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What Plans Is
Your Chapter Making
for the Vergil
Celebration?

Nuntius

National Journal of Eta Sigma Phi

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Editorials

NEW OFFICE

In establishing a national secretaryship, Eta Sigma Phi has taken a long step forward. The fraternity has so grown in importance and prestige that it is probable it would have fallen under its own weight had no effort been made to centralize authority.

The voluminous correspondence and mass of details has been rapidly getting beyond the control of officers, who have no spare time to give to it, and the question of employing a national secretary has recurred each year.

Since the financial status of the fraternity does not permit the employment of a full-time secretary, Eta Sigma Phi is to be congratulated on this step forward. And she is to be considered extremely fortunate in that Lloyd Stow (*Megas Prytanis*) has accepted the position. He has attended three national conventions, and has been on the National Council for two years, serving as treasurer and president respectively. He is familiar with and interested in the work, and since he will be doing graduate work at the University of Chicago, the office will be in Chicago, where the incorporation is centered and where the fraternity was founded.

CONVENTION

Two brief days. Friends made, sights seen, business transacted, and the sixth national convention of Eta Sigma Phi was over. Omicron chapter, of the University of Pennsylvania, was host to the convention. The usual order of work and play was changed to one of play and work, with surprisingly good results. After an afternoon and night of frolic, business matters were dispatched thoroughly and expeditiously. The only thing to be regretted is that more people did not make the trip to the City of Brotherly Love.

CONCERNING CONTRIBUTIONS

The Muses' Section is overcrowded—with white space. In view of the fact that it is the only section to which students may contribute, its empty condition is not a thing to get ecstatically enthusiastic about, nor yet a thing to be advertised.

The avowed purpose of Eta Sigma Phi is to encourage interest in the classics, and *Nuntius* is the mouthpiece of the organization. And grass is green and snow is white, as Samuel Hoffenstein would say. Professors have contributed articles, the officers have submitted reports, and the advertisers have done their share to fill the magazine, but if the present condition of studential languor continues, the Muses' section will perforce be filled with vignettes.

SHALL WE ATTEND?

Twenty-five chapters were represented at the national convention in 1929 and sixteen in 1930. Only eleven chapters were represented both times.

The constitution requires that each chapter send a delegate or delegates at least every three years, but of course it is understood that any chapter may be represented more often if it so desires. There is no penalty on attendance, and interest in the fraternity is not a thing for which we need hang our heads in shame.

"I feel a lethargy creeping over me," said the fair damsel after the picnic lunch. And as her gallant swain replied, it seems that the grass is full of 'em. Especially that on the home campuses of most of our chapters. Would it be amiss to suggest that the various chapters consider attending the convention in Cincinnati next year? As Cincinnati is centrally located, there is no excuse for anything less than 100% representation.

Minerva's Section

SOME ANCIENT GREEK STORY-TELLERS

GERTRUDE SMITH, Ph.D., Chicago University

I realize that an after-dinner speech, to be acceptable, must at least make an attempt at being amusing, and that it ought to be full of good stories. Therefore, since I do not know any good stories of my own, I shall have to resort to somebody else's stories and, since this is a classical meeting, of course I must use classical tales. Quite frankly, there will not be an idea in this talk that is original with me. Not long ago I read a book—it couldn't have been so very long ago because it has just been published—by one Professor Woodhouse, of the University of Sydney, entitled *The Composition of Homer's Odyssey*. His main thesis is that the *Odyssey* is composed of a mixture: (1) stories of the poet's own invention as seen in the tale of the quest of Telemachus; (2) what the author calls deep-sea yarns, such as Polyphemus and Scylla and Charybdis; (3) historical tradition such as is found in the Saga of Odysseus; and finally many folk tales, which the poet reworked. *The Odyssey* is nothing more or less than the common type of story of the castaway sailor, apparently of no account, who is rescued, revealed in his true character as a prince and who wins the hand of the fair princess of the land. They are married and live happily ever after, in the way in which all well regulated stories should end. This story has dozens of forms. But Homer could not allow it to end happily, since he had to remember the prudent Penelope back in Ithaca, patiently waiting for Odysseus, who certainly had not had a dull time of it during his twenty years' absence. So with an unsatisfying ending, Nausicaa passes out of the story after that pathetic little scene with Odysseus.

"Nausicaa, with beauty from the gods stood by the doorpost of the well built house, and admired Odysseus as her gaze dwelt on him, and lifting up her voice, she spoke to him winged words: 'Farewell, stranger, that also one day being in thine own land, thou mayest think of me; for that unto me first thou owest the price of thy life.' And to her reply, spoke Odysseus of many wiles: 'Nausicaa, daughter of great-hearted Alcinous, even so now may Zeus establish it, the thunderer, spouse of Hera, that home I come and see the day of return. Then would I there also do thee worship as to a god ever all my days; for it was thou didst give me life, O maid.'" (*Odyssey* VIII, 457 ff.)

Thus is the folk-tale adapted to Homer's purpose.

The trick of Penelope in weaving and unraveling the web belongs to a type story which might be called "bar-

gaining for time." In the folk tale the hour of the completion of the web would have been coincident with the appearance of a rescuer, so that the intended victim, in this case Penelope, would have been saved from doom just in the nick of time. But this does not happen in the *Odyssey*. Penelope is forced to complete the web, because her trick is discovered, but no rescuer appears, nor does she any the more choose one of the suitors. So the story becomes merely an example of Penelope's trickiness.

