

C. K. BLISS

Introduction and First Lesson of the Correspondence Course on

SEMANTOGRAPHY

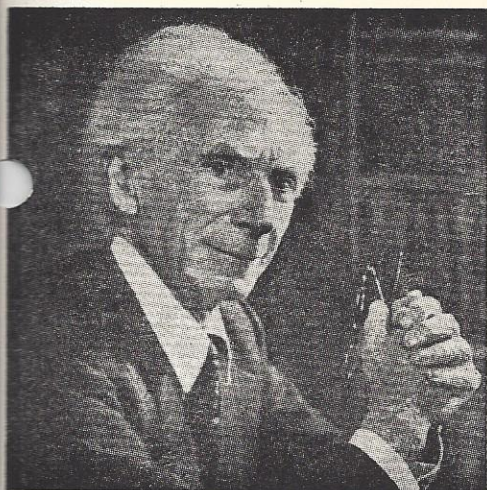
the new simple Logic and Semantics

FOR EVERYONE

GOTTFRIED W. LEIBNITZ (1646-1716), great Mathematician, Philosopher and Logician, prophesied Semantography 300 years ago.

SEMANTOGRAPHY will help you in your thoughts, your conclusions and decisions, your correspondence and contracts in your private and business life. You can teach it even to your children, who will love it.

SEMANTOGRAPHY may prove the antidote to the "War of Words" within the Family and the Community.



BERTRAND RUSSELL, great Mathematician, Philosopher and Logician, foremost Authority on Leibnitz and on logical Symbolism, praised Semantography 1 year ago.

A MATHEMATICIAN'S DREAM
—a simple Logic, Semantics and Writing
which even Peasants (of any country and language)
could understand and operate—coming true at last
after 300 Years!

SCIENTISTS ON SEMANTOGRAPHY

(for the complete texts see Brochure No. 6, Leaflet No. 8, etc.)

BERTRAND RUSSELL

"Semantography . . . I think very highly of it. The logical analysis is good. The symbols are ingenious and easy to understand, and the whole is capable of being very useful. Any man or men who will spend the money necessary to get this work printed will, in my opinion, be performing an important service to Mankind."

PROFESSOR OLIVER L. REISER

(Pittsburgh) Author of "World Philosophy," "The Promise of Scientific Humanism," "Nature, Man and God," etc., Chairman of the International Committee on Scientific Humanism).

"Bliss . . . realised the ambition of the great mathematician Leibnitz . . . This new language design comes with the high praise of Bertrand Russell, suggesting that we do well to study thoroughly Bliss's creation."

"The system of Semantography has many virtues . . . it provides a powerful stimulus and aid to President Truman's 'Point Four Program' . . . Bliss's heroic work is certainly headed in the right direction."

PROFESSOR A. G. MITCHELL

(Sydney) as Chairman of the Lecture-Demonstration at the University of Sydney.

"Mr. Bliss . . . an industrial chemist by profession . . . has become the victim of an idea which consumes his energy and time and on the propagation of which he is spending his own substance. His system of Semantography aims at improving the means of communication among men . . . a very high purpose."

"Mr. Bliss need not have expressed any diffidence about his ability to capture and hold the interest of his audience. He has transmitted his own enthusiasm for his system . . . it is at the least ingenious, inventive and resourceful."

"We have at least been charmed and fascinated by the intricacy and ingenuity of his system. But I think we have also strongly felt in Mr. Bliss a sincere devotion to an earnest purpose to which he brings a thoughtful mind and varied experience and knowledge. Having heard his closing appeal you will realise that he is not merely interested in informing and charming audiences in the lecture theatre. He wants to generate enthusiasm for his purpose and spread the knowledge of his system. If any of you feel that you would like to respond to his appeal he will be happy to hear from you."

PROFESSOR G. PATRICK MEREDITH

(Leeds). Quotation see below.

TO EDITORS, JOURNALISTS, REVIEWERS, FREE-LANCE WRITERS, ETC.

The Psychologist Professor G. Patrick Meredith of the University of Leeds, wrote: "Semantography is such an important creative advance in language design, that the strategy of its presentation to the World, merits as much care as the author has devoted to the system itself."

"The Strategy" of its presentation—a militant word in a militant world, where even ideas are killed effectively by hasty reviews for hasty readers, who are interested in getting a pre-fabricated opinion in order to be able to talk about a work. And Semantography is such an utterly novel treatment of language, that it may seem strange and absurd, even to men of letters.

Your helpful co-operation in a review or article will be most appreciated, and you may criticise as much as you like—provided that you know the author's answer to your criticism, before you

PROFESSOR LANCELOT HOGBEN

(Birmingham, Author of "Science for the Citizen," "Mathematics for the Million," etc.).

"interesting . . . stimulating . . . fascinating . . . ingenious."

PROFESSOR CARLETON WASHBURN

(New York, Author of "A Living Philosophy of Education," etc.).

"ingenious . . . could be of great value."

SIR RICHARD PAGET

(London).

"Semantography may fairly claim to be the first attempt to realise Leibnitz's idea of 'small figures in the place of words' . . . for rendering our conceptions more real."

JAMES HEMMING

Educationalist (London).

" . . . should be developed as rapidly and widely as possible."

JOHN METCALFE,

Principal Librarian (Sydney).

"This book should be available in the larger public and university reference libraries throughout the world."

B. BURGOYNE CHAPMAN,

Educationalist (Sydney).

"Sole difficulty will be to induce busy and conservative people to take the first ten minutes, seriously to begin to study the proposal. After that, its advantages should be clear to intelligent people."

F. D. MCCARTHY,

Anthropologist (Sydney).

" . . . will help tremendously . . ."

REVEREND W. V. RYMER

(Tenterfield)

"This is a work of genius."

SEMANTOGRAPHY

is favoured and supported by a number of other Scholars, among them are Professor J. A. Lauwerys (London), Professor A. H. McDonald (Cambridge), Senior Lecturer H. D. Black (Sydney), Salvador de Madariaga (Oxford), Dr. Henry L. Brose (Sydney), Dr. P. Volkov (London), Dr. A. Wolsky (Delhi), Dr. D. Everingham, F. G. Singer (Sydney), etc., etc.

send it to the printer. The author requests your kind understanding, when he—in following Professor Meredith's advice—exercises his copyrights, and asks you to communicate with the Institute for Semantography. Permission will be freely given, and in addition further information, publications, material, cuts, drawings, etc. In publicising Semantography, you will follow Earl Russell's appeal and thus "you will be performing an important service to Mankind."

Copyright 1942, 1946, 1949, 1950, 1951 by C. K. Bliss.

A number of copyrights cover the system of Semantography and its presentation (independent of the wording), also likely derivations. All rights reserved. No reproduction in any form without written permission. The copyrights are exercised not for any personal gain, but only to achieve the aim outlined above.

Please communicate with

THE INSTITUTE FOR SEMANTOGRAPHY

A Non-Profit Institution for the Promotion of Semantics and Semantography

5 Maroubra Bay Road, Pagewood, SYDNEY, N.S.W., Australia

Agent for the UNITED STATES: Fritz Treuer, P.O.B. 167, Yellow Springs, Ohio

INTRODUCTION

YOU are to be congratulated on your response because it shows that you are actively interested in new ideas. If you will read the following pages, IF YOU WILL READ THEM TWICE OR EVEN A THIRD TIME without prejudice, if you will bear in mind that every new idea looks at first strange, even absurd, then you may at the end of your reading agree, that here is something which may benefit you in particular, and mankind in general.

A 300 years old speculation and prophecy coming true at last.

300 years ago mathematicians and philosophers (Descartes, Locke, Dalgarno, Wilkins, Leibnitz and others) speculated about a system which would help to stop the War of Words between human beings. Leibnitz said, that if such a system were to have any beneficial effect, it must be so simple that even illiterate peasants should be able to understand and to operate it.

This was considered an impossibility and for 300 years Leibnitz's idea was regarded as a mere Mathematician's Dream, a Philosopher's Speculation. Now, Semantography fulfils the demands of Leibnitz. Even children can grasp it and at the end of this pamphlet you will understand why children in all parts of the world will love it.

This pamphlet is written in the language of the educated adult. However, a Correspondence Course is in preparation for Children, written in the language of children.

THE BENEFITS TO YOU.

If you are a Parent, you will benefit in the management of your children and your family. You will be able to stop effectively useless debates - because you are going to stop them with the logical reasoning provided by Semantography.

If you are a Wife or a Husband you will be able to realise the vagueness, the ambiguity, or the fallacy in any reproach, any accusation, any blame you want to make or have made against your partner in marriage. In a dispute or quarrel, in which no one will give in, you may both agree to apply Semantography "to the" assertion, and you may quickly find that the answer cannot be a yes or a no, in fact no one can be right or wrong, because the assertion is a fallacy. Not only would this help to restore peace, but also to preserve it. Moreover, if you both are faced with an important problem which demands a logical and well reasoned-out decision, Semantography will help you to eliminate ambiguous objections and will help you to clarify the issue and make a decision which has been reasoned out, according to the principles of the simple mathematical logic which is incorporated in Semantography.

