

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



PIONEER CORRESPONDENCE COURSE

on the

LOGIC and SEMANTICS of SEMANTOGRAPHY

Lesson 2

Lesson 1 is incorporated in the introductory brochure: SEMANTOGRAPHY SERIES No.31

Dear Friends,

This is to thank you for your trust in me and my work by enrolling in this correspondence course, which shall be a mutual give and take, a "Seminar" in which a new idea shall be worked out for the benefit of Mankind. The more you will challenge what I have to say, the more will you make me think, the more shall I be inclined to better my saying. This is one of the reasons why these lessons are mimeographed, although printing them would not cost very much. I shall gratefully acknowledge any suggestion, any good idea, by naming the student who made the suggestion. On the other hand, I beg you to realise that divergencies of opinion will separate us, where we should unite in the work for a new world-embracing idea.

When you have fully grasped the idea of Semantography, the aspect of its Logic and Semantics, as well as the aspect of its Graphics, as a new mode of communication across all languages, then you might agree that this idea might one day be taught in many schools of the world. In interesting yourself in it, you have become a pioneer, and in interesting other people in your hometown, you will help spreading it, until the educational authorities will take it up. Just a few days ago, I received news from London to the effect that Dr. Gattegno, a reader in mathematics at the London University Institute of Education has taught Semantography to youngsters in summer camps, and as he said they are "absolutely fascinated by Semantography." Another educator, Mr. A.A. Bloom, Headmaster of St. George-in-the-East of London, a modern secondary school, is now going to arrange for one class to work on Semantography as an ordinary school lesson for a whole term. And almost at the same time came a letter from the Linguistic Faculty of the University of Washington, Seattle, the Secretary of the Linguistic Society, inviting me to a lecture when visiting the States. Interest in Semantography will spread, following the good words which my benefactor and friend Professor Oliver L. Reiser of the University of Pittsburgh found in his lecture at the Annual Meeting of the American Association for the Advancement of Science.

Some other things I want to say at the beginning of this course, I shall say at the end of this lesson. Here, I wish to ask you kindly to understand and excuse a weakness of mine. In my desire to say something as clearly as I can, I am never satisfied, I tear up drafts and alter sentences even when dictating or typing directly onto the waxstencil. The results are faults in style, expression, grammar, etc. which are so tedious to erase on a waxstencil. Kindly understand and excuse. And now, Friends, let's go to work and let us realise that the urge which draws our hearts and minds together is an evolutionary force of the Universe. We can observe it in the miraculous and purposeful working-together of atoms and molecules, of cells and human beings: the creation of higher order out of lower order. Let us create a new tool for mutual understanding.

THE FIRST SYMBOL ELEMENTS OF SEMANTOGRAPHY

The first 10 elements are the mathematical numbers: 1 2 3 4 5 6 7 8 9 0. They are already international and boys and girls in all parts of the world have learned to operate the Logic and Semantics of "mathematical Semantography". They know that 3 and 3 makes 6, but if we put the two 3's together like this: 33, this does not mean 6. Similarly if we write 3^3 , this means 27 (or $3 \times 3 \times 3$). In much the same way we shall write and operate the symbols of Semantography: In different positions they take on different, but related meanings. (see Lesson 1, p.20, where two elements in different positions form the meanings of start,

departure, progress, arrival, and stop.)

The next 3 elements are the dot (.), the comma (,), and the question mark (?). We shall use the dot and comma as in ordinary writing, but also in other ways, which will be self-explanatory. Two dots combined make a colon (:) which we shall use as in ordinary writing, but also as used in mathematics to indicate a comparison (6 : 4 = 3 : 2). The comma high up (') forms an apostroph, which we shall not use, but two commas high up (") form a quotation mark. This we shall use as in ordinary writing, but also in the way Korzybski used it in his General Semantics. We shall do so in grateful acknowledgement of his pioneering work and the work of his followers, and co-workers. I sincerely hope that they will recognise Semantography as another step in bringing Semantics to the People.

