table," "laudable," "benefactor," "aquatic," were used.)

Some of the following words are misspelled. Write the correct form for each word in the parentheses to the right. (Misspellings like "permenent," "sepe-
 rate," "miserible" were used.)

The questions of Test No. 2 were of the following types:

1. Give one word which you think will define each of these words:
   a. temporary, proximity, mortal, amicable, dormant, vulnerable, valid, prudence, hostile.
   b. lively, brilliant, view, molten, grand, retort, wrath, linger, handsome, caress.

2. Tell what you think the following abbreviations and phrases mean:
   a. i.e., pro tem., etc., per annum, e.g. vs., Vox Pop.
   b. gov't., Wed., yr., geom., R.R.

3. Explain how each italicized word is used in its sentence:
   a. They elected him president.
   b. I came to see you.
   c. The man offered her a reward.
   d. I believed him to be the man whom I had met.
   e. She is the girl whom I had seen.

4. Place parentheses around each subordinate clause in the following:
   a. Mother asked me when we would return.
   b. What he knows about astronomy is very little.
   c. If it rains, where will you be?
   d. She is the girl whom I had seen.

5. Some of the following words are:
   a. Interesting in their demonstration that we might see at a glance the achievement of Latin pupils as compared with that of non-Latin pupils of similar I.Q. ratings. We found, for instance, that a Latin pupil with an I.Q. rating of 124 had a test score of — 22%, whereas a non-Latin pupil with the same I.Q. rating had a score of — 49%. The graphs were interesting in their demonstration that the achievement curve of the Latin pupils follows without exception the peaks of the I.Q. curve, whereas in the non-Latin group the achievement curve trails in the ravines of the I.Q. curve.

The results of Test No. 2 revealed beyond any reasonable doubt that the Latin pupil, when paired with a non-Latin pupil of equal I.Q. rating, out-scored him even in a field not closely related to the work of his Latin class. Moreover, a study of the individual papers convinces me that this picture is no exaggeration of the situation. The papers of the Latin pupils are characterized by an apparently far wider grasp of vocabulary than those of the non-Latin pupils. For example, defining words given by non-Latin pupils were generally dull and drab in comparison with those given by Latin pupils. To them "vivacious" never suggested itself as a synonym of "lively," nor "magnificent" of "grand," and yet this could not be made evident on the graph.

Only one conclusion seems evident: In this school at least, the study of Latin evidently helps the pupil to approach the peak of his ability in the use of the English language.

"Send at least one Latin student on to college Latin, somewhere, every year." —Lillian Gay Berry.
phocles in his Oedipus, and "all the other poets," i.e., tragic poets, imitated the answering strophes and choral arrangements of Callias.

The Athenaeus passage has given rise to endless discussion. Some scholars identify the author of the play with the fifth century comic poet Callias; others think this Callias was an entirely different man. Some writers regard our play as an actual comedy, with the twenty-four letters of the Ionic alphabet forming the comic chorus of twenty-four. Others think the author wrote it for his own amusement, or as a tour de force, perhaps never to be produced at all; and it is true that the passage in Athenaeus comes in close proximity to a discussion of riddles, plays on words, and other verbal oddities. F. G. Welcker, in Das ABC-buch des Callias in Form einer Tragoedie" (Rhein. Mus. I, 1, pp. 137-157), thought that the play was an educational dramatization written for teaching purposes; and he felt that it should have a prominent place in the pedagogical literature of the world! On the other hand, the play may have been a philosophical exercise written in ridicule of the Sophists, and in particular of Hippias, who was much concerned with the significance of the letters of the alphabet. The relationship of Sophocles, Euripides, and other poets to Callias has been debated at considerable length, but apparently with no satisfactory results whatsoever. The Ionic alphabet was not formally adopted at Athens until 403 B.C., after the death of both Sophocles and Euripides. The separation of letters which he has seen and remembered is certainly open to very puzzling, but which evidently consisted of twenty-four letters each - the whole Ionic alphabet, with every letter used but once.}

Theodectes of Phaselis. Now, we know that in Greek schools the letters and syllables were learned by heart, and we know that rhythm was much used in teaching. Plato even advocated the use of play in learning. But that the choral dance used by Callias was transferred to Greek elementary schools for the teaching of the alphabet and of syllables is certainly open to very grave doubt.