Above all, Semantography will make you realise the emotional part in any statement you make or hear from others. Thus, you will be able to separate

effectively your emotions from your reasoning - most of our mistakes and tragedies arise because we can't do just this, and more than often "lose our head", when we should keep it.

If you are a Businessman, a Manager, an Employee

then you need more than anything else a simple system of Logic, which you can quickly apply to any assessment of a situation, any decision you have to make, any objection you face and have to answer. In a conference you will be able to shut up quickly big-mouthed debaters, who cover their ignorance with words and assert their personality by sweeping statements which have to be smashed instantly - for the sake of the firm and for your own sake.

Moreover, the Semantics of Semantography will make you quickly realise which words have different meanings with different people. You may say something to your boss or your employee, to your wife or your son with no intention to hurt -and hurt you will without knowing it. Semantography will help preventing this. The result will be peace, helpful co-operation, success.

One of the great applications of Semantography (Greek meaningful writing) is the drafting of business agreements and the examination of such drafts submitted by the other party. Any vague and ambiguous word in such an agreement can be spotted at once, if you are trained in Semantography. Exactly these words cause later arguments. By avoiding them before signing, you will not only be able to avoid later controversies with legal procedures, but you will make an instrument of co-operation with no loopholes for either party. Keeping both sides to both sides of the bargain means a successful transaction and more business to come.

If you are a teacher.

you will greatly profit by Semantography in your profession. It will help you in your incessant fight against those brats who know all the answers, and give them in cheeky language. The Logic-Semantics of Semantography can be grasped by children. Consequently you will be able to defeat those overbearing kids with their own words, by analysing them with Semantography. Thus the children will bow not to imposed authority which they dislike, but to the authority of a logical system, which they can themselves apply and operate. Needless to say that it will make them less cocksure and more manageable. Moreover they will love Semantography.

Why a Correspondence Course?

The Semantics of Semantography deals with the meaning of words, in short with the words of our language. The Logic of Semantography is like a very simple Mathematics. And as you might know - Language and Mathematics cannot be learned without a teacher, without exercises and corrections of your exercises by a competent teacher. It must be learned in lessons, and the teacher will allow you to proceed to the next lesson only if you have mastered the foregoing lesson. This is the only way to learn something and learn it good.

Moreover, the idea of Semantography is so novel, that you will not be accustomed to this new way of thinking. It contains a new approach to language, to the meaning of words, totally different from the language learning which we have done at school. It contains a new approach to logic, totally different to the logic, formal symbolic and mathematical, which is taught at universities. In short, the first application of Semantography to what you think, what you hear, and what you read might come as a shock. It is difficult to get rid of ingrained ways of thinking, even if you should admit that our present ways of thought has brought this mad world of ours about.

In short, you would or might raise objections and counter-arguments with every lesson. These counter-arguments must be overcome, before you are ready to proceed to the next lesson. And this can only be done by personal letters dealing with YOUR particular objections and questions. Such procedure is only possible in a Correspondence Course, which is actually an intimate personal study - you and the teacher alone, with nobody listening to whatever question you might bring forward.

Furthermore, this is a new and fascinating idea, which can change the thinking of mankind. Pioneers are needed for this exciting adventure, and a Correspondence Course is the only way to find interested people in different parts of the World. If you take this Course, you will become a Pioneer - and if you graduate from this Course with honours, you may go on teaching it to other people. There is a thrill in Semantography, which captures the imagination of adults and children. You will realise this, when you have read this brochure to the end.

Advertising a Correspondence Course

When you read an ad in the paper about a new reducing treatment or personality built-up by Correspondence Course, you are asked to write for a free booklet and SEND NO MONEY. When you get that booklet it is full of quotations from people whose names are unknown generally. They urge you to take that Course and they praise its effects.

Instead of following such procedure you find here quotations of great scholars, about the necessity of seeking a new mode of thinking. Then you find what Bertrand Russell and other scientists said about Semantography. Russell is one of the greatest scholars of our century. Moreover, he is one of the greatest modern logicians, indeed he is one of the originators of modern mathematical logic. And he is not a philosopher in an ivory tower. He realises the quandaries in which mankind finds itself, and he thinks that Semantography can be a helpful tool.

Why don't we learn Logic in the primary school?

We are all struggling hard to make a living and lead a decent life. And to do this, we have to make logical conclusions every hour of our waking time. Indeed all our happiness, all our destiny depends on our ability to think logically. Yet, we are not taught this in the primary school, and even in most secondary schools. Why?

You might find the answer by looking into a text book on formal logic as used at the universities. There is a great dissatisfaction among logicians about the way logic is taught. Apparently it is not the fault of the teachers. Something seems to be wrong with formal logic, and in any case, we must register the fact, that this discipline does not lend itself to a simple method which can be taught in the primary schools. And this is the school which counts. Most people in the literate countries of the world have only primary school education.

Why don't we learn Semantics in the primary school?

The word Semantics stems from the Greek work semantics, significant meaning. We may define Semantics as the theory of the meaning of words. And we should know what a word means.

But we do learn the meaning of words. We learn the meaning of every word we read and speak. We learn how to write, how to form sentences according to grammatical rules, we learn how to handle a dictionary, in case we don't know the meaning of a particular word.

But we are not taught how to recognise vague, ambiguous and fallacious words. And these are the meanings which cause much of our troubles and our misery. These are the missiles which are used in the War of Words, which goes on in almost every family, every community, every nation. In many cases, the results are broken hearts, broken marriages, broken friendships, broken lives. And the War of Words, is only the forerunner to the War of Swords. The second world war was provoked by a propaganda which befuddled completely the minds of the German nation. The third world war - if we don't prevent it - will be an "ideological" war. We will kill each other, because of a difference of opinion, which we often express with the same words, meaning different things. Already a War of Words is going on, and a propaganda is unleashed against the peoples of all nations. Propagandists who - in their own countries - have abolished many human liberties, speak of the "liberation" of mankind, and their missiles have such a strong emotional appeal that a rift is opening up in almost every family and every community.

It was exactly the devastating effect of the propaganda of totalitarian doctrines, which brought Semantics into the forefront of interest. And a number of books on Semantics appeared. But with them, it is as with books on Logic. They don't lend themselves to the teaching of Semantics in the primary schools. We must register this fact: we don't learn how to recognise vague, ambiguous and fallacious words in the schools, which are most important for educating a nation.

Words and Wounds.

If someone hurls a brick at you, he may cause you grievous bodily harm. You may faint, you may lose blood, and the wound may take months to heal.

But someone may hurl a word only at you, and it may cause even greater bodily harm. It may come from your father, or your son, from your boss or from your neighbour. This word, terrible in its meaning, may hit you like a bullet. Your blood may rush to and from your face, leaving it a deadly pale. Cold perspiration may break out all over your body, your knees may tremble, your heart may stop -

indeed it may fail altogether, and you may fall dead - hit by a word only.

But in most cases, you will recover, but it may take months until the inflicted "wound" will heal. And with some unfortunate people, who take the meaning of such a word very seriously, the "wound" may not heal at all. Indeed with most of us, the effects of such injuries remain with us for years, change our outlook, our life, our destiny, our happiness - it may bring us never ending misery.

But the meaning of that fateful word may be very vague, very ambiguous, may be fallacious, indeed may be even almost meaningless. Yet, we are not taught how to recognise such words, and how to avoid the "injuries" mentioned above.

So far, we have spoken of "wounds" and "injuries" with inverted commas. But the medical men have found out that these psycho-logical "injuries" lead to real bodily injuries.

Psychosomatic Influences.

Psychomeans the soul and soma the body. Medical men say that most of our bodily ills, our stomach troubles, our kidney troubles, our joint troubles, etc.etc. are mental in origin. They come from our mental troubles, from our worries.

During the last war, a man was brought into a hospital with a stomach wound so large, that it could not be stitched together. They closed it with a transparent plastic sheet, and had now - this is the second opportunity in the medical history of mankind - they had an opportunity to watch that stomach at work.

Then news from home came in, which caused great worry to that man. And with the worries a gastric ulcer developed. The doctors filmed it in Kodachrome until it disappeared with the disappearance of the worries.

Words and Worries.

Worries are thoughts. And thoughts are bound up with words. Bertrand Russell said: "Almost all higher intellectual activity is a matter of words, to the nearly total exclusion of everything else." Sigmund Freud said (unfortunately in highbrow language): "It is probable that thinking was originally unconscious... and that it became endowed with further qualities that were perceptible to consciousness only through its connection with the memory-traces of words".

In short, whatever you think, you think in words. And the consequence is, that muddled thinking is done in muddled language, and such muddled language produces muddled thinking in other minds. This is the gist of what is now accepted by linguists, logicians, and psychologists, the doctrine of Max Mueller of Oxford, who said "Thought is Language".

And this linguist said too: "I always took it for granted that the science of language...is one of the physical sciences and that therefore its method ought to be the same as that which has been followed with so much success in botany, geology, anatomy, and other branches of the study of nature."

This quotation is of importance, because the inventor of Semantography is a student of the natural sciences, and he has approached language from this angle.

