time of the birth of the *Iliad* and the *Odyssey*, and they maintain that these lays were combined and more or less unified by one poet, whose name presumable was Homer, and that this poet left the stamp of his genius on these two

works.

"We pluralists, on the other hand, maintain that these lays were not collected until the time of Pisistratus, in the sixth century before the Christian era. We do not deny that the author of one or more of these lays may have been named Homer, nor even that he may have been the supreme bard of them all. But we do insist that different parts of the two poems show most decidedly the stamp of different authors."

"What can you say," was the next question, "of the argument advanced by the unitarians that the hand of a great poetic genius is to be seen throughout the *Iliad* and the *Odyssey*, and that this genius is of such high order that it is improbable that more than one such poet could have lived at the same time?"

"I deny both the premises and the conclusion," was the ready reply; Dr. Hyde picked up the *Iliad* and continued: "I love this book. I go crazy over it every time I read it. But I can point to passages in it which are nothing short of burlesque. Listen to these." Dr. Hyde reached for a bound reprint of his lectures on "Religious Conceptions in the Homeric Poems," and began quoting from the *Iliad*, Book 21, in which Ares' groaning becomes laughable, and Book 1 (*ad fin.*), which is the famous spanking scene between Zeus and Hera. "And why cannot there have been more than one poetic genius living at nearly the same time? Think of Aeschylus, Sophocles, and Euripides, all in the same century. Think of the prophets of Israel, following one another in close succession. There is, by the way, a more than passing comparison between the Homeric poems and the writings of the Hebrew prophets." There was a mischievous smile on Dr. Hyde's face at this point.

"Yes," he continued, "I love the *Iliad*." And more slowly, with a far-away look in his eyes, "I go crazy over it every time I read it. . . ."

Muses' Section

INVOCATION

by CHARLES McLAUGHLIN
Alpha Beta Chapter

Sing to me, Muses, the grandeur and power,
The fame and the glory of Greece;
The poets and bards, the warriors bold,
The sages, wise heroes of peace.

Let armies with plumes fiercely nodding pass by,
Let stout-hearted seamen embark;
Then in lighter refrain continue again
The story of revel and lark.

Let Homer, the father of poetry, first
His gods and his heroes parade,
And tell how the Danaans fought for the sake
Of Helen, the beautiful maid.

Then call up sweet Sappho and Sophocles great,
Euripides, Aeschylus next;
And bring Aristophanes' humor to spice
Grave Aristotelian text.

And fail not to follow bold Xenophon's path,
Or listen to Plato's sage theme.
Then stop for a time to hear Plutarch relate
The life of some ancient Hellene.

Or sit 'neath the spell of Demosthenes' voice;
Or follow Herodotus' tale;
Nor neglect any other of Greece's proud names
But review every work without fail.

Come sing to me, Muses, of grandeur sublime,
Let your glorious song never cease;
For dear to my ears is the minstrel who chants
The legends of ancient Greece.

CATULLUS, *carmen* 45

tr. by PHILAESTHETICUS

I

While his darling lies in his embrace,
Friend Septimius tries to efface
Her doubt; and he thus addresses
His lady with fondest caresses:
"Dear Acme, my own dear Acme,
If any can say it's not true
That with all my heart and my soul
I love no one but you,
And forever and ever and always
My love will grow anew,—
Then may I some day, alone
In a scorching hot desert, atone
For this lie by full many a groan."

*Then Cupid was put at his ease,
And propitiously sneezed a loud sneeze.*

II

Now Acme, seductively smiling,
In her manner so coy and beguiling,
Gently pressed a soft kiss on his eyes,
Addressing him in this wise:
Septimius mine, beloved,
Septimius, light of my day,
If now you are speaking the truth
And will love me forever and aye,
Then let us both serve Love only,
And to him our homage pay.
For thus will he fan the fire
Of love and love's handmaid,—desire,
Making the flames dash higher."

*Then Cupid was put at his ease,
And propitiously sneezed a loud sneeze.*

HORACE, *Odes*, iii, 30

tr. by PHILAESTHETICUS

I have builded me
A monument
More durable than brass;
'Tis higher than
The pyramids
And greater than their mass.