Athenaeus in another passage (xiv. 629 f.), on "amusing" (geloi) dances, lists eleven dance names, one of which is stoicheia, "the alphabet." He does not here identify or describe the dance in any way. I have been much interested, in reading Pollux Onom. iv. 101, a section which closely parallels the passage in Athenaeus, to observe that Pollux omits the stoicheia; but just about where it would be expected to appear he substitutes an account of the geranos or "cane dance," in which the dancers moved in lines (kata stoichion). The literature upon the geranos is voluminous, and we shall not attempt to give a synopsis of it here. We should note, however, that ancient writers tell us that cranes were often called inventors of the alphabet and "birds of Palamedes" because in mass flying their lines form various letters - gamma, delta, lambda, upsilon and phi: and the birds are actually seen as dancers in Oppian Hal. 1. 621.

Following the discussion of Callias' play in Athenaeus there is mention of a related phenomenon -- the description by an illiterate character in a play of the shapes of letters which he has seen and remembered, but cannot read. Athenaeus cites three instances of this device in tragedy -- from the Theaeus of Euripides, from the Telephus of Agathon, and from a play of Thodemus of Phaselis. Now, we know that this gesture was used freely to accompany dramatic dialogue in fact, one can hardly imagine a Greek rustic describing letters without making "pictures in the air" as he did so. But gesture was considered a form of dance; thus here again we may be dealing with one kind of alphabet dance. Oddly enough, in all three cases cited the letters described spell the name Theseus.

Whether this is but a coincidence, or whether one dramatist took the whole situation from another, or whether there was something very like this in his satyr play Amphiaraurus, bringing in one dancing the letters." This play, extant only in the barbarous fragments, does not lend itself to detailed study. We know from other sources, however, that Amphiaraurus was one of the Greek "heroes" -- an Argive seer of the line of Melampus, and called the son of Apollo. Against his will he was persuaded by his wife to take part in the expedition of the Seven against Thebes, and he left home bidding his sons take vengeance upon their mother. On the way to Thebes he was stopped at Nemea and instituted the Nemean games. In the battle before Thebes he was hard pressed; the earth forthwith opened up and swallowed him, and he was made immortal. His shrines were renowned for their games, cures by incubation, dreams, oracles, and prophetic responses.

It is interesting to note two things about the Amphiaraurus story. It has a point of contact with Theseus, through the Seven against Thebes episode; and with it has been connected by certain scholars an extant Sophodean fragment (779, Nauck) in which someone urges the sons of a man named Ion to go to school. An alphabet dance might be associated with the play in either of these two connections.

R. J. Walker, in The Ichneutae of Sophocles (London, 1919), pp. 609-611, 275-279, holds to another explanation of the alphabet dance in the Amphiaraurus. In a passage in Clement of Alexandria (Strom. v, 674; cf. Callimachus, Iamboi, ft. 75, Schn.), we are told that when Branchus the seer, newly arrived at Miles- tus, was endeavoring to purify the Ionian Milesians of plague, he bade them sing. With one accord they chanted two lines, the preserved text of which is a little puzzling, but which evidently consisted of twenty-four letters each -- the whole Ionic alphabet, with every letter used but once. Clement adds that such lines are used in schools, to teach the children. The separate words seem to be, in the first line, names of elements, and, in the second line, names of diseases and other plagues. If this legend is correct, the alphabet was used at Miletus, even before the days of Branchus, as a mystic thing, a charm to ward off calamity. We have already noted the custom of using gestures as an accompaniment to verse. It would seem, then, that one form of alphabet dance was used as a solemn rite to dispel plague and other evils. This would fit in well with the
Amphiaraus, Greek legend, with its associations of prophecy and the supernatural in healing. Similar charms were used in Egypt as early as 1150 B.C. (cf. Franz Dornseiff, *Das Alphabet in Mystik und Magie*, Teubner, 1922, p. 52; this book is a mine of interesting information about alphabet magic in all ages). Miletus was an old city, reputedly founded by Cario-Cretans (Pausanias vii, 2, 5). Its most sacred shrine, at Didyma, near Miletus, antedated the Ionian occupation; yet legend suggests that the oracle of Apollo there was established on Branchus, a native of Delphi or of Thebes. Scholars vary widely as to the possible date of Branchus, and place him all the way from the mythological period down to the seventh century. The antiquity of the alphabet is involved in the question, also. Recent studies tend to show that the first form of the Greek alphabet is much older than was formerly believed. It is intriguing to conjecture that the alphabet of the Pythagoreans in Egypt, which the Greeks looked to them as the original source, is the originator of their own art of the dance. We know also that they had a highly developed system of syllabic writing. Could the remote prototype of the alphabet dance, then, have been a magic chant of the Cario-Cretans, in the style of the Ionian alphabet, or of a magic formula with the same spelling? Wilamowitz-Moellendorff (*Die Ilias und Homer*, Weidmann, 1916, p. 452) thought that some of the puzzling words in the Branchus charm were Syriac. We know that the Carian alphabet charmed by Clement may be a later version, in the Ionian alphabet, of a magic formula of high antiquity.