Just one other story from the *Odyssey* which shows Homer as a story teller at his best. When Odysseus arrives in Ithaca he goes first in disguise to the hut of Eumaeus, the faithful swineherd. We have here then the type tale of the faithful retainer who guards the master's possessions in his absence. But Eumaeus himself is the central figure of an old folk-tale which Professor Woodhouse calls the tale of the Stolen Prince or Blood Will Tell. Odysseus, while being entertained at the swineherd's hut, asks Eumaeus for his life-story and Eumaeus tells it with consummate art. Here it is:

"There is an isle called Syria, if haply thou hast heard thereof, above Ortygia, where are the turning-places of the sun. It is not so very thickly settled but is a good land, rich in herds, rich in flocks, full of wine, abounding in wheat. Famine never comes into the land, nor does any hateful sickness besides fall on wretched mortals; but when the tribes of men grow old throughout the city, Apollo of the silver bow, comes with Artemis, and assails them with his gentle shafts, and slays them. In that isle are two cities, and all the land is divided between them, and over both ruled as king my father, Ctesius, son of Crmenus, a man like to the immortals.

"Thither came Phoenicians, men famed for their ships, greedy knaves, bringing countless trinkets in their black ship. Now there was in my father's house a Phoenician woman, comely and tall, and skilled in glorious handiwork. Her the wily Phoenicians beguiled. First, as she was washing clothes, one of them lay with her in love by the hollow ship; for this beguiles the minds of women, even though one be upright. Then he asked her who she was, and whence she came, and she straightway shewed him the highroofed home of my father, and said:

"Out of Sidon, rich in bronze, I declare that I come, and I am a daughter of Arybas, to whom wealth flowed in streams. But Taphian pirates seized me, as I was coming from the fields, and brought me hither, and sold

me to the house of yonder man, and he paid for me a goodly price.'

"Then the man who had lain with her in secret answered her: 'Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed house of thy father and mother, and see them too? For a truth they yet live and are accounted rich.'

"Then the woman answered him, and said: 'This may well be, if you sailors will pledge yourselves by an oath that you will bring me safely home.'

"So she spoke, and they all gave an oath thereto, as she bade them. But when they had sworn and made an end of the oath, the woman again spoke among them, and made answer:

"Be silent now, and let no one of your company speak to me, if he meets me in the street or haply at the well, lest someone go to the palace and tell the old king, and he wax suspicious and bind me with grievous bonds, and devise death for you. Nay, keep my words in mind, and speed the barter of your wares. But, when your ship is laden with goods, let a message come quickly to me at the palace; for I will also bring whatever gold comes under my hand. Aye, and I would gladly give another thing for passage. There is a child of my noble master, whose nurse I am in the palace, such a cunning child, who ever runs abroad with me. Him I would bring on board, and he would fetch a vast price, wherever you might take him for sale among men of strange speech.'

"So saying, she departed to the fair palace. And they remained there in our land a full year, and got by trade much substance in their hollow ship. But when their hollow ship was laden for their return, then they sent a messenger to bear tidings to the woman. There came a man, well versed in guile, to my father's house with a necklace of gold, and with amber beads was it strung between. This the maidens in the hall and my honoured mother were handling, and were gazing on it, and were offering him their price; but he nodded to the woman in silence. Then verily when he had nodded to her, he went his way to the hollow ship, but she took me by the hand, and led me forth from the house. Now in the fore-hall of the palace she found the cups and tables of the banqueters, who waited upon my father. They had gone forth to the council and the people's place of debate, but she quickly hid three goblets in her bosom, and bore them away; and I followed in my heedlessness. Then the sun set, and all the ways grew dark. And we made haste and came to the goodly harbour, where was the swift ship of the Phoenicians. Then they embarked, putting both of us on board as well, and sailed over the watery ways, and Zeus sent them a favourable wind. For six days we sailed, night and day alike; but when Zeus, a son of Cronos, brought upon us the seventh day, then Artemis, the archer smote the woman and she fell with a thud in the hold, as a sea bird plunges. Her they cast forth to be a prey to seals and fishes, but I was left, my heart sore stricken. Now the wind, as it bore them, and the wave, brought them to Ithaca, where Laertes bought me with his wealth.

Thus it was that my eyes beheld this land." (*Odyssey* XV, 403 ff, *Murray's translation*.)

Now in the folk-tale Eumaeus would have been found, taken home, and reinstated in his father's home. But this does not suit the story of Homer. Eumaeus' story is exactly the sort of thing one finds later in the Greek romances.

I turn to the second great Greek story teller—perhaps the greatest story teller of all time. He stands very close to Homer in his attitude toward life, in his love of human nature, in his delight in all that is wonderful, in his love of good stories and even in his style. Longinus, a Greek literary critic, called him "most Homeric." I am speaking of Herodotus, who chose to write the history of the dramatic struggle between Greece and the barbarian—that conflict in which the freedom of Hellas was put to the test—the Persian Wars. The utter charm of Herodotus is sometimes lost sight of in erudite discussions of his veracity and unappreciative criticism of his garrulity and digressions. He did digress and he admitted that he digressed. However, his digressions are never really unrelated to his story. He liked to tell stories and he often tells a story just because it is a good story. And as for veracity, I am afraid that I frequently don't care whether his stories are true or not. Just think how much poorer the world would have been if he had not interspersed his history with stories. And it frequently doesn't matter whether his tales are true or not. They illustrate his point. They are never irrelevant. He knew exactly what to put in and what to omit. And we must remember that very often he does not vouch for his tales. He merely says, "I heard it and here it is. You enjoy it too." He was as keenly alive to the romance of travelers' tales as Homer was to the romance of the deep sea yarns which have given us *Polyphemus and the Sirens and Scylla and Charybdis*. Herodotus was a born story teller. He was vitally interested in the world around him, he was endowed with a perennial freshness and keenness of mind and with an intense humanity; he had a marvelous memory and a good imagination. By this last I do not mean that he made up a lot of stories that were not true. I mean that he had the vision to see things in their true proportions and to fit details together and to present a perfect picture to his readers. He did not depend upon written chronicles for all of his information, but gathered much of it bit by bit from personal observation and from living men. He talked to guides, to priests, to sailors from foreign parts, to men in politics, and gathered what they had to offer. By no means is he always critical, but he told the tales as he received them. He had an intense desire to know. And the lack of analysis in his stories is one of their great charms. He is a "teller of tales without psychology." He is so simple that his art is hidden in that very simplicity. You read him again and again and each time you discover some new charm of phrase, some new connection of thought, some new delight of characterization.

