



## BUILDING OUR TIME-BINDING LEGACY

BY STEVE STOCKDALE, IGS EXECUTIVE DIRECTOR

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## TIME-BINDINGS

An IGS Newsletter

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### Submission Guidelines

Please send hard-copy submissions or inquiries to Susan Presby Kodish at: 330 Cordova St. # 178, Pasadena, CA 91101-4654; Fax 626-795-0954. In addition to hard-copy, whenever possible send your article submission via internet by copying your text into the body of an email to: timebindings@aol.com. Email attachments will not be accepted.

Deadlines: Spring—March 1; Summer—June 1; Fall—September 1; Winter—December 1.

How is it that you find yourself reading this particular newsletter? By what set of circumstances did you ‘discover’ general semantics—through a book, a class, an article, a teacher, a friend? How have you used your knowledge of general semantics in your development as an individual, in your relationships, in your parenting, in your work? How differently would you experience your life had you not ‘discovered’ GS?

We owe much to many for our time-binding legacy: from Alfred Korzybski who formulated the system by integrating and building upon the work of dozens of his predecessors; to the first generation of great writers and teachers like S.I. Hayakawa, Irving J. Lee, Wendell Johnson and Sam Bois; to the organizational sustainers such as M. Kendig, Charlotte Read, Lloyd and Mary Morain, and Russell Joyner; to hundreds of teachers around the world who have presented GS in classrooms; etc.

We find ourselves also indebted to those whose financial support has sustained the work of general semantics for over 70 years. (See “A Legacy of Giving,” inside.) Due to the beneficence of these and hundreds of other supporters, we are in the position to build on their contributions and establish our own time-binding legacy as we look ahead to the next 70 years.

We are about to embark on a \$1M Capital Campaign and we’re going to give you a chance to contribute. In fact, we’re going to *ask* you to contribute. Not now—keep your checkbooks in the drawer—but soon. We’re preparing materials that will provide a comprehensive summary of our needs and plans. Look for it in your mailbox in early November.

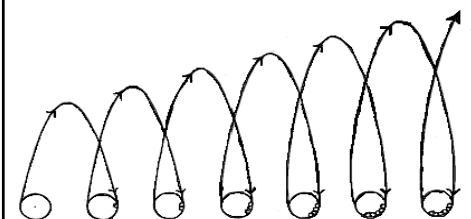
The impetus for the upcoming Capital Campaign is to raise funds for our new home. The Institute has acquired an his-

toric building in Fort Worth, Texas (built in 1932, one year before the publication of *Science and Sanity*) and we’re now in the process of renovating and remodeling. For the first time ever, we will own our own home and, in one location, house our administrative offices, the Alfred Korzybski Research and Study Center library and archives, and a meeting room for conducting our seminars.

However, you’ll see that there’s more to our Capital Campaign than the building. We also seek funds for initiatives that we cannot implement within our operating budget, such as fully funding our endowment, producing “new media” professional quality education products, expanding our outreach services and significantly extending our educational delivery capabilities.

Many of you can appreciate the historical significance of our merger last year. With our assets and resources consolidated, with our streamlined staffing, with our relocation to an area where it’s cheaper to operate, we’ve positioned the Institute onto solid footing for the future. These changes were possible only because of the bequests from the estates of Allen and Charlotte Read in 2003 and a bequest from the Michael Ruberto Estate in 2001. These gifts provided a minimum sustaining threshold of funding and allowed us to shift our organizational paradigm from, “*How do we survive?*” to “*How do we achieve our mission?*”

Thanks in advance for your continued support as we build our own time-binding legacy for future generations.



## Mark Your Calendar

### Coming This Year

• Teleconference Town Hall offered by Jeff Mordkowitz. Oct. 27, 2004, 7:00 pm Eastern Time and Nov. 11, 2004, 4:00 pm Eastern Time. See p. 7.

