

DEC 1983
EDITORIAL
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RPP

Fifty years have passed since the publication of Science and Sanity in 1933. That historic event was recognized and examined on the weekend of November 4-6, 1983 through Allen Walker Read's Alfred Korzybski Memorial Lecture and a two-day conference, "General Semantics: The First Half-Century and Beyond." Professor Read's lecture and selected papers from the conference will appear in General Semantics Bulletin No. 51. Both events are reported in the Institute's new Newsletter, December, 1983. A complete list of the conference papers and their authors can be found in the "News from the Institute" at the back of this Bulletin.

Much of this issue is devoted to recognizing the life and work of M. Kendig, founder and longtime editor of the General Semantics Bulletin. In March, 1956 she wrote a letter to members in which she discussed the Bulletin and its relation to the Institute's work. Despite price and policy changes, much of what she said there is still pertinent, so I print it here as a 'guest editorial':

As you know, the Bulletin is unlike most other periodicals. For one thing, it is given to persons (and institutions) because they help support the Institute. It is not sold by subscription at a lower price than the minimum ten dollar membership-contribution. For us to do that would be putting the cart before the horse. Why? Because there would not be a General Semantics Bulletin if we closed the Institute for lack of funds. . . So as we see it (1956) anyone who wants the Bulletin must be sufficiently interested in general semantics to contribute more than the Bulletin costs in order to keep our work going on here. Also

-- and importantly -- because of this, we feel free to edit the Bulletin on the assumption that our member-readers are mostly students of general semantics or acquainted in some degree with Korzybskian formulations, the terminology, principles, methods, techniques, etc. This makes it unique as a functional medium of inter-communication about the discipline.

That was written twenty-nine years ago. We now allow the option of just subscribing to the Bulletin (see "The Institute and You: A Joint Phenomenon," pp205-7) but our "assumption that our . . . readers are mostly students of general semantics" and our policy of publishing our journal as "a functional medium of inter-communication about the discipline" remains in force.

The Institute's book list, now being re-priced and re-annotated, can continue to guide newcomers to general semantics. Occasionally, a paper such as George Doris' in this issue will be published to show how a sound, popular introduction can be done. But on the whole, the Bulletin will continue to serve those who are already committed to in-depth study, explications, extensions, etc., of what we on-goingly want to develop and maintain as an orientation, a method, a discipline.

Robert P. Pula



Jay Morris, 1961

M. KENDIG

I N M E M O R I A M

M. KENDIG

1892 - 1981

We are endeavoring to convey here, through the pages of this General Semantics Bulletin, founded by M. Kendig in 1950, something from the moving wealth of materials assembled about her, and by her. We hope that these glimpses, and these expressions of our love and esteem, will in some measure reveal publicly our feelings of sorrow at her passing, and our deep gratitude for what she has given us.

The writings by M. Kendig included here have not been published before, unless we have specified so explicitly. Most were informal memoranda not meant for publication, or letters to colleagues and friends. She would have carefully edited 'rough drafts' or spontaneous letters if they were written to be published. But these examples found among the Institute's records give us insights into her extraordinary ability to articulate and clarify theoretical issues, and show her in thoughtful interaction with serious workers in the discipline.

C.S.R.

THE FUNERAL

M. Kendig died on the 23rd of November, 1981. She was buried on a gray chilly day five days later, in the small cemetery in Lime Rock, Connecticut, across Salmon Creek and up the hill from the Institute building. Hers was the fourth grave in the little plot where Alfred Korzybski, Mira Edgerly Korzybska, and her husband Edward Lindley Gates, were already buried.

Following her wishes, the funeral service on November 28 was held at the Trinity Episcopal Church, across the road from the cemetery. The Reverend F. Newton Howden was the Rector there, and shared the service with Kendig's good friend, Reverend Gerard Pollock, Minister of the United Methodist Church in Lakeville.

Eulogy by Reverend Gerard Pollock

We are here as individuals representing many disciplines to honor another disciple! A disciple is a follower and a teacher. A disciple is someone who has found an enriching world view, a methodology, and shares it with others. Marjorie Mercer Kendig was a disciple in the term's most dedicated tradition.

She was in her forties when her commitment was made to general semantics, not as words but as a world view as seen through the teachings of Alfred Korzybski. Marjorie's first forty years were also formation years. Her mother, intelligent

and independent, taught Kendig at home so that her formal schooling began almost in her teens. Marjorie demonstrated early a faith, an assumption that God wanted her life to be of benefit to others. The field of education seemed to her the avenue, but when the battle injuries of World War I touched the American news-stands, Marjorie chose nursing as the vehicle through which to help and serve people. Her own health did not allow her to finish her nursing studies and she returned to education where she eventually became head of the Barstow School for Girls. Yet she was still seeking; as St. Augustine said, "My heart is restless until it finds rest in thee."

I turn to St. Augustine because he too became a disciple later in life after he found an enriching world view. These are Augustine's words: "Late have I loved thee, Oh Beautiful so ancient and so new; late have I loved thee. Thou didst call and cry to me and break open my deafness: and thou didst send forth thy beams and shine upon me and chase away my blindness: Thou didst breathe fragrance upon me, and I drew in my breath and do now pant for Thee. I tasted Thee, and now hunger and thirst for Thee. . . ."

You can feel the awakening, the vibrations of life returning into the person who finds a new reason for being.

Allow me to mention one other who found his inner integration through discovering a world view. "One day in 1939 my wife came home with a book from the lending library, The Tyranny of Words by Stuart Chase. She had selected it more from an interest in words than in tyranny. For some reason, I also read it -- probably to make sure we got our money's worth. Chase had been inspired to write the book by his reading of Science and Sanity by Alfred Korzybski. I bought this book and haven't been the same since." This is how Harry Weinberg summarizes his initial encounter with the works of Alfred Korzybski.

Contact with the person and teachings of Alfred Korzybski is also the turning point in the life of Marjorie Mercer Kendig who became follower and teacher, a disciple. General semantics, as taught and lived by Korzybski, gave Kendig the assumptions by which she lived; or in her own words "supplied a map" she used to find her way through the "forest." In what could be called "Her Credo" Kendig wrote, "Please do not suppose that I consider this in any way new or different . . . simply it consists of how I've filtered a bit of Korzybski through and out of my nervous system. . . . In sum, I include some basics of Korzybski so you have some sort of working compass to find your way."

Marjorie Mercer Kendig found a map that helped her to get through her forest. Her map was a map of faith. It rested on assumptions she counted as "truth."

Of these assumptions Marjorie wrote,
"Now it seems to me

Trinity Episcopal Church

Lime Rock



that being mindful that we cannot know all or say all, and that what we do know or say is only a form of map, I come to a living realization that I live by assumptions."

Marjorie's map must have fit the territory, not only because it gave her direction, but because as disciple she helped others to find their direction. I will close with a letter of tribute to this disciple on the occasion of her retirement.

[Letter from Kenneth G. Johnson, dated November 23, 1976.]

Thank you for your excellent letter of recommendation. It means a great deal to me because it is from you -- the person who has been most influential in keeping the Institute going, in creating and maintaining the General Semantics Bulletin, in training teachers of GS for more than 35 years, and in helping me to grow. There is no way to measure or express your enormous contributions to the field. I hope there is satisfaction in knowing you have my love and respect -- and that of thousands of others who have been influenced by you and your work.

In conclusion: From the New Testament Book of Hebrews -- a definition of faith and assumption: "Faith is the assurance of things hoped for, the conviction of things not seen." Marjorie Mercer Kendig leaves as testimony today that she is buried in the assumption that her Christian Episcopal tradition, for her, is an indispensable part of that map.

* * * * *

As we walked across the country road into the cemetery, during the graveside service, and later as we walked away, a bagpipe was played in the distance. This was as Kendig wanted it. When the coffin lay in the ground, before the final covering, each pallbearer in turn -- Walter Davis, Stuart Mayper, Robert Pula, and Christopher Sheldon -- took the shovel and silently, symbolically, put a shovelful of earth onto it.

Graveside Tribute by Robert Pula

We are few here today -- too few, perhaps, to suggest properly the contribution of M. Kendig to the lives of those who knew her. Yet I know from my own experience, more limited than that of some of you, that there are thousands who would be here today if they could -- if they knew that we were standing here on a cool Berkshire morning honoring the last, individualistic instructions of our remarkable friend.

Many times in her last years, as she lay immobilized, largely silent, but cortically racing, I held Kendig's hand. I

fancied that some of my relatively young life was energizing her -- I felt my heat warm her. I fondly imagine our positions will now be reversed as a function of time-binding. She, through what I remember and through what I can re-read of her writings preserved in what she called "extra-neural space," will energize me -- will help me to remember and actualize the importance of not confusing dimensions, of not yielding to the pressures of popularization at the expense of distortion. As she wrote, speaking for herself but summarizing Korzybski's attitude:

Let's stick to our premises. If we set out to solve a problem by non-euclidean geometry, we don't switch to euclidean postulates. We would just make a mess. We have to have some honesty, stick to the methods we start out with and then compare results. Which fits the facts best, which gives the most predictability in doing what we set out to do?

This is her legacy.

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A GATHERING, AMONG FRIENDS, TO CELEBRATE
THE LIFE OF OUR ESTEEMED LATE DIRECTOR EMERITA OF THE
INSTITUTE OF GENERAL SEMANTICS

MARJORIE MERCER KENDIG GATES, known as M. KENDIG

14 June 1892 - 23 November 1981

Held on

Sunday 10 January 1982 from 2 to 3 PM

At the CHURCH CENTER FOR THE UNITED NATIONS
777 United Nations Plaza, New York

Sponsored by:

Institute of General Semantics
International Society for General Semantics
New York Society for General Semantics
General Semantics Foundation
Negotiation Institute
Alfred Korzybski Foundation

* * * *

The order of events:

- 2 PM Charlotte Read will begin the meeting
1. Harry Holtzman speaks
 2. Priscilla Sheldon speaks
 3. Joseph Brewer speaks
 4. Robert Pula plays the organ, "Connecticut Morning" by RPP
 5. Allen Walker Read speaks
 6. Pearl Eppy reads poetry
 7. Harry Maynard speaks
 8. Anton Rolland plays the organ
"2 Vignettes: 1. Reverie
2. Celebration" (composed especially for
the M. Kendig Memorial)
 9. Robert Redpath, Jr. speaks
 10. Charlotte speaks

* * * * *

CHARLOTTE READ

We are here today to pay tribute to our dear friend Marjorie Mercer Kendig Gates, known to us as M. Kendig, or just Kendig, and to some people as Marjorie. There are a few of us who will say a few words, Anton will play the organ, Bob Pula will play the organ, Pearl Eppy will read poetry, and if we do have time at the end, we hope that others will say something. But our time is limited so that we are going to begin now.

HARRY HOLTZMAN

Kendig was 89 when she died; a reasonable age. I don't want now to introduce a lugubrious note, I'd rather celebrate our friend's spirit.

My relationship to Kendig began around 1946 when I directed the public program for the New York Society. I went to Lakeville, Connecticut, the new residence of the Institute, to meet Korzybski, to see if he would do a lecture series at The Cooper Union in New York. Johnson Fairchild, Director of the Cooper Union Forum, was open to my proposal. That was how I came to meet both Kendig and Korzybski.

In those days I was considered a very 'far out' person in art and education, and I was also especially intrigued with the broader aspects and views of the human symbolic enterprise. Within the year of our meeting, in 1947, I was surprised and delighted by Kendig's invitation to join the faculty of the Institute for its intensive summer seminar-workshop. I continued in this annual endeavor through 1954. So I really got to know Kendig.

At first meeting I didn't expect her to be a person who would be responsive to me -- and vice versa. Frankly, she appeared more as someone I would ordinarily avoid. She had a kind of post-Victorian style in manner, bearing and speech. From appearance, I expected a school-marm conservative mentality. Fact is, though, she was quite the opposite -- immediately. She was always open to the new; a good listener, encouraging and sympathetic; alert to the possible connection of developments in all fields with general semantics theory.

The Institute of General Semantics was the focal point of Kendig's life. I celebrate her contribution to general semantics, to this secular synthesis of human knowledge. I find profound meaningfulness in her life.

For me, western secularization represents the crystallization of the rational contributions of religion and philosophy. The transformation of Judeo-Christian ethics and values was brought into the action of life via the secular humanism of the Renaissance and the Enlightenment, via the transformation of magic into science.

In religious culture, the goal is Paradise and Heaven, a Utopia unattainable in this life, on this earth. The humanistic values preserved in myth and symbol were made dynamic, vitalized by the secularization of the 'spiritual' and the 'physical'. Instead of Paradise and Heaven outside of life, we have the new Utopia: instead of life after life, we generate the goals of a complete life, here and now. The never ending struggle for the freedom of this Utopia is sometimes cynically regarded as futile. But just as only a fool would condemn the ideals of Christ because of the behavior of Christians, so too with the Korzybskian view of human potentialities: toward the realization of fundamental humanity through greater communication and mutuality, through the new forms of knowing.

Here again I celebrate Kendig. In all her years, her dedication was unwavering. For her, and for her immediate associates in general semantics, the Institute was home. Kendig was literally and physically at home there. She was, during her many years as Director of the Institute, its guardian spirit.

I salute her.

PRISCILLA SHELDON

I first met Mercer, as I always called her -- she wanted to be called Mercer in that epoch of her life -- at the Vassar Training Camp for Nurses in 1918. The American Red Cross and the Army Nurse Corps had cooked up this idea to get a lot of women trained quickly to take the places of those who had gone overseas, and Mercer responded, and I did also. We were all college

graduates. She had finished Vassar and I finished Wellesley, and there was simply a marvelous group of people there, especially the teaching staff. They were all volunteers of the highest caliber, and it was a very stimulating summer.

Well, our friendship continued. We both went to Presbyterian Hospital to finish our training, and the flu epidemic immediately broke out. I had checked in one morning at the office with a high fever and they said, "Go to the top floor of the nurses' dormitory, you'll find some beds up there." I went up and there was this big sort of a loft that had cots in it, and none of them were occupied. So I popped into one of them and went to sleep. When I woke up all the beds were filled and Mercer was in the one next to me. But she had, unfortunately, a very bad case of pneumonia and had to be taken to the hospital proper. She never did return to finish her training because she missed so much time and the war was over, incidentally, that fall. So she decided not to finish, but I kept up my friendship with her right till the very end. In fact, I saw her pull her last breath -- I happened to be there. She always stood for something with tremendous courage and not fainting at any situation.

Well, I thought that you might be interested in a letter she wrote me once in response to receiving from me the book Zelda about F. Scott Fitzgerald's wife. I thought she would enjoy it because of the epoch it covered. This was all before general semantics, and it gives you an idea of what she was interested in.

September 30, 1970

Dearest Priscilla:

Just to say that I found Zelda [by Nancy Mitford] as fascinating as you described -- and pathetic, too. Yes, the book was full of ghosts of my life in the 20's and 30's. Slightly, in one way or another, my life touched many of (the) persons in the Fitzgeralds' saga. Two died this week -- John Dos Passos (74) and Gilbert Seldes (77). Maxwell Perkins, one of the greatest of editors, I believe, was already a legendary figure at Scribners. Remember, I worked there from 1915 till the Vassar Nurses thing in 1918 -- and afterwards was in touch from time to time till or maybe after 1934. This Side of Paradise (1920?) did not come out till after P.H. [Presbyterian Hospital] when I was working at Doran's (publishing). There Eugene Saxton, the second greatest editor to Perkins, was working with/on Sinclair Lewis, who does not appear to have touched the Fitzgeralds. And back to Perkins again -- I wonder why his protégé and really "creation," Thomas Wolfe, does not appear. Probably he was after their time in New York. Look Homeward wasn't published, I recall now, until 1929. I'm also surprised -- no Gershwin, whom I knew slightly. But probably my dates

are misty. I know he died in 1937. I can still see the little bar-lunch place in Chicago and 'feel' the impact of the radio telling of his death.

Other later connections, Phipps Clinic at Johns Hopkins and dear old rigid Swiss Dr. Adolf Meyer, and the charming Dr. Thomas Rennie who died so young, and was the best explainer of Meyer's Psychobiology, now practically forgotten a la Meyer, and being constantly rediscovered piecemeal. And Sheppard-Pratt Clinic (hospital) -- the director, Dr. Chapman, one of our (IGS) Honorary Trustees, as was Adolf Meyer. In the early thirties I lived in Switzerland near places mentioned (in Zelda) and on the Riviera, too.

Actually, though, I recall all too well the Fitzgerald Epoch. I was not much in touch with the "Crowd," but that is hardly the important thing about the book as a tremendous production and its evocation-impact personally.

I am amazed to realize that of all their surrounders, only Edmund Wilson survives. I always think of him as a cross, contentious very old man -- he was born three years later than I. This gives me pause -- and I come to recognize the delicate hints of Charlotte and others that I must finish work on that book [Korzybski's Collected Writings] soon -- like it or not. And at moments I am washed over by the feelings that I cannot put together in writing what must be said -- and even the doing (getting the thing ready for photo-offset printing) seems an impossibility. To quote my adored Wittgenstein (Foreword to his Philosophical Investigations) "I should not like my writing to spare other people the trouble of thinking. But if possible, to stimulate someone to thoughts of his own."

I should have liked to produce a good book. This has not come about, but the time is past in which I could improve it? Or maybe finish what is in process for me.

I know she would have liked to have finished that book. She had that awful fall shortly after she wrote this letter, in which one eye was gone and the other one soon went. She struggled against all these handicaps, but I feel that the older she got the more truth and sense she saw in life and she was determined to live it to the end and enjoy it. Thank you.

JOSEPH BREWER

I met Kendig first I think about 1937 when she was headmistress of Barstow School in Kansas City. I was at Olivet College at the time and Alfred by that time was living in Chicago. He sent me down to Barstow to see what Kendig and her colleagues were up to in applying general semantics in the classroom. Well,

I remember that I was impressed with what she was doing. I found it helpful, but what I remember particularly is that the school had to open every day with a recital of the Lord's Prayer, and as headmistress, of course, Kendig had to meet this. She was so obviously bored at what she was standing to do that I almost burst out laughing in the middle, and I kidded her about it later.

Well, you know her other various names, but Alfred invented the name of Sarah for me to call her and so I always called her Sarah. Anyway, she and Alfred visited me in Olivet on various occasions. Alfred gave a seminar there, and she came and lent me a hand in an educational conference that we were having at one point, and I saw a lot of her in Chicago. So over the years I had a fairly close association with her, and I've admired her quick intelligence and her sense of humor more than I can say. The last time I saw her effectively was when one of my old Olivet students and I -- we had been there when Alfred did this seminar -- went for a weekend in Lime Rock with Kendig and Gates, and we had a wonderful sort of warm time with both. She was in fine fettle then, and the only time I saw her after that I think was when she turned up at one of the memorial lectures, and was not very well then, I regret to say.

Anyway, I remember her very warmly and with humor, and shall always think of her.

ROBERT P. PULA

ROBERT PULA played a composition of his, "Connecticut Morning," on the organ.

ALLEN WALKER READ

When one looks back over Kendig's long life, one is struck by the persistent dedication that she has shown -- a dedication to one goal, the spreading of the formulations of Alfred Korzybski. The vitality of the field owes more to her than to any other one person after Korzybski himself.

It is an interesting speculation, to imagine what Kendig might have done with her life if she had not devoted it to general semantics. It would not have been in any commercial area, for she tried that in the 1920's -- very successfully working in publishing companies -- and turned her back on it. She went on for graduate work in education at Columbia University. If she had not met Korzybski, she would probably have pursued other forward-looking avenues in education. She was much impressed by Piaget's early work and might have pushed forward along such lines.

