

SEMANTOGRAPHY

THE NEW TOOL FOR MUTUAL UNDERSTANDING



Draft of the first Chapters for a

P O P U L A R B O O K

on Semantics, Linguistics, Logic and Semantography.

I am not a writer and don't pretend to be one. What I have worked out is the first practical realisation of Leibnitz's idea, a Symbolis Universalis. Now I am trying to explain it to the world. Dispairingly, I contemplate the difference between the ideas in my mind and the product in clumsy clay before me.

Meanwhile, professional magazine writers and university students have written articles about Semantography. They did their best. As for me - my best yesterday, I reject today, write it anew, knowing very well that I shall tear it up to-morrow.

I have torn up four large manuscripts during the last years, until I hit on the waxstencil idea. As the thoughts and words are coming into my mind, I type it all down onto the stencil. Corrections on wax are very tedious. So I let it stand for better or worse, hoping that a kind reader will understand and excuse all my literary shortcomings (including my grammatical and orthographical errors).

This was the way I wrote my 3 large volumes on Semantography, now a collector's item acquired by enlightened librarians, laymen and scholars. This is the way I have written the attached manuscript. Whoever - editor or professional writer - will put it into a more palatable shape, one thing should be paramount: this "One Writing for One World" is the thing.

C. K. Bliss

W H A T I S A S Y M B O L ?

Dear Girls and Boys, dear Adult Friends,

This book is about a Symbol Writing. You may ask: "What is a Symbol?" or rather "What does the word "symbol" mean. ?" Well, we borrowed this word from the Greek language. Now, you might ask "Why did we borrow it ?" To answer this question I have to tell you a great and fascinating story. It's about the greatest human miracle in the history of mankind.

It happened more than 2500 years ago on a small peninsula in the blue Mediterranean sea, when the spirit of the creative mind descended upon a people - the Greeks.

PICTURE : Map of Greece and the surrounding sea.

What they accomplished had never been accomplished before, since man appeared on this planet - and never since. To this very day - more than 2500 years afterwards - we can still only behold in wonder - and imitate the Greeks and their culture - the classical culture, as we call it.

PICTURE : Greek temple, statues and people.

The creative mind blossomed forth in Greece in every field of human endeavour. First and foremost is their art, and art is human endeavour at its noblest - creative work to lift up the hearts of all the people. The Greek design in architecture is still the simplest, the most serene, and the most beautiful one.

PICTURE : 3 columns in the doric, ionic and corinthian style.

Look into your home town. Look into every village of the western world. You will find the Greek columns. Learn to recognise their different styles, named after Greek provinces where they originated.

Greek dramas (named after the word dran, to do, to act) by Aeschylus, Euripides and other great playwrights are still hits on Broadway - after 2500 years.

PICTURE : The games at Olympia.

We imitate today the games of Olympia, forgetting only their noblest contestants the poets, who were more cheered by the crowd than the athletes.

All of our science is built upon the thoughts of Greek philosophers, Aristotle, Pythagoras, Euclid, Plato, Socrates and many more.

D E M O C R A C Y

PICTURE : A Greek parliament.

All our ideas about a free community are built upon Greek models - and one of

our most cherished words - DEMOCRACY - is Greek, demos people and cratos rule, the people's rule. Government of the people, by the people, for the people.

If you want to do something which shall fill your whole life with an inner glow of happiness, which will prevent you from ever becoming a bore, do what I did - save every cent and then go with a friend on a hitch-hiking tour through Greece and Italy. But you must prepare yourself for such an important expedition into man's glorious past. You must read some historic novels, learn something about art and the history of art and the history of those distant lands. Then only will you feel what I felt standing on the Acropolis in Athens and on the Capitol in Rome - the spirit of eternity.

PICTURE : No picture but a solid black.

I sailed through the Hellespont (the Dardanelles of today) in pitch darkness. I stood at the bow and peered into the black night and could only hear the eternal sound of wind and water. But I saw them all - Agamemnon and Achilles, Odysseus and his crew, Jason and the Argonauts, Hero and Leander.

Years ago, I saw a fine film. It began with an American sailing for Europe for the first time in his life. "To-morrow night at 10 p.m.", said the captain, "we shall get a first glimpse of England, the sweep of the lighthouse fire on the isle of Wight".

PICTURE : Nightly scene on a passenger boat, a man standing at the bow and a beam of light on the horizon.

Next night, braving the gusts of wind, the man stood on the deck and then he saw it: a flash of light on the horizon. "This is it!", he cried in utter excitement.

"Why so excited", asked someone, "what does it mean to you?". "To me", cried the man, "this means Shakespeare and Bacon and Milton and "this island in the silver sea".

So you see, that lighthouse fire is a symbol for that man. For him it means the glorious past of English literature. For the captain it means safety. For the crew it means coming home again, and for the passenger it means packing the bags.

But these are all second thoughts, and as you see, they are different with different people.

PICTURE : A lighthouse on a rock and a powerful beam going out into the night.

But the first thought is the same with all the people: "There is a light!". This light is real. It must have been sent out from a powerful rotating lamp, situated somewhere.

But how does the captain know that this is the light from a particular lighthouse? Well, by mutual agreement (mark these words BY MUTUAL AGREEMENT) between the countries concerned, all lighthouses must flare up in different time intervals. And the captain and his officers know the symbol code for lighthouse signals.

S Y M B O L O N

The word signal contains the word sign and according to Webster's Dictionary, the Greek word symbolon means a sign by which one knows or infers a thing. Now take these signs: L, I, G, H, T,

L I G H T

They together form a symbol, and anyone who knows the symbol code of the English language knows what this symbol indicates: that brilliant mysterious something which is sent out by the sun or an electric lamp or any light source.

Take these signs:

F R E E D O M

Do they symbolise anything to you ? Apparently not. Now add a few more lines

F R E E D O M

and now they form a symbol for something for which millions of people have given their lives and other millions are ready to give theirs. Take this symbol

L I B E R T Y

It is a different symbol, written in different alphabetical signs. Yet, it means the same thing FREEDOM. This word is taken from the Anglo-Saxon languages, whereas LIBERTY is of Roman stock, Liberté in French and Libertas in Latin.

PICTURE : A ship with a string of flags, one man signalling with small flags, another signaling with a light. The antenna emanating radio waves.

The words FREEDOM and LIBERTY can be "translated" into other signs and signals.

They can be expressed in flag symbols, or signalled in the Morse code with flags, with lights, or electrical impulses. Look at these signals

. . . - - - . . .

Anyone who knows the international Morse code knows that these dots and dashes stand for the letters S O S . These 3 letters had no meaning until the seafaring nations agreed that it should be a symbol for SHIP IN DISTRESS.