Glover said that Herodotus wondered and he wanted to know and he became a historian. Let us take a few of

the tales which his desire to know led him to, and see how he uses them in his history.

His first problem is to find out why the Greeks and barbarians made war on one another. He begins before the dawn of history with a story which ascribed the first clash between Greeks and barbarians to the carrying off of Io from Argos by Phoenician sailors. The Greeks retaliated with the rape of Europa from Tyre. This they followed by carrying off Medea. After this from the side of the barbarians, came the rape of Helen, which led to the Trojan War. Then Herodotus tells some Phoenician tales which are at variance with these Persian accounts. He ends: "These are the stories of the Persians and the Phoenicians. For my own part, I will not say that this or that story is true, but I will name him whom I myself know to have done unprovoked wrong to the Greeks!" By this he means Croesus, the wealthy Lydian king. (*i. 1 ff.*) There are other cases in which Herodotus tells variants of a story. And often, where there are several versions, Herodotus says that he has settled on one and intends to use it. So for instance, in his account of Cyrus the Great he says: "But it is next to the business of my history to inquire who this Cyrus was who brought down the power of Croesus, and how the Persians came to be rulers of Asia. I mean then to be guided in what I write by some of the Persians who desire not to make a fine tale of the story of Cyrus, but to tell the truth, though there are no less than three other accounts of Cyrus which I could give." (*i. 95*)

Reverting to the story of Croesus we find that this story—every part of it—is an illustration of Herodotus' philosophy of history. This philosophy he puts very briefly early in his history: "In my history I will speak of small and great cities alike. For many states that were once great have now become small; and those that were great in my time were small formerly. Knowing therefore that human prosperity never continues in one stay, I will make mention alike of both kinds." It is the common Greek doctrine of the mutability of human fortune, the "count no man happy until he dies happily" theory which we find again and again in Greek literature. The Croesus story admirably illustrates the doctrine. It had been declared that because of the sin of Gyges, the ancestor of the Lydian king, Croesus, vengeance should follow upon the posterity of Gyges in the fifth generation. Croesus was the representative of the fifth generation and he waxed rich and very powerful and prided himself greatly on his wealth. Now Solon, the Athenian law giver, came to his country and Croesus led him around to see all of his treasures. Afterward he questioned Solon:

"Our Athenian guest, we have heard much of you, by reason of your wisdom and your wanderings, how that you have traveled far to seek knowledge and to see the world. Now therefore I am fain to ask you, if you have ever seen a man more blest than all his fellows." So Croesus inquired, supposing himself to be blest beyond all men. But Solon spoke the truth without flattery: "Such an one, O King," he said, "I have seen—Tellus of Athens."

Croesus wondered at this, and sharply asked Solon "How do you judge Tellus to be most blest?" Solon replied: "Tellus' city was prosperous, and he was the father of noble sons, and he saw children born to all of them and their state was well established; moreover, having then as much wealth as any man among us, he crowned his life with a most glorious death: for in a battle between the Athenians and their neighbors at Eleusis, he attacked and routed the enemy and most nobly there died; and the Athenians gave him public burial where he fell and paid him great honour." (*i. 30, Godley's translation.*)

Croesus was disappointed, but asked to whom Solon would give the second prize for happiness, thinking that he would certainly win that. But Solon answered, "Cleobis and Biton" and then he told that delightful story of the two young Argives who in filial piety, when the oxen did not come home in time, harnessed themselves to the cart and took their priestess mother to the temple in time. She prayed the goddess to send her sons the greatest boon that man could receive. The goddess sent them death in their sleep and the Argives erected images of them at Delphi.

"So Solon gave to Cleobis and Biton the second prize of happiness. But Croesus said in anger, 'Guest from Athens! is our prosperity, then, held by you so worthless that you match us not even with common men?' "Croesus," said Solon, "you ask me concerning the lot of man; well I know how jealous is Heaven and how it loves to trouble us. In a man's length of days he may see and suffer many things that he much dislikes. For I set the limit of man's life at seventy years; in these seventy are days twenty-five thousand and two hundred, if we count not the intercalary month. But if every second year be lengthened by a month so that the seasons and the calendar may rightly accord, then the intercalary months are five and thirty, over and above the seventy years: and the days of these months are one thousand and fifty; so then all the days together of the seventy years are seen to be twenty-six thousand two hundred and fifty; and one may well say that no one of all these days is like another in that which it brings. Thus then, Croesus, the whole of man is but chance. Now if I am to speak of you, I say that I see you very rich and the king of many men. But I cannot yet answer your question, before I hear that you have ended your life well. For he who is very rich is not more blest than he who has but enough for the day, unless fortune so attend him that he ends his life well, having all good things about him. Many men of great wealth are unblest, and many that have no great substance are fortunate. Now the very rich man who is yet unblest has but two advantages over the fortunate man, that though he be not so strong as the other to deal with calamity and desire, yet these are kept far from him by his good fortune, and he is free from deformity, sickness and all evil, and happy in his children and his comeliness. If then such a man besides all this shall also end his life well, then he is the man whom you seek, and is worthy to be called blest; but we must wait

till he be dead, and call him not yet blest, but fortunate. Now no one (who is but man) can have all these good things together, just as no land is altogether self-sufficing in what it produces: one thing it has, another it lacks, and the best land is that which has most; so too no single person is sufficient for himself: one thing he has, another he lacks; but whoever continues in the possession of most things, and at last makes a gracious end of his life, such a man, O King, I deem worthy of this title. We must look to the conclusion of every matter, and see how it shall end, for there are many to whom heaven has given a vision of blessedness, and yet afterwards brought them to utter ruin." (i. CB)

Soon after, Croesus' sound son (you remember that the other one was deaf and dumb) was accidentally killed by Adrastus, the man whom Croesus had befriended. It was after this, in turn, that Croesus made his famous test of the Greek oracles, and, after finding that the Delphic oracle alone of all told the truth, propounded the question of the advisability of attacking the Persians. The oracle gave its famous ambiguous answer—that if he should send an army against the Persians he would destroy a great empire. Then followed the destruction of the Lydian kingdom and the capture of Croesus. It was decreed by Cyrus, the Persian king, that Croesus should be burned to death.