I first became acquainted with Kendig by correspondence in the early months of 1941, when I was preparing a paper to be

given at the Second American Congress on General Semantics at Denver, in August, 1941. Her attention to necessary details was phenomenal, and her engineering of that important Congress was a high point in her career. In the fall of that year I went to teach at the Illinois Institute of Technology in Chicago, living only a few blocks from the building of the Institute, which had recently been formed, and it was a beehive of activity. I thought of Kendig as the Chief-of-Staff, marshalling all the activities that went on around her.

I came to know her strong intellectual powers when she criticized, sentence by sentence, my contribution that appears in the Papers from the Second Congress on General Semantics. Her guiding hand has helped to shape an untold number of other writings over the decades, especially in the Bulletin that she founded in 1950. Her influence has deeply permeated the field of general semantics, and we can never measure it fully.

Even in her last years, after a stroke had incapacitated her grievously, she showed the indomitable spirit that had infused her throughout her life. I happened to visit her, along with Charlotte, on Thanksgiving Day, over a year ago, in 1980, when she was unable to see or to walk or to use her right hand, and she could speak only haltingly. But with much effort she did manage to get out one sentence -- "I can be thankful that I am alive." Under such trying circumstances, she was carrying on valiantly.

Even though her valiant spirit is no longer with us, we have come here to pay tribute to it. It is deeply embedded in our memories. Everyone who has been moved to attend this gathering is a richer person for the life that Kendig lived. Her dedication was such that we all are in her debt.

PEARL EPPY

The following poems by Edna St. Vincent Millay were read by Pearl Eppy. Millay and Kendig were contemporaries at Vassar, and Millay was one of Kendig's favorite poets.

On Hearing a Symphony of Beethoven

Sweet sounds, oh, beautiful music, do not cease!
 Reject me not into the world again.
 With you alone is excellence and peace,
 Mankind made plausible, his purpose plain.
 Enchanted in your air benign and shrewd,
 With limbs a-sprawl and empty faces pale,
 The spiteful and the stingy and the rude
 Sleep like the scullions in the fairy-tale.

This moment is the best the world can give:
 The tranquil blossom on the tortured stem.
 Reject me not, sweet sounds! oh, let me live,
 Till Doom espy my towers and scatter them.
 A city spell-bound under the aging sun.
 Music my rampart, and my only one.

Untitled

Time does not bring relief; you all have lied
 Who told me time would ease me of my pain!
 I miss him in the weeping of the rain;
 I want him at the shrinking of the tide;
 The old snows melt from every mountain-side;
 And last year's leaves are smoke in every lane;
 But last year's bitter loving must remain
 Heaped on my heart, and my old thoughts abide.
 There are a hundred places where I fear
 To go, -- so with his memory they brim.
 And entering with relief some quiet place
 Where never fell his foot or shone his face
 I say, "There is no memory of him here!"
 And so stand stricken, so remembering him.

Untitled

Oh, oh, you will be sorry for that word!
 Give back my book and take my kiss instead.
 Was it my enemy or my friend I heard,
 "What a big book for such a little head."

Come, I will show you now my newest hat,
 And you may watch me purse my mouth and prink!
 Oh, I shall love you still, and all of that,
 I never again shall tell you what I think.

I shall be sweet and crafty, soft and sly;
 You will not catch me reading any more:
 I shall be called a wife to pattern by;

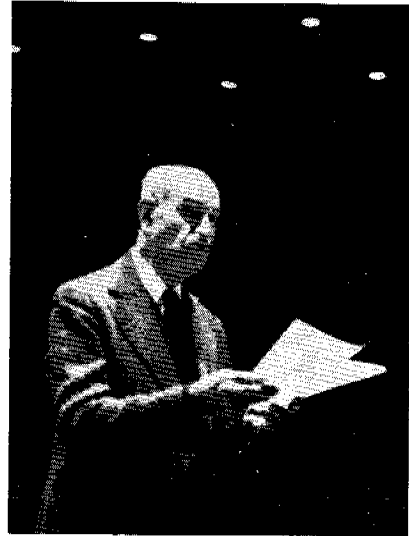
And some day when you knock and push the door,
 Some sane day, not too bright and not too stormy,
 I shall be gone, and you may whistle for me!

A GATHERING TO CELEBRATE THE LIFE

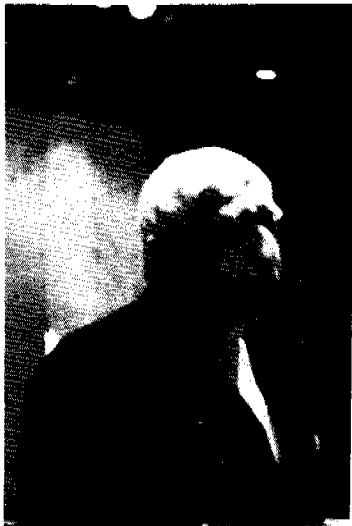
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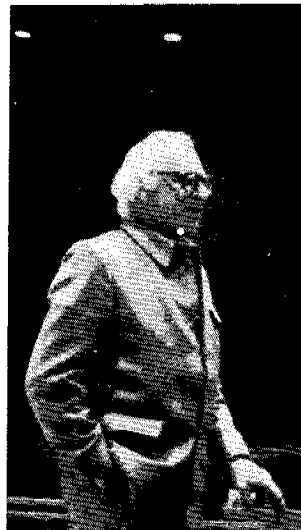
Charlotte Read



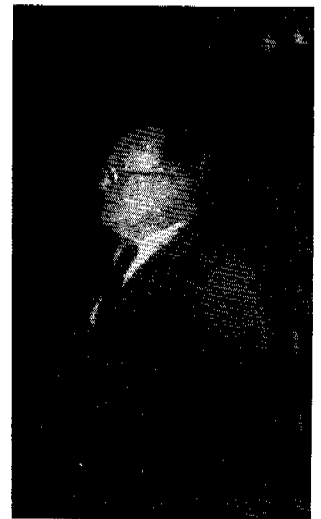
Allen Walker Read



Joseph Brewer



Harry Holtzman

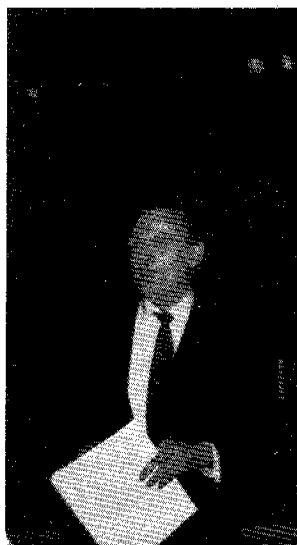


Robert Redpath, Jr.

OF MARJORIE MERCER KENDIG GATES
Church Center for the United Nations



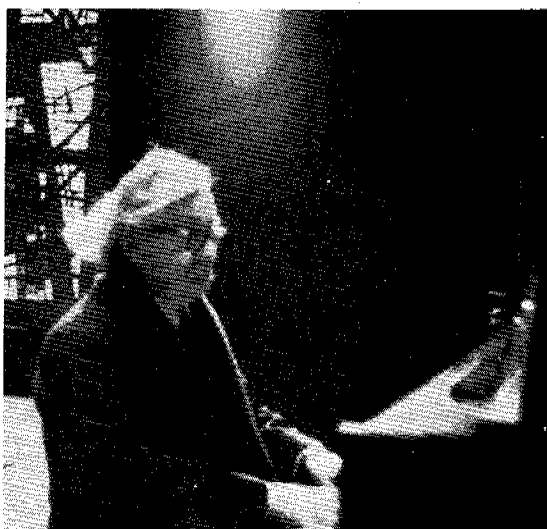
Pearl Eppy



Harry Maynard



Priscilla Sheldon



Robert Pula



Anton Rolland

Photos by Fred Kren

HARRY MAYNARD

As anyone who was ever close to M. Kendig, as she called herself, knew, she was a person full of intelligence with great editing ability. I especially appreciated her critical sharp intelligence as a member of the Board of Trustees of the Institute of General Semantics. But, my fondest memory of her is reading the ten-page Foreword to Monograph No. III, which she wrote with Korzybski. It's available through the Institute.

As was already pointed out by several people, she was an editor, and this particular monograph is called A Theory of Meaning Analyzed. It was essentially a critique of I. A. Richards' theory of language and literature, which included three papers: One by Thomas Clark Pollock, and another, "Elementalism: The Effect of An Implicit Postulate of Identity on I. A. Richards' Theory of Poetic Value" by John Gordon Spaulding, with also a supplementary paper by Allen Walker Read, the lexicographer.

Everyone here I assume knows that one of Korzybski's most important formulations was the theory of time-binding, but he was also concerned deeply with the conventional theory of meaning, which probably was wrapped up more by I. A. Richards' book, The Meaning of Meaning. I just want to quote Kendig, in her own critique of this particular theory of meaning: "We must first abandon the 'Cheshire Cat Theories of Meaning.' You know the cat with a head and no body which kept appearing and disappearing, which Alice found quite bewildering even in Wonderland. Something drastic must be done about 'that cat', and the authors of the papers in this monograph [which Kendig edited] made a fine start towards building up a body for the grinning Cheshire Cat -- not verbally twisting the tail of a non-existent cat."

In the Foreword, Kendig gives what I have often found one of the most dramatic examples of Korzybski's observations on 'meaning', the closest we can get to 'meaning', and here I quote Kendig and Korzybski again: "An example may help to indicate the difference between adequate and inadequate evaluation in life-issues and problems of 'meaning' as such." Let me quote Kendig's excerpt from Psychiatry for the Curious by George Preston: "'Watch a frightened rabbit freeze into immobility and invisibility in the middle of a field and thus escape detection and death and then watch the same rabbit freeze in the middle of the highway when he is frightened by the lights of an oncoming car. Here behavior appropriate [adequate] for one setting is carried over into a setting in which it is fatal.'" Kendig comments, "The 'meaning' to the rabbit may be said to be the 'same' in both 'contexts', but his survival evaluation is inadequate in the second empirical situation. In hospitals for 'mentally' ill, patients are as full of 'meanings' as anybody else, perhaps even more so, but their evaluations are inadequate for life adjustment

and this is why they have to be locked up."

Kendig and Korzybski go on to point out similar situations of evaluational inadequacy in science and in human history. "In life we have similar difficulties with the classical Aristotelian system and its conscious or unconscious (or silent) assumptions on which present theories of 'meaning' and education have been built." What was communicated to me as a human being when I read this particular paper, was that the unique time-binding capacity in man is not just his ability to have feelings -- animals have feelings -- but the ability to project down through the corridors of history new meanings, meanings that liberate human intelligence, which get them out of the lock-step of a completely animalistic response to the environment. An open-ended response. And this is why I owe Marjorie Kendig so much, because I think in that Foreword to A Theory of Meaning Analyzed she and Korzybski explicate that better than anybody else I have ever read or heard speak about that.

ANTON ROLLAND

Anton Rolland played music on the organ composed by him especially for the M. Kendig Memorial.

"Two Vignettes:

1. Reverie
2. Celebration"

(See General Semantics Bulletin No. 48, page 12, for a picture of Anton Rolland playing, and a reproduction of his music.)

ROBERT U. REDPATH, JR.

My first contact with Marjorie Kendig was at the New York Historical Society seminar in 1946. I was able to help Korzybski, with her great help, to decide to move to Lakeville for a seminar that summer in the Indian Mountain School, and then stay on. She bought the house there. In 1948 I was most happy to be able to work with Kendig on the arrangements for a week's visit by Korzybski and her -- Charlotte Read was there too -- at Yale. In between terms, in February, 1949, he gave a seminar there, and he was well received. We had many professors there who knew his work. I think he enjoyed himself tremendously; I certainly did, knowing he was there.

I look on Kendig as a remarkable example of a time-binder making a sustained effort and using as much of the cooperation of other people as possible. What she achieved was with the help of many others, including some of those who at times differed with her, but she had a remarkable capacity to bring out and get syn-

ergistic results from what she thought of with other people.

I remember always my favorite passage in Manhood of Humanity, which I brought here. It's the first edition, and I thought this might please her to think that these lines written sixty years ago come to mind in thinking of her and her work. This was written in 1921 by Korzybski in his first book.

Excerpt from MANHOOD quoted by R. Redpath at the Kendig Memorial Meeting Jan. 10, 1982: Page 192-193.

. . . we know at length what human beings are, and the knowledge can be taught to men and women and children by home and school and church and press throughout the world; we know at length, and we can teach the world, that man is neither an animal nor a miraculous mixture of angel and beast; we know at length and we can teach, that, throughout the centuries, these monstrous misconceptions have made countless millions mourn and that they are doing so today, for, though we cannot compute the good of which they have deprived mankind, we can trace the dark ramifications of their positive evil in a thousand ways; we know at length, and we can teach, that man, though he is not an animal, is a natural being, having a definite place, a rank of his own, in the hierarchy of natural life; we know at length, and we can teach the world, that what is characteristic of the human class of life -- that which makes us human -- is the power to create material and spiritual wealth -- to beget the light of reasoned understanding -- to produce civilization -- it is the unique capacity of man for binding time, uniting past, present and future in a single growing reality charged at once with the surviving creations of the dead, with the productive labor of the living, with the rights and hopes of the yet unborn; we know at length, and we can teach, that the natural rate of human progress is the rate of a swiftly increasing exponential function of time. . . .

CHARLOTTE S. READ

Even now, after working closely with Kendig for so many years -- since 1939 -- and living in the same house with her, sharing many things in our lives, I continue to be more impressed than ever with her constant and deep caring. She was not only concerned meticulously with the details of her work, but she gave us her large vision and her commitment to the integrity, and the growth and development of Korzybski's work. Now, as I walk through the rooms and look through the records of the Institute, I see not only carbons of the many letters she wrote, but her writings, notes, scribblings of her thinking, her plans, the dreams that she had for developing Korzybski's work (some realized, some not realized), notes about people she met or planned to meet, connections she wanted to make, newspaper clippings marked, incorporated with her insights -- all these offer a most impressive compilation beyond those many acts and writings that

we already know about. They show how continually, day and night, she held the welfare of the Institute and Korzybski's work uppermost in her thoughts and feelings, and how she continually made every effort to achieve the best that she could give to it. She did give of herself beyond all possible measurement, according to her great gifts as an intelligent and sensitive human being. She inspires us to continue to work toward maintaining her high standards.

I believe the many writings she has left, published and unpublished, would be valuable for us to be able to have in a published form. If it were not for her many administrative tasks, consuming her energies, she probably would have had time to write some important books. So I hope that some time soon these can be gathered and put into publishable form. You will be hearing more about this in the future.

Kendig not only had a broad vision, but she was very realistic and down to earth. She was a good friend to me all the years we worked together, and whenever I asked her for suggestions or advice, I knew she would have something practical to say, something useful.

Today we are here to celebrate Kendig's life. We here know that her life didn't consist only of work; we know she was interested in many things, such as music, art, literature, poetry. She was fun to be with, and always interesting. I remember once she said, "I want to live life to the hilt." She did that -- and we are all indebted to her for what she did with the life energy she had. As Alfreda Galt, who is here with us today, so beautifully put it in a letter to me: "She was an example of the best in scholarship and leadership."

* * * * *

The group of friends -- about 50 -- then went around the corner on East 44th Street to the Sichuan Pavilion Restaurant for a collation of Chinese foods arranged for by Helen Hafner. There they further shared their memories of M. Kendig.

*

REMEMBERING M. KENDIG

RUSSELL MEYERS, MD
Emeritus Professor of Neurology
and Neurosurgery
Pensacola, Florida

Those of us old enough to have been engaged for upwards of three decades in employing, helping to develop and promulgating

the extensionally-oriented prescriptions contrived by Korzybski for enhancing knowledge and understanding, solving intra- and interpersonal problems, and attaining a measure of global sanity as yet unrealized in the transactional patterns of humankind, are well aware of the invaluable roles played for nearly a half century in the service of the discipline of general semantics by Marjorie Kendig.

During the busy and sometimes hectic years of the 1930's and 40's when A.K. was engrossed by his studies, writing, publishing, teaching, lecturing, corresponding in extenso with contemporary scholars, and striving to clarify and amplify his meta-aristotelian formulations, Kendig served tirelessly and with uncommon versatility as the 'utility man' of the prime mover himself, and of the Institute and, later, the General Semantics Bulletin.

Equipped by nature and nurture with a combination of salutary personal traits -- initiative, resourcefulness, industrious habits, high motivation, tenacity, fortitude, open-endedness to unconventional ideas, and creativity -- and possessed of a solid background of experience at the middle and secondary school levels of education, Kendig proved, upon becoming a member of Korzybski's staff in 1938, singularly adept in moving, as circumstances required, from her vis-à-vis roles as sounding-board, confidante, monitor, literary advisor and rigorous critic to her more widely encompassing roles as organizer, administrator, motivator and trouble-shooter. While A.K. lived she played her roles at relatively low key. But from 1950 on, her very special skills, talents and sagacity became ever more apparent to her associates. They continued to be recognized until the infirmities brought by years of unrelenting devotion to general semantics compelled her to pass the torch, as 'time-binders' must, to successors she had been instrumental in training.

Shortly after A.K.'s demise, "Kenny" recruited me to join the general semantics faculty for the seminar-workshops. She taught me much, and for that I shall ever remain indebted to her. I salute her now as an estimable fellow-at-arms who merits the only accolade she would be interested in receiving: "Well done, thou good and faithful servant!"

ROBERT R. POTTER
 Author of Making Sense: Exploring Semantics and Critical Thinking
 West Cornwall, Connecticut

I remember Kendig best for one scant hour I spent in her presence in 1972. I was attending the Institute's annual Summer Seminar, then held at Hotchkiss School. Kendig was a guest instructor, elderly, frail, but in full possession of her senses. During one 'free hour' before dinner -- say four-thirty till six -- I spotted Kendig seated on a grassy knoll by herself. I

approached tentatively, thinking that she might be lonely, that I might at least offer to go to the kitchen and get her a cup of tea. Instead, I was ordered to go for two beers. Then I was asked to sit down, and then treated to one of the greatest hours of talk I have ever heard in my life. An example: "You know, Robert Potter (she had a certain ingratiating formality about her), too many people get trapped into the picture they think they are presenting to others. Why I, I have absolutely no self-image of myself. I am what I am. I believe what I believe. I have no idea what image I project to other people. But since I approve of myself and what I'm doing, why should I care? I assume that others will see me as I am, and since I don't wish to be otherwise, that's the way it has to be. Do what you think should be done, and don't worry about whatever abstraction you create in other people's minds."

SEVEREN L. SCHAEFFER
Teacher of General Semantics
Paris, France

My first visit to the Institute house in Lime Rock, Connecticut, took place in the autumn of 1961. The impressions are no longer very clear today, in the summer of '83. Except one: an open, perceiving, understanding, assimilating, comprehending presence.

Over the years, until she became confined to the nursing home where she died, Kendig was my mentor, protector, guide and among others, very good friend. Reams of correspondence passed between us, and hour upon hour of 'conversation', i.e., Schaeffer listening while Kendig did what she really did best: taught without teaching, by just letting her talk flow.

. . . Hers was an intellectual sensuality, and she could experience and give near-ecstatic pleasure through formulations. She was a 'mind' if ever there was one. Only those who did not know her well addressed her using the feminine prefix 'Miss' or 'Mrs.' (for her intimates, she was 'Kendig' pure and simple). Yet for all this, she was a very Grande Dame indeed.

I have some difficulty in making the traditional distinction between Kendig, 'the person', and Kendig, her work. I think of her as a genius, and consider practically anything she wrote a 'masterpiece'. I trust others share this bias.