You will find more about all this in an excellent book "Language in Society" by M.M. Lewis, (Thomas Nelson and Sons, London 1947). Lewis calls the introduction of universal school education a "linguistic revolution" and he said:

"More and more it becomes clear that in order to understand thought and the products of thought we must study language, in order to understand language, we must study its working in society" and

"What now becomes clear is that by influencing the thoughts of others, language in fact becomes the vehicle of thought" and he asks:

"HOW ARE SOCIETIES TO USE SYMBOLIC COMMUNICATION NOT TO DESTROY BUT TO BUILD; NOT AS A WEAPON OF WAR, BUT AS THE CHIEF MEANS OF ACHIEVING UNITY OF THOUGHT?"

How indeed? Lewis does not know the answer, and so far, the answer is not known generally. There was no simple system which simple people could grasp easily. And Lewis's book is by no means easy to read. He outlines a new scientific discipline which should be created, and he appeals to mankind:

"WE NEED MEN AND GROUPS OF MEN, WHO WILL DEVOTE THEMSELVES TO THIS NEW DISCIPLINE THE SOCIAL SEMANTICS OF LANGUAGE".

Now we have a simple system - Semantography - anyone who can read and write can grasp it, can teach it to children. In taking up its study and spending some money on it (no subsidy yet) you will follow Bertrand Russell's appeal, who wrote that spending money for publications on Semantography means "performing an important service to mankind." And you and your children are a part of mankind. You can perform this important service to yourself and your family - and in making Semantography known - to mankind as a whole.

You will find more about all this in an excellent book "Language in Society" by M.M. Lewis. Studying Semantography is a pioneering venture. This Correspondence Course is more than an ordinary course to learn something useful. This is an exciting venture into a new idea. It will make you a pioneer.

"More and more it becomes clear that in order to understand thought and the products of thought we must study language, in order to understand language, we must study its working in society" and he asks:
Doctors advise harrassed men and women to take up a hobby, and something in which could fascinate, which could give useful occupation, which could make forget the worries and quandaries. Well, here it is - but it is more than a hobby - it helps to combat the worries and quandaries by the application of a simple Logic, which we all need. In fact becomes the vehicle of thought" and he asks:

Now read on - and please keep in mind that every new approach to a problem looks strange, even absurd in the beginning. This was the way with most new ideas. They were taken up first by men and women who had the vision and foresight to recognise a pioneering idea. Are you one of them? and so far, the answer is not known generally. There was no simple system which simple people could grasp easily. And Lewis's book is by no means easy to read. He outlines a new scientific discipline which should be created, and he appeals to mankind:

"WE NEED MEN AND GROUPS OF MEN, WHO WILL DEVOTE THEMSELVES TO THIS NEW DISCIPLINE THE SOCIAL SEMANTICS OF LANGUAGE".

SEMANTOGRAPHY CORRESPONDENCE COURSE

1st Lesson

Dear Pupil, or Dear Learner, or Dear Friend, or Dear Sir/Madam,

Which address should I choose in order to prepare "understanding" for Semantography? Every word contains a dangerous emotional element, which might forestall "understanding". This element is not visible in the phonetic alphabetic symbols.

People dislike being addressed as "pupil". They dislike the air of superiority in the "teacher", they dislike even more the feeling of inferiority which is creeping up within them. They may transfer their dislike to Semantography, and dislike it even before they know anything about it.

You may not be conscious of a feeling of dislike, but it is there - in your subconscious. And it may appear as a criticism of Semantography. You might think that your critic is a product of reason, whereas it might only be the disguised feeling of dislike. The result: misunderstanding, or rather un-understanding.

At this juncture, you might say: "I don't understand this "emotional element" business. As for me, I like to be called a pupil!"

An outburst like this (when you haven't read to the end yet) might indicate to the psychologist that you are angry already, and that you have blocked understanding right from the start. But never mind. You like being called a pupil - emotion again.

Can't we come to an understanding? Let us analyse the word pupil like a chemist. Let us find the elements on which we agree or disagree. Let us write down these elements in a kind of formula.

Pupil = ¹(a human being).²(who takes in).³(knowledge).⁴(and likes or dislikes it)
We will quickly come to an understanding with regard to the meaning elements no. 1, 2, and 3. But we may never come to an understanding as to the emotional element no. 4. Some may like it, some not.

To assure ourselves of the correctness of this word analysis, let us take another word:

Eater = ¹(a human being).²(who takes in).³(food).⁴(and likes it)
Well, if you don't like food, you are either full, or you had better see a doctor.

Dear Learner

If you dislike being called a "pupil". you may dislike the word "learner" too. But perhaps here your emotional element may differ in degrees because the phonetic symbols are different. Look at these 5 words

(1) Hawker, (2) Canvasser, (3) Trader, (4) Salesman, (5) Business Representative
The meaning is the same in all 5 words, but the degree of like or dislike may differ.

Dear Friend

I assume that you might not like being addressed with Dear Pupil or Dear Learner. Well how about Dear Friend?

There is the emotional element again. You might think "Wait a Sec! Don't call me friend. We aren't that far! I don't like it!"

Dear Sir/Madam,

Well, I want to indicate that I myself feel friendly towards you. The obvious word would then be "dear" as in Dear Sir/Madam.

Unfortunately this word has lost its meaning. It doesn't mean a "thing". Indeed a letter starting with this "cold and formal" address may contain the most unpleasant things.

So here we are - right at the start - faced with obstacles which might effectively block "understanding" for Semantography.

We see that many words we use, might invoke feelings not intended. And we may agree that our symbols for thought - language - are wholly inadequate. And indeed we talk to people, asking for understanding and they talk to us, and although we talk in the very same language and we understand every word, we still don't understand one another.

Concerning human Understanding.

Thoughts like these have gone through the minds of many people and many scholars. 300 years ago John Locke wrote his famous ESSAY CONCERNING HUMAN UNDERSTANDING. The great mathematician and philosopher Gottfried Wilhelm Leibnitz (1646-1716) was so much taken with this work, that he wrote another one NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. And in this book he evolved the idea of a new kind of writing, which should help us overcome the misunderstandings created by the written or spoken words of our ordinary language.

Nearly 3 centuries later, in 1922, C.K. Ogden, and I.A. Richards (the latter is now Professor at Harvard) wrote their standard work on Semantics THE MEANING OF MEANING (Kegan, Paul, Trench, Trubner & Co. London). And there they said that Leibnitz' "speculative construction...still remains, where Leibnitz thus left it".

It is difficult to believe that Leibnitz' idea could not be realised throughout the last 300 years; In this time span man has made the most formidable technological and scientific advances. To understand what Leibnitz' idea means, let us hear a man of our times.

Sir Richard Paget

He is a Fellow of the Physical Society and the Institute of Physics London, Author of a number of books and originator of a most interesting theory concerning the origin of language. We shall here about this theory and its amazing proof in a

later lesson.

In 1930 Sir Richard wrote a small book BABEL, OR THE PAST, PRESENT AND FUTURE OF HUMAN SPEECH (Kegan Paul, Trench, Trubner, London). With prophetic vision, he saw the "ideo-logical" wars coming.

* WE ARE IN THE ALARMING POSITION of having enormous control over the forces of nature, and very little reasoning power to guide our actions - in fact, very much LIKE A LOT OF CHILDREN PLAYING WITH LOADED GUNS. Man, it appears, is still handicapped by his...muddled way of thinking. May it not be that much of this unreasonable muddle is due to the simple fact that our symbols for thought - language are not yet set in order; that in the matter of thought symbolism we are still much in the same state of confusion as the Romans were in their arithmetic? We should be horrified at the difficulty of multiplying MDCCIX by LVII; to the educated Roman it seemed natural and inevitable, but his arithmetical powers suffered in consequence."

"Human thought requires an efficient method of symbolism such as no language yet supplies. If the keepers of our language maintain a die-hard attitude and succeed in preventing reasoned improvement the result will, I suggest, be that language will be less and less used for intellectual and rational purposes and relegated to an altogether inferior status as the symbol of sentiment and small talk. All accurate thinking will have to be carried out by means of some other symbolism like that of mathematics."

"This idea is also not new...Leibnitz realised the need of a reformed symbolism and method of thought. He imagined a universal symbolism of thought which would be understood by all nations, and by which thought itself would become accurate and quantitative."

Leibnitz's Idea from his NEW ESSAYS CONCERNING HUMAN UNDERSTANDING

"A Universal Characteristic, very popular...might be introduced if small figures were employed in the place of words, which would represent visible things by their lines and the invisible, by the visible, which accompany them!"

"This true method of a Universal Symbolism would...guide the mind as do the lines drawn in geometry, and the formulas in arithmetic..."

"This would be of service at first for easy communication with distant nations but if introduced also among us, WITHOUT HOWEVER RENOUNCING ORDINARY WRITING ...would be useful in GIVING THOUGHT LESS SURD AND VERBAL THAN WE NOW HAVE..."

"I think these thoughts will some day be carried out, so agreeable and natural appears to me this writing...for rendering our conceptions more real."

The Loom of Language

Under this title a fascinating book appeared in 1944 (George Allen and Unwin Ltd. London)

Author is Dr. Frederick Bodmer. Co-author

(he modestly calls himself Editor) is Professor Lancelot Hogben, Author of 'SCIENCE FOR THE CITIZEN, MATHEMATICS FOR THE MILLION, etc.