The Atlantic City Meeting

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The following is a digest of papers and addresses presented at the fourth annual joint meeting of the National Federation of Modern Language Teachers and the American Classical League, in cooperation with the American Association of School Administrators, held on February 25, 1941, in Atlantic City, New Jersey.

1. Introductory Remarks by the Chairman, Professor Rollin H. Tanner, New York University.

All essential elements of our education are being questioned, and none more insistently than foreign language instruction. This questioning of the value of foreign language study is due largely to the fact that such study demands more intellectual effort than the pursuit of most other subjects and that, unfortunately, anything that is difficult has become unpopular both with students and with many so-called progressive educationists. However, at a time when the occasions on which any individual is likely to be thrown in contact with language other than his own are rapidly increasing, as they are today, it is short-sighted to reduce the opportunities to study the more important languages of our Western World.


Language, memory, and number sense are so interwoven with all civilization, all decent human living, as to make opportunities for language and number experience and the development of historical perspective essential parts of any educational program looking toward the development of free men and women in a democratic society rather than toward the preparation of mere human cogs in a regimented economic, industrial, or political system. There is some reason to believe that educational leaders are beginning to realize the importance of language experience in the development of the type of individual that democracy must have if it is to survive.

3. Foreign Languages in the Curriculum. A paper read by William W. Wiltz, Supervisor of Modern Languages, Newark, N. J.

It is still the duty of our secondary schools to prepare a fraction of our youth for college. To render it impossible or even inadvisable to prepare for future scholarship in the field of foreign languages here in America is unthinkable. Especially would it be disastrous to do so now, when free learning and free teaching have become crimes in other countries of the world. The study of a foreign language also opens the way to occupational opportunities and to greater enjoyment of leisure travel in the western hemisphere. Further, the "surrender value" of socialized foreign language study is redeemable at any period of such study.


The success of foreign language work depends far more upon who teaches it than upon who takes it. Most schools exercise great care in selecting the students who are to be permitted to take foreign language; they might better begin by exercising the same care in selecting the teachers who are to be permitted to teach it.

There is a great need for specialists in foreign language teaching. An unusual amount of subject-matter preparation is required for satisfactory work.

The attainment of desirable skills, etc., in English and the language arts is facilitated more readily in the foreign language classroom than anywhere else. Translation from foreign language into English, when properly guided, can be made the school's most effective instrument in cultivating precision of speech and writing, and can even supplant certain phases of formal English composition.

The inculcation of right social attitudes and democratic principles, when indirectly stimulated through situations met in foreign language may be, and frequently is, more thorough because of its very indirectness than it is in courses in civics or democracy.

There are abundant opportunities for interweaving of foreign language materials with other subjects of the school program.

5. Foreign Languages from the Standpoint of the Administrator. An address by Supt. David E. Weglein, Baltimore Public Schools.

A study of foreign languages should be restricted to those who should study them. It is desirable that every student be exposed to some foreign language experience, such as that provided in the Baltimore "Exploratory Course." Pupils of reasonably high intelligence would profit greatly from an intensive study of at