PICTURE : A ship sinking, the antenna flashing the S O S signal. Rescue ship coming.

Every captain who receives this signal will turn his ship around, and will race to the rescue of his fellow-men, no matter what country they are from, what Deity they worship, or what language they speak. This symbol has the same meaning in all languages.

F A L S E B E A C O N S

In times past, when there were no international agreed signals for different coastal lights, when the entrance to a harbour was just marked by a light, criminal men did horrible things.

PICTURE : Ship with sails, driving against the rocks, where men have lit a fire and wait for the wreck.

They lit a fire on a deserted rocky coastal strip. This fire was mistaken by captains as the harbour light. Too late did they realise that they have been deliberately driven into shipwreck to be robbed, plundered and massacred.

FALSE LANGUAGE BEACONS

Today thanks to coastal patrols, these crimes are avoided. But in other spheres of human life criminals use signs and symbols to wreck whole countries and massacre millions of people. The symbols they use are high sounding words like LIBERATION OF MANKIND, etc. Millions of people, and especially young people do not realise that these words are deliberately used as false beacons to drive their country into shipwreck. Fascinated and misled by those words, they help those criminals to gain control of their country. When they realise their mistake, it is too late.

PICTURE : Group of people surrounding a declaration, pasted onto a wall, marching soldiers in the background.

Suddenly all cherished freedoms are suspended, Freedom of Thought, Freedom of Worship, Freedom of Opinion, Freedom of Assembly, Freedom of the Press, etc. etc.

Your father may be taken away and put to a quick or slow death, because he believes in the old Freedoms. And if you would protest, you and thousands of others would suffer the same fate.

Yes, this has happened quite recently in a number of countries, and right now when you are reading this book, protected by the laws of Freedom for which your forefathers have fought for, right now millions of fathers and sons, of mothers and daughters are dying a slow death in the concentration camps of totalitarian regimes, their only "crime" being, that they have thought differently, and have interpreted some word symbols differently.

When my country was wrecked by madmen from within and without, including misled youngsters, I was among the first marked for destruction. In the past, living in a free country, I have spoken my mind freely. I was carried off to the darkest spot on earth, a concentration camp, and with me went thousands of other innocents and unfortunates.

We went through terrible experiences. I was starved, I was stabbed, I was beaten until I laid on the ground, unconscious and covered with blood. I have seen many people die or being put to death. It was hell on earth.

Although I spoke the same language as the blackguards, there was no understanding possible. How then did I come free ?

I used another language - the language of music. My wife smuggled two of my instruments into the camp. Not only did I give comfort to my fellow mates; I moved the hearts of the blackguards, and in due course I was set free.

MUSIC - THE INTERNATIONAL LANGUAGE

Music - the international language of mankind. Have you ever thought of this miracle:

PICTURE : An orchestra in a concert hall.

50 musicians from 50 different countries, each musician speaking a different language, so that no one can understand the other - yet, they can form an orchestra, (another Greek word) and together they can bring out the most heavenly music in perfect harmony - in musical harmony, in mental harmony, in mutual harmony - and harmony is again a Greek word.

This miracle was impossible some hundreds of years back. Today however, it has become so commonplace that we take it for granted. What made this miracle possible? What brought about the change?

THE SYMBOLS FOR MUSIC

Musicians of all countries came to accept an international symbol writing for music, symbols for sounds which have the same meaning with all the musicians, and with all the people the world over.

If we did not have such an international music writing, if different countries had different musical writings, just as they have different written languages, then the symphonies of Beethoven and Tchaikowsky, the operas of Mozart and Verdi, the songs of Elgar and Frank, the rhapsodies of Liszt and Gershwin, etc. etc. would have to be translated differently for different countries, in much the same way as we translate today works of Shakespeare or Moliere, or Ibsen or Longfellow or other authors into many different languages.

SYMBOLS FOR SOUNDS

Do you know of any other symbols for sounds? Yes - of course - the words of our language, of all languages. We make sounds with our vocal chords, and these sounds have certain meanings. They are symbols for something. If we say BOOK, this sound is a symbol for a real thing, something which you are reading just now.

PICTURE : A book open, the initial letters of each paragraph clearly visible.

However the book itself does not make any sounds. Mankind has learned the use

of signs and symbols in order to transfer the sounds silently into a book. We use the letters of the "Latin alphabet", as we call it. Many nations use this Latin alphabet. But a number of other nations use other alphabets. And the word alphabet is again borrowed from the Greek language, indicating the first two letters of the Greek alphabet which are named alpha and beta, corresponding with our a and b.

SOUND CONFUSION

But unfortunately, the alphabetical letters are very unsatisfactory. Each letter should stand for a particular sound, and some do, as for instance the letters d, l, m, p. They are used to produce the same sound in different languages. However, other letters, as for instance a, e, i, o, u, c, g, y, etc. are pronounced differently in different languages - even in the same language - even in the same word. Just listen to the different sounds which you make when reading the same letter A in the following words: United States of America, Australia.

Now, look at the words written below. If you know English only, then you will pronounce correctly only the first word, but you will surely make false sounds for the other words:

water
wasser
eau
aqua
agua
voda

And here are words which you cannot read at all, if you know English only:

(The word for "water" written in Greek, cyrillic, and other not-Latin letters
to be inserted here)

All these different symbols stand for the same meaning, that liquid without which no living being can live: WATER.

So you see that different people have different words for the same meaning. A man could beg for a glass of water in Hindustani, or Africans, or Swedish, and we would not know what he wants. Now imagine that there are more than 3000 languages and even many more dialects. The peoples of this planet are hopelessly barred from each other by different languages. How then can we ever understand each other?

MISUNDERSTANDING IN OUR OWN LANGUAGE

Yes, we have troubles of misunderstanding even in our own language. There are a number of words which are written with the same letters and pronounced with the same sound, yet they stand for very different things. Take the word MATCH, for instance. The dictionary tells us that it could mean:

PICTURE : Different pictures showing the meanings of MATCH (fire stick, game, etc.)

Usually, we get the meaning from the text, the context (as it is called), the full sentence, or the particular circumstances: "Give me a match - to lit the fire". "I saw the cricket match yesterday". "These colours are a perfect match". In any case, if we are not sure what meaning is meant, we can ask, and we would get a satisfactory answer.

The same trouble is found in every language. But in addition, there are even greater troubles of misunderstandings,

V A G U E A N D A M B I G U O U S W O R D S

Every language contains words which do not refer to a real thing, like a match, a little fire stick. Take the other meaning of match, the matching of colours. Two persons may very disagree whether some colours match with each other or not. The one may find that they are a perfect match. The other may disagree, and may say they do not match at all. Apparently the same word are interpreted differently by different people.