Bodmer and Hogben wrote that one group of people has realised Leibnitz's idea - the chemists. They have worked out a new kind of writing, a meaningful writing (a Semantography), more meaningful than any ordinary phonetic writing.

H₂O tells you more about water than the phonetic symbols w-a-t-e-r or e-a-u, or a-c-q-u-a- or a-g-u-a or v-o-d-a. It shows you the real meaning of water. And you can make logical conclusions based on that formula which will come true. Girls and boys in the high schools of the world have learned to operate the Semantics and Logic of chemical Semantography.

Moreover, there is no emotional element in this writing. Think of these words "liquor" and "alcohol" and realise that they contain enough emotion to stir violently a whole community. But C₂H₅.OH will evoke no emotion whatever. On the contrary, this writing will enable us to reason without any obstructive feeling.

This chemical Semantography has achieved "Understanding" in a sense unheard of before. Not only will chemists agree on these formulas and "understand" each other. Even chemists of different countries who don't understand a word of each other's language, will understand perfectly whatever they write down in this meaningful writing.

But Leibnitz wanted a writing, not only for chemical compounds, but for the whole range of language. Now at last - his prophecy has found fulfilment - to all practical purposes.

Who invented Semantography?

Your curiosity aroused, you may ask: "Who did it?" I have to say: "I". "Who are you?" you might ask. I am C.K. Bliss, but my name tells you nothing. You want to know what I am, in order to understand how I came to work out Semantography.

Well - I am an industrial research chemist. This explains something - a man trained in scientific analysis. But it does not explain all.

I went through a series of extraordinary experiences, some very fateful, some very tragic. I have seen what language can do to man. In order to understand my work, you should know my "background".

I am - and here I stop. Whatever I would say - that I am Irish, or Scotch, or English, or American, or French, or German, or Russian or Arab, or a Roman-Catholic or a Protestant, or a Jew, or an Atheist, or ...everyone of these words is fraud with terrific and terrifying emotional prejudices.

To avoid this, I would say, that I am a human being. But here again language plays semantic tricks.

The word "human" has a counterpart "inhuman". Humans can be inhuman. Consequently "human" conveys somehow the meaning of good and kind. But I don't want to indicate this. I am - well this is just as good an opportunity as any to show you the first symbol of Semantography -



This symbol indicating an upright being, standing on his legs, shall henceforth be the symbol for a male specimen of the species man. Not a clever male, not a stupid male, not a good one, not a bad one, not a nice man, not an ugly man - just a male specimen of the species man - and no EVALUATIONS attached to it, a biological entity of our world - and nothing more.

And this is the symbol for



a female specimen of the species man (sorry, no offence intended. Let us say instead: the species homo. Looks different doesn't it. Unfortunately it means the same: man). Again this symbol shall indicate a biological entity - and no EVALUATIONS attached. But what word for the symbol? Even Female is often used in a slightly offensive manner.

Therefore we must learn to look at and think of these symbols in the same way as a scientist looks and thinks of chemical symbols. And like him, we must realise that these symbols stand for realities of our world. A human being - what does it mean? Look at a baby - your baby. Look at a little kitten, a bird, a flower, a crystal and realise that they themselves are symbols of a most wonderful and most purposeful co-operation of molecules and cells, - perpetual miracles-the Universe and us.

The two symbols above do not outline only a man's legs and a woman's skirt. These symbols contain other symbols of great significance. You will learn about them in later lessons. Boys and girls may - through the medium of those other symbols-get a deep and cheerful understanding of their high destiny - to be a man or a woman.

I, you, he and she.

For our further study we need symbols for the meanings of I, you, etc,. The sociologist Popper-Lynkeus said once, that every individual feels himself the centre of the Universe. "I and the world around me." Everything is seen from this central view point. A railway crash - if it does not involve "me" - is unimportant. A crash in "my" shares and wares - that's different.

The grammarian has consequently classified these words as pronouns of the first person. "You" means always the other, the second party, and "he" is the third

party. We have already international symbols to indicate first, second, and third.

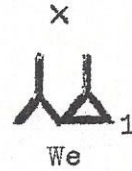
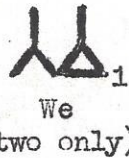
males

females



We

How to indicate a multitude of "I"s. Again we have already an international symbol to indicate a multitude - the multiplication mark. Placed on top of the symbols it means the plural



But a multitude of males only or females only is very boring to both. We live together, we work together, we stand together - and stand together we will in our symbols. This symbol for WE should appeal to men and women. Together we stand - on a higher level than the egotistic I.

A Citizen of this Earth

But we need a simple symbol to indicate a person, an individual, regardless of sex. We shall now learn of a new symbol - the earth line.



The earth line makes the difference between the male and female symbol disappear. And this symbol should satisfy the analytical scientist, who wants to find out what elements are common to all humans of a nation, a state, a country.

He will find the biological features as implied in our symbol (1 head, 1 body, 2 legs, etc.) What other symbols common to all? One race (whatever this means)? No! One faith? No! One language? No! One colour of hair, eyes, skin, etc.? Again No! There is only one common element - the Earth we tread, this world of ours.

The symbol above shall therefore stand for a human being, regardless of sex, race, faith, language, colour of skin, etc. etc. - a Citizen of One World.

Bertrand Russell has repeatedly pointed to the "awakening" of the peoples of Asia and Africa, who outnumber the so-called white people. On a later page you will realise the value and importance of this symbol.

A Citizen of this Earth

But we need a simple symbol to indicate a person, an individual, regardless of sex. We shall now learn of a new symbol - the earth line.



Picturing thoughts.

So far we have pictured real, visible, and picturable THINGS. But thoughts are invisible, and unpicturable. Here then, we shall take the advice of Leibnitz who said that "small figures (shall be) employed in the place of words, which would represent visible things by their lines, and the invisible, by the visible, which accompany them".

Thoughts are created in our brain (We don't know how it's done). We can at least picture the outline of the upper part, as encased by the skull. This line should mean



Mind, Brain



Thinker

We shall hear more about the significance of this symbol in later paragraphs. We can add this symbol to the symbol for man and get the meaning of thinker. Again this symbol shall not mean a wise and "deep" thinker, but it shall stand for any man, whose brain is functioning.

Now, the well known mathematical symbol for the meaning of equal. Then an oblique line across the equal symbol, shall indicate the "crossing out" of the meaning of equal.



equal
(mathemat. sign)



to cross out
to blot out



unequal
different

Now we are able to write our first formula



I don't equal you
I am different from you

This formula holds true for all the I's and all the YOU's. Now let's learn the First Postulate of Semantography - an anthropological truth (anthropos, man)

Not two human beings in the whole world are perfectly alike.
Even identical twins, with identical fingerprints, show differences and grow up, different in their actions and thoughts.

Differences in body mean differences in mind too. We can write this down, by adding the mind symbol.



I think differently from you

Second postulate of Semantography-a chemo-physical and biological truth.

This world of ours consists of real material (chemical) THINGS - stones, crystals, metals, tools, machines, houses, plants, flowers, animals, men women, etc. We have given names to these real THINGS, so that we can agree as to what is what. A horse is a horse, a zebra is a zebra, but a horse is not a zebra.

We have written this down in phonetic alphabetical symbols. We can write it down in semantographic symbols, or in any other symbols on which we agree. But all these symbols, phonetic, pictographic or ideographic stand for real THINGS which exist outside of our brain. The symbols heard with our ears, or seen with our eyes are conveying certain meanings to our mind. But for each meaning there exists a real counterpart in Nature.

So, although all we human beings think differently, according to the formula above, we can quickly come to an agreement as to whether a certain THING is a horse, or a zebra, or something else.

Third postulate of Semantography - a psychological truth.

Then we have meanings, which refer only to actions of our mind which we may call EVALUATIONS. We evaluate events and phenomena and express these EVALUATIONS in words. But these words refer to meanings inside of our head only. They have no real counterpart in Nature.

For instance, you and I can quickly agree what an oilpainting is. It is a material THING, which exists outside of our brains. But I may evaluate it beautiful, and you may find it ugly. These EVALUATIONS exist only inside of our brains. And no matter how hard we try to convince each other, we will stick to our opposite EVALUATIONS, and each of us will sincerely believe that we are speaking the truth and nothing but the truth.

Can we ever come to an agreement? Yes! If you and I know the semantographic symbols for the meaning of beautiful and ugly, and know how to operate them. This we will learn in a later lesson.

Fourth Postulate of Semantography - a physiological truth.

We can write down the formula $I = I$ and we may think that this is too obvious, like $1 = 1$. Now, let's write it down in Semantography with the mind symbols added.

$$\begin{array}{ccc} \text{I}_1 & = & \text{I}_1 \\ \text{I} & \text{equal} & \text{I} \end{array}$$

We may think that I am identical with myself. But this is not true. It is not true, even for a fraction of a second, just enough for a new thought to emerge. We may "change our mind" within this fraction of a second, may change our outlook, and our destiny. We may become a different human being. We may cast all our previous EVALUATIONS overboard. And the physiologists tell us, that the cells of our body and mind are indeed in constant change.