A comma below a dot (;) represents the obsolete semicolon, which we shall not use. But the reverse, a comma above a dot (!) represents the exclamation mark, which we shall use extensively, because this is already an international symbol to accelerate and intensify a mind activity, calling attention to something of interest. Similarly, the question mark (?) indicates a question or doubt. (see Book I, p.24 ff). This and following references refer to the relevant chapters of the 3 books on Semantography. It may well be, that this work is already in the public or university library of your hometown. If not, you may interest your librarian to add it to his library.

The next 5 elements are the symbols for the mathematical operations:

				
addition (plus, and, with)	subtraction (minus, without)	multiplication (multiple, many, much)	division (partition, part)	equal (not different)
			(see Book I, p.25ff, Book II, p.98ff)	

We have now altogether 18 symbol elements

and you might think that these are the easiest ones. In fact, they are the most difficult ones. Remember that it took us years of schooling and constant use to get used to these wholly arbitrary symbols. I have prepared initial lessons for primitive natives in Papua, New Guinea where a population of about one million only, are divided by more than 100 languages. I realised that in order to teach them the meanings of 1 2 3 4 5 it would be better to revert first to the original pictorial Roman numbers I II III IIII V (V is a picture of the hand showing the thumb and the other fingers closed together. X is a picture of 2 hands). Our numerals 1 2 etc. were easy enough for the Sanscrit scholars of old, because 1 2 are simply the Sanscrit initial letters for O-ne, T-two, etc. which symbols were then taken over by the Arabs. Similarly the question mark (?) and the exclamation mark (!) were easy enough for the educated Romans, because they are Latin letters put together. According to Bilderdijk (Webster), the first and last letter in the Latin word Questio (question) forms the question mark , and the Latin word Io (joy) forms the exclamation mark . The man who invented the symbol for equal (=) had a stroke of genius. It is a truly pictorial presentation of the meaning of equal, showing two equal lines, equal in length, equal in horizontal position. Now take away (subtract) one line and the remaining line (-) stands pictorially for subtraction. Now add a third line () and this symbol would be an excellent pictorial symbol for addition which even primitive natives might easily grasp. Unfortunately we use the plus (+), wholly arbitrary. But we shall not try to alter symbols which are already internationally recognised and used.

The first pictorial symbol elements of Semantography

are easy enough, because some of them we scribbled as little children. Herebelow are the elements which we learned in the first lesson, the page reference referring to that lesson.

						
male human p.11	female human p.11	earth p.12	mind (skull outline) p.13	line (of reference) p.20	directional movement p.20	to cross out obliterate, p.13

Making Exercises: So far, you have read only. Now we must get down to real work, should this course be of lasting benefit to you. Quite a number of students of correspondence courses fail to do the exercises, or do them not thoroughly. Let me therefore give you an advice tested throughout a life-time. I believe that I have a knack at explaining things. I tutored my fellow students at the university with very good results, and in later years I won a number of complicated cases for my firm in the patent courts, because I was able to explain the matter to our lawyer or to the judge, who was hopelessly floundering in physical, chemical, mathematical and engineering meanings. My explanation had to be simple and incontestable by the opposing party. But with all the students, lawyers, judges and other

people I was in personal contact. I could look into their eyes and went on explaining until I could see the blank look of non-understanding giving way to a lit-up of understanding. But with you, we are separated by thousands of miles. And I am faced with the task of teaching you a new kind of mental algebra which did not exist before. And I want desperately to make a success of it.

Now, you know that some people consider themselves hopeless cases as far as mathematics is concerned. I am ready to take on such a person, and bring him to a point, where he will spend his evening hours voraciously solving mathematical exercises, considering them many times more fun than any crossword puzzle, rebus or riddle. How can this be achieved? The answer is simple: DON'T LET ANYONE AND YOURSELF PROCEED TO THE NEXT LESSON, UNTIL THE FOREGOING LESSON IS THOROUGHLY MASTERED. REPEAT THE EXERCISES AGAIN AND AGAIN, UNTIL YOU DON'T MAKE A SINGLE MISTAKE. In school we are going to the next term, having vaguely digested the knowledge of the foregoing term, until we find ourselves on the brink of disaster. Then a tutor is hired, who proceeds to stuff into us the knowledge for the coming examination. Instead, he should take out the textbook of the foregoing or even the first term, and start teaching from the beginning. The pupil will make rapid progress.