### And Looking Ahead

Alfred Korzybski Memorial Lecture (AKML) in Spring 2005, New York City. Scheduled speaker, Robert Carneiro (Anthropologist at the American Museum of Natural History & Columbia University). AKML to be followed by Symposium. Exact date and place to be announced.

### GS Organizations

Australian General Semantics Society:  
c/o Laurence Cox, Unit 15, "The Commodore," 12-16 Walton Crescent, Abbotsford, 2046, N.S.W., Australia

Institute of General Semantics  
P.O. Box 1565  
Fort Worth, TX 76101  
Phone: 817-886-3746  
Email: igs@time-binding.org

New York Society for General Semantics:  
c/o Allen Flagg, 144 East 36th St., New York, NY 10016 Phone: 212-532-8042

San Francisco Society for General Semantics  
248 Alma St., San Francisco, CA 94117-4224. Contact Jeremy Klein at 415-724-7131 or lingoframe@aol.com

### GS on the Internet

For general-semantics links go to [www.time-binding.org/library.htm](http://www.time-binding.org/library.htm)

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"The certainties of one age are the problems of the next."

— R. H. Tawney



## PERSPECTIVES

FROM THE EDITOR

A New York Times report (5/8/04, p. A15), on a free-speech-violation law suit by a Mormon conservatory theater program student against the University of Utah drew my attention for its map-territory implications. The student, Christina Axson-Flynn, said that when she refused to read profanity from a script which violated her religious beliefs, she was advised to consider whether or not the Actor Training Program was suitable for her.

It would seem that for Axson-Flynn, reading certain words, regardless of the classroom context, was wrong. It's as if she, Christina, feared becoming the character—a pregnant, unwed prostitute—by speaking those words. Did the map—the script—"threaten" to turn into the territory?

How often do we face situations in our multi-role lives in which a definition of one role conflicts with the extensional demands of another role. For example, in a debate a speech student might refuse to argue for the side that he disagrees with.

In response, we can choose to redefine roles for ourselves. Perhaps we can accommodate conflicting roles by learning that we don't need to hold onto one or more of them as firmly as we imagined we did. On the other hand, we can also decide to drop out of roles that put demands on us that we are unwilling to do, due to the demands of other roles. For example, a husband may choose to quit a job requiring relocation, in order not to jeopardize his marriage. Or the couple may be able to amicably agree to experiment with a commuter marriage, rather than their accustomed full-time marriage.

Awareness of our choice of orientations, and flexibility based on indexing, dating, reducing absolutistic demands, etc., etc., can help us to keep from getting 'bent out of shape' as we go about our daily lives. In my view, there are better reasons for needing a personal trainer.

For now,  
Susan Presby Kodish



## BUILDING BRIDGES

BY LAURA BERTONE

### THE FABULOUS MYSTERY OF LANGUAGE (PART III)

A reader's strong reaction to a paragraph in my previous column will, I hope, allow me to more precisely pinpoint certain mechanisms in language use and to unveil part of how so many misunderstandings occur in everyday life.

The reader complained that my piece in the Summer *Time-Bindings*, "included, near its end, a most puzzling and false-to-fact bit of allness." She refers to the sentence where I said: "Twenty-five symbols (22 letters, space, dot and comma) in different combinations are enough to express whatever we want in any language." The reader argued that this is not so, "unless Ms. Bertone, when she writes in English, omits four letters of this language's 26-letter alphabet. And many other languages require far more letters than English uses: Russian, for instance, requires 33 letters. (Which eleven letters—and their corresponding sounds—does Ms. Bertone propose to omit from the Russian language?)"

This raises an interesting point. However, *my* point was not to specifically refer to the *exact* number of letters in any language, but to the fact that there is a *limited* number of elements (22, 26, or 99 for that matter) which enables us to create and transmit an *undefined* number of extremely complex and subtle ideas, orientations and arguments, to describe an enormous range of feelings, intuitions and thoughts, as well as depict whole different “worlds” in science, philosophy, religion, etc.