Such change of mind occurs first in our subconscious and then emerges into our consciousness. Very often this happens during and after a nights sleep. Let us write this down in a formula.

$$\begin{array}{ccc} \text{I}_1 & \neq & \text{I}_1 \\ \text{I think} & \text{differently} & \text{from I} \\ \text{yesterday} & & \text{today} \end{array}$$

The Symbol for Time

In the foregoing formula two meanings are not symbolised: yesterday and today. To do this, we need to know the semantographic symbol for Time. It's a simple symbol, or rather a compound of two meaning elements. And therefore each element has to be explained. If I do it right now this brochure will not come to an end. We must leave it for a later lesson.

But if you know the semantographic symbol for Time, you will be able to stop effectively a lot of heated debates, going on now in your home, or your office or your workshop or your community. And you will be able to stop a lot of worries, or your people's worries. Yes, Semantography can do just this, because it is a simple Logic.

I yesterday was different from I today.

Children in the primary and secondary school learn a lot of mathematical, chemical and other symbols. They know that $1 + 2 = 3$, and consequently they can avoid cheating and harm to themselves. Some primitive tribes don't know such mathematics, and consequently they have been cheated and have been harmed.

What would happen, if we were to teach the semantographic formula shown above to children, who, in growing up, become the citizens of a nation?

Today we are throwing "verbal bricks" at each other. "Remember what you said yesterday?" "Does the Right Honorable Member recall what he said last year in this House?" "Two years ago, the Senator spoke differently."

How do our minds EVALUATE such events? The word, least harmful, is "inconsequential". But we have others "Crock", "Charlatan", etc. etc. And if you don't use these words, the opponents of you, of your Member, of your Senator, use it very freely. And, if repeated long and often enough, these EVALUATIONS stick often with disastrous results.

We have been told time and again, that the method of Hitler, Goebbels and the rest was "The bigger the lie, the more will the people believe it". But this can't be true. Let us suppose that Hitler told terrific lies, for instance "Mountains in Germany consist of gold" or "Elephants fly by night". Would any German, outside a lunatic asylum, have believed him? Surely not. Where then is the key to the riddle?

The statements about the mountains and the elephants contain no EVALUATIONS. They refer to real chemical THINGS and real physical events. And consequently everyone can check them in the same way a scientist checks statements - by observing the real THINGS to which the word symbols refer. The scientific method enables us to find out the lie.

But EVALUATIONS have no real counterparts outside of our brain. And by using such language the demagogue can induce such EVALUATIONS in other minds. Consequently we must use the scientific method - but we know next to nothing or rather nothing about the working of our brain - about the way evaluating thoughts are created within the brain cells.

But this one we know now. That a man can have an opinion about certain events and believe that his opinion is honest and sincere. And the very next day, his brain cells may change his opinion even to the opposite. A man can be an atheist today and may become a believer to-morrow and vice versa - and today and yesterday his opinions would be honest and sincere - even if his past statements may be contradictory to his present ones.

A wise man gave once a recipe to a community for choosing people for public offices. Make first a list of the people whom you know to be able and honest. Then choose that man, who is most reluctant to take the job. Strange, isn't it? Why are many able and honest people reluctant to take a public office, although they can and want help the community? They know from previous happenings, that the opponents will dig out any previous statements - even if torn from their context - and then accuse that man of being - (inconsequential? No!) - of being a crook, a charlatan etc. etc. In horror and disgust, that able and honest man will retreat and leave the field to those, who want that public office to foster their own ends. And they know all the rhetorical tricks of language which befuddle the mind of people.

A community may thus "go to the dogs". But thousands of homes and marriages and lives are "going to the dogs" by the very same process. We are hurting each other almost daily "Remember what you said a year ago? You, You, you are a ..." The result is unhappiness and real misery. This can be avoided, if we have learned the biological truth, as stated in the formula shown above. It's a "Law of Nature", like any other law of chemistry or physics, but we don't learn it in the primary and secondary schools.

"Natural Laws" are "natural", yet...

We are now coming to a trick, which our brain cells play on us. All your "unmindedness" is required to ward this off. Otherwise you might waste your time on this brochure and this brochure may be wasted on you.

Firstly, will you please realise that this is a first and preliminary lesson. In a first lesson, the preliminaries for the other lessons are built up. We don't learn much in a first lesson. It contains the fundament for later study. Consequently in this first lesson we should only learn the first symbols for use in later lessons. I have tried, however, to go further. Naturally, you cannot expect "revelations" in new thinking in this introduction.

Secondly, it is easy to explain to grown-up persons, some "natural laws". For instance, one and two makes three, or in symbols $1 + 2 = 3$. Why, it's natural. Or take this example: if you travel in a motorboat downstream, your real speed with regard to the river banks is the sum of the speed of the river, plus the speed of your boat - or in symbols $s_1 + s_2 = s_3$. Again you might say: "It's natural! What the fuss about it?"

But from your school days you might remember that grasping a natural law, when explained by the teacher, is not enough. You have to learn the practical application of this law to different intricate cases by exercises. Only thus will such "natural laws" get into your bones, or rather into your brain cells, and become part of your thinking habits.

First postulate of Semantography "No two human beings are alike". So what? It's obvious, it's natural! Yet in some special cases, emotion may make you forget all your reasoning, and you might say (or you might believe someone else, who might say): "The members of THAT family - oh - they are all alike". And in consequence of this "logical" conclusion you might make a decision, which could mean the ruin of your life, or the life of your son or daughter.

Or take this: not a day passes without someone returning from overseas. It may be a businessman, a society woman, a prize boxer, Miss Beauty Contest, and more often than not - even a scholar, who on arrival will make some statement to the reporters. Overseas, they have talked mostly with members of their class and - oh yes, with some waiters, room maids, and bartenders. Nevertheless, they will declare with conviction, that THE British are so and so, that THE Australians think this and that, and THE Americans - oh - they are automats altogether.

We don't realise how serious all this is. Look at Communist propaganda in the Soviet countries about THE Americans (all of them and they are all alike). Then you will realise that wars are conducted on such assumptions.

So, don't dismiss these semantographic formulas, because they are "self-evident". Remember your school mathematics. We learned how to operate $(a + b)^2$. Then we moved on to practical exercises of intricate cases. Each time, we came across the formula $(a + b)^2$, we knew from previous lessons, how to handle this. In the very same way, we are going to apply those simple and "self-evident" formulas, shown in this first lesson, to actual life cases, expressed in statements. In such analyses some of our fallacious beliefs may fall. Ingrained thinking habits, caused by muddled language, are difficult to change. But the result may be worthwhile.

That the semantographic "laws" are "self-evident" should speak in favour of them. Because up till now, we have learned to treat language with grammatical laws which are by no means self-evident. On the contrary.

The symbols for good and bad, right and wrong, reason and conscience.

So far, we haven't learned the symbol formulas even for the harmless looking meanings of beautiful and ugly. If you will learn them in later lessons, you will be able to avoid useless and heated debates. More than that, you will be able to avoid great harm and sorrow to yourself and other people. Do we realise the countless tragedies happening every day to girls and boys, to men and women, and even to small children, by the ignorant application of these meanings, especially "ugly"?

We have to blame scholars of past centuries, at least partially, for this mental muddle. The exact sciences were not developed then. Those scholars thought that words have a "substance" of their own. Consequently they called words like The Beauty, The Ugliness "substantives", and believed and made other people believe, that these meanings can be weighted and measured that they exist as exact realities... realities outside of their brains.

But there are other meanings, highly inflammable, veritable explosives, meanings like right and wrong, which indeed can set a community, a country, a continent ablaze. How to handle these meanings?

Only by following the scientific method of the chemist. By analysing each meaning into its meaning elements, by writing down the formula which these elements make, and by studying each element. This is done in Semantography, the invention of a chemist, and as you have seen in the foregoing pages, the symbols are "easy to understand" as Bertrand Russell wrote.

In the very same way, we shall write down the symbols for Reason and for Conscience in the coming lessons, and for all the meanings related to them - and they will be just as simple as the ones you know already - even those symbols referring to the mental experience of the reasoning scientist or the unreasoning mystic. You, dear Reader, may be like me and like most of us - a product of our time in which (to quote a wise man) we are taught Monday, Wednesday and Friday that we should not believe, what we have been taught Tuesday, Thursday, Saturday and vice versa. ... by the ignorant application of these meanings, especially "ugly".

"This is the Age of Confusion" wrote H.G. Wells. And the semantographic symbol for Confusion indicates a mind activity. Our thoughts are confused - confused by confusing words with confused meanings. This is "the Age of semantic Confusion in which believers and unbelievers are stricken with the same semantic malady. ... and believed and made other people believe, that these meanings can be weighted and measured that they exist as exact realities... realities outside of their brains."

The believers interpret the meaning of words, said and written thousands of years ago, in Hebrew and Aramaic, etc. translated and re-translated and last edited as far back as 1611. Naturally they differ very much about the meaning of many words, and each believer believes fervently that his semantic interpretation is the right one.