And not the north wind's
Battering-ram
Can ever shake this tower,
Nor rainstorms, driving
Wildly on,
Destroy it by their power.

The years that come
And the years that go
Shall never see it fall,
Though countless seasons—
One by one—
Behold its mighty wall.

Death cannot send me
Utterly
To dark oblivion,—
I shall be read
And praised by men
As long as Rome lives on.

TO AESCHYLUS
(a prose poem)

by PHILAESTHETICUS

The fire of Prometheus of whom you wrote is in your work, divine bard. Searing the soul of the reader, its flames burst now and again, licking with indescribable fury the sides of the crucible in which they are contained,—a melting place for the passions of men and gods.

But the inexorable resistance of the crucible is the undefeated power of Fate; beholding with infinite patience the antics of heaven-dwellers and earth-dwellers, Fate steps in ultimately with firmness to direct the destiny of the universe.

And Fate, striding through your lines, Aeschylus, manifests herself to your hearers, displays her face of bronze to your hearers, bares her brazen bosom to your hearers, and, like a phantom in a dream, is here, is there, is in all places at one time.

The vigor and virility of your verses, pride of Athens, have never been equalled in any tongue, ancient or middle or modern. Compared with the solidity and the glowing strength of your lines, Isaiah's work pales. And as for the multi-encomiumed Shakspeare,—what is the mad Lear beside the chained Prometheus, or Macbeth beside the brothers at Thebes? There are lines in your tale of the returning King of Kings which nothing that Shakspeare ever wrote even approaches in grandeur and sublimity.

Fame, to be sure, is fickle, and glory crumbles like clay, but your place, Aeschylus, is secure forever.

AESCHYLUS, *Choral Ode from the "Eumenides"*
tr. by HAROLD ROSEN, *Omicron Chapter*

Alas, ye younger gods! ye rode rough-shod
O'er age-hoar laws! ye loosed him from my hand!
But I, dishonored by both man and god,

A poisoned blight shall drip upon this land:

A poisoned woe for woe, alas,
Heart-dripping bane for Athen's grass!

A leafless, childless blight
Hastening o'er the plain

Shall scatter the dread sight

O'er all the land—plague bane!

I groan? I wail? What else to do?

They mock; the town itself shall rue

These wrongs. My woes are great, o'ersharpen my pain,—
Ye daughters of dim Night,—dishonored train.

MARTIAL v, 34

tr. by HAROLD ROSEN, *Omicron Chapter*

Erotion, dear love, my joy and delight,

I entrust, Parents mine, to thy care,

That at Tartarus' shades she may feel no deep fright,

At Cerberus' mouth no despair.

Six winter's cold would have known her gay mirth,

Had she lived but that many days more.

Cared for by thee, may she play in child-glee;

May she lisp out my name o'er and o'er.

Touch her gently; thou turf; touch her gently, thou earth;

Press her lightly who lightly trod thee.

CATULLUS, *carmen 51*

tr. by DEVA A. DRAKE, *Rho Chapter*

He to me indeed is a god's own equal;
He surpasses gods, if I'm not mistaken,
Who while sitting opposite you now laughing
Gazes and listens.

Sweet as it may be there's a wretched feeling
Steals upon me, snatching away my senses.
Not a word, oh Lesbia, I can utter,
Dazed by your presence.

Stiff my tongue becomes, and a flame so subtle
Burns within me; even my ears are ringing
Filled with their own sound; and my eyes now
fail me,
Covered with darkness.

You are harmed by idleness, oh Catullus.
You, when idle, revel and boast too freely.
Kings of old were ruined, and happy cities
Merely by leisure.



Lares' and Penates' Section

ETA SIGMA PHI MEDAL

RAPID progress is being made on the medal which is to be conferred under the auspices of Eta Sigma Phi to honor students in fourth year Latin (Vergil); cf. the *Classical Journal*, XXIV (1929), 242. It will be of bronze, two inches in diameter, and a truly artistic piece of work. On the obverse is represented the Victory of Paeonius with the initials H Σ Φ and the key words *Mihi Res, Non Me Rebus* from Horace's line, "I strive to subordinate things to myself, not myself to things" (*Epist.*, I, 1, 19). On the reverse are a high-school boy and girl giving the ancient salute of honor to the Parthenon as the symbol of ancient civilization, together with the words *Praestantia Linguarum Classicarum*.