Take the word PROGRESS. All people who speak English understand this symbol and believe they know what it means. But apparently everyone means something different by it. Different people and different parties pursue different aims, yet they all call themselves "progressive" and working for "progress", even if their aims are opposed to one another. And some people, who label themselves the true and only "progressive elements" have - in the name of "progress" - built large concentration camps and have brought untold misery to untold millions of people.

M E N A N D M U S I C I A N S

The musicians of all countries have found agreement and harmony by agreeing on one international symbol writing for music. Now, men of all countries must agree on an international symbol writing, which can be read and understood in all languages, and in which vague and ambiguous words can be easily spotted. Because these are the words about which we come to blows, about which we go to war.

TWO ROWS OF PICTURES, each containing 4 pictures with the following titles:

So it starts (showing a quarrel between father and son at the breakfast table)

So it follows (showing the men coming to blows)

So it ends (showing one man lying on the ground, mother weeping)

So it starts again (showing the first picture again).

second row:

So it starts (showing a man haranguing a crowd)

So it follows (showing soldiers marching)

So it ends (showing dead soldiers among ruins of houses)

So it starts again (showing the first picture again)

True enough, quarrels in the home, in the community, and among the nations are often fought about material things. But those fights are fought out first with words and these words aggravate the fight, until force is used and tragedy results.

Those vague and ambiguous words, which are interpreted differently by different people, they prevent mutual understanding. If we could only find a method how to recognise such words instantly, and how to avoid them or translate them into meanings upon which we could agree, then we may find mutual understanding where today we cannot find it. It is indeed a matter of life and death.

M U T U A L U N D E R S T A N D I N G

A M A T T E R O F L I F E A N D D E A T H

It is a matter of life and death for untold millions, indeed for the whole of mankind. Can a way be found?

Scholars of past centuries realised the advantages of one language for people of different countries, because the scholars had an international language: Latin.

PICTURE : A Roman settlement, senators, soldiers, etc.

The Greek culture was taken over by the Romans, who spread it in their own language Latin throughout Europe. Latin was the language of all educated people in the Roman empire.

PICTURE: A missionary with the cross preaching to a crowd, in ancient dress.

With the advent of Christianity, the missionary and the church took over. Latin became the language of the men of the church. Then Latin became the language of all universities in Europe. All books and treatises were written in Latin. All professors taught in Latin. And an astonishing thing took place - impossible today.

PICTURE: Hiking students in mediaeval dress, meeting on a dusty road, and greeting each other in Latin (written in the picture in comic strip-fashion)

Students of any country could study at any European university after having learned to read and speak Latin. Today, a student who speaks English only, cannot study at a university in France, Italy Switzerland, Sweden, etc. But in the Middle Ages he could do it easily.

3 PICTURES IN ONE ROW : showing an anatomical drawing, a flower, and an animal with Latin words describing different parts.

This great heritage is still preserved, at least partially, by the Physicians, the Botanists, the Zoologists, etc. Doctors of different countries and languages use the same Latin words for parts and organs of the human body. In all botanical and zoological gardens, the names of the plants and animals are written in Latin.

Modern scholars, although they are divided by different languages, have coined many scientific words, built from Greek and Latin words - and these words have become so international, that they are now used in many languages. Here are a few examples:

automobile, autobus, telegram, telescope, television, telephone,
post, university, logic, linguistics, graphics, semantics, etc.,

These great advantages of international words common to all people, have fostered the idea of a new international language.

A N I N T E R N A T I O N A L L A N G U A G E

Throughout the last 300 years scholars have thought of a new international language, much simpler than Latin. A number of proposals have been worked out, but general interest in the idea was not aroused until the last century. In 1879 Johann Martin Schleyer invented a language which he called VOLAPUK, which should mean WORLDSPEAK. It caused a sensation. I remember as a boy, having seen many lessons in Volapuk in many newspapers and magazines. However, the collapse came, because Volapuk was terribly complicated.

Take an English verb: to speak. How many verb forms can you build up? Let us start: I speak, you speak, he speaks, she speaks, spoke, spoken, have spoken, had spoken, would speak, would have spoken, speakable, etc. etc. You would not be able to build up more than say 100 different verb forms. But in Volapuk a verb could take on more than 200,000 forms. It was impossible. It could not become popular.

E S P E R A N T O

The first sensation which Volapuk had caused, brought competitors on the plane, and the most successful one was Dr. L. Zamenhof.

PICTURE : Dr. L. Zamenhof.

He built his words from words of the Greek language, of the Latin, English, French, German and Russian language. But he could not find a publisher. So he published a booklet at his own expense and signed it Dr. Esperanto. This word is taken from the French (and Latin) language and means hope. It became the name of the new international language ESPERANTO.

Yet, even Esperanto was very complicated. Professor Otto Jespersen, one of the greatest modern scholars on language, and he himself a great advocate of Esperanto told about his difficulties.

PICTURE : Professor Jespersen at his desk looking at letters and envelopes.

He received many a letter in Esperanto, and he could not understand some sentences in many a letter. So he looked at the stamps on the envelope to find out where the letter came from.

If the letter came from France, or England, or Germany, he translated the Esperanto text into French, or English or German. Only then could he understand the writer.

D I F F E R E N T W O R D O R D E R

This indicates a serious handicap of any international language. Word order is different in different languages. We say in English "I love you", but in French and in other languages it is "I you love" and in other languages it is even "Love-I you".

Then there are different expressions, called idiomatic expressions. This word is taken from the Latin language and it means the language proper to a people. For instance PICTURE : A man having opened a lid in the skull, showing his brain.

The expression: "I have an open mind" or "I make up my mind" seem utter nonsense when translated in other languages. People who speak English, will unconsciously translate these words and expressions when writing Esperanto. Then an Esperantist would not be able to understand this, as it would seem nonsensical to him. Furthermore, the different word order of longer sentences would further aggravate the difficulty of understanding.

These are great handicaps for a common international language. The linguists tell us that we do not only speak in our mother-tongue - we even think in the words of our language, and learning another language (and even Esperanto is another language), means often changing our habits of thinking, which is indeed very difficult. Jespersen himself, a master of a number of languages, said that a person can acquire only one language well - his mother-tongue.

O T H E R I N T E R N A T I O N A L L A N G U A G E S

The necessity for improvement of Esperanto was soon felt, and the result were more than 50 different Esperanto languages. Besides Esperanto other languages were invented: Idiom Neutral, Romanal, Occidental, etc. Jespersen himself, invented a new language which he called NOVIAL. This word is built from the following words: NOV (meaning now) I-nternational A-uxiliary L-anguage.