Only by following the scientific method of the chemist. By analysing each meaning into its meaning elements, by writing down the formula which these elements make, and by studying each element. This is done in Semantography, the invention of a chemist, and as you have seen in the foregoing pages, the symbols are "easy to understand" as Bertrand Russell wrote.

The unbelievers have fallen prey to the worst semantic trick which language can play on human minds. They take words as explanations. There are the many phenomena - still unexplained. So a word is invented to stand for a phenomenon. Stones fall - let us call this mystery "Gravitation" (from Latin gravis, heavy). Then slowly the word became an explanation. Why do stones fall? Well, because of gravitation. It's simple enough.

A cat will run from any dog. But if she nurses helpless kittens, she will defy the biggest dog. Why? What happened to her brain cells? It's simple enough. Instinct does it. Of course, instinct is the "explanation."

But this something, which we call instinct is one of the greatest mysteries of our universe. These dramatic changes in a mother animal - that some cells produce the most wholesome food-drink, some other cells produce love, and some other cells produce defiance of any danger - this is a more awesome spectacle than all the stars and galaxies together. We have not the slightest idea how all this comes about - but we have a word for it. That seems to be enough.

Another such word is "Evolution", which has made people believe that this Universe is the product of mere chaotic chance. And in chaos only the "fittest" will survive. But what does "fittest" mean? When you know the semantographic formula for "fittest" you will see that it has many meanings. Every Darwinian interprets it differently and different from Darwin, who was no Darwinian, as G.B. Shaw remarked. He meant "creative evolution". But the word "creative" indicates a creative force. Some people like this. Others won't have it.

And so we see that this semantic confusion has caused the moral sciences and the natural sciences to drift more and more apart - and in the process the peoples of this planet have been plunged into the worst disasters - disasters, not caused by floods, earthquakes, hurricanes, etc. but disasters of our own making. This is the Age of Labels, of muddled phonetic symbols called words.

It's no use arguing it out by words. Every word spoken in this controversy contains reminiscences and recriminations. We use the same word and mean different things.

So let's try another symbolism. It should be worth trying. In later lessons you will learn the symbols for such controversial meanings and you may agree that believers and unbelievers will accept the symbols. At least that is what Bertrand Russell thinks, who put me through a severe test. And young students of the University of Sydney have put me to an even more severe test. And afterwards they too agreed that the symbols of Semantography can be accepted by believers and unbelievers. That's something.

The word "Progress".

One last example showing how we can tackle controversial meanings with the symbols of Semantography. Men and women, belonging to any or no party, consider that they are all "progressive", even if their aims are directly opposed to one another. Indeed a group of unscrupulous men, who believe in bigger and bigger concentration camps, have made millions of people believe that they, and they only, are the real "progressive elements". So, how does the meaning of "Progress" look in Semantography?



As you see, these meanings refer to real movements, and the arrow is already an international symbol to indicate a directional movement.

But the arrow can be pointed in every direction. And anyone progressing in any direction will make Progress in his direction. How then can we find a system for this conflicting meaning?

By putting up 2 posts. One from where the progress starts, and on where the progress is going to stop. These 2 posts are clearly visible in the symbols. And you can put these posts up anywhere. If the first post is in London, and the second in New York, then going from London to New York will mean Progress, but going from New York to London will mean Progress too, if you go that opposite way. In short, it depends where you "draw the lines". So anyone learning of the symbol for the word Progress will understand that it is meaningless, unless accompanied by two other statements stating where from and where to. You will learn to ask these two questions relentlessly. And if you are going to learn Semantography, you will not accept answers containing vague and ambiguous terms.

But this is the way it is done now. We are urged to make progress, but the various progressive apostles offer only vague, ambiguous and even fallacious directions. We are heading towards more and more destruction, more and more misery - may it not be time to adopt the reasoning of the scientist to our muddled thoughts and our muddled symbols - words? In the next lesson you will learn how we can measure progress.

For those who love Physics.

You may be interested to know that the symbols above are in accordance with the Relativity Theory. Hearing these words, you may smile apologetically saying that this is beyond your mental grasp. But here again, you and practically every educated and intelligent man and woman are victims of another semantic trick, which language plays on human minds. The fundamental principles of every scientific theory can be told to people, if told in simple language, that is in words which they understand. Instead, the scholars use words, mostly of Latin and Greek origin, which are indeed "Greek" to most people. The scholars just can't help it. For them, the meaning of the words they use, is perfectly clear, but not for us - semantics again.

Look at those symbols again. You realise that each particular progress, each movement in space and time, can be well defined when referred to the posts, to the "lines of reference", which are a "system of reference".

And the physicist says that every event of our world must be related (and is therefore relative) to such a system of reference. Well, we did just this in the symbols above. We pictured the event, a movement, and we pictured the lines of reference.

What about time? Well, the lines in our symbols stand for time too. We can progress from 8 a.m. to 10 a.m. Indeed we realise now that to give the words Departure, Progress and Arrival a definite meaning in relation to our lines of reference we must ask at least 3 questions Where from? Where to? and When?

The physicist treats somehow space and time alike. But we ordinary human beings have done this for many centuries. We use the very same words for a space dimension and a time dimension. We say from here to there, from 8 to 9 a.m. The words from and to are used for space and time, and consequently the semantographic symbols for these meanings are the same.

Science and Semantics

These few explanations are given to show that Semantography is developed according to modern scientific theories. In later lessons you will hear more about modern theories, when we will come to other symbols. Unfortunately, I can "speak" to you only in these printed lines. I have been a honorary science lecturer since I left the University 30 years ago. People, laymen and scientists, who have attended my lectures say that I can hold an audience spell-bound even with difficult theories, which I can make easy to understand.

Simple language is not enough to do this. There must be a constant reminder that the symbols we use for phenomena of our world (expressed in highbrow or lowbrow words or mathematical or other symbols) are subject to semantic interpretation, which may vary, and which may be abandoned for another interpretation.

For instance, a great part of the Relativity Theory is based on formulas developed by Lorentz. In these formulas we find symbols for time written thus t and t' . And t' should mean a time which slows down on fast moving bodies.

But Lorentz had not the slightest experimental proof that time acts in this queer way. And today, more than half a century later, we still haven't found even one experiment to prove the slowing down of time. We infer it only, but we may be utterly wrong. The true scientist is aware of this.

Concluding Words to this first Lesson.

Now that you have followed me up till here, you may not know what to think of this whole business called Semantography. It's utterly novel, this Leibnitzian application of new symbols or rather pictographs and ideographs to our thoughts and our words and vice versa.

Moreover, you may be bewildered. You may instinctively feel that words which had a certain very solid meaning for you, may be demasked as being vague and ambiguous. You may be willing to fight for your opinion.

Very well, let us fight. The good words which Bertrand Russell and other great scientists found for Semantography, shall give you the conviction, that the fight will be worthwhile, interesting stimulating, fascinating - to use Lancelot Hogben's words.

This is not just another Correspondence Course to learn something useful. This is a Seminar, in which a new idea shall be hammered out in the white heat of wits and thought. With every lesson, you should write a personal letter, challenging whatever I have said and symbolised. And you and every participant of this Course will get a personal letter with the next lesson, dealing with the foregoing personal queries and challenges. And we are going to challenge even the most controversial meanings. This stimulating experience alone should be worthwhile for you to take up this Course. But this will be only a happy by-product.

You will benefit in your thoughts, in your conclusions and your decisions, in the handling of your private life, and your business, in the dealings with the members of your family, and the people you have to work with, be they employees or customers. This Course will pay you great dividends.

Semantography is a new and helpful idea. And a Correspondence Course is the only method of attracting interested people in many parts of the world. And to find them, the only possible medium is the advertisement and this costs money, and much money at that.

This is a non-for-profit venture. I have spent most of my earning and my savings on this idea for the last 9 years. In the attached leaflet the cost of the Correspondence Course is given, and also the details of the Course. Should there be a deficit, I shall have to bear it somehow. Should there be a surplus, it will go into more advertising. It is my intention to have all expenditures and returns controlled by a great public institution.

I am an employee of General Motors, and live in Sydney, Australia. We work a 4½ days week. I have therefore enough time for this Course. The airmail fees will be more than compensated by the lesser expenses for the typist, due to the lower cost of living in Australia.

You will get more than your money's worth in return. Doctors recommend to harassed men and women the taking up of a hobby - something containing creative and interesting work. The study of Semantography will make you a pioneer of a new world-embracing idea. It's not only the Semantics and Logic contained in Semantography. This Leibnitzian Symbolis Universalis has another most fascinating aspect. This other aspect may fascinate you; it will surely fascinate millions of children, adolescents, and adults with young minds, who are ready to plunge into a new and thrilling adventure. This other aspect, which has however nothing to do with this Course, is explained in the coming last section of this brochure.

ANOTHER FASCINATING ASPECT OF SEMANTOGRAPHY

The practical Application of the Symbols of Semantography for Science, Industry Communication, Commerce, etc.

When the chemists developed symbols which should be more meaningful and truer to real nature, they were not concerned with a fascinating advantage of their symbols - that these symbols, like H₂O meaning water can be read and understood in all languages.

The symbols of Semantography too can be read and understood in all languages. The arrow is an old symbol and is used already on every railway station, and in every time table.