The medals cost \$1.50 each, including postage, and may be ordered by Latin teachers in secondary schools, either public or private, through the principal or superintendent. Orders must be accompanied by cash and an official statement that the medals are being conferred in accordance with the conditions, viz., (a) to a high-school senior, (b) taking fourth year Latin (normally Vergil) or third year Greek, (c) with a grade of A (or 90+) throughout the year. If payment is made by local check, 3c should be added for exchange, and 3c also for insurance if purchaser desires to have package so protected. The first installment of medals will probably be ready early in April. As it is impossible to anticipate the demand this first year, it would be well to transmit orders at an early date so as to be sure that their execution will not be delayed. They should be addressed as follows: "Registrar, Eta Sigma Phi Medal, Liberal Arts 112, Iowa City, Iowa"; and checks should be made payable to Registrar, Eta Sigma Phi Medal. Perhaps most schools will prefer to purchase medals only for their best Vergil student or for the best two or three, but the rules permit a larger distribution if desired. Money for the purchase may be secured from the school board, the local classical club, a neighboring chapter of H Σ Φ, interested friends, the classical staff, from the profits of an entertainment, etc.

NATIONAL OFFICERS, ETA SIGMA PHI

Megas Prytanis

Clark Kuebler (*Beta*)
3650 N. Oakley Ave.
Chicago, Ill.

Megas Protopharchos

Edith Van Houten (*Epsilon*)*
Department of Greek
University of Iowa

Megas Deutoropharchos

Martha Belle Hilton (*Pi*)
849 S. 41st St.
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Megas Epistolographos

Charles Lesh (*Theta*)
601 E. 7th St.
Bloomington, Ind.

Megas Grammateus

William Gerber (*Omicron*)**
726 W. Dauphin St.
Philadelphia, Pa.

Megas Chrysothylax

Lloyd Stow (*Alpha*)
5715 Woodlawn Ave.
Chicago, Ill.

Megas Pyloros

Cornell Goerner (*Alpha Gamma*)***
226 S. Ewing St.
Dallas, Tex.

* Elected in January by the National Executive Council upon the resignation of Linn Matthews because of illness.

** Elected in December by the National Executive Council upon the resignation of John Leitwiler because of his matriculation at the U. S. Naval Academy.

*** Elected in December by the National Executive Council to meet the vacancy caused by the promotion of William Gerber to the position of *Megas Grammateus*.



REPORT OF THE
MEGAS EPISTOLOGRAPHOS

The work of the corresponding secretary thus far in the year of office has consisted, as every year, principally in aiding and advising the new officers of the local chapters elected last spring and in answering the numerous questions and problems that were presented to me. I will take this opportunity to publish the answers to the most prominent inquiries:

Copies of the National Constitution and By-Laws may be procured from the corresponding secretary upon request. Eta Sigma Phi has as yet no official stationery. Chapters may procure stationery of their own design from local engravers. The Grand Corresponding Secretary will be glad to submit the names of prospective honorary members to the Grand Executive Council, together with the qualifications for such membership. Lastly, the new ritual has been distributed. For further information write Dr. Gertrude Smith of the University of Chicago.

Before long the local chapters will receive the annual report blanks to be filled out and returned to me as soon as possible by the local secretary. The importance of treating the report blanks with prompt attention cannot be over-emphasized, as it is chiefly through these that the National organization keeps in touch with the local chapters.

More membership cards are being mailed to the local chapters to be filled out by the newly initiated members and by any other member (even though he has graduated) who has not done so. Any surplus of cards is to be kept for new members, and an inadequate supply will of course be replenished immediately upon notification.

The individual members were, I think, in a letter sent last spring to each chapter, led to believe their certificates of membership would be delivered before the closing of of that school year, but complications arose that delayed their completion. Although the charters are finished, the membership scrolls or certificates are at the time of writing still in process of composition. We hope to be able to distribute them early this spring.

Chapter secretaries who have not already done so are requested to send in to me a list of the names and addresses of their local officers.

Respectfully,

[Signed] *Charles Lesh*,
MEGAS EPISTOLOGRAPHOS.

NOTICE!