I. Kendig and the cats.

The cat population in Lime Rock varied from season to season, somewhere between ten and twenty. Except for one or two 'inside' cats, they ate, slept, fought, etc., beyond the walls of the house. Kendig knew each one as an individual, and could describe its peculiarities, personality traits, etc., in detail. It was not a simple matter of 'cat one is not cat two'. She was

profoundly extensional, and she would teach the meaning of asymmetrical relationships by just discussing the cats. She lived general semantics, no blackboard required to 'teach' it.

The 'outside' cats lived, bred, and died unattended except for a daily ration of food served out on the back porch. Kendig observed that this one was sick, that one injured, etc., but no individual received any particular attention. She took pleasure in letting them be, and watching them be, however they were going to be. It was her way with humans, too. Their lunacies, squabbles, etc., were legitimate . . . and intensely interesting to her. She might occasionally have preferred they be otherwise, but that was her problem, she felt.

II. Kendig's 'Ideal' Society.

She felt industrial civilization was 'evil', an aberration. A tribal society was the only reasonable way for human beings to live. We're all so interdependent, but who will pick up and comfort a squalling child on a big city street? We need each other, yet we're taught alienation from one another. She felt the American commercialistic society was just about the sickest society on the face of the earth; she had almost a yearning to find herself in a small, protective lost tribe somewhere in Africa. Perhaps this came from not having felt loved and protected in her own family as a child -- she told me once that she had had to decide very early that she was never going to be happy. The Institute of General Semantics, its members, students, friends, trustees, etc., were her family and 'tribe'. It was what made her as 'happy' as she could ever be.

III. Kendig & A.K.

Being 'in love' can mean so many things, that it certainly includes how Kendig felt toward Alfred Korzybski. I did not personally know her during the period 'before Alfred died', but it was her most often used phrase. . . . There was pain when she would recount the numerous misunderstandings of Alfred's work that he had had to go to great efforts to counter, clarify, etc. (particularly with regard to Hayakawa). There are really no adequate words to express the respect, admiration, affection, dedication, etc., that Kendig felt toward Alfred Korzybski.

IV. Kendig & Gates

Edward L. Gates was Kendig's husband. He passed away about three years before she did. He took care of Kendig. He kept her company and did the shopping and cooking; he nursed her when she was sick and made it possible for her to do her work. She was able to accomplish a great deal thanks to him. He was many years younger than she was, and more dependent on her than you would care to imagine.

During about the first half of their marriage, which began

in 1951, until they both became ill and it was harder and harder to cope, he was an important help to Kendig as a researcher and stimulating intellectual companion, and assistant at the Institute variously as bookkeeper, Bulletin editor, designer, and typist, seminar group leader, etc.

I liked him very much. If he were writing these lines, he probably wouldn't mention himself at all, he would want Kendig to stand out. If you look behind Kendig, you'll see 'Gates'.

V. Kendig and 'Hot Little Hands'.

Maybe this applies only to me, but I suspect not. If I went to Kendig with a problem -- something very difficult had come up, something hard to understand or dangerous to attempt -- the response would be: "Do you want me to hold your hot little hand, darling?" It was a favorite expression, and part of her way of conveying general semantics: there is no 'reality' 'out there', it's your doing, and you will have to face it yourself, for there is no 'authority' on 'truth' and no certainties in this ever-changing world. And you can do it yourself; you're doing it that way anyway, now all you have to do is accept the fact.

That, of course, is my own interpretation, the one that feels right for me today, of one of Kendig's lessons.

VI. Kendig and Maps.

I thought of it as 'Cartographic Overkill'. Let's say I was going to go over to Lakeville to 'Brewster's Store', which is near the post office. 'Near' is not enough. She won't let me leave. She takes a paper and pencil and draws a map.

"O.K.," I say, "it's just north of the post office, I'll find it."

"No," she says, "look: you turn left here, then turn right here."

Map has got to fit the territory. Go into the territory without a map? No! Go into the territory with a sketchy map? An inexact map? No. Look. Here . . . and here.

That was Kendig's way.

I want to say thanks publicly to M. Kendig. I was 27 when I met her, I had just discovered general semantics, wow! She invited me to seminar-workshops, invited me to come to live and work and study at the Institute whenever I could, and launched for me and encouraged a career in general semantics that is now in its 21st year.

Thank you, Kendig. 'God' bless you.

Paris, 21 July 1983

LETTERS ABOUT M. KENDIG:

Excerpts From Letters on the News of Her Death

From Marian and Douglas Gordon
Campbell
San Francisco

. . . M. Kendig was indeed exceptional in the devotion of almost her entire life in furthering the ideals of general semantics. You, Charlotte, and Kendig are in large part responsible for the steady growth of this important discipline. . . .

From Alfreda Galt
The Lifwynn Foundation

We are sending the enclosed check in memory of Miss Kendig, a good friend to all of us here and an example of the best in scholarship and leadership. Her contribution through the Institute provided a broad and beneficent influence in the community over a span of many years. We recall with warmth our many contacts with her over the years -- the last time at one of the Korzybski dinners, probably the last one she attended, still so alert and up-to-the-minute on any studies that impinged on general semantics.

We cannot regret that her gallant struggle against physical impairment has ended but we know this break with her and all she represented cannot be without sadness for you, Charlotte. I look forward to paying tribute to her with others on the tenth of January.

From Russell Joyner
International Society for General Semantics

The news of Kendig's death saddened us. All who value general semantics are greatly indebted to

her for the many years she so selflessly devoted to making Korzybski's formulations better known through the seminars, publications and other work of the Institute. . . .

How fortunate was the author of time-binding -- to leave with such devoted assistants the task of keeping general semantics alive and well-nourished for generations yet to come.

From S. I. Hayakawa
Washington, D.C.

. . . Kendig certainly served A.K. faithfully and well, and his work would not have continued as it did for so long after the publication of S&S without her devoted efforts. . . .

From Lloyd and Mary Morain
Carmel, California

. . . I took down ETC. of June 1969 from my bookcase and read over the little tribute Lloyd wrote to her in this. He entitled it M. Kendig: Time-Binder. He wrote of how he first learned about her in a seminar Korzybski gave in 1935 at the Williams Institute in Berkeley. In the seminar Korzybski frequently referred to Kendig and the work she was doing at the Barstow School in Kansas City.

Lloyd described her as a "kind of educator's educator" and the time-binder of general semantics. He quoted from a letter he had recently received from her of the work of the Institute in offering "methods of re-education, re-training of nervous

systems -- a means for mass therapy of attitudes that might make many of our man-made problems more open to change, along lines suitable for human living, in and with modern technological civilization."

We recognize the important part she has played in the careful conservation of the crucial re-training aspects of general semantics. We realize how for this and for much else we are in her debt.

From Michael R. Smith
Los Angeles

. . . I'm sorry that I never had the opportunity to meet her personally, although I spoke to her on the phone in December 1976. I suppose I looked upon her as head of 'the family'. She was plenty tough; rather, I mean rigorous, with a linguistic conscience comparable to Korzybski's.

From Evelyn Stagg
Bomoseen, Vermont

Probably I wasn't really surprised to hear that Kendig had died, but nonetheless I felt strange about it. Somehow, she seemed so enduring, and, of course, invincible in a sense.

I wish I could have known her better, and longer, but I remember very well my brief encounters with her. She was, I think, much of the reason I wanted to know more about general semantics. . . .

* * * * *

EXCERPTS FROM LETTERS TO KENDIG ON
HER RETIREMENT IN 1975

From Robert Wanderer, San Francisco:

I was sorry to hear about your retirement. I think everyone in the general semantics field deeply appreciates your tremendous contributions over the years.

From Samuel B. Shapiro, Miami Beach, Florida:

I find it almost impossible to accept the news that you retired at the end of last year! You have been identified so closely with IGS that the two of you seem inseparable.

My respect for your far-flung interests as well as your herculean work for general semantics has increased steadily since a certain day in the 1930's. I telephoned you in Chicago to express my interest in attending a Korzybski seminar.

From Anatol Rapoport, Toronto:

Just heard of your forthcoming retirement. This is just to express appreciation for the hard work and devotion to the enlightening influence of general semantics. Wishing you the best . . .

From Elwood Murray, Denver:

My associations with you beginning in December 1939 as initiated by the late Vida Sutton, in the five seminars with Korzybski; in the two Congresses we jointly conducted; in the criticisms you generously gave to my publications which have contributed to my professional advancement, and indirectly to hundreds of my former students now in leading positions; your influence upon me as a person; your patience and forbearance in the direct contributions the several times you were here in Denver, I must acknowledge as precious, indeed, and for which I give you a

salute.

From Joseph Stewart, Albuquerque:

It wasn't until I got the Board meeting minutes that the impact of your resignation really was felt. We make such assumptions about some persons becoming 'institutions' that we behave accordingly. Your intense dedication, perseverance, and energies are irreplaceable; your contribution immeasurable. Even knowing that you are going to remain as active as conditions permit does not take the edge off my regret that you will no longer be Director. You are one of the few truly remarkable persons I know, and I have enjoyed and profited from our relationship.

From William Exton, Jr., New York:

I was going to write you a letter expressing to you most emphatically and sincerely my great personal appreciation of your dedicated services and constructive devotion to the Institute of General Semantics over the years; for your furtherance of the valid and valuable doctrines of gs; and -- not least, to me -- for your many contributions toward my own aspired-to but ever remote maturity. . . .

From Stanley Diamond, San Francisco:

At our Board of Directors' meeting here in San Francisco on December 6, 1975, several of our Directors who are also members of IGS told us about your retirement at the end of this year.

For so many of our officers, directors and members who have known and worked with you or know of your contributions to general semantics through the years, it is indeed a

time for reflection. You have maintained the integrity and respect of the Institute of General Semantics through your unswerving dedication to the general semantics of Alfred Korzybski.

Among the several thousand past participants of the Institute's seminars, organized and directed by you, are many of today's best examples of internalized general semantics.

As you leave an active role at Lakeville as the Institute's Director, we remember Kendig well, and always shall, with deep, enduring respect.

To the extent that general semantics is abroad in the culture today, it is most importantly because of you, Kendig.



M. KENDIG AT THE BARSTOW SCHOOL FOR GIRLS

By Dona W. Brown

In the fall of 1934 Marjorie Mercer Kendig arrived in Kansas City to assume the post of headmistress at the Barstow School for Girls. At that time the school, an old and prestigious institution, was badly in need of a shot in the arm and Kendig was ready for them with an arsenal of stimulating 'ideas' about educating the young. This was a rare opportunity, indeed, not only to run her own school and test her theories about language, but to appoint her own faculty, for all positions in the academic field were open. The depression was in full swing and she had the pick of at least a thousand candidates -- every administrator's dream.

I met her in the spring of 1935 when she interviewed me for a position teaching English. By 'English' I meant of course Shakespeare, Milton, Dryden, Pope, Tennyson, Browning, et al. In short: I meant English literature. She meant 'English' of a different kind indeed -- namely, English as language: its history, how it operates as language, how one's language and the way one uses it works for or against you. This approach was far beyond my comprehension at that time. The only English language course I had ever taken was at the University of Edinburgh in Scotland, many years before. This course was poorly taught. It was full of undigested details about sound shifts and ancient grammars, requiring gargantuan feats of memory. We were never told that the development of language was systematic, subject to rules that any reasonably intelligent person can understand and learn. Later on when I taught language courses of my own I vowed that I would never make the same mistake.

The plans that Kendig had in mind when she spoke of 'language', were something else indeed. They involved a year-long program for all the eighth grade students at the school, in which the curriculum would revolve around various aspects of language -- not only its history and form, but an exploration of how it works and how it affects its speakers.

I was intrigued and ready to roll up my sleeves and begin work. Alas, Kendig told me that she had already appointed the late Sarah Michie Harris to the post. However, she finally agreed to give me a job as a kind of 'advisor' to be called administrative assistant. The pay was fifty dollars a month. It was just as well that events turned out this way, for I was as yet poorly prepared to carry out her elaborate plan or to digest her point of view. I needed at least a year of study and close association with Kendig to carry out the educational goals she had set.

At the end of the year Dr. Michie resigned to take a post at the University of Wyoming, and I took over the eighth grade language program. Whether Kendig was satisfied with my work I shall never know, but her influence had a profound effect on my later career. It was a time of ferment in the study of language and languages. Franz Boas had already published some of his great works on American Indian languages with their far-sweeping implication for linguists. Otto Jespersen had published enough for us to know that more radical work was in the offing. Benjamin Lee Whorf had just stated what was to be known later as the Whorf hypothesis that language 'does our thinking for us'. Leonard Bloomfield had published Language and shocked the Modern Language Association at its annual meeting in 1936 when he told the members that traditional approaches to the teaching of languages were a disgrace. His views were similar to those I had been nursing for several years and which greatly influenced my later work.

The two years that Kendig and I toiled together at Barstow were extraordinary and exhausting. We worked long hours after school had closed for the day, and all summer, especially the summer I spent in her apartment at the school. We planned and planned for the future of general semantics in education. Alas, we were not thinking realistically. Alfred Korzybski had come to the school to give a "short" seminar for the teachers, and stayed and stayed. The situation was certainly 'caviar to the general' of Kansas City. The good people were already suffering from the shock of the new. The faculty was in rebellion. They didn't want to 'waste time' on Korzybski's lectures and on reading Science and Sanity. Furthermore, the parents were baffled by the cachet of Marjorie Mercer Kendig. She was a beautiful and intelligent woman, but one who didn't fit into their image of a schoolmarm.

In 1937 the board of trustees decided that there must be a change at the top. The school was losing money and was not the kind of harmonious place in which learning and the arts could flourish. Kendig was kept on as educational advisor in absentia for one year. The new principal, I think, tried to make our program work. (Kendig, at least, gave her the benefit of the doubt.) But eventually it was the end of the line for me and the entire faculty. She tried the next year with an entirely new set of teachers, but she failed miserably.

During this transition period the school continued to use our catalogue -- the catalogue that Kendig and I had so laboriously written. She contended, rightly I believe, that to use our catalogue, when the faculty was not teaching anything about language, was a gross misrepresentation of the present program at the school and might even be illegal. A long and bitter altercation between Kendig and the board ensued. But it didn't matter. The whole experiment was over and the issue closed.

In 1943 I once more saw Kendig in Chicago, when I went there to help her with the editing of the Second Congress papers. I enjoyed this visit enormously, for we were now free of the shadow that the school had cast over us. It was on this occasion that I met Charlotte and had the marvellous opportunity to know Korzybski personally, away from the shadow of the Barstow school for Girls.

Many years later, after Korzybski had died, Kendig asked me if I thought our program at the school had taken off. My answer was "yes" and "no." We simply did not have the resources and the financial support that such a program needed to make it fly. Or perhaps we tried to do too much in too short a time. As Douglas Campbell says wisely in his speech at the Centennial Conference in 1979 [see GSB #47], "General Semantics should be given in small doses, a little at a time."

Fortunately, Kendig had a second chance with her direction of the Institute. Here there was no Mrs. Grundy listening for the tap of A.K.'s cane overhead. The members of the Institute genuinely wanted to hear what this great man had to say. In 1973 I went to the Alfred Korzybski Memorial Lecture. As I observed the lively, responsive audience, I thought what a joy it was to know that Kendig had lived to see this.

*Reprint of News Article which Appeared in the
Kansas City Star, June 15, 1934*

A NEW BARSTOW HEAD

**M. MERCER KENDIG SUCCEEDS
MRS. HELEN WILLIAMS**

**A Graduate of Vassar, She Recently
Has Returned From Europe
and Is Planning Next
School Year**

Making plans already for its 1934-1935 season, after the successful culmination of its Golden Jubilee celebration, the Barstow school announces the appointment of M. Mercer Kendig as its new head, succeeding Mrs. Helen Williams, who resigned following the end of the present school year.

Miss Kendig, who will take up her work at Barstow's in the fall, comes to her position with an outstanding reputation and career in the field of education. She was graduated from Vassar college, receiving her bachelor of arts degree there, then won a master of arts degree at Columbia university, New York.



M. MERCER KENDIG

THIS LIVING BARSTOW

Miss Kendig's address is here printed in extenso

We are here tonight largely through the magic of a name, BARSTOW. What Barstow means to each of you may be personal and very different, but to each it surely has connotations which involve the past, the present, and the future. The past and the future are the subject of this meeting. But we can only appraise the past and plot the future of any human endeavor from this relatively static moment we call the Present. Logically, I suppose this is why our President, Mr. Sebree, placed me first on the program. I protested, but I am a good soldier. So, it is *my duty* to speak first and *my honor* to represent the present for this little moment in the life of BARSTOW, an institution dear to us all in memory or in present participation.

As the Head and therefore a sort of speech organ, I shall try to speak to you *for this present, the living Barstow* made up of girls—teachers—educational program, enriching traditions and the beautiful buildings which are the environment of their interaction—this living group which we call the school. It is difficult to say something significant in ten minutes about an institution which is rich spiritually with the traditions of fifty-three years of service and the enduring influence of Miss Barstow and Miss Witham, and the fine women who worked with them through the years.

For those of you who are not intimately in touch with Barstow today, I would say that the school is still organized in three groups, but divided a little bit differently on account of the new developmental point of view which has modified the older grade organization point of view. First, there is the Child Development Division, including the Nursery School, followed by Pre-Reading activities, the Primary and Intermediate. Nursery School training begins at two and a half and the children are carried along to the mastery of the usual fifth grade objectives in subject matter and in language and number skills in a continuous process of development. There are none of the sharp breaks usually caused by grade promotions.* Complete mastery of skills and concepts is

* Grade equivalents, or placement, for each child is authoritatively established each spring through the annual testing program administered by the Educational Records Bureau of New York which scores all tests and furnishes nationally recognized grade percentile ratings for each student according to both public and private school norms.

Address delivered at Kansas City Country Club, Kansas City, Missouri, March 17, 1937 by M. Kendig (B.A. Vassar, M.A. Columbia), Head of Barstow School, 1934-1938.

made possible for each child at his or her natural rate without regard to promotion. But in the socialized project-work and play the children are kept in the groups to which their social and physical development is best attuned at any period in maturation. Next is the Middle Group, or transition years, covering sixth and seventh grade work. Then the Upper School Group, or College Preparatory Division, which now includes five grades, beginning with the eighth.

The Eighth Grade is the basic course in the high school and college preparatory training. It is especially planned to mature the student's powers in the use and understanding of the English language in reading, in thinking and in the analysis, the organization and the expression (both oral and written) of facts and ideas. The subject matter for this training is furnished by the colorful history of the English language. This work in English is carefully integrated with the study of foreign languages.

Seeing is better than hearing!—Please know that you are all welcome guests at Barstow—any time, any day. We enjoy visitors and visitors usually enjoy us. We work very hard, we play gleefully and we live graciously, I believe. Since you may see us, the living school, any day, I thought I would avoid direct description. I thought that it might be more interesting to try to give you a sense of our spirit, our viewpoint, our objectives or aims, and our ideals and values implicitly in sketching a few trends in modern thinking about general education below the college level in relation to what we are trying to do.

America has been noted for a blind faith in universal education with a capital "E" as a basis for Democracy. In recent years numbers of everyday people have begun to waiver in their faith. There is a growing discontent with the human outcomes of the functioning of our vast educational machine. We see maladjusted people everywhere obviously failing to get along with others or themselves and to achieve usefulness, let alone happiness in life. We read mounting statistics on the growth of insanity, drunkenness, destitution and crime. No one agency is to blame perhaps, but the everyday man has begun to ask *what are the schools for? Isn't there something wrong with the education the schools have been giving if it hasn't prepared for successful living?* The every-

day man and the thinking-educator have been asking the same questions. As a consequence, there has been much re-examination and scientific analysis of education as it operates, not as it is set forth on paper. There has been an attempt to really think through and evaluate the social function of the school and our ideas of education.