The reader who made the objection most probably had not read my first article, or did not remember it. In the Spring issue of this newsletter—Part I of the series called “The Fabulous Mystery of Language”—I wrote: “*Most, if not all, languages function like a game: a number of elements + a number of rules. Let us make the choice of taking the universal written symbols as a starting point, not the words. The number of such elements is not large—letters, spaces, dots—although the number of letters in the alphabet, as well as other symbols such as accents, diaeresis (two dots on ä and ü as in German), etc., can vary among languages. We can simplify our example by stating that 25 symbols (22 letters, space, dot and comma) in different combinations are enough to express whatever we want to express in any language (some differences granted from the start).*”

Those who did not find anything shocking in my “allness” most likely remembered this or may have followed that invisible line in discourse which pinpoints—or at least attempts to guide us to—the main topic as a lantern would. In my interpreting days, I coined the expression *diachronic axis* to refer to the relationships we create between elements that are present and elements

that are no longer there; to the link we establish between what we are hearing now and what we heard before (and even what we shall hear!). Constructing meaning relies on that temporal axis, as well as on other things. I knew I had taken a sensible number of precautions to avoid “allness” in my first column on the subject; then I took a shortcut when writing its follow-up. But the criticism holds good, because not all readers would necessarily have read or remembered what was said before. Now, how many misunderstandings are due to this temporal lag?

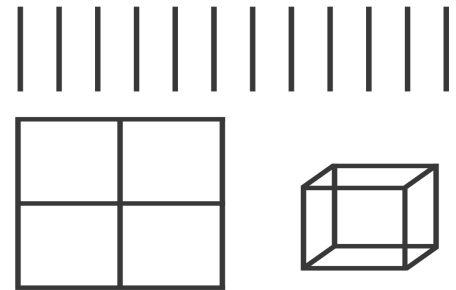
Oddly enough, I remember that, when writing the paragraph in question, I had hesitated about the possible “allness” contained somewhere *else* in the same sentence: to wit, “to express whatever we want in any language.” Can we really ever express *all* that we want in any language? Can we really express all that we want in our own language? Can we—through language—express “all” that we feel or know?

I should have perhaps written: “*About twenty five symbols in different combinations seem enough to express almost whatever we want to express in almost any language, but even when combining the same symbols in the same manner, we can produce not only different but even opposite results.*” My most “puzzling and false-to-fact bit of allness” would thus nigh certainly vanish. I wonder, though—and I urge readers to help by sharing their views—if by so doing I would be facilitating the readers’ understanding of my point.

What was my point? To transmit and share the astounding (to me) fact that *an extremely limited* (by comparison)

number of elements allows for an undefined (unlimited?) number of extremely complex creative possibilities. I intended to call attention to the incredible size and dimension of the gap between a few isolated very simple elements (x number of letters + space + comma + dot) and the multifaceted, multilayered, ever-changing “universes” we create, describe, discuss and share, thanks to them.

To put it graphically, I refer here to Samuel Bois’ diagram, from *Explorations in Awareness* (pp. 10-11):



Twelve verticle straight lines can be restructured in ways that permit the passage from one dimension to the next, and the next after that. In passing from linear, to two dimensions, to three dimensions, using the same number of lines, we have combined equivalent elements into new wholes—by restructuring, we add complexity. The new diagrams suggest that not only can we conceive or create many other figures within the same dimension, but that there might be other still-not-perceived dimensions, which nevertheless add complexities that exert influences on us and our communications.

To delineate a shared *focus* proves difficult. In other words, it appears difficult to agree on the aspects on which we want to put emphasis. This focus often implies motive, intent,

aim, priorities. Our previous different experiences and our different structuring capacities, our different aims, styles and preferences, our different perceptual apparatus make us pay attention to different things or to different aspects of the *same* things. Linguist Grice's principle of cooperation in conversation may very well apply here, if readers or listeners grant their trust—at least for a while—to the speaker or writer. Sharing focus can prove difficult both for those who write and those who read, very especially so in these days of speed and channel-surfing, which fosters interruptions and discontinuities.