My second advice refers to learning and memorising. If you think, memorise, and even speak aloud, your eyes will wander, will look out of the window, will find points of interest in the furniture, etc. Instead, sit down and write it down. Then, not only your mind, but also your eyes, your arm, your hand, your fingers, indeed your whole body will be bent (literally) on absorbing the knowledge.

My third advice is: explain your newly-won knowledge to others. Then you will realise the weak points in your grasp of the matter, and moreover, the challenging questions will help you tremendously in fortifying your understanding. And then - your knowledge will become fun and joy, and you will feel elated to know something which you can impart to others, and which will help you to think and speak better than before. And here is

A comforting promise: You have enrolled in this course, not because you want to learn to correspond in Semantography with people in other lands who speak different languages. You are interested only in learning a simple Logic and Semantics for the improvement of your thinking, your conclusions and decisions in your private and business life. I assure you that when you have concluded this course and have done all the drawings, you won't need to draw a single symbol any more (except, if you want to explain some meaning to someone). Because the symbols will then be ingrained in your mind and when you will read a statement in the paper, or hear one said, or make one yourself, then the relevant word, the crucial meaning in the sentence will immediately come to your notice and the appropriate meaning elements will spring to your mind at once. I speak from experience. After you have done all the exercises of this lesson, you too will begin to have this experience. In short, these symbol drawings will begin and end with this course. But they must be done, should you derive the benefit of a new mode of thinking. So, don't skip these exercises.

EXERCISE 1. Take a ruled paper like the one attached here, and write each symbol of the first and of this lesson 10 times in a row. Try to draw them neatly. Don't make sloping lines where they should be neatly vertical and horizontal. The neater you will draw, the more satisfaction you will get. Use a HB pencil or a pen with a rounded tip which makes lines of equal width. Some soft pens will give thick and thin lines by a slight variation of pressure. This is not good. I have found with my students here in Australia that a ball-point pen gives smeary outlines, uneven and not neat. As you know, a ball-point pen is excellent for making 8 copies and no original. DRAW SLOWLY. DON'T HURRY. Speed will come later on without affecting the beauty of your lines. This is the whole secret of the teachers of calligraphy (from Greek kallos beauty).



The symbol elements occupy usually either a full square, or a half, or a quarter square in accordance with the types of the semantographic typewriter.

Draw them neatly between the ruled lines of your paper, that is, symbols of full length, like the symbol for male human, must touch the top and bottom line.

The first symbols are the numbers, the dot, comma, question mark, and the symbols for mathematical operations. I shall absolve you from this task, but you must promise to draw them slowly and neatly each time you add them to another symbol.

You might know that it is a good idea when learning foreign languages to write the foreign word and to speak it aloud when writing. In the same way you could pronounce the words for the symbols. But as told in Lesson 1, p.7 spoken words have subconscious associations which may hamper this study, which we have undertaken "to get away" from the disastrous influences of words. Realise please, that the following exercises are done to "unteach" you ingrained habits of thinking, acquired through a life-time. You must make a conscious and conscientious effort. I recommend therefore that you should not speak any word when drawing the symbols. Instead, try to picture in your mind the real THINGS, the



outlines of which you are drawing. And please do not consider these pictorial drawings as a "picture writing", something for children or natives. Just as H is a scientific symbol for Hydrogen, and the plus sign (+) is a scientific symbol for a mathematical operation, so are these two symbols scientific anthropological symbols for a biological species of our world. And just as the scientist studies the species of our world without personal like or dislike, must you now learn to think of the human species. Read now Lesson 1, p. 11 and then draw the symbol for a male human 10 times in a row. Picture each time another male human in your mind, your father, your friend, your enemy (important), then, a male eskimo, an indian, a negro, a chinese, a hottentot, a young one, an old one, etc. etc. Now draw the symbol of a female human 10 times in the same way (and no emotion, please) (see Book II, p. 342).

Now draw the earth line 10 times, and visualise each time a different stretch of our planet, home for different people, but all belonging to one species only.