Just what is a school, or, better, what should a school do? I suppose you have many answers to that question, which may be worded in many different ways.

I take the view which looks upon a school as a controlled environment, organized to direct the growth and development of the whole individual toward certain outcomes in terms of behavior which are socially and individually desirable because they make for happy adjusted useful living in the world of today.

In this process there will certainly be happy adjustment to living and learning in the school at each level of development. This should be of such a nature as to have permanent carry-over value in future life. Future life is adult life. The aim is to create emotional attitudes, intellectual powers, social and cultural interests, habits of work and play, and general patterns of conscious behavior, which will be as valuable for a happy adjusted life at forty as at fourteen. This does not mean making our children sophisticated. It does mean helping them to become responsible, independent and self-directing individuals through their work in school.

There are many other agencies of education besides the school which influence the development of the individual, *but the school is the only one consciously organized for that end.* I believe the school should accept responsibility in some measure for the future lives of its students.

This view of school-education makes it a branch of a new natural science, the general science of man which synthesizes all other physical and biological sciences, as they relate to the nature and functioning of human beings and the control of human behavior for human happiness and well being. This need is recognized, for instance, by The Rockefeller Foundation. It recently announced a new unified policy which dedicates its resources in the future to the field of human behavior and its control.

What does this newer viewpoint of the school and its function involve? It does not necessarily involve any change in the curriculum. With certain minor changes and additions, we are content to remain within the framework of the traditional college preparatory curriculum for the high school years, with its manageable material and established standards of accomplishment. But this view does bring about a *shift in emphasis from what is taught to how it is learned*; from the teacher to the student, what life and learning in this organized environment of the school is doing to the student. This involves the making and keeping of very extensive and frequent records and samples of work. Marks or grades are of minor importance; records of this personal-history type help us to study what is happening to the student as a complete individual. This system is activated by a staff of teachers who are scholars in their subjects but who are also skilled in educational and personality diagnosis, and in remedial teaching—and above all are warmly human and friendly in their relations with each student.

This newer viewpoint also requires that we act on our knowledge that the child brings her whole self to the school, not just a mind. I should say a cortex, to speak more exactly, for instruction is given in words by books and teachers, and its learning is usually tested in words. I say cortex because the language centers are in that part of the brain. Some schools have for generations acted as if the cortex were all that came to the school and they still do. This explains, I think, much of the failure of education to date, especially in mass education.

I want to emphasize the whole child goes to school. I do this because one of the lessons that we have learned from our re-examination of the human class of life, the physical world and the relation thereto of education is a *language lesson*. We have learned to be wary of language tricks. One of these tricks that has led us astray in our thinking and doing in regard to students is the fact that in speaking we can divide body and mind and environment or, the physical, mental, emotional and social aspects of a person, but that we cannot divide and deal with them separately on the living-level. I believe that if we persist in talking in the old way we shall always find it difficult not to act on our verbal assumptions. The living indivisible being comes to school with every-

thing that has happened to her since birth registered in the living protoplasm of her nervous system. We call this view the *organism-as-a-whole* or more comprehensively, the *non-elementalistic*, as that terminology forces us to include the environment. It is easy to pay lip service to this point of view, but hard to act on it.

And remember, that the words and the structure of the language we use, and hear and read—blaring at us over the radio, jumping at us from the newspapers—is just as influential and just as much an environmental force as the air we breathe, the food we eat, the houses we live in, the autos which deprive us of natural exercise, and the way we treat each other. Language is the common denominator of all school subjects, as it is of *human* life. On analysis we find that it is the essential factor in making the human class of life distinct from every other form of life. Language has given us dominion over the physical world. Experience and thought preserved in language have made civilization and science.

Language is our most human function and our most neglected. We have taken it for granted, like the air we breathe, for centuries, without paying conscious attention to its central role. We are just beginning to make a conscious attack on its problems. Why, until a few years ago, we thought we were testing intelligence when we were only testing language skills, vocabulary and reading. Then we were surprised when the person, to whom we gave a rather low I. Q., who his teachers called dumb, went out and dealt quite successfully with situations on the living level, which did not happen to involve much reading. However, our lives today are dominated by the spoken and written word. Thoughts and ideas cannot be easily communicated without clear formulations in language. So it is obvious that lack of ability to deal with language is a great and usually an unnecessary handicap for any one who desires to lead a life fully adjusted to the modern world.

We, as educators and psychologists, are just becoming conscious of what Dr. Smith Ely Jelliffe, the eminent psychotherapist and neurologist calls “the significance of language for creative adjustment of the individual.” I believe that Barstow is now uniquely prepared to make a contribution to the educational world in

this matter of more scientific language training and of remedial work in reading and language skills which are basic to school work and life adjustment. In this field, particularly, we need the help of an educational endowment for further research, and making our procedures, our materials, our results available to other schools and education generally. Specific subjects studied in school may largely be forgotten and unused in after life, but scholarly training in the English language, in logical thinking, reading, writing and speaking, is of continuing value to the student throughout life. "Every class an English class" is our slogan at Barstow.*

I have a great deal of sympathy with those who think they can reform education by tinkering with the curriculum and introducing easier subject matter or more social science and cutting out mathematics and foreign languages. Subject matter is so much easier to deal with than growing humans and teaching them to use language properly, especially if you have to deal with them in hundreds and thousands. I sympathize, but I do not agree.

I, myself, find it hard to resist the temptation to define the educated woman in terms of what she knows. Instead, we are trying to evolve standards by which we can evaluate the education of a woman in answering other questions—not only what does she know, but how does she apply her knowledge? how deep is her understanding? what is her intellectual power? what her habits of thought and work? what are her attitudes toward herself and others? how does she solve her problems? how bear her responsibilities? what is her stamina in times of stress? how does she treat her body and her nervous system? what are her interests, her sensitivity and her appreciation of the cultural heritage? And last and greatest, *what are her standards of values* by which she measures life and people, and makes her selections? We hope that the outcomes of the Barstow education can be evaluated in answering these questions in terms of the best potentialities of human nature.

I have mentioned the word, *values*. Problems of evaluation are very much in the forefront of scientific and social as well as educational thinking these days. There is a method for judging values which has social, scientific and personal validity. It is

called the *extensional* method; "A thing is what it does," to use a rather free and popular interpretation.

In closing, I want to speak about our great heritage of tradition in terms of values. We evaluate all our school procedures and viewpoints on the operational level of value. On this level, traditions can act in one of two ways.

Traditions in a school can act as STOP signs on the road of desirable progress and live only in the static spirit of saying, "We didn't use to do it that way," or "We can't because we never did." Or they can be a dynamic of life, saying, "GO—but preserve the fine spirit, in which we were created, then we go with you."

There are many people in this room who can speak more authoritatively than I on the customs, the occasions and the ways of doing things that make up the historical facts of Barstow traditions. But there is no one who cherishes them more than I for their intangible values as inspiration, as atmosphere and as background of the school life and work. For young people to know that they are the inheritors and the guardians of a goodly past which is so vivid in the life of others, engenders a sense of responsibility. It is a life dynamic like a good family name. What one will not do for oneself, one will often do out of a sense of loyalty. Traditions are not so much things to be talked about as to *be lived by*—the niceties of life, the broad cultural point of view, and interest and participation in the life of the community, fine taste and appreciation of literature and history, beauty in art, in ways of doing things, in surroundings, in standards of taste and seemliness in dress and action. Our traditions effect the spirit in which we approach the doing of things in and out of the classroom and lead to finish, perfection and graciousness in the doing.

I often turn to a copy of Miss Witham's address at my first commencement as Head of Barstow for refreshment in a weary hour. Reading her spirited account of our school is a veritable mine of tradition in a living sense. At Barstow, I believe, we are living in our traditions dynamically. Our traditions always say, "Go", provided the aim is high and the goal desirable for the growth of our girls and the life of the school.

- * The orientation and principles underlying the non-elementalistic educational viewpoint, the language work and the personality adjustment we are attempting to carry out at Barstow are based on the linguistic revision and the general theory of evaluation as set forth in *SCIENCE AND SANITY: An Introduction to Non-Aristotelian Systems and General Semantics* by Alfred Korzybski. Science Press, Lancaster, Penn., 1933.



At the Barstow School for Girls

M. KENDIG'S EARLY YEARS



4 1/2 Months



17 1/2 Months



1903



1898



1899

MARJORIE MERCER KENDIG GATES

A Biographical Sketch

By

Charlotte Schuchardt Read

The wedding of Philip Morgan Kendig and Jane Morewood Mercer in Utica, New York was an outstanding and elegant social event, according to local newspaper accounts. Marjorie Mercer Kendig, their only child, was born there on the 14th of June, 1892. She lived for 89 years, 5 months and 39 days. She wanted to live her life to the brim, and this she did in overflowing measure. For her, 'life' -- the last forty-seven years of it -- was at the center of the general semantics world. She was largely instrumental in creating that world.

When she was a child her family moved to Brooklyn, and some time after her college days they moved to a house on Sutton Place in Manhattan. Her ancestors -- English and Pennsylvania Dutch -- had been in this country since the early 1700's or before. She did not attend school until 'old' by usual standards, being a rather sickly child, but her mother read a great deal to her, mostly from literary classics. In 1911, when she was 19, she went to Vassar College, graduating in 1915 with a B.A. There she studied especially history, chemistry, French and economics, and a variety of other subjects. Her class was a year or two later than that of Edna St. Vincent Millay, whose poetry she especially loved.

After graduation she began work at Charles Scribner's Sons, Publishers, New York, in the Departments of Magazine Advertising, Book Publication, then Editorial. With an urge to participate in our country's war efforts, she entered the Vassar Nurses Training Camp in June, 1918. Besides the academic medical classes she attended, she had nursing apprenticeship at Columbia's Presbyterian Hospital in Manhattan. That Fall, during the influenza epidemic, she became very seriously ill with pneumonia; after her recovery the war was over, and she did not continue with her nurses' training after December, 1918. It was during this training that she met her fellow-student Priscilla Sheldon, who was to remain her good friend until the end of her life.

She returned to work in New York's publishing houses, first with George H. Doran, where she did book advertising and publicity, and literary reading. Then, at the Consolidated Magazines Corporation (purchased in 1929 by McCall Corporation), she was the Director of the Department of Educational Information, in charge of school and camp information service, until 1931.

New York City in the decade of the 20's: These were years

leading up to the 1929 stock market crash, the age of 'speakeasies' and 'flappers'. For her they were years of men friends, stylish clothes, theatre, opera and concert attendance, as the large collection of programs found among her possessions attests.

But they were not happy years, and she left the publishing world in 1931 to pursue administrative work in education. For the following two years Kendig worked at the American College for Women in Geneva, Switzerland, as Assistant to the Director. This gave her the opportunity for special graduate study in 1932 at the University of Geneva, where she took courses with Piaget and others.

She decided to return to the U.S. and continue studying in the field of education. An unhappy marriage at this time led soon to separation, and later to divorce. In 1933 she enrolled in Teachers College of Columbia University, where her major subjects were higher education and personnel work, and there she received her M.A. degree in 1935 (although her attendance in classes was completed by August, 1934).

In the Spring of 1934 two of the major events of her life occurred: She accepted a position as Head of The Barstow School for Girls in Kansas City, Missouri, to begin in the summer of 1934; and she heard of a new book just published a few months before by a Polish author named Alfred Korzybski. When she read Science and Sanity, she felt that it was what she had been looking for. She wrote in July to the author, who was living in Brooklyn at that time, and a visit was arranged at his home the beginning of August. It was a 'fateful meeting'. Within a few days she would embark on her new position at The Barstow School, determined to try out the new non-Aristotelian methods, to change the curriculum of the entire school, from kindergarten through the secondary levels, basing it on the principles set forth in Science and Sanity.

She strove to re-educate the teachers, so that they could teach the new orientation and transform the school. She arranged for Korzybski himself to come to Kansas City to give lectures to train the teachers. Few, if any, had ever heard of Alfred Korzybski, or a 'non-Aristotelian orientation', the new quantum mechanics in physics, or a theory called 'general semantics'. Nor, for the most part, did they appreciate this additional imposed study. Her assistant, Dona Brown, has written about Kendig's strenuous efforts and some of her trials.* Her enthusiasm and vision are revealed eloquently in her address "This Living Barstow," delivered in March, 1937 and published by The Barstow School.** This revision was only partially, temporarily,

*See this Bulletin, p. 35 .

**See this Bulletin, p. 38 .

IN HER TEENS



c. 1910



1910



c. 1910



1915



In her teens

The 1920's in New York



1932, in Switzerland

successful, although the records showed how much the students benefited. It was an ambitious, brave attempt, unequalled before or since then. In later years other teachers have dreamed of such a possibility, but no one else has so far attempted such a far-reaching re-orientation of an entire school.

Meantime, plans were being made by Korzybski and his co-workers for the establishment of an organization to bring to life his dream of the new non-Aristotelian society envisioned in his book. When the new organization, to be called the "Institute of General Semantics," was being founded, she left Barstow and became its Educational Director. She was also one of the founding Trustees, and Secretary of the Board. The small new institute, initially financed by Cornelius Crane, began functioning in an apartment on the corner of 56th Street and Kenwood Avenue, on Chicago's south side, next to the University of Chicago campus. It was May, 1938. With Korzybski, Kendig and Pearl Johncheck, Korzybski's assistant, and a secretary or two, the Institute was launched. A year later it was moved to a larger rented house a block west, at 1234 East 56th Street. I joined the staff in September, 1939 as Korzybski's editorial secretary.

Now Kendig's earlier work with publishing houses in New York, her knowledge of editing, printing, and advertising, her experiences in the world of education, her high standards of scholarship, her deepening knowledge of general semantics and her whole-hearted dedication to it, and -- perhaps equally important -- her stamina and willingness to work long hours, all served to make her invaluable for the Institute and the development of Korzybski's work.

Those strenuous days could not all be devoted to the Institute, however, for working with Korzybski also demanded a thorough personal reorientation. Each night a personal report had to be written, evaluating daily reactions to events, or re-evaluating past events in the light of the new orientations.

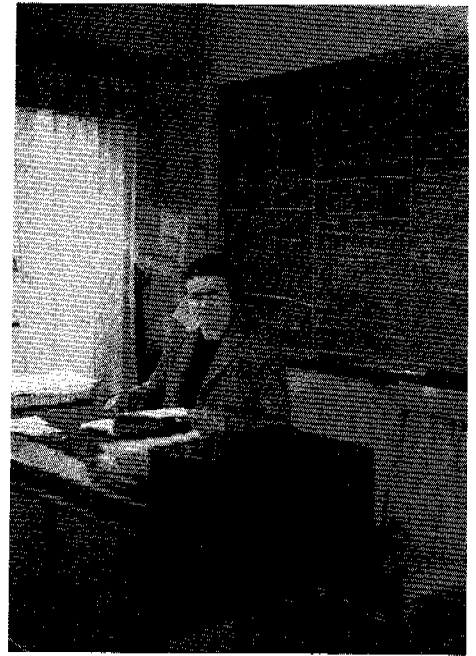
Breaking new ground, making and nourishing new contacts, pioneering at the exciting edge of revolutionary outlooks, organizing and administering seminar after seminar given by Korzybski, planning and leading follow-up workshops, writing, editing, organizing with Elwood Murray at the University of Denver, the Second American Congress on General Semantics (1941), doing the exacting and educational (for the authors) work of editing and publishing the Papers from the Congress, helping others to write (she worked for many hours, for example, with Irving Lee going over his manuscript of Language Habits in Human Affairs) -- all this while our country was immersed in a world war against Hitler's Germany and Tojo's Japan.

In the summer of 1946, in the full swing of Institute programs, the house which was rented was sold, and the new owner wanted to live in it. It was necessary for the Institute to move

M. KENDIG IN CHICAGO



At Thanksgiving Dinner
with Korzybski, 1939



c. 1938 at the Institute



In the 1940's



Perhaps 1938



1943

out, no matter how much we wished to stay. There was a severe housing shortage in Chicago and elsewhere and new quarters were difficult to find. The August seminar already enrolled was able to be held, through the help of Robert Redpath, at the Indian Mountain School at Lakeville, Connecticut. After the seminar, when hunting for a rented house in the Lakeville area proved unproductive, Kendig bought a large old elegant Victorian house (having sold her mother's home after her death) in Lime Rock, five miles from Lakeville, and prepared it for the Institute to move in. Korzybski, Kendig and I lived in it, and other members of the staff lived nearby. The beautiful antique possessions of her family, together with files, desks, books, Institute records and on-going work, and personal belongings, were moved into the house. The Institute functioned there from December 1946 to September 1983.

Living and working in a tiny village in the foothills of the Berkshires, with the finances of the Institute in a very precarious situation, presented many new challenges. There were fewer opportunities for seminars, but those we had were easily enrolled. Korzybski was busy writing, the work was growing, and in October, 1947 a new Institute Membership Program was begun.

Kendig and Korzybski had been concerned about the finances since the beginning of the Institute, and in particular since 1944, when the first financial appeal was made in the "Letter to Students and Friends of the IGS." A historical record of this situation was published in the first issue of the General Semantics Bulletin in 1950 (Nos. 1 & 2). Short and long-range planning for the optimum structure and functioning of the Institute, for its survival and financial stability, for, as Kendig stated it, "the perpetuation of the Institute and Korzybski's non-Aristotelian discipline on a high level of professional competence," were uppermost in her thinking, feelings, and in the direction of her energies. In memorandum after memorandum, report after report, to Trustees, to Members of the Institute, to friends, she urgently poured out suggested plans. Although there was a warm response from many, there were not enough finances to carry out what she felt was needed, and the Institute continued to struggle on, carrying out its program as best it could.

For three and one-half years Korzybski lived and worked at the new headquarters in Connecticut. One day, at the end of February, 1950, he suddenly had a coronary thrombosis, and died that night, during the early hours of the first of March. Would the Institute survive after Korzybski's death? Could she carry it on? Would there be sufficient financing? There were crucial meetings of the Board of Trustees, and she was appointed Acting Director, later Director.

She set to work planning the commemorative issue of the General Semantics Bulletin, Number 3, dedicated to Alfred Korzybski. By May she had written her eloquent "Memoir: Alfred Korzyb-

ski & His Work," published in the new edition of Manhood of Humanity, and in the Bulletin. Her editorial in the Bulletin, "AS WE GO FORWARD," most forcefully reveals her decision. Telling of her plans, outlining some near-future objectives, she summarizes her feelings in her ending paragraph:

I have not lightly taken up the duty of acting as director of the Institute during this transition period. Rather I have a sense of our heavy responsibilities to the living and the dead. These responsibilities seem well-nigh overwhelming when I contemplate our task of preserving the integrity and so the potentialities of the discipline for scientific and social usefulness; when I face along with this the practical problems of maintaining our center as a dynamic institution. To go forward as so very many have expressed the wish for us to do, we shall urgently need the work, the semantic and the financial support of all who have experienced the human values of general semantics-in-action, and are like-minded about our mutual time-binding responsibilities.

By the end of 1950 another issue of the Bulletin was published, and the journal which she founded was launched, "for information and inter-communication among workers in the non-Aristotelian discipline formulated by Alfred Korzybski." The membership of the Institute grew, and seminars continued, led by colleagues who had studied with Korzybski, and with Kendig's active leadership in both administrative and theoretical matters.

