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Lecture Review

To anyone who came to hear Mr. Buchanan Friday night with hopes of discovering a convenient pigeon-holing technique for classifying words into their respective intentions and impositions, and perhaps even in hopes of hearing these elementary terms defined, the lecture was a confounding disappointment. However, this reviewer would like to suggest that the many-sided indeterminacy of signification evident throughout the lecture was less a consequence of inscrutability in the lecturer than of complexity in the subject.

The problem Mr. Buchanan faced was to explain the signification of words without recourse to a particular psychological or metaphysical system; or, to phrase the problem in opposite fashion, to explain the signification of words in terms of *any* psychological or metaphysical system. To do either of these is possible because symbols are independent of psychology and metaphysics; symbols are the data of these sciences—they are not derived from these sciences.

But in order to state the problem of verbal signification in perspective, it is important to note that the liberal arts, which employ words as their symbols, are only a branch of the arts, the other branches being the useful and the divine arts. Mr. Buchanan chose to distinguish the kinds of art in terms of ends, means, and processes.

The end of a useful art is a product, its means are tools and materials; the process can be stated as "putting form into matter." The form is generated externally—that is, external to the agent. The end of a divine art is virtue in the man, its means are symbols with almost magical character (your reporter took a quick look around and noted eyebrows rising at that word "magical"); and the process is one of acquisition of a form by the agent. This form is generated internally, as opposed to the utilitarian process. The liberal arts have as their end knowledge or truth or a work of art, the means to this end are intelligible symbols, and the process is one of abstraction—taking the form of matter into oneself. This process is a mean between that of the useful and divine arts in this sense: in the former the process is wholly external, in the latter internal, but in the liberal arts the process is one of taking form from matter external to the agent into the agent.

Mr. Buchanan parentetically described the fine arts as parodies on the divine arts (more eyebrows rising).

A symbol, by its nature, must refer to something else. It may refer to an individual, or to a class (many individuals having some common property) or to a universal (an idea) or, paradoxically, to itself. But it is only partially true that these particular references can be known and separated so as to determine the intent or supposition of a given symbol. For according to Mr. Buchanan, any word has all impositions and intentions always.

But what are these impositions and intentions? The lecturer at this point addressed himself to the chalk-filled blackboards, and we shall attempt to reproduce for you what they said to us through the medium of Mr. Buchanan. He chose what we are inclined to think was a too-convenient example, the sentence "Punch hits Judy." Punch and Judy each refer to beings, that is, to those beings of which the caricatures on the blackboard were a symbol. In this sense, the words "Punch" and "Judy" are in first imposition. But it is also true that "Punch hits Judy" is a sentence, and that "Punch" and "Judy" are nouns; in this sense, these words are in second imposition. Punch signifies all men, and Judy all women. They are class symbols —first intentions. But further, Punch is man, that is, the symbol of the idea, or universal, and as such is second intentional.

There was a much more exciting element in this treatment than in the more conventional ones. That is, the lecturer implied that any sentence has four propositions in it—or rather four kinds of propositions. There is a necessary meaningful ambiguity in every term. A sentence may be primarily signifying one thing, but this does not exclude from it other significa-

tions. They are always present. "Punch hits Judy" may be primarily first impositional, but it is secondarily second impositional (and this we must admit is always true of any first imposition), and it has, at least in this case, both first and second intentions, because of the understood generality and universality of the terms.

If we try out this formula on other sentences—for example, using proper names which may refer to either men or horses or dogs, then, although the first and second intentional propositions that someone may see in such a sentence may be false, while others may see true ones, it is undeniable that these intentions are present. Propositions may be true or false—they are still propositions, and they are still significant.

Mr. Buchanan's argument for the many-sidedness of any sentence or proposition or word was convincing. Only a little less so was his main thesis. There is still some uncertainty in our mind whether, in truth, the descriptions of the impositions and intentions were independent of some particular philosophical system. However, the lecturer's defense of this in terms of the most difficult case—second intention—in which we find the Aristotlean "abstraction," was ingenious, and it seemed to do no violence to explain the same intentional process in Platonic terms.

We have not been able here to report all the facts of this lecture, and hope only to have punctuated some of the crucial propositions. The conclusion of the lecture opened up tremendous horizons by analyzing the liberal arts and sciences in terms of the impositions and intentions. We offer a bare outline, and urge its perusal and elaboration upon practical and speculative cogitators alike.

The arts of grammar, arithmetic, and geometry are first impositional. The sciences of grammar, arithmetic, and geometry, and the arts of rhetoric and music, are second impositional. The first intentions are the sciences of rhetoric and music, and the arts of dialectic and astronomy. The second intentions are the sciences of dialectic and astronomy.

—C. A. N.

Sports

The college football championship is still undecided despite three hours and fifteen minutes of Herculean effort by the II-CD and I-AB elevens. Thirteen quarters have failed to produce a score and another clash is scheduled.

The opening of the local cage season saw the Juniors take I-CD into camp by a score of 32 to 16. Welsh was high scorer for the winners, and the team play of the entire Junior team dominated the game throughout the second half. J. Patton and Scott with four points each led the scoring for the losers.

St. John's defeated the Metropolitan A. C. on the 27th by a score of 44 to 41 in a close, exciting game. Madison and Feldman led the scoring of the locals and nice games were turned in by J. Gibson and D. Patton.

The latest report on the intramural schedule shows that the sophomore and freshman seminars are going to combine their groups into one team for each class. This will undoubtedly produce a closer race for the championship laurels.

—P. A. S.

Waldorf Week-end

The forthcoming graduation week-end possesses the potencies and portents of being a memorable event in the annals of a St. Johnnie.

With the King William Players' "Oedipus Rex," the Senior Class graduation ceremonies, and the Christmas Party, there appears to be no dearth of things to do.

All that one needs to fully partake of these offerings is a date, some money, and some spirit. Expenses will not be too severe since several meals of the week-end will be served in the dining hall. If anyone feels that he would incur difficulties in the procurement of females, he should contact Robert (Power) Feldman or Ralph (Conover) Finkel of the Dating Bureau of the Good Will Section of the Public Relations Department of the Senior Ball Committee of the Social Cooperative. These men, experienced in the ways of the Baltimoron, will make several safaries into the wilds of Goucher, Baltimore Street, Elementary School No. 61, and many other locales in this strange and enchanting land with the words, "We get our women" burning in their brain. As to the pecuniary problem, all that can be done is to predict a rise in dice and bridge games.

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