When drawing the mind symbol think of the outline of the skull of a baby, a youngster, an old man, of the minds of people living in different parts of the world, although their faces and hair may differ greatly. Actually, you should think too of the great variety of activities which are going on in a mind, of joy and sorrow, of pride and worries, of love and torment. But let's not go too fast. This is our most important symbol and we shall deal with it extensively later on.

The arrow symbol does not stand for an arrow in flight, but for a directional movement. This is an international symbol and therefore we shall use it extensively. But we must realise that as such it is an abstract meaning. It means a directional movement of anyTHING. We must therefore implement this symbol with reality by picturing mentally real THINGS in directional movements. Therefore in drawing the arrow 10 times, think each time of another THING moving in space and time, a car, a train, a ship, an airplane, a man, a dog, etc. The line symbol drawn vertically stands for the meaning of a geometrical line. But vertically or horizontally drawn (as shown later on) the line element in combination with other symbol elements becomes the "line of reference", a "co-ordinate", indicating a line in space, co-ordinated and referring to the position and movement or real THINGS. It is therefore to be considered as an important physical symbol. In drawing the line 10 times think of lines drawn across a road from where things start moving, such as cars, horses or sprinters in a race. Think of vertical lines, representing starting or "winning" posts, or of vertical partitions, dividing books on a shelf, etc. etc. (see Lesson 1, p. 20, Book I, p. 25, Book II, p. 92 ff).

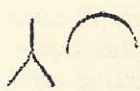
The next line to draw, is the oblique line which stands for "to cross out, blot out, obliterate, etc." What to think when drawing this line you will learn later in this lesson.

You realise that these exercises are the work-out of what you have learned in the first lesson. The mental effort you are asked to make when drawing the symbol for a male human or female human will help you getting into your bones, or rather under your skull, the anthropological law stating that "Not two human beings are alike". Self-evident as this law seems, you will soon realise that it is violated by practically every human being from the simpleton to the scholar with effects which, accumulated, prove disastrous. (Lesson 1, p. 13)

Now we shall draw 10 times in a row the symbol combinations we have learned in the first lesson on p. 12, the symbols for I, you, he, she, etc. This exercise should make us realise the other law explained in lesson 1, p. 15, which states that "the very same human being is changing incessantly in thought, behaviour, action, etc." This law is not so self-evident, and therefore in drawing the symbol for I, which represents you, you should think yourself each time in different moods, carefree and worried, gay and sad, optimistic and pessimistic, determined and hesitant as you have been many times in your life. In drawing the symbol for you, male or female, think of the you next to you, your wife, or friend, or brother, etc. and think of their different moods, which at times seemed to make them different human beings altogether. The symbol for we showing two humans only in close contact and companionship is meant to stand for you and your wife, or husband, or girl-friend, or boy-friend and remember the utter differences in your behaviour at different times.

To indicate a multitude we use the multiplication mark (x). Standing alone it occupies a quarter square, but used as an indicator of the plural it is written much smaller and placed on top of a symbol, just about the distance as shown here. Now, here is something to learn: the multiplication mark in Semantography stands for the meaning of more than one, a multitude, many or much, but it does not say how many and how much. In short: it is utterly vague. A woman may complain that she has so much to do, so many duties to perform, whereas her husband may think that it is not much, and the duties are not many. The very mention of this little word "much", countered by "not much" may set off an explosion like a bomb, with disastrous effects. How to deal with (see Book II, p. 111)

these meanings we shall learn later on. Here I shall give you an indication only: we must learn to use the "language of the engineer". These are the words which Professor Irving J. Lee, author of LANGUAGE HABITS IN HUMAN AFFAIRS (Harper & Bros. New York) use in referring to an engineer, Alfred Korzybski. We have learned in school to use index numbers in mathematics $a_1 a_2 b_1 b_2$ and Korzybski applied this procedure when speaking of Smith₁ and Smith₂. I am a chemical engineer, and a student of Korzybski, Hayakawa, Lee, Rapoport, and all the other workers in this field. I acknowledge again gratefully their pioneering work. Based on their findings and teachings I believe I have gone a step further, and some other guy (perhaps you) will make another step - but let's make it in the spirit of a working-together. (see Book III, p.434 ff)

 The next symbol combinations which we shall draw 10 times in a row are found in Lesson 1, p.12 ff. Do them in thinking the same thoughts as suggested when drawing the elements only. Realise that their combinations bring home forcefully their meanings, the first combination indicating a citizen of this earth, the other combination indicating a human being and his most fateful and most vital organ, his brain. PLEASE READ FIRST WHAT I SAID IN LESSON 1 IN EXPLAINING EACH SYMBOL COMBINATION.