Language use is complex. That is why, in my opinion, some of Korzybski's principles can prove very useful in practice and fundamental for everybody to know, since they make us aware of the ambiguous and tricky nature of language which simultaneously functions both as a marvelous bridge, a wonderful set of tools, and as a hiding screen or a stubborn impeding obstacle, barrier or prison. Does that mean that we—even as experienced applicers of general semantics—can be “always” absolutely free of “all” possible “sins” (identifying, allness, etc.)? Of course not! At least, I humbly say, not for me! Those of us who are aware of the pitfalls would do well to simply thank others when they point out our fall into them.

We could not speak—we could not communicate—if we tried to be “perfect” in every expression of the language we use at all times. Much in the same way as we cannot include “all” aspects when talking about something, we cannot either, in my opinion, avoid “all” perils in every

utterance. We need trust and vigilant patience from listeners/readers—at least for a while. We need others' observations and criticisms, and we need to continually remember that our present use of language is imperfect—in the making, as it were—and that we consequently need cooperation to advance, in order to adequately communicate.

It seems to me that the use of the notion of the “diachronic axis” can come in handy when teaching or applying GS, since it allows for the margin we need to play, to try and err, to try and succeed.

Sharing the knowledge of certain mechanisms of language, sharing the knowledge of its mysteries, does not make us magicians in its use. Such sharing had best render us humble. And that is perhaps the start of a new approach.

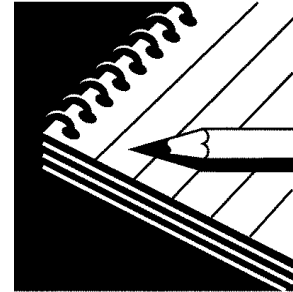
One of the conclusions of all this may be that both the critical reader and I were both right and not right at the same time. That apparent contradiction was the subject matter, precisely, of my previous column.

#### IGS MEMBER, KATE GLADSTONE, IN THE NEWS

“Legibility, rhythm, consistency and style are the benchmarks for world-class handwriting,” wisdom conveyed by handwriting expert, Kate Gladstone, in a New York Times article (July 26, 2004, pp. B1 & B4). She was consulted due to her role as director of the World Handwriting Contest.

As the Times reported, “Ms. Gladstone was fed up with her il-

legible writing in school. Since she was diagnosed with attention-deficit disorder, dyslexia and Asperger syndrome, teachers told her that legible handwriting was beyond her capability. With many hours of practice she proved them wrong. Her parents told her she might be an inspiration to others.



After earning a master's degree in library science, she opened a consulting business, Handwriting Repair, in Albany. (<http://www.global2000.net/handwritingrepair/>) About 90 percent of her clients are doctors. ... Noting her view that Viagra's introduction actually indirectly increased her business—doctors found themselves writing more prescriptions than before and decided to tackle their own problem, penmanship—she said, “Unfortunately there's no pill you can take to make your handwriting sit up and sparkle.” With practice, more people can write legibly. “We cannot all be great at penmanship, just like all athletes do not go to the Olympics, but we all can do better.”

[Editor's note: I could certainly improve my ability to communicate on paper were I to achieve minimum legibility. How about you?]



## BUMPING INTO GENERAL SEMANTICS

BY SUSAN KODISH

My daughter, Joan, and her daughter, Rebecca (a few weeks past her seventh birthday) shared a picnic in the park, and a good conversation.

At one point, Rebecca asked, “Mom, how do I know what’s really out there? With my glasses on I see things clearly and without them everything looks fuzzy. I mean, I know I can touch things. But how do I know what’s really out there?” My daughter said to herself: “That’s general semantics!”

And no, Grandma and Grandpa had not raised this question with Rebecca, nor directly talked about general semantics.

My second encounter occurred at the service desk of Honda Pasadena. I was wearing my IGS tee shirt: the word “Shark” written in the shape of a shark, with, above and below the picture, “The Map is Not the Territory” and “The Word is Not the Thing.”