Another change occurred in her life nearly two years later. She and a young assistant on the Institute staff were married in December, 1951. She was 59 years old; Edward Lindley Gates was 29 years her junior. He had been on active duty in the Navy from 1942 to 1946, and served again from June 1951 to November 1952, advancing to the rank of Lieutenant. He was an extraordinarily sensitive and gifted man, who had had experience with editing, type-setting, photography, journalism, etc. As a leader of group interactions in seminars, as general seminar administrator, as researcher, Bulletin production expert, bookkeeper, etc., he was generally helpful. He knew much about many things, or knew where to find out. They gave each other intellectual companionship and emotional support and caring. In spite of difficulties and painful times, sometimes burdensome, theirs was a very important relationship for both, and it lasted more than twenty-five years -- until Ed Gates died in January, 1979.

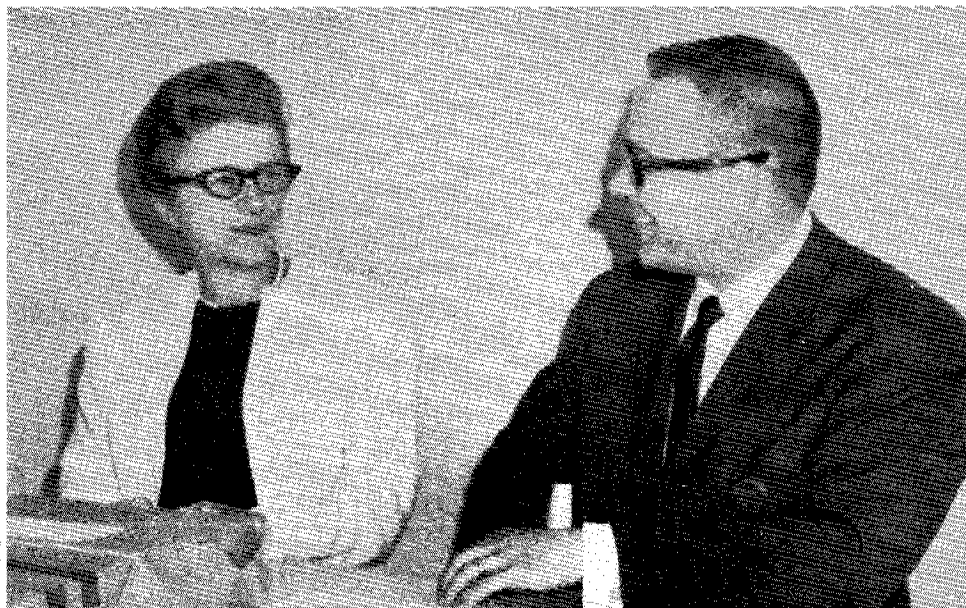
In 1950, at the time Kendig became the Director, she was 58 years old. Her tremendous energy was put to another test. A new period of creative planning, by necessity, had begun. She was at the helm in Lime Rock, Connecticut, living and working in the large house in which the Institute functioned, with a staff of eight or nine people. In November, 1953 I was married and moved from Lime Rock to New York, although remaining in close touch



With O. R. Bontrager at the 1951
Seminar-Workshop at Bard College



At the Institute in Connecticut, 1951



With D. David Bourland, Jr. at the 1965 Conference
on General Semantics, San Francisco

with her and Institute activities.

In carrying on the Institute work Kendig's energy became more and more drained. But she was so full of vivacity, so lively with interest in what was going on, so full of fun, that she seemed 'indestructible'. A series of illnesses and physical disasters cut into her ability to work. At the beginning of the 1954 seminar she was rushed to the hospital for an appendicitis operation. At the end of 1963 a large part of her stomach was removed because of cancer, but she recovered completely. In 1965 and 1966 she had two episodes of convulsive seizures, the second resulting in a crushed vertebra.

She longed to assemble and publish Korzybski's collected writings, and planned to write extended notes, giving the historical background for each paper. For this work she sought to retire as early as 1960, in order to devote her time and energy to it. It was not until 1965 that she was able to give up her continual administrative tasks, temporarily, when other Directors were appointed: Elwood Murray for two years, Christopher Sheldon for eight months; at various times I also acted as Director. Again, in 1971, at the age of 79, when no other available suitable person could be found, or one financially possible, Kendig volunteered to again become the Director. At that time she wrote: "Early this summer -- after a seven-year break punctuated with many stays in hospital -- I VOLUNTEERED to re-assume responsibility for the Institute as interim director. I am not envisioning futures by looking at past records. Rather assessing changed conditions and hopefully steering in the light of the new contexts in which the Institute should function. In general I'm focusing on the Korzybski Centennial Congress in 1979."

Chief among her concerns for the Institute were a suitable university affiliation, and the training of leaders and teachers. Thus not only would the survival of the Institute be assured, but also the ability to carry out most effectively the purposes for which it was organized, and to preserve the integrity of Korzybski's formulations for its greatest social usefulness. Toward these ends she devoted a great deal of time and planning. Neither of these goals was achieved as envisioned, although the Institute was affiliated with the University of Denver for some years, and training for leaders in general semantics has recently begun. Kendig was the most severe critic of the lack of standards in teaching general semantics in schools and universities, of the lack of applications of its principles in many writings about it, and the inability of the Institute, through insufficient funds, to more fully realize its aims.

She came close to completing her preparation of Korzybski's writings, but without the historical notes she had hoped to make. Returning one day to this work after urgent administrative tasks, ready to finish it, she fell and was blinded in one eye. Although some further work was done later, she was never able to complete

what was needed for publication.

Going in and out of the hospital and convalescent home, finally after a more severe stroke she was not ever to come home again. She lingered for nearly three years in Geer Memorial Convalescent Home nine miles from her home, after the death of her husband. Even there, she continued to be eager to know what was happening at the Institute and in the work. She greatly resented not being able to read, when she became totally blind in both eyes. Rather than muse over the past, she said she thought mostly about what was happening in the present. She liked to hear the news. "I have to keep up with what is going on," she said, although it was hard for her to speak, to find the words she wanted to say, after her stroke.

This record of pressures in her life may appear overwhelming, and yet, because she faced them so valiantly, met them with verve and forthrightness, fought so persistently and uncompromisingly, we feel moved instead to note her important achievements and to celebrate the spirit with which she carried them out.

As her close friend since the First World War, Priscilla Sheldon, spontaneously said: "She was a fascinating person in all her stages. She had a great deal of empathy, she could share in your life. She really shared and cared. . . . We had a lot of fun together."

Words seemed to flow from her easily. She did not hold back her comments, or assertions, whether on theoretical concerns or her appreciation of everyday happenings (a bird, an article, a delectable food, a musical recording). She was 'present' wherever she was, a lively part of whatever was going on. She also had the ability, fortunately for our historical records, to articulate her plans and her thinking in the form of letters, memoranda, reports and diaries. The General Semantics Bulletin was enlivened throughout by her editorials, comments, etc. Had she been relieved of administrative tasks, we might have much more of what she hoped to write. But then we might not have had her vision and strong practical guiding hand for the Institute as an inspiration for the future. We might not have had an enduring Institute. For her colleagues and many who came for study at Institute seminars, her positive influence was deep. Through them, and through her active leadership, it was also far-reaching.

WRITINGS:

MEMORANDA, NOTES, LETTERS, ETC.

Memorandum From M. Kendig: A
Suggested Program

[Published in General Semantics
Bulletin Nos. 1 & 2, Autumn-Winter
1949-50, pp. 41-43]

FROM M. Kendig

SUBJECT A Suggested Program
and Future Structure
of the I.G.S. for
Our Orientation.

NOTE -- Old and new students and friends frequently ask about plans for the future program and organization of the Institute. My memorandum prepared for a trustee meeting in July 1947, has since been used as a tentative statement when we answer such questions in letters or at the seminars. It seems appropriate to publish this memo in the first issue of the Bulletin for the information of our supporters. Please note, however, that it is now somewhat out of date. In particular the new leadership training program which I proposed for 1948 was not put into operation. It was designed to carry out more efficiently Korzybski's "Aims of the Institute," which are quoted here. Considerable enthusiasm for the new plan was expressed. However it did not generate the cooperation we needed in raising the funds required for this radical change of program. Therefore we have continued to concentrate on improving the training procedures in our regular seminars and summer workshop courses. They continue to be our chief source of income.

The picture of Alice and the White Queen tells how we feel sometimes when we compare what we wish to do with what we have been able to accomplish at the Institute. -- M.K.

'Now! Now! cried the Queen. 'Faster! 'Faster!' And they went so fast that at last they seemed to skim through the air, hardly touching the ground with their feet, till suddenly, just as Alice was getting quite exhausted, they stopped. . . . Alice looked round her in great surprise. 'Why, I do believe we've been under this tree the whole time! Everything's just as it was!'

'Of course it is,' said the Queen: 'what would you have it?'

'Well, in our country,' said Alice, still panting a little, 'you'd generally get to somewhere else -- if you ran very fast for a long time, as we've been doing.'

'A slow sort of country!' said the Queen. 'Now, here, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!'

In our present situation, it seems to me that we have to do several fundamental things:

1. We have to tentatively formulate clear cut programs both for the future and for 1947-48. Our program must appeal to people as sound, workable, promising, and socially constructive. It must be a program that our old friends can see will immediately forward the work they wish the Institute would do and its socially useful implications.

2. We have to visualize and project some future structure of the Institute as background for any program we wish to undertake. It must be an over-all organizational structure which fits the program and seems well designed to insure the perpetuation of the Institute and Korzybski's non-aristotelian disci-

pline on a high level of professional competence.

3. We have to (a) take stock of our self-supporting income potentials, and (b) set up a production and sales and service organization to promote our potential assets. These include memberships, periodicals, books and other publications, audio-visual and other teaching materials, etc. We have a rapidly expanding market as measured for instance by the steadily increasing demand for S&S. The fact that we have such assets and will capitalize on them would assure donors that their contributions will help build a financially sound on-going institution [as in fact 1950 they have].

4. We should publish some statement covering the above for orientation of our co-workers and a basis for our 'public relations'.

This memo contains my own 'master blueprint' of a future structure and some aspects of an immediate program for the Institute. I hope it will help as a starting point for discussion and lead to consensus on a plan of action. These suggestions have already been the subject of much thought and discussion. It may be of interest that they were first formulated [by the author] and written down in preparation for 'the next step' after our first financial appeal, contained in our 1944 "Letter to Students and Friends of the IGS." From January 1944 to October 1945 this "Letter" netted some \$18,000 from 215 persons in contributions and pledges paid. The G S Public's confusion over memberships in the Society versus contributions and pledges in support of the Institute became a serious handicap in 1945 and our 'campaign' was discontinued until such time as the Institute-Society relations could be publicly clarified [this has not oc-

curred as of January 1950]. However, without further solicitation, contributions due to the "Letter" have averaged about \$2,500 per year [until October 1947 when they were absorbed in the new Institute Membership program for contributors].

Korzybski set down his own views on the "MAIN IMMEDIATE AIM OF THE INSTITUTE OF GENERAL SEMANTICS" in a memorandum to me in the spring of 1944. The last paragraph reads:

Please remember that . . . I have only a few years left for constructive work. And yet I feel that I still have something to contribute for the future of mankind. These few years should be spent in the most constructive way for the future, by preserving the Institute as a center for the training of future leaders, so that there will be some capable people able to carry on. Knowing the difficulties [a clear cut changeover to non-aristotelian orientations, methods, etc.] I do not believe that without a special center such training of leaders can be accomplished, and I believe this should be the main immediate aim of the Institute.

The Leadership Training Program sketched below would instrument this aim. It would make socially constructive use of AK's creative energies during his remaining years and insure the perpetuation of his work and the Institute.

The program would be a highly desirable extension of the present type of seminar enrollment and training. The brief courses and the enrollment policy of taking 'all-comers' were useful and necessary in the early pioneering period of the Institute when we had no data on

which to 'sell' G.S. The Second Congress on G S at Denver with the publication of the Papers From the Congress in 1943 marked the end of that period. Since then I feel we have been running on a treadmill -- like Alice and the White Queen. Limited funds and personnel made it impossible to extend the old program and we have continued it as our only reliable source of operating income.

I feel now that we should go out actively each year to select and enroll young leaders in a variety of fields. For these students we should concentrate on one superlative course of professional training. It should consist of a Six Weeks Summer Course of Training with Korzybski, assisted by a picked and adequately paid staff of G S co-workers and other specialists. There should be adequate supplies of teaching aids, and a carefully administered testing program which would be a valuable experiment in the personnel field.

I believe that such a program of leadership training should be undertaken for 1948. It would be an inspiration to our supporters. It has several advantages: (1) It could be financed in such a way as to carry most of the administration expenses of the IGS. (2) The additional IGS personnel we would need for organizing and administering the program would facilitate: (a) Organizing a really fine 3rd Congress program. (b) Carrying on the membership campaign, publishing and other income-producing activities as suggested in item 3, page one.

The Leadership Training program would cost about \$40,000 inclusive -- or \$400 each for the tuition of 100 selected young men and women of leadership potentials in their fields. This means that only 40 persons, corporations, institutions,

or government departments would have to be sold on contributing \$1,000 each for the program. We already have a few instances of institutions paying seminar tuitions for picked people, e.g., the Navy, Harvard Business School, Denver University, American Telephone and Telegraph, American Can, Consolidated Edison, Sylvania Electric, etc.

Financing this program is a professional sales job for which we must first raise a special fund. With properly organized presentations and solicitation procedures we should get 40 supporters from a list of 1,000 picked prospects. Some foundations might also be interested, in financing the testing program connected with the project, or in the training of physicians in group psychotherapy, or civic leaders in anti-prejudice, race-relations education, etc. For instance, Dr. Kelley has recently interested Professor Carson Ryan at the University of North Carolina in the use of GS in race-relations.

Candidates for the leadership course would be recruited in various ways and be interviewed by regional representatives (former students of IGS) to maintain high standards as, for example, in the admissions procedures for Harvard Business School.

Out of the 100 enrolled in the Leadership Course, we might expect to get at least 10 especially competent students and several who wish to make a career of GS. We should hope to provide Fellowships for some of these 10 students to work with AK at the IGS for six months or longer. From them we would begin to develop a corps of lecturers, writers, researchers, etc. and future professional workers to man the Institute. Securing stipends for the Fellowships would be another item in our financial campaign.

THE FUTURE STRUCTURE OF THE IGS according to my 'blueprint' would provide for organizing the work in a number of Divisions to be gradually developed around a Central Unit.

The Central Unit would be developed out of the present Institute set-up. Here Korzybski would devote his time to theoretical advancement and applications of the non-aristotelian system, and particularly to the training of younger men selected for their competence in the various fields. A business trained executive manager under budgetary control would administer the entire program, the finances and the business office.

Each Division in the structure would cover one broad area, such as Methodological Investigations; Education and Training; Psychosomatic Medicine (research and professional training -- application to clinical problems under an MD); the Social Sciences and Human Relations; the Arts and Communication; Government and Business; etc., etc. A Special Service Division could be organized immediately to produce and sell books and the materials mentioned in 3 above. It will be particularly necessary for servicing the Leadership Training Program. Later it could undertake to supply GS trained lecturers, teachers, and consultants on special problems. We have formulated a plan for a sales and services organization.

The Directors and workers in the various divisions would be drawn from the outstanding students, trained by Korzybski previously or in the Leadership Program. They would carry on GS teaching, research, etc. in their specialties as full or part-time work. The heads of the Divisions would become Associate Directors of the Institute and be responsible to the Trustees for

maintaining the IGS as a professional scientific center. As a group these Associate Directors would eventually be qualified to carry on Korzybski's theoretical work and the training in the 'Central Unit'.

Some such plan of organizational development seems necessary to insure the perpetuation of the IGS and the integrity and so maximum usefulness of the discipline. The structure suggested here would lend itself to affiliating the IGS with some University if occasion arises or to maintaining it as an independent institution. The set-up of the Divisions would be very flexible, allowing each to develop separately in point of time or geographic location, to take advantage of special endowments, or offers of support in connection with long term research programs etc., to be undertaken by some other organizations. . . .

Another Memorandum on the Leadership Training Program will define the sense in which we use the term leader and constitute a presentation for more general distribution.

M. Kendig

Lakeville, Connecticut
16 July 1947

Memo on Leadership

MEMORANDUM [Not previously published]

TO IGS Trustees
FROM M. Kendig
SUBJECT Proposal for an IGS Leadership Training Program to be actuated in 1948.

One of the most pressing matters

confronting the Institute for some time has been how to make the most and optimum use of Korzybski's remaining years and creative energies. Clearly, they should be used to further the establishment of GENERAL SEMANTICS AS A DISCIPLINE in scientific-academic circles as well as other areas of leadership in business, the professions, government, etc. This means extensive training of leaders in the fields through their grounding in the discipline under Korzybski's personal instruction. Such training, moreover, would demonstrate a DIRECT method of attack on the general neuro-linguistic and neuro-semantic determinants of confusion, conflict, and maladjustment in our fragmented society and constitute a major contribution toward 'solution'. At the same time it would build up a backlog of trained men to carry on the work of the Institute and supply personnel for the constantly increasing number of agencies desiring to employ the methodology.

During the Institute's pioneer period individuals were trained as individuals. Most of them came to the seminars because, as a result of reading Korzybski's or other books in the field, they wanted further re-education. They came at their own expense, in their own private interest, whether personal adjustment or professional advancement. In addition to continuing this work, OUR AIM IS TO SELECT SOME 100 LEADERS OR POTENTIAL LEADERS IN VARIOUS FIELDS AND BRING THEM TO THE INSTITUTE FOR A LONG COURSE WITH INTENSIVE WORK UNDER KORZYBSKI, and co-operating co-workers in G.S. who are specialists in various fields.

This plan to train LEADERS and POTENTIAL LEADERS appears to offer the most promise toward forwarding the discipline and making economical use of Korzybski's energies. It was

first brought up [by MK] in May 1944, but until now it has not been formulated as a program for immediate financing by the Trustees. I believe it should be put into effect in the summer of 1948. It should be pointed out here that 1948 will be the last year in which YOUNG men will be relatively free before many of them complete their advanced education under the G.I. Bill. Thus the urgency for putting the program in motion, now.

Specifically, the program calls for some preliminary 'advertising' at places where the type of person we want would see it; also personal contacts with likely candidates; then careful selection and recruitment on the basis of detailed written applications and personal interviews. The course would last six weeks in 1948, June 26 - August 6, and the 100 students would be trained in one group.

For the purpose of this program we are using the word 'leader' to indicate type of person, his abilities, and group influence, the 'crux problem' of his training, etc., which are best described by Dr. James S. Plant in "Education for Leadership" in the April 1944 EDUCATIONAL RECORD. We believe that Dr. Plant's article in its entirety is very significant in relation to our projected program, and we should like to use his words in emphasizing several points:

First, that by leaders we do not mean merely 'outstanding persons' -- not so much 'strong' as 'sensitive' persons and that "the core problem of leadership is not that of the traits of the individual so much as his ability to receive and give messages at all levels of communication . . . his ability to synthesize and recombine what he learns from the group." Second, that not only does

a leader need to have competence and be master of 'communication at all levels' within his own particular group or specialty, and 'see the problem as the group sees it', he needs to have broader, more general perspectives and understandings. For, "it is precisely here that great trouble arises: leaders of various groups or of various specialties are successful and have sensitivity in the areas of competency involved, but not in those areas which, by chance, are affected by their acts of master leadership." Finally we would stress with Dr. Plant that "there has been no time when leaders in this sense were more needed. The world is, to each one of its inhabitants, an entirely different place [today] than it was fifty years ago. Our basic needs, our deepest longings in relationship to other people -- these are age-old . . . as fresh today as when first told. The primary need today is not for more knowledge but rather for those who (1) can see and hear the call of those basic needs and (2) can explain them again to people (a) in terms which they can understand and (b) in terms of their relationship to this amazing new mass of technical and social invention."