Most words of all those international languages are of Latin origin, and it is therefore not surprising that a modern scholar should have tried to revive the old international language LATIN. It was Professor Peano, a scholar in mathematical logic and his INTERLINGUA (inter means between in Latin, therefore international) is indeed a very simplified and very logical language based solely on Latin words.

Later on, another scholar, Professor Lancelot Hogben did the same with words of the Greek language. He called his international language INTERGLOSSA. In the United States, the late Mrs. Vanderbilt-Morris established the A.I.L.A. (American International

Language Association) which developed a dictionary of words, which are most frequent in a number of common languages. The A.I.L.A is the outcome of a number of researches of many scholarly committees and institutions in America.

BASIC ENGLISH

But all those constructed international languages had one great fault. They were not living languages. No mother in the whole world brought her children up in Esperanto, or Interlingua, or another constructed language. This gave C.K.Ogden of Cambridge University the idea to simplify English and make it an international language. English is already an international language, being spoken by hundreds of millions of people in many parts of the world. English however, although you might find it easy, is not easy at all for foreigners. Indeed it is a difficult language for them. Although it is taught in most high schools of countries where other languages are spoken, the pupils make little progress, and they forget most of it, when they leave school - a few gifted pupils excepted.

Ogden tried to simplify English. He selected 850 of the most frequent words, and made them the basis of his BASIC ENGLISH. He was able to prove that these 850 words are indeed sufficient to express most what we want to say, even if it should concern science.

Yet, everything has its drawbacks and Basic English is no exception. The simplification of Ogden consisted in the abandonment of the verb form, except 18 special verbs which he called operators. By using these operator verbs you are forced to a certain round-about way of expression, which is quite a handicap.

I n B a s i c E n g l i s h

you are not allowed to say:

you must say instead:

I know	I have knowledge
I advertise.....	I make an advertisement
I mix	I get things mixed, etc.

Another great handicap of Basic English is the great use of English idiomatic expressions, which as said before, may seem utterly nonsensical to a foreigner.

2 PICTURES : the first showing a person putting down a book on a table, the second picture showing the person putting the book up on a shelf.

I put down a thing or I put it up somewhere, makes sense in many languages, and can be literally translated in different languages, because the words put, up and down have exact counterpart words in other languages. But in other combinations in English, and in Basic English they have quite different meanings, which seems indeed nonsensical even to anyone whose mother-tongue is English. Only he is not aware of it, through constant use.

3 PICTURES picturing the events described in the sentences below.

He put him downmeans.....He wrote his name down

He put him upmeans.....He accomodated him for the night

He put up with himmeans.....He suffered his presence

When Basic English became known about 1923 it caused something of a sensation. Here was a simplified English for the whole world. Today, a quarter of a century later, we must say, that the hopes in Basic English have not been fulfilled. Some of the reasons have been shown above. The main reason will be stated later.

MODEL ENGLISH

Those drawbacks of Basic have now brought another inventor on the plane. Dr. Stuart C. Dodd of the University of Washington, Seattle, has perfected his international language, which he calls MODEL ENGLISH. It tries to avoid some drawbacks of the English language itself.

You can say in Model English:

But in speaking of the past you must say:

I know I knowed

I advertise I advertised

I mix I mixed

The only difference is the use of I knowed instead of I know. And similarly you have to say I thinked instead of I thought. In short; the past is formed regularly by adding the ending -ed to all verbs. Those irregular verbs are indeed a great headache to foreigners and even to English speaking children.

Other scholars have long ago advocated similar simplifications. George Bernard Shaw, the great dramatic writer, has fought most of his life for a reform of the English language and especially the alphabet, and he has left his fortune for this task.

Shaw wrote: "In acquiring a foreign language a great deal of trouble is caused by the irregular verbs. But why learn them? It is easy to regularise them. A child's "I thinked" instead of "I thought" is perfectly intelligible".

Well, Dr. Dodd has done just this in his Model English, which would surely have the support of Shaw were he still alive.

There is one remark of Shaw mentioned above, which is of great interest. He speaks of a child's mistake in regularising an irregular grammatical expression. This brings us to a very important question, and those of you, who have difficulties with your grammar learning will be delighted by the answer.

"WHO ARE THE REAL LANGUAGE REFORMERS ?" ASKED PROFESSOR JESPERSEN

PICTURE : a strip of pictures showing a teacher and his class. Teacher says: "The plural for cow is kine." In the next picture he says: "You John, you don't seem to listen. Tell me the plural for cow". In the next picture John says: "The plural for cow is..err.... cows".

"The children are the real language reformers", said Professor Jespersen. The plural for cow was correctly kine. Now it's cows, thanks to the children. They remove the irregularities and indeed simplify language, and slowly these logical and commonsense changes are then accepted as correct..

"WHO ARE THE BEST LANGUAGE STUDENTS" ASKED PROFESSOR JESPERSEN

And he answered: "The children, the younger the better".

PICTURE: A small child with a nurse. Mother, nurse and native maid in the background.

Parents who speak English only, but live in South America and have a French nurse for their child, will soon see in amazement that the little boy or girl has picked up English, French and Spanish - all at the same time.

One of the reasons may be, that a child has not yet fixed thinking habits. In any case, it seems almost a miracle, because when children grow up with one language only, they have then the greatest difficulties in acquiring another one.

"WHO ARE THE BEST LANGUAGE TEACHERS" ? ASKED PROFESSOR JESPERSEN

And he answered: "The mothers".

PICTURE : A mother washing her little baby in a bathtub, babbling:

"And now we are going to wash the little nose."
"And now we are going to wash the little mouth."
"And now we are going to wash the little ear."

The mothers babble with their babies. It is the mother-tongue the children are listening to, and all the children, when they grow up and become fathers and mothers go on babbling with their children in turn in the mother-tongue. And so it goes on from generation to generation. From the cradle to the grave, millions and millions, indeed all the peoples of this planet go on babbling and talking as their mothers talked to them. And this indeed defeats all endeavours to establish one common international language for mankind.

THE MOTHER-TONGUE DEFEATS OTHER LANGUAGES

Not only the international languages (which are yet "unborn" languages) are defeated, but even "living" national languages. Look into the countries which have been small colonies at first, Canada, Australia, the United States, etc. The American continent has been called the "melting pot" of many nations. Yet, millions of people although in command of English, speak almost exclusively French, or Swedish, or Italian, or other languages.

PICTURE : British soldiers in battle dress changing guards at St. James, London.

In 1940, during world war II, something happened in London, which hasn't happened since William the Conqueror came over from the Normandy in 1066. Troops in London were commanded in the French language. They were Canadian battalions, and they just couldn't speak English.

But these are not newly arrived immigrants. Their forefathers came to Canada centuries ago, yet the words of their mother-countries went from mother to mother. This is a process, which even the most forceful measures cannot prevent.