The Customer Relations/Manager, Steve Dershem, noticing the shirt’s message, came over. He commented (paraphrased), “The map is not the territory! I haven’t heard that since college. How useful it is— I deal with people every day who act like the map *is* the territory!”

When I asked for an example, he said (paraphrased), “Just this morning, a customer, who had heard a noise in her car when driving and brought it in to be checked, was unhappy: We heard no noise during our testing

[sound familiar?] and no problem when we checked further, and I had just reported this to her. She kept protesting that it had to be fixed.”

The service people were ready for me, so our conversation stopped. Steve went off, shaking his head about dealing with someone who insists that her map (something wrong) take priority over the territory found in the shop.

You never know when you may bump into people who seem naturals at using a general-semantics-like approach or those glad to be reminded of general semantics. So, wear your shirts, talk it up, and let us know what happens.

## DEALING WITH DISAPPOINTMENT

BY JANE XIONG

“Barn burned down. Now I can see the moon.”

—Masahide, quoted in Jane Hirshfield’s *Six Meditations on Desire*

In 1994, as a junior in college, I received what I believed to be a crushing disappointment: I was rejected for an exclusive internship at a National Park I had admired since the age of twelve. The loss of that internship coincided with the conclusion of my Introduction to General Semantics course at Western Michigan University.

Dealing with that disappointment was a turning point in my life, not only because it influenced the direction my education and career would eventually take, but also because I learned to apply my newly-obtained general-semantics knowledge to my personal life.

After four months of study, I understood general semantics only as a way to analyze the media. I certainly did not believe that it had any practical application to my life.

That belief slowly changed when I received the rejection letter; the environmental internship I had hoped for was given to someone else. For weeks afterward, I wallowed in disappointment, telling myself that I was foolish for thinking I could qualify for the competitive internship. Because of this perceived failure, I reconsidered majoring in environmental studies, even though I loved the idea of working outdoors and preserving natural areas. I thought, “I am disappointed. I am a failure. I’ll never make it in this field.”

In my initial response to this disappointment, I made the mistakes Milton Dawes cautions against in his essay, “On Expectations.” Labeling myself a failure, I allowed “the disappointment to become a pervasive and invasive allness influence.” I identified completely with that label, instead of seeing the disappointment as a temporary, limited state.

Fortunately, my thinking began to change over the following weeks. I began to pay more attention to what was really going on. As the feeling of disappointment faded, I started to question the belief that I was a failure. Certainly, I had not been chosen for that internship, but I performed well in other aspects of my life. I had excellent grades in my classes and received positive reviews at work. Using general-semantics principles, I disputed the faulty beliefs that had overwhelmed me.

Along with awareness, Dawes suggests using the “experimental approach—a ‘let’s see how this turns out’ approach”—to deal with disappointment. He writes that, “In an experiment, there is no failure—one discovers something.” In my situation, after weeks of self-pity, I started to look at the situation differently.

I began to wonder why I might not have been as qualified as other applicants and what I could do to change the situation. Was my application less well-written than that of others? Should I work to improve my writing? Had I taken fewer science courses than the other applicants? Should I take more biology or chemistry during the next year? Once I started asking these questions, I began see the situation as a learning experience and to make plans for improving my future chances of receiving an internship.

Finally, I discovered that this situation was just as Dawes suggested, “A disappointment might not be all bad.” A month after being rejected for the internship, I was offered a paid position doing nearly the same work at the same National Park. The situation turned out better than I could have expected. I worked in a beautiful place, earned money that I would not have as an intern, started on a career path that would eventually take me to unique natural areas across the country, and, most importantly, learned to manage disappointment in less overwhelming and more creative ways.

This disappointment taught me that using general-semantics principles, including awareness, an experimental attitude, and openness to the unknown, is essential in leading a richer, more emotionally mature life.

## STRUCTURE-FUNCTION AND TIGER WOODS

BY MILTON DAWES

Over the past few years Tiger Woods has not been playing golf at his usual performance level: Might this have something to do with structure-function?