Using this as a criterion of 'leadership' we will make our selection of men and women from various social, economic, political, racial and religious groups; from various types of business and industry; from various levels of general and professional education; from the various fields of the social and natural sciences and the humanities; our purpose being to strike a balance between strategic placement and influence on the one hand and diversity of 'interest' on the other.

Some practical beneficial results, other than the economical use of Korzybski's energies and

long-range forwarding of the discipline would be the following: 1) Preparation and testing of training materials with a selected group; 2) Preparation of and experimentation with testing materials (particularly forms of electrical testing) on a specific, selected, 'control' group; and 3) Possible formulation on the basis of data correlated from this group and students in past seminars of certain 'standards of competence' required by the Institute for its approval of trained individuals.

It would seem that this program, once set up, would do more than anything else to establish the Institute's influence and, therefore, over-all productivity at a maximum. Carried on into the future it would serve to focus Institute productivity along the most profitable lines possible.

This Leadership Training Program would cost about \$40,000 the first year and should be financed by a special limited campaign to secure 40 backers from a selected list of 1000 persons, industries, organizations, government, educational institutions and foundations. Detailed plans for setting-up and administering the program will be given in another memorandum.

M. Kendig

Lakeville, Connecticut
17 July 1947

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EXCERPT FROM IGS SEMINAR-LABORATORY ANNOUNCEMENT (1972)

SUPPLEMENTARY REMARKS BY M. KENDIG

In general we define the prime mission of the Institute 1972-78 thusly: To concentrate on rigorous depth training in the discipline, on developing more effective ways to do so, and specifically at this time to training in self-training in brief follow-up reinforcement seminars. We are convinced through experience and observations (in my case covering some 30 years) that rigorous training insures the greatest possible usefulness of the discipline relevant to functioning as citizens and as workers in any of the sciences and professions. As Dr. Henri Laborit constantly reminds us, "To be competent and creative in a specialty in any field, a specialist must above all be a generalist." Must, among others, "avoid identifying orders of abstractions, confusing levels of organization, . . . and avoid semantic blockages." Among the fruits of training in the non-Aristotelian orientations and extensional methods of general semantics (i.e., structure, relations, 'built upon' the undefined term, order) is that it allows us as laymen to comprehend structurally the implications of what we read/study on any subject no matter how slight our acquaintance with it. "Let us always remember never to forget" that all so-called knowledge or information was produced in and by some human nervous system at some time somewhere and recorded by and in those nervous systems in some sort of symbolization. And that this recording only becomes 'information', 'knowledge' when some human nervous system 'sees' the marks on paper, tape punches, models, etc., ('hears' the sounds), assigns values, performs transformations into some symbolism for himself in the 'natural' language of his culture or the universal language of mathematics. As Dr. Rene Dubos reiterates, he (a 'specialist' in his field of medicine) is a layman when he reads, thinks, speaks, writes of matters outside his field of expertise.

These observations recalled at random are inserted here to emphasize the often-neglected value of general semantics training as basic in scientific pursuits and science-writing, in the crucial assumptive problems encountered in efforts at reform and revitalization of general and professional education, etc. -- might I say all human pursuits?

15 December 1965

"DON'T BOTHER ME WITH FACTS,
MY MIND IS MADE UP"

How would you evaluate that statement? Would you label it extensional or intensional or be perhaps uncertain how to evaluate it? Supposing that you found it on a questionnaire where you were asked to check a column yes, no or ?

Years ago I found this title on an essay. I must confess that I reacted to it as highly intensional and almost decided not to read the essay, but I did and learned a lesson. In my long experience I have found GSers, and myself included, all too ready to label a statement intensional. I have also found that there is a great deal of confusion on the subject of intension versus extension, and often when people adopt this phraseology in doing research in general semantics they wind up facing an impasse (i.e., according to Funk & Wagnall's, "a situation that has become so complicated that no further progress is possible").

Now in general semantics we are, so to say, brought up to worship facts and this often develops into worshipping the word fact. We are all sort of brought up to beware of the pitfalls of multiordinal terms, to put it in quotes and to be aware that it is a sort of X until we index it to a particular situation and assign it to some definite order of abstraction. Among the cobwebs of cliches that have grown up in GS parlance there is hardly any that would outrank the phrase 'false to fact' when we disapprove someone's point of view or an evaluation that is diametrically opposed to our own neat generalizations about anything we approve of.

As an editor I think I've probably spent more time on straightening out proposed articles or theses which were formulated in terms of intension and extension than I have on any others.

Korzybski, of course, wrote at great length on extension and intension in Science and Sanity, but I particularly like this quote from a letter he wrote in March 1932, to B. F. Dostal, then Professor of Mathematics at the University of Florida.

As to extension and intension, I use it in the customary standard way, BUT we can equally express ourselves both ways if we please. For structural reasons which follow from my work (non-elementalism) 'pure' extension or intension are impossible outside of asylums, although we may not know that and fancy it is otherwise. For many reasons it is very important to be extensional and my whole system, in difference from the Aristotelian, is such. Take an example -- we may want to speak about 'man'. We can produce a definition, say 'an animal plus a spark of divinity'. Then we work out the definition and build up jails for the animal and churches for the spark. That's intension (look over a dictionary for the difference between 'intension' and 'intention'). We may analyze 'man' in extension starting with lower observations, namely the groups of definite individuals (living, not corpses) . . . (call them Smith₁, Smith₂, etc.) and observe their behavior (modern science) and then talk about your observations of your individuals. That's in the rough extensional method. Science and mathematics by necessity are extensional. BUT NOT ENTIRELY. I use words in speaking

about my 'individuals': here I must define and so talk in intension. The analysis here is too rough to be correct, but it gives you the feel that both extension and intension is a question of preference. NEVER PURE. But when we speak of our attitudes, then we should have the extensional attitude, which means use extension predominantly. Extension itself is defined by intension [that is, verbally]. This circularity is everywhere present and unavoidable, and all 'puritanism' is a delusion.

Well that may clear up the difficulty of trying to be purely extensional in a rough sort of way. To skip over a whole lot of other considerations let's get to the observation that many 'young' students of general semantics appear to believe that to be extensional or use the extensional method one must only take into consideration things that one can point to. What we usually express as 'objective facts'. Now as I understand it when we are applying the extensional method in analyzing a human situation -- and I don't know many situations which don't involve at least some humans; anyway one human who is doing the analyzing. This is where extensional method and operational method are not equivalent, although extension includes the operational approach as a special case. So when using the extensional method we have to take into account factors we can't point at, that is, thoughts, attitudes, premises, and all such inside the skin of the analyst and/or the other people concerned, which we cannot point at but have to include in our unknowns or the etc. simply because these things going on inside the skin affect the total situation or problem whatever it is. So extension involves more than those factors one can point at.

Now back to the title, "Don't Bother Me With Facts, My Mind Is Made Up." That seems to betoken an extremely pigheaded attitude. But we haven't taken into consideration who said it and under what circumstances, that is, who said it and in what context. Now for the context in which I found it. The author of the statement was a very experienced, successful and wise business executive. Unfortunately I've lost the text of his little essay. The point he was making was that here he was faced with a particular problem, a special and very important problem. He had collected all sorts of data from his associates and consultants and subordinates. He had evaluated these facts in the light of his very long and very successful experience in his particular business. He had come to the point where he was willing to take a calculated risk, make a judgment and take action. However he was surrounded with people who were still bringing in data, particularly accountants who, as a class I should say, are over-concerned with figures and what has worked in the past, been profitable, etc., etc. Most of the accountants I have known -- with a few brilliant exceptions -- are always playing it safe. They can always bring you more data or facts. So my friend, having to make a decision and having collected enough 'facts' to evaluate the situation both by its similarities and differences

with others in his experience, had made his mind up to do what he was going to do, so he said, "don't bother me with the facts." Some people like to call such decisions going by one's intuitions. Now intuition used to be a 'dirty' word, but consider Poincaré's famous essay on the subject. If we are well trained in GS we do know that the map is not the territory, that is, whatever we say and whatever we know is not the same as the on-going non-verbal -- unspeakable level or world. Here we might quote Northrop's phrase "concept by intuition." By this he means first order experience as opposed to concept by postulation. I don't know whether we can correlate Northrop's "concept by intuition" and "concept by postulation" with intension and extension. That is something I have been trying to get someone to do research on for years, that is, the correlation of Korzybski's formulations with Northrop's formulations.

But here the moral of my tale is don't forget that extensional method includes taking into account not only the visible factors but also what is going on inside the skin of Smith₁, Smith₂, etc., who are involved in any problem of analysis.

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The following "Note by M. Kendig" first appeared in Communications: General Semantics Perspectives (Spartan - Macmillan, 1970) edited by Lee Thayer. As Kendig's note to her "Note" indicates, this version, published in General Semantics Bulletin No. 37 (1970, pp. 70-71), is a slightly revised and expanded version of what appeared in the Thayer book. Ed.

A NOTE BY M. KENDIG: Reflections on the State of the Discipline, 1968¹

I would very much go along with many negative evaluations I have heard in regard to the 'general semantics movement' as exhibited . . . in the writings and teachings of many persons who call themselves 'general semanticists'. In my lexicon, 'movement' falls in the class of pejorative terms. Such has been the course of 'popularization' (pejorative) of the discipline during the past 20 years (1947 to date) that the last thing I would call myself is a 'general semanticist'. I haven't the vaguest notion what the term represents to a person who uses it. I would have to question him/her in a rather thoroughgoing way.

After 34 years of study, training and self-training, editing, and teaching, I feel only mildly secure or justified in labeling myself a 'non-Aristotelian' or, to make it more limited, a 'Korzybskian'. So far as my experience goes, I would guess that I have known about 30 individuals who have in some degree adequately, by my standards, mastered this highly general, very simple, very difficult system of orientation and method of evaluating -- reversing as it must all our 'cultural conditioning',

neurological 'canalization', etc. (legitimate all I believe on deeper levels of analyses).

Learning to un-learn to learn, for me, best describes the process of learning the discipline theoretically (verbally) and organismically. It is a very tough continuous 'fight' to maintain a high degree of conditionality, against identification. So far as I know, this mechanism functions for the survival of all types of organisms except humans, i.e., a symbolic class of life. But here I must stop or I'll be involved in explicating dimensionality as used in time-binding theory, etc.

To me the great error Korzybski made -- and I carried on, financial necessity -- and for which we pay the price today in many criticisms, consisted in not restricting ourselves to training very thoroughly a very few people who would be competent to utilize the discipline in various fields and to train others. We should have done this before encouraging anyone to 'popularize' or 'spread the word' (horrid phrase), in societies for general semantics, by talking about general semantics instead of learning, using, etc., the methodology to change our essential epistemologic assumptions, premises, etc. (unconscious or conscious), i.e., the un-learning basic to learning to learn.

Yes, large numbers of people do enjoy making a philosophy of general semantics. This saves them the pain of rigorous training in a methodology so simple and general and limited that it sounds obvious when said, yet so difficult. The more you struggle to use it, the deeper the difficulties become, and the more you become aware of them so are more able to deal with them. Also I would like to say for myself, the greater the exhilarating feelings of liberation you may experience, discovering as it were, an aptitude for happiness which comes with second order certainty of first order uncertainty.

Here's one example of a 'general semanticist' who 'knows all about it'. He might say, to put words in his mouth: "Because I am a scientist -- a mathematical biophysicist, a researcher and all that -- I don't have to train myself in such baby stuff.* Poor old Korzybski is out-of-date, but his stuff is good for the ignorant man in the street, and my do-gooder friends are democratically helping such by philosophizing about g.s., and making it easy by saying it all in 'everyday' language, etc." That summarizes some attitudes this scientist might exhibit in his talkings and writings regarding general semantics according to my long observations.

*See Korzybski's "Letter to Co-Workers, September 1934." In "Supplementaries," Alfred Korzybski: Collected Writings, in preparation.

Now what are we talking about when we speak of Korzybski's non-Aristotelian system and general semantics? We are talking about the principles of non-elementalism and non-identity; we are talking about training in non-identity, that is, consciousness of abstracting, the orders of abstractions, the mechanism of multi-ordinality, the use of the 'operators' called the extensional devices/techniques, etc. I believe that these terms stand for what we may call Korzybski's originations. (Otherwise, as he clearly says over and over, his work is not original, it depends on, is drawn from, the work of many many men of many many generations -- one could say sweepingly all the 'thinkings' of the West, the Indo-Europeans, i.e., time-binding.) Korzybski synthesized and systematized some of this wisdom and 'knowledge', past and present, for his purposes. But I'm 'fighting' a different battle here, though not unrelated to my example.

Neuro-linguistically-evaluationally, Korzybski based his system on the denial of the validity of the IS of Identity as a form of representation ('and' its electro-colloidal correlates in our nervous system). "The map is not the territory" we use it to represent. And here I have to repeat ad nauseum that in non-Aristotelian general semantics we treat, or speak of, the IS of Predication as a special case of the IS of Identity.

The map analogy applies not only to language as such, but includes what we call our perceptions, our thinkings, our conscious and unconscious reactions, all goings-on in our nervous system or, better, the totality of our organism-as-a-whole reacting/interacting electro-dynamically with environments. This complex whole we call the silent un-speakable levels -- the territory. Thus Korzybski's crisp summary -- "Whatever you say something is, it is not."

Now we get to my example: This distinguished 'general semanticist' in the July, 1967, issue of Scientific American (p.50), writes:

More recently, Alfred Korzybski, the founder of the 'non-Aristotelian' system called 'general semantics', based his system on the theory that a fundamental contradiction exists between language and reality. "Whatever you say about [my italics] something," Korzybski used to say, "it is not." (The Moroccan scholar's remark [above] about the diagonal of a square is in a way an expression of this attitude.)

First: Obviously (I assume), you see the difference: Korzybski said, "Whatever you say something IS, it is NOT" -- a generalized denial of the "IS of Identity." He is reported to have said, "Whatever you say about something, it is not." It seems to me that any careful reader of the above quote would label Korzybski as pretty much of an idiot. Most people I have met, on questioning, would agree that something they were telling me about was not the happening they were describing. However, if

I throw a piece of universe (I call an apple) at a John Smith and ask, "What did I throw at you?" (provided he understands English) -- a maximum probability -- I can predict that, in about 9 out of 10 cases, he will say "It is an apple."

Second: Contradiction, I do not recall Korzybski's using that word in any contexts. I believe I can safely say he did not, could not, given the non-Aristotelian premises of general semantics, have spoken/written it in the sense attributed to him by this 'distinguished scientist' when he wrote "Korzybski . . . based his system on the theory that a fundamental contradiction exists between language and reality" (whatever that hazardous m.o. term is used to stand for). The statement seems to me an entirely deranged interpretation of this non-Aristotelian system and extensional method of evaluation. For instance, it does not allow for such vital methodological issues as different orders of abstractions (verbal and non-verbal), similarity of structure, etc., etc. explicit in the map-territory analogy that Korzybski used in relating language (or any symbolism) to whatever it supposedly represents. Incidentally, the way my dictionaries define contradiction, "an assertion of the opposite of a statement," would allocate and limit it, as I had felt, to verbal levels.

NOTE

1. I would like to cue readers to some of the contexts leading to our publishing my "Note." I wrote it in early 1968. A letter from Elwood Murray about criticisms and negative evaluations of general semantics by some academics inspired me to 'let off steam' on this familiar subject. Hence the blunt style of my writing not so much in reply to Dr. Murray as for my own satisfaction -- certainly not, at the time, in anticipation of publishing and without the inhibitions that usually plague me when I do. However, much to my surprise I was asked to publish it in Communication (Spartan, 1970), and agreed, provided it be labeled an 'unfinished offhand note'. (Here I take opportunity to correct two errata: In the book I'm referred to as Marion Kendig -- the M. I use is for Marjorie. My BA degree from Vassar is attributed to Teachers College.) I was surprised again by response to the Note when I mailed reprints to forty or so students of Korzybski who are in teaching or administration at colleges and universities. Some took time to write thank-you's and favorable comments. For instance, a dean wrote "just what I needed" for faculty critics blocking efforts to get general semantics taught in the graduate school. In England, Oliver Wells reproduced the Note in one of Artorga's Communications which go to a small but world-wide membership interested in Cybernetics. In view of this 'sampling' we believe Bulletin readers will find the Note useful. In re-reading it, I felt I should make a few emendations and additions before republishing in 1971.

MEMO to D. D. Bourland, Jr. (November 1965)
Comments on Evaluational Criteria

As Korzybski repeatedly wrote and said "my work is extremely general and yet extremely limited. (The average reader . . . if they ascribe more to it than I ascribe they can pick at it in any way they want to and curiously enough their pickings are usually more or less right. However what they say is irrelevant to the analysis of say for instance 'semantic reactions' as living issues of language in action. . . .)" He wrote this in a letter dated 4 September 1943.

In Science and Sanity, Korzybski, page 35, writes of "the extreme simplicity of a non-A system based on the denial of the is of identity." As you know, he made such statements in numerous other contexts at various dates. I am giving the quotes here because of late I have come to emphasize more and more the simplicity of the system which is a function of its generality or vice versa. I have also come to greater realization of the advantages and values of what he calls 'extremely limited' and I would add yet extremely deep -- I can't find an exact locus for this last description. Anyone who is highly-verbally-oriented jumps on these descriptions as being contradictory, particularly the combination of the words general and simple, with particularly the word limited. Personally I am constantly aware of the implications of these words when I attempt to evaluate various persons' efforts to explicate and/or modify/correct some of Korzybski's formulations and his diagrams (or structural visualizations) of the formulations.

The above is by way of introduction, or to give you my orientation and attitude in this instance, to my comments on your emendations of Payne's (Buryl) paper.

I should also like to call attention to Korzybski's disclaimer that he was dealing with 'psychology' or 'logic' per se as these terms are usually used in referring to academic fields, research and experimental work.

In his Perception paper (1950 Blake and Ramsey) he wrote "In my work I have found that there are some simple principles underlying the subject matter which I will attempt to convey here. . . . Not dealing with the problem of 'perception' directly in my work, I do not consider myself qualified to define it, and so shall use quotation marks to indicate my non-technical treatment of this type of human reactions. I cannot avoid dealing with the problems of 'perception' indirectly but will do so from a different angle. . . . These examples are enough to illustrate the impossibility of separating sharply the 'perceptual', 'seeing', 'hearing', etc., and 'knowing', a differentiation which cannot be made, except superficially, on verbal levels. . . . In a non-

Aristotelian orientation we take for granted that all 'perceptual processes' involve abstracting by our nervous system at different levels of complexity. Neurological evidence shows the selective character of the organism's responses to total situations, and the papers in this symposium also corroborate the view that the mechanisms of 'perception' lie in the ability of our nervous system to abstract and to project."

Let's be clear about it. I don't quote Korzybski as Bible or authority. I merely quote him to back up my own decisions, after many many years, that I for one will use the notions of generality, simplicity, limitation as my chief guideposts for my own writing-thinking and my evaluation of the work of others when dealing with GS, especially attempts to refine, develop, extend the system and formulations, the visualizations (diagrams and gadgets). Here I believe I should differentiate between the problems of 'improving' the system methodologically, etc. in theory and practice, and the pedagogical problems in teaching others and training oneself. It seems to me that in the pedagogical realm it may and probably often is necessary to fill in some blanks, that is, what people react to as blanks, in trying to understand the formulations. Here I would warn that sometimes this effort unconsciously throws one back into the old Aristotelian modes of evaluation and particularly the rampant, all-pervading elementalism of the terms we have been using all our lives in so-called 'organizing our thinking'.