These two symbols for



DEPARTURE



ARRIVAL

could be used right away in every railway station and anyone who ever stood in a foreign station and could not figure out which blackboard shows the arrivals and which the departures, will appreciate these almost self-explanatory symbols.

It was this aspect of Semantography which fascinated me in the beginning. I have done scientific library research for years, and know from my own bitter experience, that the scientists are faced with a Babel of scientific Publications, which is a great obstacle to scientific research.

The Babel of Tongues.

To remedy the Babel of Languages many proposals for international auxiliary languages have been brought forward. Today after more than half a century of Esperanto, after more than a quarter of a century of Basic English, and after centuries of foreign language learning in the schools of the world, we may admit that the peoples of this planet stick to their mother-tongues and don't want to learn foreign languages, including Esperanto or Basic. Even in the United States, or Canada, or Australia, millions of people speak almost exclusively French, or Italian, or Swedish or German, or other tongues.

These two symbols for

It is even worse in the backward countries, where adjacent villages may have different dialects or even different languages.

Bridging the Language-Barrier - a Matter of Life and Death.

A way has been found in a field where the language barrier must be bridged: on the highways of the world. There motorists and pedestrians are killed daily by the thousands -- more casualties than in any war. Warning signs, written in the native languages are taken down, and replaced by symbols, which are similar to the symbols of Semantography.

CURVE

or



The Babel of Languages

To remedy the Babel of Languages many proposals for international auxiliary languages have been brought forward. Today after more than half a century of Esperanto, after more than a quarter of a century of Basic English, and after centuries of foreign language learning in the schools of the world, we may admit that the peoples of this planet stick to their mother-tongues and don't want to learn foreign languages, including Esperanto or Basic. Even in the United States, or Canada, or Australia, millions of people speak almost exclusively French, or Italian, or Swedish or German, or other tongues.

Instead of the ambiguous CURVE (difficult to read in fog, rain, night or at great speed) we have now a symbol, which is more meaningful, more true to nature, and which could be grasped even quicker, and indeed by an intoxicated driver, and which can be read and understood in all languages of the world.

We see that Esperanto, in spite of all the efforts, has not found any practical application anywhere in the world - whereas these pictographic symbols are gaining more and more ground.

This should indicate that the symbols of Semantography, used for such practical purposes, will be readily accepted. And here are a few Practical semantographic Symbols for Public Signs, in Buildings, Cinemas, etc.



DOOR



ENTRANCE



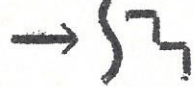
EXIT



FIRE



FIRE-EXIT



TO FIRE STAIRS

I feel sure that within a few years fire brigades, fire insurance companies and municipal councils, especially in international ports or cities with great traffic or with a multilingual population will adopt these symbols.

In different countries, the native words should be underneath the symbols. EXIT in English speaking countries, SORTIE in French speaking countries, SALIDA in Spanish speaking countries. Thus the population would easily grasp the meanings of the symbols, and if anyone would see them in a foreign country would know immediately what they mean.

Writing Letters in Semantography.

When you know the symbols of Semantography, you can write a letter. And just think of this fascinating unheard-of advantage: your letter can be read and understood in all languages. Look at this sentence



He enters she leaves .

It's almost self-explanatory. It tells the story in pictures.

Are you a Stamp-Collector, or are your children Boy-Scouts or Girl-Guides?

If you collect stamps, you might now have a wonderful medium to correspond with stamp-collectors in other countries for the exchange of stamps. Semantography is spreading. You will be able to write a letter to a collector in Portugal, in Finland, in Greece, and your very letter can be read in Portuguese, in Finnish, in Greek, or in any other language. And you will be able to read a semantographic letter, received from anywhere, in your own language.

Are you an Engineer or a Manufacturer?.

Radio-Engineering is a very complicated job. Just look below the panel inside a radio set. Radio apparatuses are used today in all parts of the world, and consequently you will find radio-mechanics in South America, India, Indonesia, the Philippines, etc. etc. They are natives, and speak only the native tongue. But the radio engineers have evolved a system of pictographic symbols for their complicated wiring schemes. These symbols can be read and understood in all languages. Similarly new symbols can be evolved, and I have worked them out for various engineering and industrial activities. Moreover, complete directions can now be written in Semantography, which can be read and understood in all languages.

Are you a Businessman, and Exporter or Importer?

Today, young men and women go to business colleges, in order to learn how to take correctly and fluently shorthand notes, how to operate a typewriter or another business machine, and how to qualify for a correspondent in one or more foreign languages. (a study for years).

Underwood Typewriter Corporation has already agreed to adopt an ordinary typewriter model for Semantography. The small letters remain for ordinary letter writing. Instead of the capital letters (which are not essential anyway) we have the line elements for the typing of the symbols.

I am firmly convinced, that one day business colleges will start teaching Semantography, and the use of the semantographic typewriter. Those trained in this new international Picture Writing will be able to correspond in any language. Moreover, a circular letter, or a catalogue which carries the symbols underneath the English words, can be used for any country with an explanatory index. Catalogues carry pictures anyway, and the columns are mostly filled with international mathematical symbols 1234567890 which can be read and understood in all languages. Now we have a medium for commercial correspondence and catalogues, for indications and directions on cases, boxes, bags, tins, and goods sent to any country.

But, as said before, Semantography as a new Writing is not to be taught in this Course, which is restricted to Logic and Semantics only. But if you know the principles of Semantography, you will be able to find out quickly in any agreement put before you, those words which are vague, and which might be interpreted differently, 6 months hence. If you have taken the Course on the Logic and Semantic of Semantography you will be able to protect your business deals against fraudulent wordings of agreements.

Are you a Scientist?

If so, than you know more than anyone else, that scientists have to turn to journals published in many languages for necessary information, and that ^{up}that babel of tongues is a social problem of the first magnitude (Hogben).

In my work and in my lectures at the University of Sydney, I have shown, that Semantography can be used even for detailed scientific communication and science

abstracts. I have proved this in large chapters of my work. Indeed in my 9 years of work on Semantography it was not only the success of the road engineers and the success of the radio engineers with their pictographic symbols, which has given me courage to carry on. It was the fact, that the scientists have worked out clear and unambiguous symbols in mathematics, geometry, astronomy, chemistry, physics, etc. etc. This has convinced me that work on a scientifically simplified Symbol Writing will be worthwhile.

Scientists of all languages understand their international symbols. Seman of all languages understand their international flag symbols. Musicians of all languages understand their international music symbols - and so, one day people of all languages will be able to communicate in the international picture symbols of Semantography.

IN
A LETTER, A PRIMER, A PAPER, EVEN A POEM PRINTED OR WRITTEN/THIS "WRITING FOR ONE WORLD" WILL BE READ AND UNDERSTOOD IN ALL LANGUAGES.

MOREOVER, WORDS WHICH HAVE A VAGUE AND AMBIGUOUS MEANING, WHICH HAVE DIFFERENT MEANINGS FOR DIFFERENT PEOPLE, WILL BE INSTANTLY RECOGNISED AS SUCH. THE LOGIC AND SEMANTICS OF SEMANTOGRAPHY WILL HELP PEOPLE TO DEAL WITH SUCH WORDS EVEN IN THEIR ORDINARY LANGUAGE. THUS, MUCH OF OUR MISUNDERSTANDINGS COULD BE AVOIDED. AGREEMENT COULD BE REACHED, WHERE TODAY WE CAN'T FIND IT.

So you see, that Semantography is not only a symbolic "Chemistry of Thought", with a Logic and Semantics of its own. It is also a modern, simple Picto-Ideography for Children, Natives, Stamp-Collectors, Business-men, Technicians and Scientists, who don't understand each others language.

It will be worthwhile for you to interest yourself in it.

THE WORK ON SEMANTOGRAPHY

A few personal notes.

My work and my struggle.

This idea got hold of me in 1942 and I worked on it every minute I could spare - sometimes, however, with the sinking feeling that I might go down the grave a crank.

In 1946 I decided that my notebooks were not enough. I had to write it down in the form of a book. I had to show to the world, that this is not a mere idea, a mere scheme, a mere theoretical speculation. I had to prove that Semantography is a practical reality for Science, Industry, Commerce, Communication, Education, etc. etc. I decided not to start a new business of my own, but to on my savings, to study the idea, to work Semantography out in detail, and to write it down. It took me

three years.

I didn't like my first manuscript, my second, third and fourth. Each one grew alarmingly in volume. The chapters on Chemistry, Physics, Medicine, Agriculture, Commerce, etc. became almost publications in themselves. I realised that such a monster manuscript, containing over 500,000 words, over 20,000 drawings, could not be a paying proposition for publishers. Being a factory man myself, and averse to canvass such a vast manuscript, I evolved a special technique for the drawing and duplicating of the symbols on wax stencils. Having no varityper, I did the best I could, and printed my work myself.

The 3 Books on Semantography.

These are the titles	Book I	The Idea of Semantography
	Book II	The System of Semantography
	Book III	The Semantics of Semantography

I had them bound and showed them to Mr. John Metcalfe, Principal Librarian of the Public Library of New South Wales, Sydney (a truly great library of the second largest city after London in the British Commonwealth). Metcalfe was so much impressed, that he bought the work, approved of a price of £25 4 (equal to \$11.20) and dictated a letter, recommending the purchase of this "extensive work" to the larger Public and University Reference Libraries "throughout the World".