"But Croesus as he stood on the pyre, remembered even in his evil plight how divinely inspired was that saying of Solon that no living man was blest. When this came to his mind having till now spoken no word, he sighed deeply and groaned and thrice uttered the name of Solon. Cyrus heard it, and bade his interpreters ask Croesus who was this on whom he called; they came near and asked him; Croesus at first would say nothing in answer, but presently, being compelled, he said, "It is one with whom I would have given much wealth that all sovereigns should hold converse." This was a dark saying to them, and again they questioned him of the words which he spoke. As they were instant and troubled him, he told them then how Solon, an Athenian, had first come, and how he had seen all his royal state and made light of it (saying thus and thus), and how all had happened to Croesus as Solon said, though he spoke with less regard to Croesus than to mankind in general and chiefly those who deemed themselves blest. While Croesus thus told his story, the pyre had already been kindled and the outer parts of it were burning. Then Cyrus, when he heard from the interpreters what Croesus said, repented of his purpose. He bethought him that he, also a man, was burning alive another man who had once been as fortunate as himself; moreover, he feared the retribution, and it came to his mind that there was no stability in human affairs; wherefore he gave command to quench the burning fire with all speed and bring Croesus and those with him down from the pyre. But his servants could not for all their endeavour now master the fire." (i. 86)

A storm opportunely arose and quenched the fire. So was the curse on the family of Gyges fulfilled and also the words of Solon came to pass.

Another story which illustrates the inescapability of fate and the jealousy of the gods is that of Polycrates of Samos. He was successful in everything. He could not fail. Through the advice of a friend, in order to some degree to check his good fortune, so that he might not incur the jealousy of the gods, he threw into the sea a ring, his most treasured possession. But five or six days hence a fisherman, proud of his catch, brought him a fine, large fish. When it was cut up the ring of Polycrates was found inside. Being so fortunate that he even found what he threw away, he was bound to come to a bad end. Not long after he was murdered and crucified by a Persian, Oroetes. "This," says Herodotus, "was the end of Polycrates' many successes." (iii, 39 ff.)

It is clear from these stories that Herodotus often tells his tales quite as much for the point they illustrate as for the stories themselves. Take also the story of the exposing of his great hero of the first book, Cyrus the Great, and the tale of his discovery, where we have again the motive of "blood will tell," which we have in the stories of the kidnapped children of the Odyssey. Cyrus, being brought up as the son of the humble herdsman, was playing with some other boys. He was chosen king in their play, and gave all the rest tasks to perform. When one of the boys a noble, failed to perform his task, Cyrus scourged him. He, in anger, told his father, whereat the father had Cyrus brought before the king. The wit and intelligence of Cyrus in defending himself brought about his recognition as the son of the king. (i. 114 ff.)

There is one story which Herodotus didn't believe, because he thought the Athenians were too smart ever to have been taken in by such a hoax. But like Herodotus' stories generally, it is a good story. It is the story of the return of Pisistratus, the Athenian tyrant, from exile.

"They devised a plan to bring Pisistratus back, which, to my mind was so exceedingly foolish that it is strange (seeing that from old times the Hellenic has ever been distinguished from the foreign stock by its greater cleverness and its freedom from silly foolishness) that these men should devise such a plan to deceive Athenians said to be the cunningest of the Greeks. There was in the Paenian deme a woman called Phya, three fingers short of four cubits in stature, and for the rest fair to look upon. This woman they equipped in full armour, and put her in a chariot, giving her all such appurtenances as would make the seemliest show, and so drove into the city; heralds ran before them, and when they came into the town made proclamation as they were charged, bidding the Athenians 'to give hearty welcome to Pisistratus, whom Athene herself honoured beyond all men and was bringing back to her own citadel.' So the heralds went about and spoke thus: immediately it was reported in the demes that Athene was bringing Pisistratus back, and the townsfolk, persuaded that the woman was indeed the goddess, worshipped this human creature and welcomed Pisistratus." (i. 60)

Herodotus loved unusual stories. There was a great deal of the child in him. He likes the absurd, the strange, the unusual and often the grotesque. Witness

his descriptions of Egyptian customs, of the animals and peoples of various countries. I am going to read two of these unusual stories.