PICTURE : A platoon of Cossacks on horseback, the leader reading a proclamation to villagers.

The use of the Lithuanian language was forbidden by penalty of death. Only Russian had to be spoken. This edict was in force for 200 years. After it was lifted, it was found, that 93% of the whole population spoke only Lithuanian. Only 7% have learned to speak Russian.

LEARNING FOREIGN LANGUAGES

But we learn foreign languages in school - don't we ? This is the argument of all the linguists who advocate Esperanto, or Interlingua or Basic English. They said first: "If the international language which we propose would be taught in all schools of the world, then all the peoples of the world would learn to know and use it".

This has proved a fallacy. Now the language planners say that the international language should only be an auxiliary language, a second language, and if it were taught in all the schools of the world, then all the people, etc. etc.

Unfortunately, this belief too is a fallacy. We go to school and learn French for seven years, and afterwards many students are unable to ask correctly in French for a glass of water. This is no fault of the teachers. They admit that foreign language learning has mostly proved a failure. The cause is the irresistible force of the mother-tongue. Learning French a few hours a week, when you speak all the time English only, has proved futile. To learn good French, you must go to France, or you must

live in a community where only French is spoken. And you must be young, very young. Furthermore, there must be a necessity for you to learn the new language,

This is the reason why parents who can afford it, send their children to a school in a foreign country.

3 PICTURES in a row: In the first picture the parents see their boy off at the station, the father saying: "Good bye, son !". The second picture showing a school in Switzerland. In the foreground a sign ECOLE FRANCAISE. In the third picture, the parents see their son back at the station. He greets them : "Bon jour, Papa, Mama !"

But most parents cannot afford to send their children to a school in a foreign country. Even worse, there are millions of parents who cannot afford to send their children into any school. Even worse, there are millions and millions of parents in countries, where the population is so poor, that they cannot afford to build a school and hire a teacher, and their government does little about this.

How many people suffer under this great handicap ? You will be surprised.

I L L I T E R A C Y I N O U R W O R L D

Three quarters of the world's population, or 3 out of 4 people in the world, or roughly 1,500,000,000 people have not been to a school and cannot read and write - simply because there are no schools available for most of the people in the backward areas of the world. And because of the absence of schools - these countries are indeed backward. The people there live in abject misery and poverty. This is a terrible state of affairs.

The situation is even worse. The people in those areas are divided by hundreds of languages and dialects. Adjacent villages may have entirely different languages. And there is no alphabet yet devised for those languages. Missionaries have started each of his own, to use the Latin alphabet for a number of native languages. But for many sounds, there are simply no letters available. Even in English, French and other languages, we are forced to combine letters like ch or ou for special sounds - with the result that we cannot pronounce correctly French words, although written in the same Latin alphabet. This handicap proves even more difficult with natives, who are told first that c and h mean special sounds, whereas ch means a totally different sound. And unfortunately various missionaries have introduced different letter combinations for the same sound.

This happened when one missionary was a Frenchman and the other an Englishman or a native from another European country.

But even if missionaries and teachers would use the so-called "phonetic alphabet" which students of linguistics learn at universities - it would not work.

PICTURE : A family at the breakfast table, including the toddler and the old granny and the negro maid servant. Each one says the same sentence, printed in comic-strip fashion into the picture: "It is not there" - "It isn't there" - "It aint there" - "'t aint dere", etc.

Pronunciation is not only different with different people, even in the same family. Pronunciation shifts from year to year, even in literate countries. The same word is generally differently pronounced in London, in Glasgow, in Edinburgh, in New York, in New Orleans, in Los Angeles, in Sydney, Ottawa, etc. etc.

If we were to re-write our language with a perfectly worked-out phonetic alphabet - 20 years hence, pronunciation would have shifted, even with the educated people. Because languages are used by living people and life means constant change.

LITERACY ALL OVER THE WORLD

Let us suppose that by some miracle all villages in Asia, Africa, South America, the Pacific islands, etc. etc. had a school house, a teacher and a primer printed in the native tongue of the village.

Then there would be thousands of different primers, printed in thousands of different languages. The peoples of the different villages would be more separated from each other. Today, they are divided by differently spoken languages only. Then they would be even more separated by different writings, different books, different papers. Mutual understanding between the different peoples were even further off then before.

But is it important to teach the people in the backward areas to read and write? You may ask this question, now that I have pointed out the great difficulties. Well, other people have asked the same question, and have got a very unexpected answer.

Those people in the backward areas live in great poverty and misery. Many children die in infancy, others stumble on diseased and always hungry. They are plagued by microbes and mosquitos, by draughts and floods, by robbers and robbing officials of their own nation.

PICTURE : Scientists teaching natives the use of agricultural tools.

Scientists have tried in Africa to teach the natives the use of new agricultural tools, of new seeds, of new methods to raise livestock, of new hygienic measures to keep clean and healthy.

It was of no use. Those scientists found that primitive natives are engulfed in all kind of superstitions, surrounded by terrible taboos, which prevented them to adopt

improvements in agriculture and improvements in healthier living.

Then the scientists found the remedy. They taught those natives to read and write. And this brought about the dramatic change. Natives who learned to "hear" silent words coming from a book or from a letter, considered ^{this} a greater magic than ^{the} magic of their medicinemen. They realised that they can learn the things the white man know. Now they are ready to learn the use of better tools, of better methods in agriculture, in hygiene, in governing their affairs.

THE DREAM OF A WORLD GOVERNMENT

Seeing that different governments of different countries wage wars, the belief has come that a world government would end this. But all scholars agree that the first step to a world government must be the establishment of universal literacy. We know now why this is necessary.

But, as said before, even if every man and woman in the whole world could read and write, they would still be divided by the many languages, and would still not understand each other. Even if translations are made, there are the many vague and ambiguous words in any language. These are not only difficult to translate. They are even differently interpreted by different people, and as we have seen, these are the words which cause differences and arguments. They are the "tools" in the War of Words.

What we need is a Medium of Communication which could bring universal understanding to the peoples of the world. Semantography could be this Medium. It is a universal writing, which people of any language could read in their mother-tongue, and which automatically make vague and ambiguous words visible and recognisable. A world government would need a medium for communication with all the other governments and nations. If the world government were to adopt English or French, there would be resentment, jealousy, and general resistance. But Semantography is a neutral medium. It can be read in English or French, or Africaans, or Hindustani or the lowliest and least known dialect of an Asian or African tribe.