The names and addresses of the president and secretary of each chapter are omitted from this issue and, unless there is objection, will be omitted from future issues. This data is obtainable from the National Corresponding Secretary, who requests that local secretaries who have not yet forwarded a list of their officers' names and addresses to do so at once.

WHO'S WHO AMONG THE HONORARY
MEMBERS



ROY C. FLICKINGER

DR. ROY C. FLICKINGER is a native of Illinois. He received his B.A. and M.A. degrees from Northwestern Univ. and his Ph.D. from Chicago.

From 1904 to 1905, Dr. Flickinger was Professor of Latin and Greek at Epworth University, Oklahoma City. He returned to Northwestern as an instructor in 1905, and was made Professor in 1916. In 1925 he left Northwestern to become Head-professor of Latin and Greek at the State University of Iowa.

He is a member of the American Philological Association, the Archaeological Institute of America, and Phi Beta Kappa; associate editor of *Philological Quarterly* and editor of the *Classical Journal*.

Dr. Flickinger was instrumental in the nationalization of Eta Sigma Phi and is one of the most active of our honorary members.

CHAPTER REPORTS

ALPHA, University of Chicago

At the beginning of the fall quarter, members of Alpha Chapter sponsored the formation of an undergraduate classical club, with membership open to any students interested in the classics.

A Greek symposium to be led by Dr. Shorey, head of the Department of Greek Language and Literature, is scheduled for the winter quarter.

BETA, Northwestern University

The year 1928-1929 opened successfully for Beta Chapter with twenty-six active members.

Josephine Comfort has been working on the high school project of interesting high school departments in the classics among the schools of this district.

Beta Chapter recently passed an amendment by which students majoring in Latin and with a B grade are eligible for membership. Before this, only Greek students were eligible.

GAMMA, Ohio University

The first meeting of Gamma Chapter was an informal reception for the new students in the department and the members of Classical Club. A short program was carried out, the main feature of which was a set of slides. The slides were made of ground glass on which the titles and pictures were drawn with pencil. One group of slides told of the history, aims and ideals, and requirements for membership of Eta Sigma Phi. The other represented the legend of Pomona and her many suitors. This "movie" proved a very interesting means of entertainment, easily prepared and most effective.

DELTA, Franklin College

(No report)

EPSILON, University of Iowa

This chapter, together with the Classical Club, is extending a welcome to the Latin teachers of the state at the annual Classical Conference at Iowa City, February 8 and 9, by giving a tea, on Friday afternoon.

The chapter is greatly interested in the new honor medal for high school seniors taking Latin, which will be ready shortly, and hopes to help in its distribution in the high schools.

ZETA, Denison University

(No report)

ETA, Florida State Women's College

Eta Chapter of Eta Sigma Phi held the first meeting for this year on September 26. The plan for the year's work discussed and voted upon is as follows: to survey the lives and importance of the main Greek philosophers, historians and dramatists.

We are beginning our social activities with a bridge-tea given by two members on October 6, 1928, at 3.30 P. M.

THETA, Indiana University

In April, together with the Classical Club, we sponsor the banquet given for the high school pupils and teachers coming here from all parts of the state to the State Latin Contest and Latin Teachers' Conference and Institute. These pupils have won the contests in their own towns, counties and sections, and the final winners are decided at this contest. The persons getting the highest scores in first year Latin, Caesar, Cicero, and Virgil, win gold medals. The next highest get silver medals and the next win bronze medals. We feel that our State Latin Contest has aroused a great interest in Latin throughout the state.

IOTA, University of Vermont

Iota Chapter held its first meeting at the home of Professor Samuel E. Bassett. In spite of extremely inclement weather, a large group welcomed Mr. E. Y. Lindsay, a former member of Alpha Epsilon Chapter, and Mr. J. E. Pooley as honorary members, while Miss Hazel Ladd was initiated as an active member. Afterwards Mr. Lindsay entertained us with a most interesting description of Roman daily life.

Since then we have held several meetings, at which various members have given appropriate programs.

KAPPA, Colorado College

Meetings of our chapter have been held regularly once a month, at which time papers have been given by the various members.

Kappa Chapter is very enthusiastically looking forward to the production of their annual Greek play which will be given in June.