"Psammetichus, being nowise able to discover by inquiry what men had first come into being, devised a plan whereby he took two newborn children of common men and gave them to a shepherd to bring up among his flocks. He gave charge that none should speak any word in their hearing; they were to lie by themselves in a lonely hut, and in due season the shepherd was to bring goats and give the children their milk and do all else needful. Psammetichus did this, and gave this charge, because he desired to hear what speech would first break from the children, when they were past the age of indistinct babbling. And he had his wish; for when the shepherd had done what he was bidden for two years, one day as he opened the door and entered, both the children ran to him, stretching out their hands and calling 'Bekos.' When he first heard this he said nothing of it; but coming often and taking careful note, he was ever hearing this same word, till at last he told the matter to his master, and on command brought the children into the king's presence, Psammetichus heard them himself and inquired to what language this word Bekos might belong; he found it to be a Phrygian word signifying bread. Reasoning from this fact the Egyptians confessed that the Phrygians were older than they. This is the story which I heard from the priests of Hephaestus' temple at Memphis; the Greeks relate (among many foolish tales) that Psammetichus made the children to be reared by women whose tongues he had cut out." (ii. 2)

Here is the second story: "After grievous death of his daughter, it next happened to Mycerinus that an oracle was sent to him from the city of Buto, declaring that he had but six years to live and must die in the seventh. The king deemed this unjust, and sent back to the oracle a message of reproach, blaming the god:

why must he die so soon who was pious, whereas his father and his uncle had lived long, who shut up the temples and regarded not the gods, and destroyed men? But a second utterance from the place of divination declared to him that his good deeds were the very cause of shortening his life; for he had done what was contrary to fate; Egypt should have been afflicted for an hundred and fifty years, whereof the two kings before him had been awar, but not Mycerinus. Hearing this, he knew that his doom was fixed. Therefore he caused many lamps to be made, and would light these at nightfall and drink and make merry; by day or night he never ceased from reveling, roaming to the marsh country and the groves and wherever he heard the likeliest places of pleasure. Thus he planned, that by turning night into day he might make his six years into twelve and so prove the oracle false." (ii 133)

The Greeks loved good stories of the type which I have read and also of the anecdote or fable type. There is, for instance, the animal tale of Aesop, and we hear of Sybarite tales, Milesian tales, Cyprian tales and Libyan tales. I might discuss these, or I might go on to the stories of Plato—to the great myths which he introduces here and there, for instance, the myth of Er in the tenth book of the Republic, that great imaginative picture of the Lower World. Or I might proceed to the delights of the romancing of Lucian in his *True Story*, which begins, "Once upon a time, setting out from the Pillars of Hercules and heading for the western ocean with a fair wind, I went a-voyaging," or I might go on to his *Lucius, or the Ass*. Or I might take you through the intricacies of one of the Greek romances. But, as Odysseus said in the midst of his description of the Lower World, "I shall not tell of them all nor call their names. . . . Ere that the sacred night would wane." Perhaps even Odysseus had heard after dinner speeches that were too long.



Muse's Section

CINERI GAUDIUM SERA VENIT

By M. S.

Come, all you wise men, you sorcerers, tell me the
meaning of these dreams:
In the darkness I saw a man drawing the heart out
of his own breast.
In the shadows I saw a man drinking the bitter gall
of his own tears,
And when I asked him why, he said,
"I am hungry."

And I saw another man groping among a multitude
of machines,
And he had no eyes with which to see, wherefore he
bumped his head at every turn.
"What are you seeking?" I asked him, and he groaned:
"I am looking for God."

And I saw another man scratching figures on a
tombstone.
"One third for labor," he muttered, "that I may snooze
comfortably another third and have something to
fill my belly, part of the remainder . . .
But that still leaves a fraction of time to kill."
"When do you live?" I ventured to ask.
He only waved me away with his paw, and growled,
"Do I look like a dead one?"

AD DENISON

tr. by

DR. L. R. DEAN

Denison University

(Air: "O Bring the Wagon Home, John")

*Ad Denison nunc canimus
Collinam, venustam.
Incendis nostros animos
Sensusque commoves
Mi Denison, mi Denison,
Te valde Laudemus,
Dierum felicium sedem,
Quam domum amamus.
O Aurora clare fulgens,
O Sol mundum lucens,
O Stellae nocte florentes,
O Luna radians,
Despicit (e) invio caelo,
Beate nos large,
Et illa tect (a) et moenia,
Amatam Denison.
Ubi procul erravimus,
Non iam tunc iuvenes,
Hos dies nunquam obliti
Apud haec moenia.
Ubi vix ambulabimus
Ad iter finitum
Nostr (a) anima laudibimus
Percaram Denison.*

Lares' and Penates' Section

CONVENTION MINUTES

FIRST SESSION (May 2, 9: A. M.)

The sixth national convention of Eta Sigma Phi Fraternity was called to order by Mr. Lloyd Stow (*Alpha Megas Prytanis*, May 2, 1930, at 9:00 A. M. in Memorial Hall at the University of Pennsylvania, Philadelphia, Pennsylvania. After the opening remarks of the president, Mr. Murphy (*Omicron*) was appointed to act as secretary in the absence of the *Megas Grammateus*.