SEMANTOGRAPHY - THE UNIVERSAL WRITING

Can you imagine a writing, which could be read and understood in all languages - without the usual translation? Basically, it is a picture writing, yet it can be typed on an adjusted typewriter of ordinary size. Just think of this unheard-of advantage: a man who speak English only, could write or type a letter, and read this letter in English. He might mail the letter to a man who speaks only French. That Frenchman would be able to read the letter in French. He might send the letter to a Dutchman, who would

read it in Dutch or in any other language which he could speak.

Or can you imagine a newspaper or a book printed in this writing, which people all over the world could read in any of their languages, which could be read indeed in any and all languages spoken on this planet. It would really be almost a wonder, an unheard of thing. And you might think that this is impossible.

Well, it was considered an impossibility, or at least an impracticability for centuries. Now Semantography is here. It can do just this and it can do something more. Anyone trained in Semantography can spot instantly in any speech or ordinary writing all the vague and ambiguous words, which cause arguments, strife, misunderstanding within communities and nations.

WHAT IS THE SECRET OF SEMANTOGRAPHY ?

The secret of Semantography is that the symbols of Semantography are not symbols for sounds. Thus they are independent of any language.

"But is this not something like Esperanto ?" you might ask, "some other language which people don't want to learn because they speak only their mother-tongue ?"

No, it is the "opposite" of Esperanto (so to speak). Esperanto and any other international languages are sound languages. For every familiar word of your mother-tongue you need to learn a strange and utterly unfamiliar other word. This is the greatest handicap. Esperanto and other languages have been advocated for half a century, Basic English has been propagated for a quarter of a century. But they have not found any practical application in world communication. We know now why. Because of the irresistible force of the mother-tongue. But Semantography is a writing only. It can be read in any and all mother-tongues.

But could Semantography work ? Yes - in part it works already beautifully.

THE FIRST 10 SYMBOLS OF SEMANTOGRAPHY

Here they are: 1 2 3 4 5 6 7 8 9 0

People in every country of the world use these international mathematical symbols. They can be read and understood in all languages. They have an exact meaning not a vague and ambiguous one. And these meanings are the same in all mother-tongues. Now children in the schools of the world learn these numerical symbols. By mutual agreement - these symbols are recognised everywhere and used on documents, bank notes, cheques, invoices, newspapers, etc. etc. indeed in all spheres of life. Without them our life would be unthinkable.

4 PICTURES in a row: showing a scholar, a businessman, a housewife and a native, using numbers.

They are used by everyone, by the . scientist, the businessman, the housewife, the native, etc. etc.

THE NEXT FIVE SYMBOLS OF SEMANTOGRAPHY

The next five symbols are known to any boy and girl and any man and women anywhere in the world, who have gone to primary school:

+	-	x	:	=
addition	subtraction	multiplication	division	equal

And now we can form a sentence in our symbol writing

$$1 + 2 = 3$$

This sentence can indeed be read and understood in all languages, and it has the same meaning in all languages.

But you might say that mathematics form only a very small part of our speech. Our language and the languages of other people are so rich in many thousands of expressions that it seems impossible to devise a symbol writing covering the whole range of language. And it may seem impossible to devise a language system independent of any sound symbols. Yet, such a system exists.

THE LANGUAGE WITHOUT SOUNDS

PICTURE : The scene from the film "Jonny Belinda", where Belinda says the Lord's Prayer in the deaf mute gesture language.

Have you seen that magnificent film "Jonny Belinda", the story of a mute girl ? The village doctor got a book and taught her the gesture language of the deaf and mute. This book was written some 300 years back by a French priest. Thanks to his work, deaf and mute persons of any country can converse by gestures. This is possible, because the gesture language, like Semantography, is not composed of arbitrary signs, like the alphabetical letters. The words earth and sky are expressed in gestures by pointing down to the real earth, and by pointing up to the real sky. In other words, the signs are somehow related to the real things, whereas the signs e-a-r-t-h and s-k-y do not indicate the things meant.

A WRITING FOR THE BLIND

PICTURE : Louis Braille, as a child of 3, loosing his eyesight through an accident.

Louis Braille, the son of a saddler, lost his eyes when an awl pierced one of them. His father brought him to Paris, and he entered the Institute for the

Blind. Then he became a teacher in this Institute. In 1825 he invented a writing which blind people could read with their fingertips. The very instrument, the awl which destroyed Braille's eyesight, gave him the idea for his writing. It consists of dots, punched into a paper with a sharp and pointed instrument formed like an awl.

PICTURES : Examples of letters and words in Braille's writing.

Braille's fate, being a blind man, was tragic enough. Yet, he was to suffer even more. The Academy rejected his idea, and the headmaster of the institute forbade Braille to teach his writing to the blind pupils. Even his teacher colleagues turned against him. And so Braille died a death of embitterment and frustration. Only after his death was his great invention recognised.

Today, Braille's symbols are used by blind people all over the world. They read books "printed" in Braille, they write letters to each other.

But Braille's symbols are sound symbols. Consequently there are books in English Braille, in French Braille, etc. The same Babel which we have in the written languages, we have in written Braille. Even worse, missionaries in different parts of Asia, Africa, etc. in teaching blind people to write their language, have invented their own arrangement of dots for particular sounds of that native language. The result is a Babel of Braille. Again we see that symbols for sounds are very unsatisfactory as a means for inter-communication.

S I R R I C H A R D P A G E T

This man is a friend of Semantography. He started as a barrister, but became interested in the natural sciences, especially in the theory of language. He was fascinated by the gesture language of the deaf and dumb.

PICTURE : Sir Richard Paget.

He believes that primeval man, hundreds of thousands of years back, when there was no spoken language, used his hands to gesture to his fellow men. But gesture communication cannot be carried out in darkness, or when a man has his hands full with a burden or a tool. But he could cry out in joy or pain. Sir Richard believes that primeval man - having his hands full - did some shouting, and involuntarily performed gestures with his tongue. Try for instance to say "UP" and realise that the tip of your tongue points involuntarily upwards.

Sir Richard examined many words from a number of languages, and found that for many words, when spoken, the tongue and lips form gestures, which somehow indicate the thing meant. For instance the words wasp, spear (spitze in German), etc.

indicate some thing, which has something very pointed. Now say "SPEAR" and realise that your mouth and your tongue and lips move forward to form indeed something long and pointed at the end.

This is a very interesting theory. But we don't know how language developed hundreds of thousands of years back. So Sir Richard's theory cannot be proved. But he proved his theory in a most amazing way.

PICTURE : Sir Richard before the scholars of Oxford University.

He gave a lecture at Oxford, explained his theory, and then offered to prove it. He asked that people should speak clearly and slowly some strange words. He would guess their meaning from the formation of tongue and lip movements.