LAMBDA, University of Mississippi

Under the able leadership of Miss Catherine McFarlane, Lambda is making good progress this year. Regular meetings are held on the second Thursday of each month.

We are very much interested in the National Convention to be held in our state at the Mississippi State College for Women, and expect to have a large delegation in attendance.

MU, University of Cincinnati

(No report)

NU, Morningside College

Last spring a program was outlined dealing with Roman Religion which is being carried out in our meetings, which are held every two weeks, composed of a short business meeting, program led by one of the members and tea.

During the football season, homemade candy was sold at the games, the money being used to begin a fund to send delegates to Columbus, Mississippi, next spring. The proceeds from Euripides *Alcestitis*, which the chapter will put on in March, will also go for that purpose.

XI, University of Kansas

Xi Chapter is at this time working on a play, the *Mcnaechmi*, to be given in English. The Plautus Class translated the play and the members of that class, assisted by Eta Sigma Phi and the Classical Club, are going to present the play soon.

OMICRON, University of Pennsylvania

In view of the outstanding success of the policy, instituted last year at Pennsylvania, of devoting the separate meetings each year to a consideration of subdivisions of a single large subject, the same policy has been adopted by the present administration. The meetings this year will be concerned with the Religion, Science, and Art of the Greeks and Romans. At the time of writing, we are entering the last lap of the three, and plans are under way for a meeting to be devoted to an address and discussion on The Aesthetics of Greek Sculpture.

PI, Birmingham-Southern College

The Eta Sigma Phi of Birmingham-Southern College is enjoying a very prosperous year under the leadership of Miss Susan Patterson, the president.

The Greek and Roman Drama is the topic for this semester. Meetings are held twice a month and are real "peppy" and well attended.

There will be an initiation soon after mid-term exams, since there are quite a few who will become eligible for membership at that time.

RHO, Drake University

Professor Sherman Kirk, head of the Greek Department of Drake University, and honorary member of Eta Sigma Phi, is planning to take a two months' Mediterranean cruise this spring.

During his absence, Dr. Parry, head of the Latin Department, will teach the advanced Greek classes. Miss Minnie Keys will teach the second semester Greek class, Mr. Jack Finegan will teach the first semester Greek class, and Miss Frances Kemp will have charge of the second semester Latin class. All three of these students are members of Eta Sigma Phi.

SIGMA, Miami University

Our first meeting was held on October, the ninth, at which time we discussed our projects for the year and a committee was appointed to arrange a program of meetings. Since then we have had regular monthly meetings. There are about fifteen members of the Classical Department who are now eligible for membership in Eta Sigma Phi, but these people will not be chosen until next month. However, we have good prospects that the remainder of our school year will be successful.

TAU, University of Kentucky

Tau Chapter of Eta Sigma Phi, on December 17, held initiation for Gertrude Anderson, Rebecca Long, Margaret Allen and Elizabeth Cramer.

Last year a delightful banquet and program followed the formal initiation at which time several instructors throughout the state became members.

This year Tau Chapter was fortunate in securing Dr. Charles Knapp, of the University of Columbia, for several lectures, "The Roman Forum," "The Roman Theater." He also lectured to the Livy, the Tacitus, and the Suetonius classes of the University.

UPSILON, Mississippi State College for Women

The members of Upsilon Chapter have chosen as a topic of study for the year the Classics in English literature, and find that a pleasing variety of programs is afforded. Since only juniors and seniors are eligible to membership in the chapter, the Latin Club, which is open to all students in the department, stands as an outer circle and serves as a training ground for prospective members of Eta Sigma Phi.

Upsilon Chapter is beginning to be stirred by thoughts of the National Convention in April. They are hoping that the State of Mississippi will be at its fairest in order to give a royal welcome to visitors from less sunny climes.

PHI, University of West Virginia

The programs for this year are centered around the ancient myths of the Greeks and Romans. Kathryn Hinkle is chairman of the Program Committee.

For our annual spring entertainment we are going to give "Pyramus and Thisby" from Shakespeare's "Midsummer Night's Dream."

There has been a marked increase in the number of schools this year in West Virginia entering the State-Wide Latin Club Contest, which is conducted by Eta Sigma Phi.