DELEGATES—1930 CONVENTION

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| <p>Alpha (University of Chicago)—
H. Lloyd Stow (<i>Megas Prytanis</i>)
Edgar Greenwald</p> <p>Beta (Northwestern University)—
Josephine Comfort (<i>Megas Deuterohyparchos</i>)
George Stewart</p> <p>Gamma (University of Ohio)—
Delta (Franklin College)—
Myrtle Rueff</p> <p>Epsilon (University of Iowa)—
Alpha Braunworth</p> <p>Zeta (Denison University)—
Eta (Florida State College for Women)—
Theta (Indiana University)—
Charles Lesh (<i>Megas Chrysophylax</i>)</p> <p>Iota (University of Vermont)—
Charles W. Knapp</p> <p>Kappa (University of Colorado)—
Lambda (University of Mississippi)—
Mu (University of Cincinnati)—
Walter F. Appler
Jane Bertenshaw</p> <p>Nu (Morningside College)—
Jessie Bleaker</p> <p>Xi (University of Kansas)</p> <p>Omicron (University of Pennsylvania)—
Harold Rosen
Mr. Adams</p> <p>Phi (Birmingham Southern College)—
Rho (Drake University)—
Sigma (Miami University)—
Tau (University of Kentucky)—
Mrs. Margaret Allen Johnson (<i>Megas Protokyparchos</i>)
Miss Long</p> <p>Upsilon (Mississippi State College for Women)—
Phi (University of West Virginia)—
Chi (Coe College)—
Psi (Vanderbilt University)—</p> | <p>Omega (College of William and Mary)—
Two delegates</p> <p>Alpha Alpha (Winthrop College)—
Alice Cobb</p> <p>Alpha Beta (University of Denver)—
Alpha Gamma (Southern Methodist University)—
Alpha Delta (Agnes Scott)—
Alpha Epsilon (Lehigh University)—
Harry Miller
E. C. McConnell</p> <p>Alpha Zeta (Washington Square College)—
Miss Selden
Miss Landesman</p> <p>Alpha Eta (University of Michigan)—
Alpha Theta (Hunter College)—
Miss Hirsch
Miss Grabelsky</p> <p>Alpha Iota (University of South Carolina)—
Ruth Brown (<i>Megas Grammateus</i>)
Maude Brazzelle (<i>Megas Pylores</i>)</p> <p>Alpha Kappa (University of Missouri)—
Alpha Nu (Davidson College)—
Alpha Omicron (Lawrence College)—
Delegates not voting:
Dr. Gertrude Smith (<i>Alpha</i>)
Dr. H. Lamar Crosby (<i>Omicron</i>)
Dr. Louis E. Lord (<i>Oberlin College</i>)</p> <p>An amendment to the constitution was adopted, Article XV, Section 1, to read:
"Amendments to this constitution may be made at any annual convention by the affirmative vote of two thirds (2/3) of those present; or this constitution may be amended in the interim between conventions by the affirmative vote of all local chapters and the unanimous approval of the Grand Executive Council. Upon receipt of the proposed amendment by the Grand Executive Council, a copy of such will be forwarded to each of the local chapters. The Grand Executive Council shall have absolute discretion as to whether any such proposed amendment shall be withheld and submitted to the next annual convention, or whether sufficient emergency exists to warrant an attempt to adopt the same by a vote of the local chapters. Amendments submitted to the annual convention for consideration need not be submitted to the Grand Executive Council."</p> <p>A motion was carried to empower the treasurer and his committee (to be appointed) to act at their discretion</p> |
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in regard to getting a percentage commission on pins from Wright and Street, official jewelers.

The minutes were read and approved.

A recess was declared until 8:30 P. M. Saturday morning. The delegates were guests of Omicron chapter at Rendezvous Inn, in Greenwich Village. At 2:15 P. M. a tour of the historic and Centennial Philadelphia followed. After a formal dinner at the Hotel Pennsylvania, Dr. H. Lamar Crosby, professor of Greek at the University of Pennsylvania, gave an illustrated lecture, "Greece Reborn." A model initiation was held by the president and vice-president. At 9:30 the Omicron chapter was again host at a formal dance.

SECOND SESSION (May 3, 8:30 A. M.)

The constitution was amended, Article IX, Section 1 to read:

"All members of this society shall have a membership badge, consisting of a plain gold or pearl set pin, made up of the letters Eta Sigma Phi, as heretofore designed by the house of Wright and Street, Chicago, Illinois, and now in use by the society. All such badges shall be ordered through the Grand Treasurer."

CONVENTION COMMITTEES (Chairmen):

Nominations

Charles Lesh

College Expansion

Mrs. Margaret Johnson

High School Expansion

Josephine Comfort

Convention

Ruth Brown

Resolutions

Maude Brazzelle

Amendments

George Stewart

Finance

Charles Lesh

Auditing

Charles Lesh

The report of the treasurer was then called for and presented.

AUDITING COMMITTEE:

Cash on hand Sept. 1, 1929.....	\$ 954.95
Received to May 15, 1930.....	836.50
Total	\$1791.45
Disbursements to May 15, 1930.....	451.19
Balance on hand	\$1340.26

It is suggested:

1. That duplicate copies of orders for pins be sent to the national treasurer;
2. That the number of active members be sent to the treasurer at the beginning of the school year;

3. That the number of initiates be sent to the treasurer immediately after each initiation, whenever the initiation fees cannot be paid at once.

These suggestions are to facilitate the work of the Megas Chrysohylax in checking up on the amounts owed the treasury and in clarifying the financial status of the individual chapters.

At 11 A. M. Dr. Louis E. Lord, of Oberlin College, gave an illustrated lecture, "A Tour of the Aegean Islands," after which a recess was declared until 2:30 P. M.

THIRD SESSION (May 3, 2:30 P. M.)

At this time the reports of the various officers and committees were read.

NUNTIUS REPORT

A. Financial Report

Receipts	\$405.50
Expenditures	\$277.66
First issue	\$86.04
Second issue	82.37

B. Cultural Report

1. Publication of articles by the following honorary members: Edwin L. Green (*Alpha Iota*); Donnis Martin (*Alpha Alpha*); C. R. Harding (*Alpha Nu*).
2. Publication of 10 translations, original poems, etc.

COMMITTEE REPORTS

College Expansion: Petitions of the following were rejected: Millsaps College, Jackson, Miss.; Cornell College, Mount Vernon, Iowa; Illinois Wesleyan, Bloomington, Ill.; State Teachers' College, Farmville, Va.; McKendrel College, Lebanon, Ill.; Muskingum Teachers' College, New Concord, Ohio. The petition of the University of California was to be decided on later, after more information was obtained.

High School Expansion:

REPORT OF MEGAS DEUTEROHYPARCHOS

MAY 2, 1930

The purpose of this office is to increase the interest of High School students in the study of the Classics, to organize and sponsor Latin Clubs, and to interest High School teachers and students in the Eta Sigma Phi medal.