The next combination in our exercise is the meaning of unequal, different (Lesson 1, p.13) Realise that as such it is an abstract meaning, and therefore vague, unless applied to particular differences of things and events. Think of those when drawing. Now draw the combinations for the meanings of start, departure, progress, arrival and stop (Lesson 1, p.20). As pointed out on the foregoing page think of different THINGS starting from different starting lines, etc. But think of real material THINGS. Do not think of the "progress of ideas"!

Now, you may, if you like, draw the other combinations found in the first lesson, p.24 door, entrance, exit, fire, fire-exit, stairs, fire-stairs. Draw them 5 times only, just for fun. We shall not need them in this course. Lastly draw all other symbols shown later in this lesson.

Phew! This might be hard work, but if you do the drawings slowly and neatly, and if you have done the thinking I told you to do, the achievement will give you a feeling of satisfaction. It surely will have its effect, consciously and subconsciously. And now, just for a relieving change, let's have a little

EXCURSION INTO THE GRAPHICS OF SEMANTOGRAPHY

The last symbol on the foregoing page 2 is the symbol for "to cross out, blot out, obliterate, destroy". This is an abstract meaning, because the words can be applied to the destruction of anything. Consequently the meaning of destruction as such, abstracted from any real event, is unpicturable. In search of a simple symbol I realised that if we want to cross out, blot, out, obliterate some lines which we have written, we simply draw an oblique line across, and this symbolic line is understood in many countries. Now let's write a sentence.

 to cross out, blot out, obliterate, destroy,

 man destroys man

 man destroyed a corpse

Here you have a vivid picture of the first crime in the history of mankind: Man destroys his fellow-man. Kain slains his brother Abel. You can even see the big stick about to fall on the victim. In writing the symbol for destruction you must ask these questions: "Destroy? What? Where? When? Under what circumstances? The propagandists in dictator countries use the slogan: "We must destroy in order to build!" How sensible this sounds. An old, dilapidated house must be torn down first, in order to make room to build a new, better and bigger house. But what seems sensible where old houses are concerned, makes no sense at all, when human beings are concerned. And as it turns out those dictators through the ages and centuries set out to destroy their fellowmen, to liquidate them by the thousands and by the millions. And so powerful is the tyranny of even their words that millions of "fellow-travellers" find it quite in order: "You must destroy in order to build." Here we can see the advantages of a pictorial presentation, which according to Leibnitz would "render our conceptions more real." You can use the bricks, doors, fittings of a torn-down house for building another dwelling. Can you use the shattered remains of a human being to create another one?

Realise then the terrible meaning in the word "destruction". Some German generals of world war I (1914-1918) thought of the destruction wrought by war as negligible. They thought of war as a necessity, and they called it a "Stahlbad" a "steelbath" to cleanse a nation. This madness was taken up by German papers. In Book III, p. 450 ff you will find a large chapter THE RAVAGES OF LANGUAGE. GERMANY - A NATION RUINED. I have written and analysed in Semantography most well-known slogans of the Kaiser and the Hitler period, and I believe to

have shown that if a system like Semantography would have been taught in German schools, the mass madness we witnessed, might have been prevented.

Now, our symbol for destruction is a symbol only. Putting a handle to it, makes it a handy weapon for destruction, a sword



a sword, sabre,
knife, cutter,



crossed swords
the age-old symbol for WAR

We write from left to right and this is the direction → of action in our symbol sentences, as shown in the sentence man destroys man. Consequently the left sword in the compound stands for the attacking action, the right sword for the opposing, the defending action. But the line itself has quite a different meaning. It indicates a pen, pencil or other writing instrument held in inclined writing position.



pen, pencil



man



pens



letter



writer

What compound meaning might come to our mind, when we cross now the attacking sword with the pen?