CHI, Coe College

(No report)

PSI, Vanderbilt University

(No report)

OMEGA, College of William and Mary

Omega Chapter began the second year of its existence with seven active members. Regular meetings were held and on December 14 initiation was held, at which time six new active members were taken in. Professor A. P. Tuller, of the Greek Department, was also initiated as an honorary member at this time.

With the increased and deeply interested membership, the chapter looks forward to a very active semester's work. A definite line of work has been planned, and speakers will be secured for the various phases of the program.

ALPHA ALPHA, Winthrop College

Alpha Alpha Chapter, in its recent initiation service, took in about thirty new members, one honorary.

On October 23, 1928, representatives from this chapter went to Davidson College and there installed Alpha Nu Chapter.

Alpha Alpha has begun making money towards sending a delegate to the National Convention. The sale of Christmas cards proved a very good money-making project. We are planning, too, to make pennants and sell them to the members.

ALPHA BETA, University of Denver

(No report)

ALPHA GAMMA, Southern Methodist University

Alpha Gamma Chapter is well started on another successful year. Eight neophytes have recently been pledged and initiated. Our annual reception in honor of all the students of Latin and Greek in the university was again held at the home of Professor J. S. McIntosh. To this function we invited also representatives of the other honorary fraternities on the campus. Thus we did a bit of legitimate advertising for Eta Sigma Phi.

ALPHA DELTA, Agnes Scott College

(No report)

ALPHA EPSILON, Lehigh University

Alpha Epsilon Chapter has an active membership of eighteen, eight of whom were elected at one of the early meetings this semester. At two of the later meetings, open discussions were held by the members of the local chapter; the first topic being "Classicism vs. Romanticism," and the second a description of the Roman "Saturnalia" with original translations from Martial and Lucian.

On January 4, 1929, Dr. Messer, of Dartmouth College, gave an illustrated lecture on the "Greek and Roman Theatre," this being the first open meeting of Alpha Epsilon Chapter.

ALPHA ZETA**Washington Square College (N. Y. U.)**

The first special meeting of the season was given over to Dr. Philip Wheelwright, chairman of the Philosophy Department, who gave an enlightening talk on the modern attitude toward ancient philosophies. In November, a tea was given to all Latin majors and minors as an opportunity for students and faculty to become better acquainted. Just before Christmas vacation, the Saturnalia was celebrated in true Roman style, including a performance of Aristophanes' *Clouds*.

A theatre party, another tea, and a musicale mark the end of a full year's program.

ALPHA ETA, University of Michigan**ALPHA THETA, Hunter College****ALPHA IOTA, University of South Carolina****ALPHA KAPPA, University of Illinois****ALPHA LAMBDA, University of Oklahoma****ALPHA MU, University of Missouri****ALPHA NU, Davidson University**

(No report)

(Continued from Page 3)

in such a manuscript in addition to other things the plots of two lost plays of Euripides and a third attributed to him, with substantial quotations from the prologues of all three.

This very nearly exhausts the possible sources for the recovery of the lost masterpieces of Greek literature. One other place might be mentioned, though up to date nothing has come from that source. In Byzantine times many works now lost were preserved in Constantinople. John Tzetzes, for example, in the twelfth century is known to have had access to many such, and many must still have been preserved at the time of the Turkish conquest. Constantinople in its long history has unfortunately suffered from many disastrous fires, so that it seems as if scarcely

a square yard of its territory could have escaped being burned over; but I cannot help feeling that hidden away in some cellar, or in the forgotten crypt of some old church, perhaps even in Santa Sophia itself, there may still be preserved some long lost manuscript waiting to be discovered.

But even if we recover nothing more we should be grateful for what Egypt has already given us. The odes of Bacchylides, much new Sappho and Alcaeus, parts of the *Paeans* of Pindar, the *Mimes* of Herondas, and substantial portions of the *Persians* of Timotheus, of three plays by Menander, of the *Ichneutae* of Sophocles, the *Hypsipyle* of Euripides, and Aristotle's *Constitution of Athens* are no mean addition to our store of Greek literature.

WILL

YOUR

CHAPTER

BE

REPRESENTED

AT

THE

NATIONAL

CONVENTION

???

Alpha Printing Company
510 North Seventh Street
Philadelphia