The Oxford scholars made it very difficult for him. The Professor for ancient Chinese was asked to say a few words, which might be unknown even to Chinese people. That it should be Chinese, was very unfortunate to Sir Richard. Chinese is a monosyllabic language, that is, every word consists of one syllable only, as for instance li, la, lo. Moreover, as the number of such single syllables is very small, the same syllable is used for different meanings, and the difference is expressed by different intonations. Furthermore, many of these Chinese monosyllables end "openly", that is, people don't make any move with their lips, as it is done for instance when saying wasp.

Sir Richard was indeed able to guess the meaning of a number of words in a most remarkable way. Yes, he proved his theory.

But he went further. He examined the gesture language of the deaf and put it on a scientific and logical basis. His improved gesture language is a great help to the born deaf and mute people. As he is a friend of Semantography, we shall hear of him in later chapters.

JULIAN HUXLEY AND THE EVOLUTION OF SPEECH

Julian Huxley, the great modern scholar, recognises 5 stages in the evolution of speech, that is the communication of thought from man to man.

Stage 1: The invention of articulate speech.

Stage 2: The invention of writing.

Stage 3: The invention of printing.

Stage 4: The invention of machine-power printing.

Stage 5: The invention of the phonograph, the cinema, the radio, etc. etc.

Now, when you look at inventions 3, 4 and 5 you will agree that they are

great inventions. But they are only duplicating and multiplying machines for inventions 1 and 2. They help us only to reproduce speech and writing. Radio can now be used to send the voice of one man all over the world, so that hundreds of millions of people can hear him. What he said can then be printed in hundreds of thousands, indeed millions and millions of newspapers, books and leaflets.

And whatever fallacy in his speech, whatever vagueness and ambiguity in his opinion - it will be repeated millions and millions of time, and it will create the same fallacy, vagueness and ambiguity in the millions of listeners or readers. Indeed those great inventions 3, 4 and 5 help only to aggravate the confusion which is created by thoughts and words with vague meanings. Soon one television program will encompass the whole world. Inventions 3, 4 and 5 will have reached their limit.

A new stage, a 6th stage could only aim at the improvement of inventions 1 and 2, our speech and our writing, as reflecting our thoughts. Indeed much improvement is needed, because apparently mankind is stricken with muddled thoughts expressed in muddled language. We are all engaged in a "War of Words", which often is only the forerunner of a "War of Swords".

No one has more forcefully pointed to the needed improvement than Sir Richard Paget.

PAGET'S PROPHEMIC WORDS

In 1930 Sir Richard Paget published a small book BABEL OR THE PAST, PRESENT AND FUTURE OF HUMAN SPEECH (Kegan, Paul, London). He said this:

PICTURES: The following quotation can be aptly illustrated by appropriate pictures. For instance the first sentence could be accompanied by 4 pictures in one row. The first showing a steel tower of an electric power line. The second picture an oil refinery tower, the third an airplane dropping a bomb, the fourth a mushroom cloud from an atomic blast.

"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 symbolis of sentimental 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!

I have studied many a book, but I have not found more powerful words than the ones mentioned above. With prophetic vision, Paget foresaw the "ideological" wars. Indeed the second world war was unleashed by a fallacious propaganda, which befuddled completely the minds of the German nation. And at present, when I write these pages, mankind is engaged in a "War of Words", in which the opposing people use even the same words like PROGRESS, LIBERATION OF MANKIND, etc.etc. We are engaged in an armament race which sooner or later will result in a third world war. We are spending billions of dollars, and pounds, and francs, and other currencies on defence. May it not be proper and rational to study the warning of Paget and to put up defences, where they are most appropriate - in our minds. In the beginning of this book I have pointed to the wreckers of countries, who use vague words and slogans with high meanings in order to befuddle the people of the free countries. Many young people are so much taken with those words, that they turn traitors against their own country.

What we need is a simple Semantics, which anyone, even children, can operate, and which would enable us to spot instantly the words of a fallacious word propaganda. And what we need too, is a simple Logic, which should enable us to think logically. Semantics and Logic are not taught in the primary and secondary school. simply because up to the present time, there are not simple methods available for the teaching of Semantics and Logic to children. Now we have Semantography. This method is the first practical realisation of Leibnitz's idea, of which Paget made mention in the above quotation. So let us turn to Leibnitz.

LEIBNITZ, THE SEVENTEENTH CENTURY
AND NEWS FROM CHINA

PICTURE : Jesuit missionaries before scholars in wigs and seventeenth century dress.

Missionaries who came back from China told a fascinating story. The Chinese, they said, have a completely different way of writing. Instead of using letters for sounds, they use symbols which represent things and ideas.

PICTURE : a number of Chinese characters, some simple, some complicated.

Some of these Chinese symbols look like pictures, and indeed they have been evolved from pictorial representations of the things they stand for. Others however, are very complicated. But the astounding fact is that these symbols could be read by Chinese who speak different languages. Even more astounding is the fact that books in the old Chinese languages, written thousands of years back, can be read in the modern Chinese languages and dialects.

The news about such a novel way of writing caused a sensation among the scholars of the seventeenth century. Leibnitz wrote to other missionaries in China and asked for more information. And two other scholars set to the task to invent a new symbol writing for the European nations. The first was George Dalgarno, the second John Wilkins, Bishop of Chester.

2 PICTURES : George Dalgarno and John Wilkins.

George Dalgarno was a school-teacher in Aberdeen. He had invented a language for the deaf and dumb and a new type of shorthand applicable to all languages. In 1661 he published his "Ars Signorum or Universal Character and Philosophical Language". This work consists of two parts, the first is a symbol writing, the second a new international language. We have seen in previous chapters, that international languages cannot win, because of the irresistible force of the mother-tongue. We shall therefore turn our attention to Dalgarno's symbol writing, of which a few samples are presented herebelow.

PICTURES : Samples from Dalgarno's Ars Signorum

Unfortunately, Dalgarno did not follow the original idea of the Chinese: a picture writing. Consequently his symbols are arbitrary and do not indicate in any way the things they should represent. And consequently they had the same handicap as the strange words of a constructed international language. They do not come naturally to the people, as naturally as the words of their mother-tongue or the little pictures they draw as children.

John Wilkins, Bishop of Chester was a great scholar. He was one of the

Royal Society, one of the great scholarly societies of the world.

THE ROYAL SOCIETY

Its full name is ROYAL SOCIETY OF LONDON FOR THE ADVANCEMENT OF SCIENCE. It was inaugurated in 1662 and Wilkins was the Chairman at the inaugural meeting. During the following 300 years up to this day, the Society has supported scientific advancement, and scholars are very proud to have the following letters after their name, F.R.S. which means Fellow Royal Society.