Now let's talk about, as an example, your advocacy of the term association. In this particular instance of Buryl's paper, I am neither for or against it per se. I shall leave it up to Buryl. I tend to see it as only complicating the exposition by introducing a 'middle term' -- consciousness of abstracting at one end and identification at the other end of a 'continuum'. However I do tend rather unspecifically to feel uncomfortable with his use of identification without a bit more explanation. Buryl uses a rather staccato form of presentation in all his writing, which I attribute to his physical mathematical background and training, and which I find rather pleasing in general. The 'same' applied to some of your own writings.

Now let us consider his thesis by referring to Korzybski's so-called silent level diagram. I attach a reprint of Korzybski's "An Extensional Analysis of the Process of Abstracting from an Electro-Colloidal Non-Aristotelian Point of View" (GSB Nos. 4 & 5, 1951).

1. According to my understanding, the words electro-colloidal stand for the bio-physical chemical characteristics of the functioning of the nervous system as presently postulated in the neuro-sciences. See for example F. O. Schmitt's "The Physical Basis of Life And Learning," Science, 27 August 1965. This of course includes the work of McCulloch and associates, the biochemical orientated work of others, etc.

2. The words non-Aristotelian point of view, according to my understanding, cover, among others, the principles of non-identity and of non-elementalism, most importantly the organism-as-a-whole-in-environment (including of course the neuro-linguistic and neuro-semantic environments which condition to some degree all transactions of the organism-environment complex).

3. The diagram, page 10, was originated by Korzybski to make one specific point that most of us identify level IV with the unspeakable levels I, II, III, the happenings external or internal and their impact on the nervous system, etc. In transactional psychology, founded in the main on Ames' work, the whole condition of the organism on various levels including the physical-chemical functioning of the glands, etc., is very much involved in the process of perception used in its widest way.

4. And this probably belongs back under point 2. From my point of view of the organism-as-a-whole-in-environment, non-elementalism, etc., the process of abstracting has many different aspects. For instance abstracting includes or implies the process of projecting. For instance we project what we 'see' and call a box of matches as existing outside our skins and the feeling, probably in the higher centers, of the pinch of our finger as something going on inside our skins. It seems to me that abstracting also implies or includes associating (I would prefer the term, relating),. I would tend to allocate both associating and projecting to level III. We could go on indefinitely adding to the list -- in both II and III.

If we did not automatically include 'associating' in III we could not account for any of the linguistic reactions, level IV. As I understand it, one has to make some associations with past experiences, recognized similarities, etc., before one can use any word or words about what is going on in and outside one's skin or as Buryl would call it the stimulus. The hypothetical baby in Buryl's paper obviously does not begin to respond with the word table until he has experienced many similar patterns, learned to differentiate such patterns from others in the vicinity and hear the word table applied to equivalent stimuli.

5. Now as I understand it, the mechanism involved in abstracting and in a particular kind of abstracting called identification are equivalent mechanisms. Thus I would say that the punch card analogy or model discussed by Buryl is appropriate. He is not in this paper discussing the advantages or disadvantages of identification survival-wise for a human class of life. As Korzybski and countless others have pointed out, the identifications a baby makes between his cry and food may be considered a survival mechanism on the baby level. Only after the baby's brain and his whole nervous system, etc., have developed enough and stored up enough information in his reverberating 'circuits', etc., is he able to 'perceive' differences in similarities and arrive at a state of development where he can be trained in consciousness of

abstracting as a general principle. Only through the thousands of years of experience of the human species that has made scientific discovery possible would the baby have the opportunity to learn about the abstracting processes of his nervous system, or rather would he be in a society in which there are people who are able to teach him this as a general principle. Humans and animals do differentiate without being trained simply (one might say) by trial and error, or 'learning by experience'.

6. Do please read the 4 pages of AK's article over again very carefully as if you had never read the words before. Perhaps you know them much better than I do. I find it endlessly helpful to read and reread this paper.

Whether or not Buryl decides to accept your term association is up to him as I said before, but I believe it is useful for the three of us and perhaps some others who may be interested to clarify and maybe correlate our understandings. I would be inclined to say that it might be useful to introduce association or associating in the area of pedagogics but I am rather sure that I would be against emphasizing this term and what it stands for into our theoretical structure, etc. I say this because I would emphasize the simplicity and the generality of Korzybski's work as being of the greatest importance. I include here also the limited character of the methodology or the limitations because I feel this makes it much more rigorous and gives us greater control in applying our method than if we complicated it. I find the following analogy helpful: We have a map of the discipline. If we go beyond the chief landmarks, denial of the is of identity, denial of the subject-predicate structure of language as adequate, denial of elementalism and the positive principle of consciousness of abstracting, etc. we so complicate the map that we cannot find our way about in dealing with complex problems. We are walking through a forest of trees without any paths. Perhaps I could say it better by calling Korzybski's system a sort of compass which allows us to keep on going where we are going no matter how cluttered up the territory is with trees (i.e., other verbiage) so that we cannot 'see' our way.

7. Let me call your attention to page 284 S&S which I think also is relevant to our discussion (incidentally the Index shows only four references to the word association and that is qualified, "association and the process of relating" 284, 289, 512, and 613). "All that we usually call a process of 'association' is nothing less than a process of relating, a direct consequence of the structure of the nervous system where stimuli are registered in a certain 4-dimensional order which, on a psychological level, take the form of relations." I particularly like the following on the same page: "The non-el character of the terms relations, invariance, etc. which apply both to 'senses' and 'mind' are particularly important as it allows us to apply them to all process . . . such a language is similar in structure not only to the world around us but also to our nervous processes." I also like

on page 286, "The term transformation is closely related to that of function and relation. This notion is based on our capacity to associate or relate any two or more 'mental entities'."

M. Kendig
December 1971

FROM M. KENDIG
6 July 1967
A rough draft

So far as I am concerned, I hold it important to disentangle Korzybski's general system of evaluation as developed inductively in S&S from some of the extraneous data and viewpoints peculiar to him as person (with all that implies) and to the developments in the sciences as of the late 1920's which he used in his exposition.

Over two years ago I was asked to write a 'chapter' on "Korzybski's Teachings Today" and this started me off to bring into focus some of the vague thinkings on or about what is dated or out-of-date, and the 'timeless-ness', or the great generality and applicability of the system which would remain, or survive, if all the dated or idiosyncratic material were deleted from the text. Here I would add that we should be sure to insist that material from some of his later writings be included. For example:

1) His insistence beginning at least in 1939 that 'a theory of meaning' is impossible (Preface to Monograph III, also in the Introduction to the Second Edition, but usually overlooked).

2) His pounding on the neuro-linguistic and neuro-semantic environments as environment (the special differentiating dimension in which humans live), and the neuro-linguistic, neuro-semantic mechanisms internalizing those environments, etc.

(Oddly enough, neither of these most important notions are included in the Index, although one does find them by implication in the entry, "time-binding, the mechanism of." A new Index to S&S is very much needed, for instance the extensional devices as such are not in the Index, and of course, it does not include the formulations Korzybski 'added' in the Introduction to the Second Edition.)

3) His insistence on the organism-as-a-whole-in-[its]-environments, the latter part of which phrase was neglected at least in the Index.

So far as memory serves me, there have been practically no critiques of Korzybski by friends and students of his work, excepting Clyde Kluckhohn in Anthropology and Russell Myers in Neurology. (Here I catch myself, forgetting 'ancient history', that is Cassius Keyser's "Queries, Doubts and Reservations"

(1934) and what he represented in Philosophy and Math.)

I have given several careful readings lately to Kluckhohn's Memorial Lecture 1956 entitled "General Semantics and 'Primitive' Languages." And I advise anyone who is lecturing or writing on Korzybski to study this paper (G&S Nos. 20 & 21, 1957) and my remarks at the end thereof which I had forgotten. From my layman's 'knowledge' of Anthropology and Linguistics, I would very much go along with Kluckhohn¹ and I find his evaluations in no way diminish the depth and value of Korzybski's system per se (see above). However, uninformed readers of S&S obviously would (and do) pick up and parrot some pretty dubious 1967 data, etc.

As you know, Kluckhohn died in 1960. In his Lecture, he quotes from an unpublished paper by Dr. W. H. E. Stanner, Australian National University, on, among others, the aborigines as lacking a word for 'time', "as an abstract concept and a sense of 'history'" -- "the value given to continuity is so high," etc. I wish you or somebody with access to a university library would find out if and where Stanner was published. I have nothing here, and don't know any of Kluckhohn's colleagues to write to. The whole quote and comments by Kluckhohn are for me very important for those who wish to break out of their Western ethnocentricism (why should we/they? -- because, for one, this helps in understanding our own linguistic-cultural conditioning, etc., world view, etc.).

I would add one very important reference to Kluckhohn's list, Claude Lévi-Strauss, professor of Social Anthropology at the Collège de France. He began publishing in the early 40's and I wonder how-come Kluckhohn 'missed' him, or neglected, etc., the import of his work both in respect to Anthropology and Linguistics, and to Korzybski's general semantics. I, only a few months ago, began to hear about him and see basic relationships, and what I 'know' is by secondhand. So far as I can judge the best account of Lévi-Strauss for our purposes is given by George Steiner in his (1967) Language and Silence, pp. 239-250, the paper entitled "Orpheus With His Myths: Claude Lévi-Strauss" (the publisher is Atheneum, New York). Don't miss reading at least this paper.

(Note: Only this past winter during my long sickness did I get round to reading E. Cassirer Language and Myth (1946, paper 1953) and Essay on Man (1944). Both are very relevant to Korzybski's time-binding, the neuro-linguistic and neuro-semantic environment, etc. I wish I had energy-time to go back, re-read, etc., and point out the important for us elements -- some significant similarities and many factors, ignored by most who teach and write general semantics.)

As a whole from a quick run through, I am not so enthusiastic about George Steiner's Language and Silence. The word silence got to me and made me ask for the book. I now feel more

than ever that we should stick to Korzybski's term unspeakable, which I now believe he unfortunately somewhat tended to use as equivalent with silent, i.e., the unspeakable or silent levels.² Unspeakable fits much better it seems to me with language of order, relations, structure -- the unspeakable orders of abstractions, what goes on, for example, in my nervous system which I speak about in higher and higher -- or lower orders of abstractions. I had better not go on with this here.

I want to call particular attention to another paper in Steiner's book, "On Reading Marshall McLuhan," pp. 251-257. In the rough and concisely, Steiner has written much of what I had intended to about McLuhan -- as he says, The Gutenberg Galaxy (1962) remains his most important statement. For all McLuhan's faults, I consider Gutenberg an absolute must for Korzybski teachers and students. In a way, McLuhan 'is' a terrific popularization of orientations, etc., urged in S&S: non-linearity, multi-dimensionality, organism-as-a-whole, 'unified field', etc., and the premise not-all. McLuhan stretches you, cracks the shell of verbalism, etc.

Notes

1. Here I wish to note Kluckhohn's remarks about Korzybski's fondness for the word 'progress'. . . and that "behind Korzybski's usages of certain loaded terms such as 'progress' there lurked a series of dubious 19th century premises from which he had not fully emancipated himself. . . ." This use of progress and evidence of the implicit premises of the 18th and 19th centuries in many of AK's pronouncements have always bothered me -- he was so 'revolutionary' and advanced 20th century in the essentials of his system, yet such a 'child of The Enlightenment', etc., as to progress, perfectability, etc. I long ago decided that these 'unexamined' attitudes, etc., are extrinsic to his system, its workability, applicability, etc., to new developments in the sciences, epistemology, etc., and so we could acknowledge and 'forget' (but the critics won't) this side of his make-up and writings. However, I for one always silently put quotes around his usage of certain words, e.g., 'progress' and 'rate of progress'. And he did in the main limit himself to the 'Western world' languages and sciences -- and 'the West' has imposed its logic, sciences, etc., on other cultures (to their detriment largely, in my opinion).
2. Note Korzybski used the adjective silent about orders of abstraction. He used silence, the noun, only (as I recall) in the phrase "silence on the objective level" as part of training in the extensional discipline.

LETTER TO WALTER PROBERT, 3 June 1966

Let me set down in my own odd way and at random by necessity -- a few of the factors I consider essential re language-and-me in finding my way through the forest of words-thinkings-feelings-knowings-in my living and my reading, etc.

I don't see how we can do much or learn much about the language of any field unless we first consider the general problems of me-language, how I relate my non-verbal living self to my non-verbal surround, and my verbal surround which is the present stage of ages-old processes that built it up through countless nervous systems experiencing and verbalizing and otherwise preserving that experiencing -- in sum the whole of western European cultural surround with its sub-cultures of sub-cultures, etc.

Everything I believe I 'know' must 1) consist of what has been experienced, expressed, preserved, and re-experienced by me through some sort of symbolism (verbal and non-verbal) and my personal idiosyncratic interpretation thereof. Or 2) my first hand experiencing of something, an apple, a 'sunset', a feeling I've experienced -- and here I must be aware that my first hand, first order, experiencing is very much a function of my 'conditioning' by my culture and sub-sub-sub-cultures, etc. What a mess! And I'm utterly lost (i.e., confused, etc.) unless I have some compass such as GS to find my way to some comprehension, coherence, etc., and so on and so on.

I need: A minimum of modern epistemology, how I 'know' what I 'know' and the 'mix' of language and non-language in the process. A minimum of comprehension of structure of the 'world', including my nervous system via science 1966, and of the structure of my everyday and special languages, how these structures correspond or do not to the non-verbal structures, and how to manage, or avoid the pitfalls of, their non-correspondence -- or non-similarity of structure.

The 'North' of my evaluational compass, I call non-identity -- a) my experience today 3 PM is not my similar experience of yesterday 3 PM; b) the words I used to talk about it are not the experience today 3 PM and certainly not the experience of Smith₂ reporting on his experience 2 June 1966 which I try to understand in terms of my experience about which I use similar words (sounds or ink marks, or other sorts of symbolic representations). However I must also be aware that Smith₂ (in the U.S.A.) and I are/were conditioned by the neuro-linguistic and neuro-semantic environment of a similar culture and sub, sub-cultures, so we will respond perhaps very similarly to the symbols we both use, and to experiences we both have in our particular surrounds of sub-sub, etc. cultures. Or if he/she comes from a vastly different cultural (n-1 & n-s) environment, say India, we may use words, etc. equivalent in sound and spelling (ink marks) and respond, evaluate them very very differently.

And in less striking cases, if we have been conditioned in/by vastly different sub-sub cultures in the western world, the USA 'middle class' and its sub-sub cultures or 'the poor', the similarity of response will be almost nil -- for instance how we behave, respond to police, to court procedures, etc.

So a minimum of modern epistemology and the simplest most general sort of understanding of the relations of my nervous system (something I call 'me') and my world of non-verbal and verbal structures seems basic, and that's what I get from GS. I keep it in the center of awareness by the simple formula, the maps (my words, my 'thoughts', my images, feelings, etc.) are not the Territory (what is going on, the structures and relations, etc., of the non-verbal world 'inside' and 'outside' my skin). And here I must and do remember that this inside-outside sort of scheme doesn't fit and is just a convenience since what I call 'I', my total organism, is immersed in the 'total field' and can't get out of it. More is going on than I or anybody can account for, or demonstrate (1966) or be aware of, etc. So

My maps do not include all the territory and I must be aware constantly that the way I talk about what-is-going-on predisposes me to evaluate it a certain way, and then react to my evaluations in certain ways that I would not have if I had talked about all this differently, used different terms, grammatical structures, etc. So

My maps are self-reflexive, I make maps of my maps, higher-order generalizations, inferences, and react with higher order evaluations, etc., which, if we take the simple map of a map of a map etc., or talking about our talking about our talking, is sometimes I find not sufficiently understood by GS students, sufficiently that is to be useful for an adequate reading of our compass.

Now it seems to me that being 'mindful' that we cannot know all or say all, and that what we do know or say is only a form of map, we (I) come to a living realization that we, I, live by assumptions, and these assumptions are based on premises (conscious or unconscious). So consciousness of abstracting includes consciousness or awareness that assumptions underlie all we say-do, and so I try to search them out if/when I am involved in any problem.

This, of course, at base is all tied up with our epistemologic outlook and this for me includes some sort of 'theory' about man or human nature, or the talking species. And so far as I know only humans attempt to formulate laws for ordering group (i.e., social) life. So what are the assumptions of law as it is understood in the western world, about man or human behavior, or the individual as part of and dependent on other individuals living (and dead) which we call a society, or a nation.

The way we use language and/or should use language about individuals in societies, etc. depends on theories of man or human nature or behavior. Even if we can't unravel all our assumptions, we ought to know they exist somehow, and take account of this in finding our way through the verbal forests -- when we read, listen, infer, interpret, evaluate, etc., in the study or practice of any discipline be it law, or sociology or psychology or bio-chemistry, etc., etc.

So endeth the gospel according to Kendig, 'First lesson'! And please do not suppose that I consider this in any way new or different -- simply it consists of how I've 'filtered', etc. a bit of Korzybski through and out of my nervous system, my experiences inner and outer, and express it as of this date in relation to your question -- which doubtless I have not answered at all differently in essence than you yourself would.

In sum, I guess the things I've said do include some basics of Korzybski, so you-your readers have some sort of working compass to find your way by.

No time to go on--and doubtless unnecessary to, on this level of discourse.

M. Kendig

6/6/66

It may properly be added:

Whether or not a compass points to 'true north' is not important -- what counts, if you're trying to use the instrument for navigational purposes is that it be consistent.

This consideration applies to, so far as I know, every important metric of our lives: 'time', 'space', 'time-space' (which bigod, I shouldn't have writ there, since it already implies nothing but that there should be consistency), 'blood pressure', 'body temperature', 'pulse rate', and so on.

end of quote

elg

RONALD GROSS CORRESPONDENCE

September 11, 1964

Mrs. M. Kendig, Director
Institute of General Semantics
Lakeville, Connecticut

Dear Mrs. Kendig:

May I impose upon your generosity again in regard to my article "Language and Educational Progress."

After working over and discussing the ideas with a number of people, I have come to the conclusion that my most important point is that the current use of the words "teacher" and "teaching" make it appear that the use of all the technological developments in education fall outside the process of "true" or "real" education. This tendency is abetted by the practitioners of a new "analytic" method in the philosophy of education, who want to derive educational conclusions from an analysis of "proper" usage of educational terms.

Having come to this conclusion, I believe that my article would be strengthened enormously if I showed by analogy to other fields, mostly the sciences, how progress consists in redefining basic terms to keep up with the experimental results, e.g., if one stuck to the traditional meanings of "atom" and "number" and "motion" and "species," science would still be in its Aristotelian swaddling clothes.

The help I seek from you is this: can you suggest in what texts I might find succinct and persuasive analyses of how, in the sciences or other fields, progress does indeed consist in the kind of linguistic updating I am suggesting for education?

Thank you for any attention you can give to this.

28 October 1964

Dear Ronald Gross:

Here are some rather summary notes anent "redefining basic terms" and "the linguistic updating (you are) suggesting for education." Although I have not been able to write you before, I've been doing considerable thinking and exploring inspired by your letter.