In the fall a letter was sent to the vice-president of each chapter, urging her to co-operate with us in this High School work. Information about the medals and a copy of Miss Lillian B. Lawler's pamphlet, *Suggestions for Latin Clubs*, were enclosed with each letter. All letters requesting further information were answered and items from the Service Bureau for Classical Teachers were recommended. The chapters used the following methods to interest teachers and students:

1. Receptions, teas, and entertainments.
2. Form-letters to schools.
3. Awarding of Eta Sigma Phi medals.
4. Organization and sponsoring of Latin Clubs.

5. Conducting contests.
6. Visiting High Schools personally—talks to students and interviews with faculty members.
7. Sending a representative to Teachers' Conferences, etc.

The individual chapter reports follow:

Alpha, University of Chicago:

A reception for High School students of Chicago will be given in the Spring.

Beta, Northwestern University:

The chapter will give a reception for senior students of the High Schools in the North side of Chicago and the North Shore. Because the large schools are already over-organized, it has been impossible to organize any Latin Clubs.

Gamma, University of Ohio:

Each graduating member of the chapter sees to the awarding of a medal in his own High School. An essay contest in connection with the *Bimillennium Vergilianum* was conducted. Students in about 125 schools of the state competed and three appropriate prizes were awarded.

Delta, Franklin College:

No report.

Epsilon, University of Iowa:

The chapter assisted in the sale and distribution of about 500 Eta Sigma Phi medals. It also sponsored the State Convention of High School Latin Teachers.

Zeta, Denison University:

At commencement time medals will be awarded to students in the two leading High Schools in the county.

Eta, Florida State College for Women:

The chapter conducts an extension department for the benefit of High School Latin teachers. Plans are being made to make this service better known throughout the state.

Theta, Indiana University:

The chapter sponsored the State Latin Contest.

Iota, University of Vermont:

Nothing specific has been done this year, but plans are being made for activities next year.

Kappa, Colorado College:

Because the chapter is small, extensive activities are impossible. An open house for High School students will be held in the Spring.

Lambda, University of Mississippi:

A team from the chapter will visit nearby High Schools and present to the pupils the importance of continuing classical studies. Several medals will be awarded and a form-letter sent to the Mississippi High Schools.

Mu, University of Cincinnati:

In March an entertainment was given for representatives from nearby High Schools.

Nu, Morningside College:

No report.

Xi, University of Kansas:

A representative was sent from the chapter to the regional Teachers' Conference to explain the purpose of the medal. It was not possible to award a medal in the Lawrence High School, for only three years of Latin are offered.

Omicron, University of Pennsylvania:

The program has consisted of personal visits to the High Schools of the city, of delivery of talks before assemblies, and of discussion with the heads of departments of classics in the different schools. The results are considered satisfactory.

Pi, Birmingham Southern College:

No report.

Rho, Drake University:

No report.

Sigma, Miami University:

The chapter has been working with the students and teachers of the High Schools in Oxford to create a deeper interest in the classics and to celebrate the *Bimillennium Vergilianum*.

Tau, University of Kentucky:

Seven Eta Sigma Phi medals are being awarded by the members of the chapter.

Upsilon, Mississippi State College for Women:

The chapter worked with the High School in Columbus.

Phi, University of West Virginia:

The chapter sponsored a contest for the best Latin Club in the state. Fifty schools took part in this contest. These and other schools received program helps. There are between 75 and 100 clubs organized in the state. An attempt will be made to get in even closer touch with the classical teachers of the state by sending a member to the Classical Division of the State Educational Association. Phi chapter also sponsored the State Latin contest and entertained the contestants who came to Morgantown for the tests. The number taking part in the Classical contests increases yearly.

Chi, Coe College:

Two medals were awarded in the Cedar Rapids High Schools in January and two more will be awarded in June.

Psi, Vanderbilt University:

The chapter is offering a medal to the most proficient Senior in Latin in all the schools of Nashville. The Vergilian Committee, made up of representatives of the schools of Nashville, sent out a circular letter, so there was no need of the chapter's doing anything except in the Nashville schools.

Omega, College of William and Mary:

The chapter sponsored the Classical Tournaments, and entertained the contestants. There is a very active Latin

Club at the Williamsburg High School and members of Eta Sigma Phi encourage and help it.

Alpha Alpha, Winthrop College:

About a hundred letters were sent out to High Schools in the state—Alpha Alpha took one-half of the state and Alpha Iota the other half. The replies have indicated great interest in the organization of Latin Clubs and in the medal. All letters were answered personally by the vice-president. A Latin Club was organized in the Winthrop Training School and has been most successful.

Alpha Beta, University of Denver:

Most of the teachers of Latin in schools nearby are members of Eta Sigma Phi and take care of the work in their own High Schools. As the chapter is small no very extensive plans can be made, but the members are interested and as the fraternity grows, hope to do something worth while in this phase of the work.

Alpha Gamma, Southern Methodist University:

Medals will be awarded in each of the five Dallas High Schools. There are Latin Clubs in the nearby High Schools. The vice-president visited the Latin departments of the schools in Dallas for the purpose of acquainting the teachers with Eta Sigma Phi. A reception was given for High School Latin teachers and senior students.

Alpha Delta, Agnes Scott College:

The chapter will give medals to the High Schools in Decatur and Atlanta. It is also planning a tea for Senior High School students of Latin.

Alpha Epsilon, Lehigh University:

Each member works with his own High School.

Alpha Zeta, Washington Square College:

Although the chapter is interested in the High School work, they have been busy with the production of *Prometheus*, and have been unable to devote any time to the work. Plans are being made for activities next year.

Alpha Eta, University of Michigan:

Proposed plans for this year's work had to be abandoned, but the chapter expects to work with the High Schools next year.

Alpha Theta, Hunter College:

The chapter did some work in the elementary schools and will award a medal in the Hunter High School.

Alpha Iota, University of South Carolina:

The chapter co-operated with Alpha Alpha by taking one-half of the state. Letters were written and information concerning the organization of Latin Clubs and the Eta Sigma Phi medal was distributed.