This symbol compound or formula can be explained with few and many words. In fact, innumerable articles and books have been written about it, and men throughout the ages have tried to implement the idea incorporated in these few geometrical lines. As a young student I was tremendously impressed by a sentence which runs: "Against the idea of FORCE - the force of the IDEA." A semantic twist, but "forceful", expressing with other words the saying: "The pen is mightier than the sword." Alas, as long as dictators exist, who understand only the "language" of swords, they have to be answered in the same way. But what they have forgotten is the importance of the mind symbol, and the pen symbol is only an outward expression of it. Let us now follow-up this train of thoughts by crossing the symbol for destruction with the symbol of the pen.



For a student of Semantography these two lines stand for the meaning of "man's immortality". The bodies and brains of Plato and Pythagoras, of Socrates and Aristotle and of all the great men of the past are destroyed for ever. But they live on. We can listen to them. They live on through their writings, through their pen. Man has invented writing in order to preserve the flashes of enlightenment which are phenomena of our universe, expression of the eternal urge, to create higher order out of lower order.

These few examples may give you an idea of the potentialities of Semantography. Dr. P. Volkov, a London educationalist, and editor of the educational journal THE NEW ERA IN HOME AND SCHOOL writes about Semantography "My children are thrilled with it". As mentioned before, Dr. Gattegno of the London University Institute of Education has taught Semantography at youth summer camps and as he said they were "absolutely fascinated". The same word is used by Professor Lancelot Hogben, author of SCIENCE FOR THE CITIZEN. Professor G. Patrick Meredith wrote a review, said that this work deserves an "unconditional eulogy" and wrote that he could not stop reading "through sheer fascination". (THE NEW ERA, Nov. 1950) And this is what I said at the first lecture in the University of Sydney:

"We must find a medium for common understanding between the peoples of this planet. We must teach them how to recognise vague, ambiguous and fallacious words which wreck the family, the community, the world. This medium which should transcend all languages, all races, all nations, all religions must be very simple and it must grip the imagination of children and natives, of citizens and philosophers."

Three quarters of the world's population are illiterate, are engulfed in superstitions, are hungry. Unscrupulous men, sadistically bent on destruction, tell them that the sword is their salvation. We must turn the sword into a ploughshare, must teach them improved methods of agriculture, and the first step to this is - as scientists have found out: literacy



sword, knife
cutter



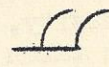
earth



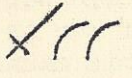
plough
(it looks like one)



grain
(stalks)



field



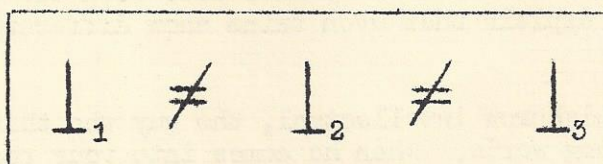
harvest

TWO ANTHROPOLOGICAL LAWS OF NATURE

We are now going to work on the two anthropological laws (anthropos, Greek: human being, man) which we have discussed in Lesson 1, p. 13 - 17. You are kindly asked to read those pages again. The formulation in Semantography as shown there has one flaw. Only a male human is shown. We need a simple symbol to indicate a human being either sex, a person, an individual.

$\perp$ individual person either sex	$\perp_1$ I	$\perp_2$ you	$\perp_3$ he or she	$\perp_1 \times$ we
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These two lines shall indicate an upright human being, legs close together, feet slightly outward. It should be considered as a kind of shorthand symbol, good for discussion, for the semantographic typewriter, etc. We shall now write the first law in a slightly different way:



This reads: I unequal you unequal him or her

Of course, you can formulate and explain it in different words and at length, just as any formula of physics or chemistry, written down in a terse mathematical expression, can be formulated and explained in many words. And this you should do. Here is what I suggest. This and other laws shall be written down in an enlarged form on ~~pieces~~ of stiff cardboard. At the left hand you see how large the symbols should be. The framing lines shown above indicate the size of the cardboard strip. You can make it about 20 inch in length and 6 inch in height, or smaller. If you are not good at drawing, let someone do it for you. It should be neat in black lines and good in appearance, be-

cause you shall use it for two main purposes. Put the strip up on the wall just above your desk or at any other spot, where it will likely come to attention. You will thus have it constantly before your eyes, and it will attract the attention of anyone who will come into your room. He or she will ask what it means. Then you will explain it in different words and in different ways to a grown-up, to a youngster or to a child. You yourself will get the main benefit out of these different explanations (see page 3, paragraph 4, this lesson).