Tiger Woods has been playing golf from the age of two years. In terms of organism-as-a-whole, his physical, psycho-logical, and technical approaches to the game have been well developed, aligned, integrated, etc., over the past many years and has contributed to his match-winning games.

In terms of non-elementalism, structure and function are inseparable: objects and assemblies—drums, bells, cell phones, golf clubs, individuals, groups, etc.—operate, respond, behave, etc., differently. This can be attributed to the factor that they constitute different structures.

Tiger Woods had an operation on his left knee a few years ago. This operation may have resulted in some physical and psycho-logical structural change—however seemingly insignificant at observable levels. Again, in terms of organism-as-a-whole, we do well to remember that the knee is a part of a whole organism. It is possible that tendons-tissues-muscles-techniques-evaluations, etc., that were previously integrated in a particular way (resulting from many years of golfing), might have lost a certain degree of structural integrity.

It is reported that Tiger Woods has acquired and is getting used to a new club. It may be to his benefit to also investigate and re-evaluate his “clubbing” actions (approach, swing, etc.);

to develop a new map to correspond with his new modified organismal structural territory.

[Editor’s note: This discussion is part of Milton ‘campaign’ to encourage readers to submit pieces related to their application of general-semantics principles to life situations. Please do.]



## BOOK REVIEW

BY BRUCE I. KODISH

*The Lucifer Principle: A Scientific Expedition into the Forces of History* by Howard Bloom. New York: Atlantic Monthly Press, 1995, 1997.

What does the pecking order of barnyard chickens have to do with the foreign policy of France? What do electroshock studies of rat behavior have to do with the origins of religion? In *The Lucifer Principle*, Howard Bloom looks at the development of human societies through the lens of brain and behavioral science. He makes use of findings in complexity theory, evolutionary biology, memology (the study of memes, i.e., beliefs and other time-binding products), and social science to provide a fascinating and unique tour of human history.

According to Bloom’s Lucifer principle, violent conflict among individuals, groups and nations (‘evil’) is not some foreign accretion on an innocent and benign human nature but rather a development which stems from the same kind of social urges and behavioral tendencies which explain the rise of civilization and human progress. Bloom compellingly connects behavioral science with history in a way that *Time-Bindings* readers will find useful and in-

formative. Bloom presents the hope that through such scientific self-knowledge we can harness human energies in ways that can avoid disaster and advance human welfare. What role do GS methods have in furthering these goals? Read and contend with *The Lucifer Principle* to develop your own answers.

For further information on *The Lucifer Principle* and Bloom's follow-up book, *Global Brain*, see his website, <http://howardbloom.net/>

### TELECONFERENCE TOWN HALLS ON GS TRAINING AND SUPPORT

BY JEFF MORDKOWITZ

Do you wish to participate in the creation of new general-semantics support and training teleclasses? Do you want to join your general-semantics colleagues for an hour of stimulating, interactive discussions? In October and November, I will host such teleconferences. (See "Mark Your Calendar," p. 2, for dates and times.) The goal? To listen to, and learn from, your shared wisdom as to how you can best be supported through the use of modern telephone technology. Together we will fashion some exciting new avenues of learning!

To register for one of these events, please point your browser to [www.SevenSimpleSteps.net](http://www.SevenSimpleSteps.net) and navigate to the general-semantics page, which will list the dates and times of the calls. To preserve a sense of intimacy and interaction, the number of people on each call will be limited. After registering, you will receive the bridge line telephone number and pin code via email, along with information about teleconference protocol.

I hope to talk with you soon!