Alpha Kappa, University of Illinois:

No report.

Alpha Lambda, University of Oklahoma:

The chapter sent letters and information about the organization of Latin Clubs and the medal to Latin teachers throughout the state. This project was very suc-

cessful. A Scholastic Meet is held at the University every Spring.

Alpha Mu, University of Missouri:

No report.

Alpha Nu, Davidson College:

Alpha Xi, Washington University:

No report.

Alpha Omicron, Lawrence College:

Letters were written to about 75 High Schools in the state, giving information about the medal. A medal will be awarded in the High School at Appleton.

Letters which came to me directly from the High Schools through the National office were answered, and information about the organization of Latin Clubs, and the Eta Sigma Phi medal was given.

The work of this office is tremendously important since the High School students are prospective members of Eta Sigma Phi and the sooner we get their interest the better for us. Then this work can be of service to the Latin teachers. At present the success of the work throughout the country depends on the efforts of the chapters. If a chapter does not show proper interest, that section of the country suffers. A miniature Service Bureau, managed by the national officer would be ideal. If we could have mimeographed copies of plays, games, program suggestions, plans for a Roman banquet, etc., ready to send out to any one who asks, our service would be tremendously bettered. As it is, it is necessary to request inquirers to write to the Service Bureau for Classical Teachers, and this means additional delay and delay means loss of interest. The use of Miss Lawler's *Suggestions for Latin Clubs* in this way has, I believe, been very successful, and I trust that next year other pamphlets will be added as material immediately available.

I have enjoyed working as *Deuterohyparchos* this year and I appreciate the co-operation given me by the individual vice-presidents.

Respectfully submitted,

JOSEPHINE COMFORT,

Megas Deuterohyparchos of Eta Sigma Phi (1929-30)
Convention Committee:

CONVENTION COMMITTEE:

Lehigh University nominally invited the convention, but due to the fact that the convention is meeting in Pennsylvania this year, it is suggested that the invitation of the University of Cincinnati (Mu chapter) to meet with them be accepted.

PUBLICATION COMMITTEE:

It is suggested:

1. That the fraternity take some action to decide whether the finances of the NUNTIUS be handled through the treasury or the NUNTIUS staff;
2. That chapters should send accurate records of subscriptions to NUNTIUS, including definite address of

each respective chapter, not only to the treasurer, but also to the business manager of NUNTIUS (*Megas Pyloros*);

3. That the members of all chapters contribute to the Muses section.

AMENDMENT COMMITTEE

It is suggested:

1. That each chapter should send a delegate or delegates to the national convention at least every third year, and that those chapters not conforming to this rule be dropped or excused, at the discretion of the convention;

2. That initiation requirements be uniform;

3. That chapters pledge freshmen of second semester standing who have conformed with local requirements, to be automatically dropped if they do not continue to fulfill these requirements through their third semester.

RESOLUTIONS COMMITTEE:

WHEREAS, the sixth national convention of Eta Sigma Phi has been so excellently entertained in Philadelphia, Pennsylvania, by the faculty and students of the University of Pennsylvania, and more especially by the officers and members of Omicron Chapter,

BE IT THEREFORE RESOLVED, that the fraternity as a whole and the delegates in particular, express their heartfelt gratitude to all who have helped make the convention a success, and especially the speakers, Dr. Crosby, Dr. Rolfe, Dr. Lord, and Dr. Smith;

AND WHEREAS, the retiring national officers of the fraternity have given so generously of their time and energy to the administration and progress of the fraternity,

BE IT RESOLVED, that the gratitude of the fraternity be heartily accorded these retiring officers.

NOMINATION COMMITTEE

for *Megas Prytanis*

George Stewart (*Beta*)

for *Megas Protokyparchos*

Jessie Bleaker (*Nu*)

for *Megas Deuterokyparchos*

Alice Cobb (*Alpha Alpha*)

for *Megas Epistographos*

Jane Bertenshaw (*Mu*)

for *Megas Grammateus*

Maude Brazzelle (*Alpha Iota*)

for *Megas Chrysophyx*

Edgar Greenwald (*Alpha*)

for *Megas Pyloros*

Charles Knapp (*Iota*)

It was voted that Eta Sigma Phi give Miss Eleanor Saltzmann a vote of thanks, accompanied by a gift of fifty dollars (\$50) for her services in acting as registrar of the Eta Sigma Phi medal.

A vote of thanks was given Dr. Roy C. Flickinger for his promotion of and interest in the Eta Sigma Phi medal.

It was moved and seconded that Eta Sigma Phi have a national business secretary in Chicago, with a salary not exceeding \$300. The secretary shall be chosen by the Grand Executive Council. In view of his experience with Eta Sigma Phi and his interest in the fraternity, H. Lloyd Stow (*Alpha*) was chosen to fill this position during the coming year.

At 5:30 P. M., May 3, a formal dinner was tendered the delegates by Omicron Chapter at the C. A. Building. The dinner was concluded with the installation of officers and an address by Dr. Gertrude Smith, of the University of Chicago.

At 8:15 P. M. the delegates attended Euripides' *Bacchae* at Irvine Auditorium. The convention ended thus.

The following letter has been received from Miss Eleanor Saltzmann:

Dear Mr. Lesh:

Mr. Flickinger has told me of the action of the National Convention in regard to the medal and has handed me the \$50 in behalf of Eta Sigma Phi. I wish to express my deep appreciation for this generous action. I have enjoyed conducting this activity for the national society during these two years and have watched the beginnings and growth of the enterprise with interest. Now this expression on the part of the National Convention (the thought back of it even more, indeed, than the check itself) gives me great pleasure and amply repays any effort on my part. Again I wish to express my deep appreciation.

Cordially yours,

ELEANOR SALTZMANN.

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