Metcalfe's vision was shared by others. Now, other enlightened librarians in the United States, Great Britain, Australia, India and elsewhere, are buying the work. Even private persons, patrons of the art, are buying it, realising the unique bibliographic value of this one-man production on such a novel subject.

Professor Carleton Washburne, grand old man of American Education.

In 1949 Professor Washburne and James Hemming, a British Educationalist made a lecture tour of Australia. I showed them my work. Washburne found words of praise for it, and has been helpful ever since. Hemming wrote that "it should be developed as rapidly and as widely as possible" (see Brochure No.6. SEMANTOGRAPHY SERIES, "What Scientists think of Semantography")

Bertrand Russell and Semantography

My greatest stroke of luck came when Bertrand Russell, the eminent mathematician, philosopher and logician visited Australia on a lecture tour. He, foremost authority on Leibnitz and on logical Symbolism, and indeed one of the greatest scholars of our time, was the supreme judge to judge my work.

His interest was immediately aroused. He studied the 3 books, and then he put me under a test. He asked me to symbolise some of the most controversial meanings of our time.

Apparently Semantography stood the test, because I received afterwards a letter, the text of which you will find on the inside cover page.

The University of Sydney

The Sydney University Extension Board invited me to give a lecture before the staff and students of the University. They gave me the largest modern hall. It was to be my "maiden speech" on Semantography in a University. According to the Chairman, Professor A.G. Mitchell, It was a "great success". See part of his comment on the inside cover page.

I have addressed in the meantime the Physical Society of the this University the staff and students of the University of Technology, and received invitations to address other bodies.

Scientific Humanism and Semantography.

Professor Oliver L. Reiser University of Pittsburgh, P.a. has written a number of books on Scientific Humanism, (WORLD PHILOSOPHY, NATURE, MAN AND GOD, THE WORLD SENSORIUM, etc). His breathtaking words for a new Idea, scientific Humanism, have taken my heart by storm. In the work last mentioned he said this:

"The central difficulty with Humanism has been that it has tried to put an immensely simple message into WORDS, whereas such a message can only be written into a form of a universal picture language.

The job is to find a layout, a picture basis, so simple and so huge that it is usable by anyone who has mastered the movies or can punch a radio panel."

I got in touch with Professor Reiser, and was glad to show him that my symbols are indeed suitable as a planetary medium for the idea of Scientific Humanism. You have seen one example, the symbol for a Citizen of our Earth. (p.12)

In his paper for the 118th Annual Meeting of the American Association for the Advancement of Science, Professor Reiser mentions (among other things) the idea of Semantography. His paper is titled "Unified Symbolism for World Understanding in Science." He finds great words of praise, like "Bliss's heroic work.... Bliss's system provides a powerful stimulus and aid to President Truman's "Point Four Program" (now the Technical Assistance Program of the United Nations).... This new language design comes with the high praise of Bertrand Russell, suggesting that we do well to study thoroughly Mr. Bliss's creation".

Professor Reiser refers to my study of the picture writings of old, the writings of the Chinese, the Egyptians, Babylonians, etc. up to my study of the cave paintings of paleolithic man. I believe I have made an archeological and anthropological discovery, which is now under study by learned men. Professor Ashley Montagu, Department of Anthropology, Rutgers University New Brunswick, N.J. wrote to me that he favours the same view. It is my intention to put this discovery to discussion to all those, who have completed the Correspondence Course. This discovery may have far-reaching consequences. mentioned he said this:

Professor Reiser refers to President Truman's "Point Four Program" for which an immensely simple message into WORDS, whereas such a message can only be written into a form of a universal picture language.

Apparently Scientific Humanism, a picture basis, so simple and so huge that it is usable by anyone who has mastered the movies or can punch a radio panel."

Semantography could be of help. Let us therefore turn to

Some World Problems.

- (1) Scholars agree that the first step to a World Federation and a World Government is the establishment of Universal Literacy.
- (2) Scientists have found in Africa that natives are engulfed in all kind of superstitions and won't take to improvements even in agriculture, hygiene, etc. without the stimulus of literacy.
- (3) Three quarters of the World's population, or 3 out of 4 people, or roughly more than 1,500,000,000 people cannot read and write and are split up in thousands of languages without a phonetic alphabet. And no one wants to learn a foreign or an international language. But international symbols like the arrow, or the symbols of mathematics $=$ 1 2 3 can be read and understood in all languages.
- (4) We are witnessing the terrifying spectacle of unscrupulous men preaching totalitarian doctrines. A "War of Words" is instigated in the free and democratic countries of the World. We see that this War is carried into almost every family and every community. This "War of Words" is the forerunner of real shooting wars. We see how youngsters and even scholars are befuddled by the vague and fallacious propaganda of men, who want to destroy the liberties in the few still free countries of the World.

The Graphics of Semantography offers itself as a simple Picture Writing for Problems 1, 2 and 3. It is indeed a tool for the establishment of Universal Literacy giving the word "universal" a new sense unheard-of before. This, of course, should be only an auxiliary writing, to be used only where needed. Here is "One Writing for One World" for interlinguistic communication only. No one should think that we should ever give up our ordinary writing. Even Leibnitz said:

"This would be of service at first for easy communication with distant nations; but if introduced also among us, WITHOUT HOWEVER RENOUNCING ORDINARY WRITING...would be useful in giving thoughts less surd and verbal than we now have..."

I wish to emphasize this most strongly: Semantography should be considered as an auxiliary tool only, in spite of the prophecy of Professor Basil Hall Chamberlain, who wrote in 1904.

"Ideographic writing will surely achieve the final victory over phonetic writing"

The Logic and Semantics of Semantography offers itself as a new tool against the propaganda of totalitarian doctrines. Semantography may prove the antidote to the War of Words. It may be the Doom of Demagogues.

UNESCO and Semantography

My hopes were high, when two great Educators Professor Washburne of New York, and Professor Lauwerys, London brought Semantography to the attention of the Director General of Unesco, Dr. Jaime Torres Bodet of Mexico, and the Deputy Director General of Unesco Dr. John W. Taylor of U.S.A.

But unfortunately the procedures of such supra-governmental bodies like Unesco

are very slow. A move must be first made at the General Conference. It must find a majority - but this is difficult. Few have heard of Semantography. Even if a majority is found, the result could only be a resolution that Semantography should be submitted to a committee, which - after intermittent discussions - may or may not furnish a recommendation to a future General Conference, which then has to vote a resolution, advising the Secretariat to appoint a committee to study ways and means. Years may pass until something positive, like the issue of a primer, is done.

Professor Washburne on slow progress.

Two years ago, he said that the great bulk of the schools of the World "are still plodding along doing a little better very much the same things they were doing a generation ago... We take easily to technical innovations, but we resist any change, we even pride ourselves with the antiquity of our educational innovations".

But I think that Professor Washburne is unduly harsh on the teaching profession. He has probably no experience with the technical profession. But I have. I have been an industrial research chemist, a factory manager, a business executive, and for a number of years Head of the Patent Department of a large firm. I have found that this is what invariably happened in the past:

A technical innovation, which comes today on the market in a usable mass article is often based on the discovery of a principle, found by a university man some 50 or 100 years ago. He got nothing for it, in some cases, not even recognition.

Later on, an inventor applies this principle to a new machine, tool or gadget. His model is a rickety affair. He hawks it to manufacturers, who turn him down. He invests his money in patent applications, in models, in pleas to public bodies. In most cases, he goes broke, dies impoverished and embittered, the usual fate of the pioneer.

His patent rights having lapsed, other pioneers take up his work, trying to build up a manufacturing business, trying hard to avoid the bankruptcy court, trying hard to sell their new-fangled thing. And so the years go by, sometimes a generation goes by, until the technical innovation is accepted.

Who then carries a new idea forward?

Only the Amateurs - in the very sense of the work - amator Latin lover. Not only many of the new sciences were first developed by "Lovers" - even technical innovations like the bicycle, the motor car, the flying machine, the wireless were carried forward by men who pioneered a new idea for the love of it. They had the vision to realise its advantages for future generations. They found profound satisfaction in the work on it, and they and they only were the first people to spend not only their time, but also their money on a new idea.

And this is the only way Semantography can be carried forward. Only men and women will carry it forward who love to work on a new idea, who know that human happiness is a by-product of creative activity, and who feel happy in the work on a new world-embracing idea which will increase the well-being of themselves and of mankind.

HERE IS YOUR CHANCE wherever you may be, in a thronged city or a lone cabin, to contribute to a new idea, to absorb yourself in a new hobby, which will give you

satisfaction and advantages. It will make you understand the theory of language, it will make you acquainted with the intricacies (and fallacies) of your own language. it will make you immune against all those words and phrases, which are fired from all sides (including people around you) with intent to hurt or to confuse, it will give you the system and the logic to silence big-mouthed debaters, who cover their ignorance by throwing around long words it will lift you up and above the humdrum of daily life, and IT WILL MAKE YOU A PIONEER.