The second purpose of these strips will be for debates and discussions. You surely have your circle of friends and there are sometimes lively discussions. As often as not, the man with the strongest voice and the most domineering behaviour holds the floor. He will sometimes draw conclusions which violate the law shown above. As said on a foregoing page, this law is violated by simpletons and scholars in speech and thought. Your friends will know about your cardboard strips and the natural laws they express. Then lift up one and "explode" the tirade. More about this later.

Let's get back to the first purpose. Most important people around you are your family. Now, the war of words begins at home, and also peace on earth begins at home and there is no place like home. Lives are made or broken in the home. It is of no use to learn about semantics and logic if you can't apply it to the most important field: home. True enough some missiles may not hurt you when you have learned about their vagueness and even fallaciousness. But they will continue to come.

You may have studied formal logic or general semantics, but you can't tell your father "This is a disjunctive proposition and impermissible", or "You have used the 'Is of Identity'". If he does not know what all this means, you will make him mad. And neither can you use Semantography if you have not told about it before. Now, the advantage of Semantography and its logic and semantics is, that it lends itself to simple explanations, because the elements are pictorial. If your father and mother, or grandparents, brothers, etc., have only primary school education then they will be glad to hear something about this new-fangled Semantics, which they can understand. If your people have college education they will be even more interested. In short: try to interest them gently and kindly in this idea. If you do it properly, they too will be fascinated and they will listen to you. It will be to the benefit of all concerned. Then, when you have explained to them the natural laws as expressed in the semantographic formulas, then only will they bow to this simple logic and refrain from conclusions which might turn out harmful.

I shall try to indicate in the following paragraphs how the law can be explained to children and to the opposite - the highbrow intellectual. The trouble is that many grown-ups have often forgotten how they thought as children. I remember when I was a boy of 4, I liked to watch marching soldiers. Because they were uni-form-ly clad and moved uniformly, I thought of them as peculiar human beings, all alike. Then I met my first soldier, the beau of a girl of the neighbourhood. He had a martial moustache; and I was thrilled to touch his uniform, the shiny buttons, and the bayonet with its gruesome blade. Some time later I watched again a company of marching soldiers. Suddenly I heard someone calling my name and I looked up; there was my friend, grinning under his glistening moustache. Then, and then only did I realise that the others had no moustache and were different men altogether. Curiously enough, I had a similar experience when I landed in China. At first I had a feeling that all Chinamen looked alike. Only later, when I made friends and acquaintances did I notice the great differences in their features. When I told them about my first experience, they confessed to me that they too thought at first that all Western people look alike.

This indicates that the sensation mentioned above is not confined to one mind, but must be taken as a common mind peculiarity. It needs indeed a mental effort to overcome it, and I believe that children think of other people, especially strangers, as looking and being alike. Then ask them if they have ever seen two people looking exactly alike, except twins. Then explain that even twins show differences, think differently and behave differently.

Now to the highbrow intellectual, the guy who thinks he knows everything, and who "throws around" long words. When he comes into your room, and sees the chart, he may ask "What's that?". Then speak to him in his "own language" and say: "This is the semantographic formula for an anthropological law." At that, he may abruptly change the subject: "Going to the pictures to-night?". He won't admit that he is ignorant of something you know. But if he is humble enough to ask: "What law?" then administer the second "blow" and say crisply: "Well - in the words of Julian Huxley 'biological difference is universal'. This should knock him out for a while. And if he is humble enough to ask "Please explain!" then tell him that not two human beings are alike, think alike and act alike. Then explain the meaning of each symbol.