One decision of the Royal Society is very interesting from the point of language. The statutes demanded from the members

PICTURE : A document printed in the type of the day, showing the following words:

" a close, naked, natural way of speaking...preferring the language of the artisans, countrymen, and merchants before that of wits and scholars."

From this document we learn that the highbrow scholar, who uses long words and makes himself as much incomprehensible as possible, was as much despised at that time as he is today.

The Royal Society commissioned Bishop Wilkins to work out a symbol writing and a philosophical language. His work was published in 1668 under the title: ESSAY TOWARDS A REAL CHARACTER AND A PHILOSOPHICAL LANGUAGE . The word character does not mean here the mental and moral qualities of a person. Its first meaning in the dictionary is: a sign, a mark, a symbol. Consequently we speak of Chinese characters, and Leibnitz evolved the idea of a Universal Symbol Writing . or a Characteristica Universalis as the words are in Latin.

Herebelow are a few symbols from Wilkins system.

PICTURE: A page from Wilkins book.

Wilkins was very much taken with Chinese writing, and to prove the great advantage of a writing in symbols against a writing in sound letters, he quoted the following words:

"Uren fader this arth in heofnas, sic gehalgud thin noma; to cymeth thin ric, sic thin willa sue is in heofnas and in eortho..."

Do you know what these words mean ? These are the first words of the Lord's prayer as written in the 7th century. If you don't know that this is the Lord's prayer you would not understand a word. Wilkins quoted this example in order to show how language changes in writing and pronunciation. And here are the first lines of the Lord's prayer as written in Wilkins characters.

PICTURE : The relevant page from Wilkins' book.

As you see, Wilkins symbols are again arbitrary. They do not show the outline of the real things, they are not pictorial. Moreover, to understand the symbols you need to know by heart a vast numerical catalogue of notions. All this would make it very difficult for simple people. Indeed, Leibnitz rejected Dalgarno's and Wilkins's characters and declared that a practical/universal symbol writing must be a Picture Writing, something like the Chinese Writing, "but better than theirs". Let us hear his ideas about a practical and "popular" writing.

LEIBNITZ' IDEA

PICTURE : One picture of Leibnitz and another picture of John Locke,

As stated before, the scholars of that century were very much interested in language improvement and they realised the difficulties of understanding. John Locke a great scholar, of whom we are going to hear more in later chapters, wrote a book, which even today is studied on universities, indeed it could be used as an up-to-date textbook on Semantics. He gave it the title ESSAY CONCERNING HUMAN UNDERSTANDING.

Leibnitz was very much taken with Locke's work, and he wrote another one under the same title NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. In this book Leibnitz evolved his idea of a Universal Symbol Writing, a Picture Writing which, however, should comprise a simple Logic and Semantics. His book is written as a dialogue between two scholars, one representing Locke's view, the other representing Leibnitz's view. And here are the relevant passages:

"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 THOUGHTS LESS SURD AND VERBAL THAN WE NOW HAVE..."

To this the representative of Locke replied:

"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."

As you see, Leibnitz stresses the aspects of Semantics and Logic in such a writing.

The implications are easy to understand. A Picture Writing could picture only real things. And real things are real, they are not vague. If we would always refer to the real things in our speech and thought, then we would have "thoughts less surd (absurd) and verbal than we now have" and thinking of the realities of our world would render "our conceptions more real".

A F T E R 3 0 0 Y E A R S

For nearly 300 years Leibnitz's speculation was considered a mere philosopher dream, impossible to realise. In 1922 C.K.Ogden and I.A. Richards of Cambridge published their work THE MEANING OF MEANING (Kegan Paul. London). They referred to Leibnitz's idea and wrote:

"This speculative construction, which first occupied his attention at the age of 18, and was constantly in his thoughts, especially about the year 1679, and when it became clear that he would not have the strength to proceed with it, still remains where Leibnitz thus left it."

It is difficult to understand why no attempts have been made to realise Leibnitz's speculation. During the last 300 years man has made great strides in solving many problems. Indeed during the last 3 centuries the advancement of knowledge by the human race has been far greater than during the previous 3000 years. Why then was Leibnitz's idea neglected ?

One of the reasons was the belief that a picture writing could picture only picturable things - things which have an outline. But language is composed of many thousand words which do not refer to picturable things, but to abstract ideas which have no outline.

Now we have Semantography. In the following chapters you will learn of the symbols of Semantography and see how they conform with Leibnitz's idea. Here is the opinion of Sir Richard Paget:

"As a co-worker in the field of expressing human thought by pantomimic symbols I welcome the method of written symbols which Mr. C.K.Bliss has devised. They compare very closely with the pantomimic hand gestures which I am advocating for the early education of the born-deaf. Mr. Bliss's Semantography" may fairly claim to be a first attempt to realise Leibnitz's idea of "small figures in the place of words...for rendering our conceptions more real."

And here is an excerpt from a paper by Professor Oliver L. Reiser of the University of Pittsburgh. We will hear more about him and his idea Scientific Humanism and how Semantography is bound up with this idea.

"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."

PICTURE: Bertrand Russell

Bertrand Russell, the great mathematician, philosopher and logician is the foremost authority on logical symbolism. He examined Semantography and wrote that financial assistance given to this work means "performing an important service to mankind."

We shall hear more about Bertrand Russell and his work on Logic in later chapters. Other great scholars too have found words of praise for Semantography. All this should convince you that taking up the study of Semantography will be worthwhile.

In previous chapters we have learned that the first step to a world government must be the establishment of universal literacy. We have furthermore learned that three quarters of the world's population are illiterate and divided by thousands of languages and dialects. We know now that printing primers in thousands of languages would separate the peoples of this planet even more, and would foster narrow nationalism. In the next chapters we shall learn the first symbols of Semantography and we will realise that here is a medium which will give the words UNIVERSAL LITERACY an entirely new meaning - universal in so far that anything written in this new

ONE WRITING FOR ONE WORLD

can be read and understood in all languages of the world. We have no time to lose. Either we develop a simple method for mutual understanding, for logical thinking and for recognising vague and ambiguous words, or the "War of Words" now raging, will be followed by a new World War in which the human race may perish. Professor Reiser closed his paper with the following words:

"It is now one world - or none - as so many scientists have pointed out. Social imagination must make this vision a reality, and this can be done through a unified symbolism for science and a planetary semantography for mankind."

It is up to us. You dear readers can become pioneers for a new world-embracing idea - an exciting adventure - and a high purpose to work for. Start to learn Semantography. Read the following chapters and realise that this study will give you profound satisfaction.

Note: The foregoing chapters represent draft chapters for a Popular Book on Semantics, Linguistics, Logic and Semantography. They should be valued as an attempt to show that a carefully worked-out book on the lines indicated could find interest in the world.