### A LEGACY OF GIVING

BY STEVE STOCKDALE

The bequests from the estates of Charlotte and Allen Walker Read (2003) and Michael Ruberto (2001) represent the two largest gifts to the Institute. However, since 1938 when Cornelius Crane and Mrs. Arthur Stone Dewing (Mary Morain's mother) gave funds to establish the Institute in Chicago, the work of general semantics has been financially supported by hundreds of donors. Among some of the more prominent:

S.I. Hayakawa, Lloyd and Mary Morain, and D. David Bourland, Jr. provided major underwriting for International Society operations through the years. Others who regularly gave significant donations included Mitsuko Saito-Fukunaga, Charles Scripps, Robert Wanderer, and Bernard Witkin. More recently, the Society created an endowment fund with significant gifts from E.W. Kellogg III, Edward MacNeal, Frank Nason, Charles Russell and Robert Taub. This endowment remains intact now within the IGS Restricted Account.

Throughout several periods of financial need, the Institute benefited from timely donations from M. Kendig (Director after Korzybski's death), J. Gordon Roberts, Robert Blake, and Robert K. Straus. Harry Maynard purchased a life insurance annuity that now provides the Institute with monthly income. Since 2000, the Institute has received sizable bequests from the estates of Victor Volk, William E. Exton, William Dilworth, Ann Dix Meiers, and Gordon K. Haist.

Finally, the Alfred Korzybski Research and Study Center, home to the Institute's library and archives, was funded in 1993 thanks to generous gifts from: Rose L. Augustine, Billie Jane Baguley, George Barenholtz, D. David Bourland, Jr. and Elizabeth J. Bourland, Aat Dekker, Will-

iam Dilworth, Yuzuru Katagiri, Lee Leiserson, Ethel Longstreet, Edward and Priscilla MacNeal, Lloyd Morain, Mary Morain, Kenneth and Carol Johnson, Charlotte and Allen Walker Read, Mrs. Robert U. Redpath, Donald F. Schultz, M.D., Dorothy H. Schultz, M.D., and James B. Steere.

### IGS NEWS

The biggest news out of Fort Worth is the acquisition, and subsequent work on, our new building. (See p. 1.) As you might imagine, we have been thus most occupied

In anticipation of the move, we have postponed the Teacher's Development Workshop originally scheduled for December 28-30, 2004. We look forward to having you attend events in our new home when we have settled in.

The consolidation of the former International Society for General Semantics and the Institute of General Semantics at the Institute's Fort Worth office has been completed. Thanks to all who helped to bring about a smooth and timely transition.

Mitsuko Saito-Fukunaga and Tom Nelson, long-time general-semantics colleagues and friends, have recently died. They, and others, will be memorialized in the up-coming *General Semantics Bulletin*, Number 71.

Also in this *Bulletin*, among other items: The text of the 2003 Alfred Korzybski Memorial Lecture delivered by Sanford I. Berman, PhD, and a paper by him, "General Semantics and the Philosophy of Science: From Pre-Aristotelian to Post-Einsteinian"; "In the Name of Skepticism: Martin Gardner's Misrepresentations of GS" by Bruce I. Kodish, PhD; and the text of an interview with Alice and Bernard Chalip, conducted by James D. French.

## SAUCY CHOICES IN PARIS

BY VANESSA BAIRD

One small story, about children and GS, following the last *Time-Bindings*:

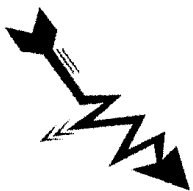
I was sitting in a restaurant; nearby was a couple with a young child about six years old. He was served French fries with mayonnaise and pepper sauce. The mother told him that the mayonnaise sauce wasn't good for children, since there were a lot of chemicals in it. She labeled it "adult poison."

A couple of minutes later, she asked the boy which sauce he preferred, using the 'either/or' form, leaving out the possibility that he might like/dislike both. He looked confused, as if he knew that if he said mayonnaise he would displease his mother, since she disapproves of chemicals in food for children. He said "pepper sauce," after his mother insisted on getting an answer—but you could see from his plate that the pepper sauce wasn't much of a success.

This seems a good example of how an aristotelian orientation is "eaten up" at an early age. And the pepper sauce on the boy's plate—no chemicals in that?



P.O. Box 1565, Fort Worth, TX 76101



"Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence..."

— JOHN ADAMS