The one most basically useful book I can suggest for you is La Philosophie du Non: Essai D'une Philosophie du Nouvel Esprit Scientifique (Presses Universitaires, 1st ed. 1940, 3rd ed., 1962) by Gaston Bachelard, Sorbonne professor of History and Philosophy of Science. The whole book, only 138 pages, is superbly to the point as I see it. If French is not your language, the only translated portions are in the G S BULLETINS Nos. 12 & 13, pages 17-20, and Nos. 18 & 19, pages 43-47, the latter being the most pertinent. "The Epistemological Profile and Semantic Psychoanalysis" done into English by Sam Bois is [unfortunately] more a description and interpretation than a translation. [Bachelard 'unadulterated' is more to my liking.] Anyway, I can't imagine being able to clarify a problem of definition and many others, without Bachelard's notion of the 'epistemologic profile'.

The enclosed sheet gives Bachelard's schematization of his analysis of the terms 'mass' and 'energy', the stages of science, etc. Also includes what I call 'Korzybski's change of premises diagram' (described in our Foreword to G S Monograph III, A Theory of Meaning Analyzed) which neatly fits in with Bachelard's schema. The basic point I would make here is that questions of changing definitions depend upon changes in our assumptions which are a function of our epistemological notions, and that we have to get clearly aware of our premises before we can radically change them, and so of our assumptions and definitions derived from them. It has seemed to me for 10 these many years that those who control our education theories and practice are of all people the most unaware of epistemologic and linguistic issues and their consequences.

As for other books with possibly useful examples of changing definitions, here are some that occur to me:

Bronowski's little book (150 pages), The Common Sense of Science (Harvard 1955), affords what I consider some excellent examples of change of definition in the sciences, cause, order, chance. I should think the whole of it would be good reading for your purposes.

J. Z. Young's Doubt and Certainty in Science (Oxford 1950, and frequently reprinted, 163 pages).

F. S. C. Northrop's "Introduction" (26 pages) to Physics and

Philosophy: The Revolution in Modern Science by Werner Heisenberg (Harper 1958).

The superb Chapter I (Cantril, Ames, Ittelson, etc.) and Introduction by the editor, F. P. Kilpatrick, Explorations in Transactional Psychology (New York University 1961).

Some random observations:

Your paragraph 3, ". . . the sciences, how progress consists in redefining basic terms to keep up with experimental results. . . ." Hadn't we better be a bit careful in equating progress in the sciences with experiments, particularly when by the word 'progress' we are implying basic revolutionary changes which I seem to detect in your usage. For instance, the Newtonian and Einsteinian revolutions could hardly be said to be the result of experiments, nor could the Darwinian. I have never read of these men performing experiments in any of the usual senses of the word. But their work did very much change the definitions of basic terms. It is said that Einstein said, "I challenged a definition," i.e., simultaneity. I can't quote sources, so perhaps this is a bit of scientific folklore. Experiments, according to my understanding, being of an entirely different order, do not so much confirm theories as make them more plausible, lead to refinements and extensions, etc., or the results may be baffling, etc., lead to correction or rejection and inspire altogether new theories, or new hypotheses, assumptions, etc., which 'flow' from the premises in question. That's enough of Kendig -- far better to refer to Northrop, for instance his "Mathematical Physics and Korzybski's Semantics" in G S BULLETIN Nos. 16 & 17, pages 7-14, also included as Chapter 4 in his Man, Nature and God (Harper, 1962). I think that a good part of the preceding Chapter 3 is much to the point and Northrop ends it as a lead into his chapter on Korzybski. Again I urge careful reading of Bachelard's book. And I would add the Bois translation-interpretation since, among others, he quotes significant passages from Bachelard's other works, one of my favorites being "There is no transition from the system of Newton to that of Einstein. We did not pass from the first to the second by piling up detailed information, by measuring with double accuracy, by sharpening the fine edge of accepted principles" (it is a process of transcending "epistemological obstacles" -- Bachelard's phrase which I find tremendously useful).

And just here, in drafting this letter, I recall Dr. Marjorie Swanson's description of her use of Bachelard's epistemologic profile in relation to the Structural Differential, see pages 15-18, G S Monograph IV, Scientific Epistemologic Backgrounds of General Semantics. I commend it to your attention. Directly following she does a nice job on the words, normal, force. Incidentally, in the front matter of this Monograph, and all through the text (actually spoken in 1955), you'll find things very relevant to the thesis in your Times article on

revolution in the schools.* And incidentally again, in relation to the theory-experiment issue, I believe it was Swanson who brought me up short with the observation that as far as the experimental results were concerned, the phlogiston theory was quite satisfactory and would be today if experiments were conducted on the assumptions, etc., implicit in that theory.

As to "reducing the gap between the 'two cultures'," or the 'alienation' of the sciences from the humanities and the general culture, I 'see' these conditions for the most part as basically epistemological in character and 'cure'. Long before C. P. Snow coined his 'two cultures', someone -- probably Kunz -- put it in a nutshell. I can't find the quote, but it was something to the effect that if a university faculty could be brought to embrace modern epistemology (i.e., the 'world picture', premises, etc., of 'relativity' and quantum [Dirac] theories, or Bachelard's stages 4 and 5), the problems of integration, etc., of the sciences and the humanities would cease to be problems. Here I must add that this would include by necessity their use of methods of evaluation consistent therewith. A year or so ago, I suggested this modern epistemological remedy, perhaps too briefly, to a professor of chemistry who was lecturing on the alliance of the sciences and the arts in education. His comment, which was to the effect that there were too many epistemologies and consensus was impossible, somewhat astounded me, coming from not only a distinguished scientist per se but one who supposedly was well versed in the history and philosophy of science. It would seem that Gregory Bateson's dictum (in Communication, p. 230) about psychiatrists applies to nearly everybody in and out of the sciences: ". . . the majority do not worry about questions of epistemology, and in their utterances there is implicit a complex mixture of epistemological premises derived from all stages of occidental thought in the last two thousand years." It seems to me that this condition is 'pandemic' in the academic world, particularly reprehensible among Educators -- a grave defect in their educations and so continuously perpetuated in educational theory and practice. . . .

Yours cordially,

M. Kendig
Director

MK/mkm
Enclosures

1. Bachelard figures with Kendig's notes and bibliography, 1961.
2. Kendig's notes on definition of Education, 7 and 9 October 1964.

*New York Times Magazine, September 6, 1964. (Ronald Gross was formerly a staff member of The Ford Foundation. He is co-author of The Revolution in the Schools.)
(Note by M. Kendig, Ed.)

7 October 1964
 Rough draft
 (Somewhat edited later by M. Kendig)

NOTES TOWARD A DEFINITION OF EDUCATION

M. Kendig

The discipline called general semantics grew out of, is based on, Korzybski's time-binding theory or functional definition of the human class of life. This focuses attention on the uniquely human dimension of the environment-organism manifold of life. As humans our nervous systems are such that we can symbolize-generalize our 'experience', preserve it extra-neurally, pass it on from generation to generation to generation, etc. The functioning of human neuro-linguistic/neuro-semantic mechanisms creates, sustains the neuro-linguistic/neuro-semantic environments in which we are submerged and never escape from conception to death -- obvious once we become aware of it, simply ignored if are not.

Look at goldfish swimming in a bowl of water. Separate them from their special environment (a very complex one, physico-chemically of course), you no longer have functioning organisms. The fish-water manifold is obviously indivisible. Since 1950 I have found this fish bowl 'picture' useful in training my self (and later others) to fully realize, take seriously, the psycho-physiological factuality of the neuro-linguistic/neuro-semantic environment as environment.

Some thirty years ago I used this formulation of the human environment to make my working definition of Education. (Capital E because we are being 'educated', small e, by this neuro-linguistic and neuro-semantic environment, at least from birth on. As newborns we could survive only very briefly without some other human or humans to feed and otherwise take care of us. And that human would unavoidably, even if 'she' never spoke, convey to us innumerable 'attitudes', 'sets', etc. i.e., 'her' evaluations. For instance, in the ways 'she' handled us. And these would be very much a function of her 'conditioning', or 'education', by the evaluational environment current in the cultural group -- east, west, north, south, 'civilized' or not civilized -- 'she' was born and grew up in. Even what and how she feeds us would be a function of that conditioning.)

All through life we are being 'educated' willy-nilly by this human environment. We can speak about it in various ways, calling it a culture, the process 'acculturation and Education (cap E)' as passing on the cultural heritage, etc. This leaves the mechanisms of acculturation mysterious; there is nothing to take hold of. I call this and other such terminologies heuristic blind alleys. Speaking about the neuro-linguistic and neuro-semantic environment and mechanisms or using such terms as neuro-

symbolic, neuro-evaluational which (if we understand the notion of doctrinal functions, see S&S Index) are structurally equivalent, gives us an open-ended operational heuristic for Education in theory and practice.

In sum, then, humans live in two worlds: the non-verbal (unspeakable) world -- the level of so-called 'facts' -- and the world of man-made symbols, also 'facts' of a sort. And we are, as Pavlov observed, "apt to be much more influenced by words than by the actual facts of the surrounding reality," a statement which seems much too simple until we examine its implications in depth. However, a thorough analysis would require duplicating much of SCIENCE AND SANITY, and anthropology. Here are a few of my highlights. . .

Yes, we live in two worlds but our existence as humans is mostly a function of our verbal world. All we 'know' about the non-verbal world comes to us through language. Even our so-called direct knowledge through our 'senses', our experience, is a function of, or is screened through, the language, the symbol systems we are born into, including sub-cultures. Our semantic or evaluational reactions are conditioned by our language environment. Our language -- any language -- carries silent assumptions, premises, etc. They are built into us by language. We learn them unconsciously.

Knowledge, to be considered knowledge, i.e., transferable, must be formulated in language or some sort of symbols, otherwise it remains only personal experience. The transmission of 'knowledge' constitutes the 'business' of Education. Language, symbolization, is a function of the higher nervous areas. Education explicitly deals with these areas. (Obviously from a non-elementalistic point of view the whole organism is involved, etc.)

Education could be defined as the conscious effort of a society to develop the functioning of these higher nervous areas and, we trust, their integration, for the cultivation and release of human potentialities. That makes language central in the process. "Every class is a language class," no matter what the subject taught, whether learning to read and write and (we hope) listen in the grades, or learning history or literature or biology or physics and math (which is only another language). Learning, thinking, feeling, creating -- however well or poorly -- depends on how we use language (symbol systems) or it uses us if we are unaware of the ways it conditions how and what we do when we say we are thinking-feeling-creating-observing-reporting. Education's job is to develop a high degree of conditionality in our semantic reactions to 'static' language in responding to a 'changing' world -- a process world where nothing, ourselves included, is 'identical' from moment to moment. Only human beings can control their conditioning in various degrees because only humans can discover and then teach the mechanisms of conditioning. Because of language we are both the observer and the

observed, and yet can control this splitting of ourselves by 'knowing' that our symbolized self is not the whole non-verbal living self. (This is implicit in the extensional orientation fostered by extensional method and techniques. It is perhaps more explicit and understandable in Burrow's formulations, and from another angle, in Northrop's formulations, e.g., 'concepts by intuition' and 'concepts by postulation'.)

NOTES ON EDUCATION (continued)

9 October 1964

All organisms abstract -- in the general sense of the word as used by Korzybski; the processes of abstracting are a characteristic of living protoplasm from at least an amoeba to the primates to man. Only the human class of life exhibits the potential capacity to be aware of some of the processes and functioning involved. We call this capacity 'consciousness of abstracting', the central principle or formulation of general semantics. Our capacity to become 'conscious of abstracting' in different orders, from 'things', etc., to words, from words to words, etc., is a function of the neurological structure-function of the human brain-nervous-system, which includes our capacity to create and use language.

A social psychologist, irritated by Korzybski's insistence that "man is not an animal" (thus questioning the direct applicability of certain animal experiments to human psychology, education, etc.), challenged him (Yale 1949 Colloquium) to state one quantitative difference. Korzybski's reply, "Quarter inch cortex!" A little difference that makes great differences. We can study-talk about ourselves, which no animal can do. We can observe-study how we are conditioned, and so we have the possibility of controlling in some degree our conditioning. This, in principle, no animal is 'equipped' to do in or out of the laboratory. We can attain through Education and training a very high degree of conditionality in our responses to words, objects, situations, happenings, our own and others' so-called 'ideas', etc. If we are properly educated, we can choose the situations in which we wish to cultivate 'automatic' responses which have survival value, e.g., handling the mechanical mechanism of a car automatically in driving, and yet maintain a high conditionality of response when we take in the 'total' situation at a 'stop' light. 'Red' in the total situation may symbolize 'step on the gas and get out of the way.' Of course, in this example, 'healthy' people differentiate without any 'education' for high conditionality. This survival reaction, because it is not a 'consciously' arrived at mode of behavior, is not generalized, does not carry over as a way of thinking-feeling-acting in all situations as it can if we have been educated in this mode of semantic reactioning.

October 30, 1964

Dear Mrs. Kendig:

I cannot begin to thank you sufficiently for your letter. Its relevance to the questions I raised make it of immediate usefulness to me. But beyond and more important than that, the insight it gives me into the brilliant functioning of your own mind is priceless.

I shall write again after having fully digested your thoughts.

Sincerely,

Ronald Gross

ON UP-DATING AN OPEN-ENDED SYSTEM
A Note by M. Kendig (March 1971)*

Much has been added to 'knowledge' in most fields since Korzybski wrote Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics and his writings thereafter. Broadly speaking this added knowledge has only been added not synthesized nor integrated even in some highly specialized branches of various fields. The original text of S&S was written inductively based on 1933 physico-mathematic, psycho-neurological sciences. His introduction to the Second Edition and other later (1934-1950) writings are basically of a deductive nature. (1)

Science and Sanity can best be up-dated by addenda in the form of monographs by specialists in the various fields who, of course, should have undertaken training themselves in non-Aristotelian methodology. (2)

The non-Aristotelian system formulated and methodized by Korzybski, since it is based on negative premises can be best characterized as an open-ended system. Obviously 'discoveries' (3) of all sorts in the 'territory' must be 'mapped' in some sort of symbolism -- the human dimension -- linguistic, mathematical, etc., formulations, artifacts, models, etc. The principles of non-elementalism, dimensionality, multi-ordinal abstracting, non-identity, non-allness, self-reflexiveness, and use of the extensional devices would still hold, even if some entirely different (structurally) new 'world picture' should come about -- as different as the 'picture drawn' by the general theory of relativity

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-- the new quantum mechanics, etc. was/is from the newtonian 'world picture'.

This open-ended character of the Korzybskian discipline has largely escaped attention. I have observed that the less well trained in the discipline, the more some persons (who consider themselves learned) write/say Korzybski is out-dated, must be revised. (4) I've come to feel that Korzybski overdid his modesty -- not in insisting on the limited nature of his work -- limited to the premises which I consider most important. Rather he overdid modesty in saying the discipline would soon be super-seded. Supersede seems a badly chosen word. Many other non-Aristotelian systems may be formulated -- as, for example, the several non-Euclidean geometries. I was going to mention the calculus -- integral, vector, tensor, each useful for different purposes, but I don't feel the analogy quite fits.

'A point' which seems to bother many students I've met: We speak about 'the territory' usually as the non-verbal goings-on at 'silent levels' or orders of abstractions; what we call an 'apple', 'the moon', 'our pain', etc. It sometimes seems necessary to rub our noses in the 'fact' that the black marks I make on this paper, the 'sounds' I hear when you speak, become 'the territory' and any thing we say/write about them represents different orders of abstractions. The word 'apple' read or said becomes just as much a territory as the 'unspeakables' we can point to. (5) So it is when we consider and talk about a so-called theory. What we say is not the formulation we are talking about. Obvious, of course, but probably confusing.

ADDENDUM (June 1971)

After I had finished this note I received a letter happily apropos of what I have written. I quote from it below with the permission of the writer, Russell Meyers, MD (formerly professor of Surgery and Chairman of the Division of Neuro-surgery, Medical School, University of Iowa, presently Chief of the Neuro-logical Unit, Williamson Appalachian Regional Hospital, Williamson, West Virginia, 1963-). Dr. Meyers lectured for many of the seminar-workshops of the Institute of General Semantics while I was director, 1950-1965.

"In preparation for the five weeks course in General Semantics I shall run at the University of Wyoming this summer [1971], I have just re-read Science and Sanity (my 8th run) and am so deeply impressed with it as to now say, without reservation, that, disregarding its rhetoric (in the main, its repetitious statements), it is far and away the most profound, insightful and globally significant book I have ever read.

"With some knowledge of the interim developments of science and of the sociopolitical events that have materialized since 1933, I can say in retrospect that any modifications that might

now have to be made in the original text would be trivial, mainly technological supplements; none in principle ('structure'-as-function). A.K. has proved far more a prophet than he would ever have allowed himself to fancy. What a tremendous breadth and depth of insight, analytic and synthetic achievement!

FOOTNOTES

1. Using the words 'induction' and 'deduction' I feel uncomfortable lest they be taken absolutistically as polarities. This I have observed many readers do. Even some who've studied Korzybski do not seem aware of 'overlaps': Obviously, one does not collect data at random in an inductive approach, rather in terms of some hypotheses, etc., no matter how nebulous. Perhaps only in mathematics could one claim to exhibit the 'purely' deductive. See "What I Believe," Manhood of Humanity, 2nd ed., 1950, xliii-xliv. This from Korzybski may at first glance not seem pertinent to the above. After some meditation I believe you may find it relevant and like it as I do.
2. The Up-dating Monograph Series though a long-term expensive project could most appropriately be inaugurated for the Korzybski Centennial 1979. The series would serve at least in part to carry out Korzybski's program for the International Non-aristotelian Library. (See his last 'prospectus' thereof, preceding title page of Science and Sanity, 3rd ed., 1948. His first announcement, 1933, will be reproduced in the Collected Writings.)

The Up-dating Addenda Monographs should also include detailed accounts of new approaches and ways (procedures, materials, etc.) of training/teaching/explaining the discipline which have not only been devised and written about, but successfully demonstrated long enough to allow adequate evaluation. Some work of this kind has been spoken of -- mistakenly in my opinion -- as a revision of Korzybski's non-Aristotelian system qua system.

3. The word 'discovery' also bothers me. What is one talking about? I know no more clarifying discussions of the term and many of the 'whats' it is used to stand for than those written by Anne E. Caldwell, MD, in her 1970 book, Origins of Psychopharmacology. (See subject index, e.g., discovery by chance, by design, by serendipity, etc.) I consider the whole book a masterwork, particularly important for anyone interested, as I am, in the viewpoints, the history of the work and methods of Henri Laborit. (See his Korzybski Memorial Lecture 1963 in General Semantics Bulletin, Nos. 30 & 31.) The Caldwell book, published by Charles C. Thomas, is one of the series edited by the Pavlovian, W. Horsley Gantt, MD, another of my medical heroes.

4. See end of note 2 above.
5. Lest I be misinterpreted here, please refer to Korzybski's 'pinch of the finger' in the brief article, "An Extensional Analysis of the Process of Abstracting from an Electro-Colloidal Non-aristotelian Point of View," published posthumously, General Semantics Bulletin, Nos. 4 & 5, 1950/1951 (reprinted as Appendix in General Semantics Monograph, No. IV by Dr. Marjorie Swanson, 1959); also in Blake and Ramsey, Editors, Perception: An Approach to Personality (1951). The diagram and 'explanation' became what I call the crux of his seminar lectures from 1944 on. Russell Meyers, MD, uses a somewhat different appearing version in his "On the Dichotomy of 'Organic' and 'Functional' Diseases," GSB Nos. 32 & 33, 1965/1966.

M. Kendig

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See also: Author Index of General Semantics Bulletin, Numbers 1 through 37; GSB Nos. 38-39-40, p. 60-61, GSB Nos. 41-42-43, p. 8.