Now here is something very important. In drawing the symbol for man we have tried to realise that all human beings belong to one species only, even if large groups show differences in the colour of hair, eyes, skin, etc., in the shape of their noses, eyes, lips, etc. These outward differences are unimportant as anthropologists have pointed out. We are here concerned with the differences as expressed in man's most fateful organ, his brain. And with regard to his brain - not two human beings think alike, act alike, behave alike. Even more - from the second law (Lesson 1, p.15) we know that the very same mind of the very same individual changes incessantly in thought, action, behaviour, etc. On p. 17 of lesson 1 we have read that it is utter falsehood to speak generally of "THE Americans think, or America thinks, or Britain believes, etc." We can't say this even of one family only. And indeed we can find within one family the most divergent opinions on important issues. This realisation is so important that we must make an exercise of it.

EXERCISE 2: Take a piece of paper, think of the members of some families whom you know quite intimately, mark them with an A, B, C, D, etc. and then try to put down in a few words their different thoughts and outlook on important issues, as for instance:

- A: hates politics, does not go to church, considers divorce a disgrace and shame, thinks prohibition should be re-instated, etc.
- B: very pious, does not miss a Sunday school and service, thinks of adherents of other religions as heathens, believes in the existence of the devil, is very charitable and thinks that the state has a duty to care for all people, that no one shall go hungry, etc.
- C: voraciously interested in politics, an untiring talker and debater, will challenge anything, scorns the Bible, thinks that science can replace religion, is for complete control of business and industry, etc.

When you have conscientiously worked on this exercise, you may realise that there exists another mind peculiarity of which we shall speak later, namely, that the very fact that the husband has one opinion ^{may} make his wife have the contrary opinion. The same may exist between father and son. In short, we cannot even say that the Smithes or the Joneses think in the same way, and least of all can we therefore use the phrase: THE Americans think, the Australians believe, etc. You don't need to send this exercise to me, but I consider it important that you put it down in writing, even if you tear the sheets up afterwards (see p. 3, paragraph 3 of this lesson).

EXERCISE 3: Read your daily paper and mark with a pencil any such "wholesale" statements. You will find plenty in each issue. Write them down at home. When you have marked and written down 20 - 50 such statements then you will automatically recognise similar statements as what they are "utter falsehood". Then do what I shall advise you to do, in a later paragraph.

In order to realise the grave implications and repercussions of such thinking which leads to the wholesale condemnation of whole nations, I shall cite one example, which came to my notice only yesterday (In fact, such examples can be found every day). A great American magazine printed recently a report under the heading THE WORLD'S STUDENTS LOOK AT AMERICA. Through the generosity of American Educational Foundations about 30,000 foreign students in different parts of the world get the unique and wonderful experience, a trip to America and study at an American university or college and all gratis. Just think that tens of thousands of students hope to get these much coveted scholarships, but only few get it after many selections and eliminations by their teachers and professors. In short: only the cream of the cream of brilliant studenthood of many countries go to America. And now read the nonsense they are talking. The author of the article has "talked with hundreds of students from other countries to find out what impressions of America they take back to their native land." I quote now a small selection.

"Emanuel Pringhipakis, who earned his spending money driving a truck in Miami, reports that in his college in Egypt "we never worked - we thought it was disgraceful. And Europe has the same attitude." What do you know! Europe, the whole of it, has the same attitude, that means every student in every university of every European country thinks that work is disgraceful. Disgraceful, isn't it?

"Soey Bong, from Indonesia, noted that children yell rather than talk: ...he associated this with American aggressiveness." There you have it, AMERICAN AGGRESSIVENESS. Apparently Soey Bong has not met a child, silent, overshy, timid, the very contrary of what we call aggressiveness. But the few youngsters he met have convinced him of American Aggressiveness. He will make the most of it when returning to Indonesia, never fear.

"One Latin American boy... watched an American father clear away the dinner dishes, says: "In our country there is a wall between our parents and us." Next time you go to South America, watch for the "wall". According to that student, you must find it in every family of his country.

"Mrs. Fuku Ikawa, thinks that American college students "don't try to have original ideas." This means, American college students anywhere, in all states and in all colleges. How she found that out is a mystery to me. We shall talk about this later, when you have learned to write down the semantographic formula for "original idea".

The next student is a girl from Germany, Fraulein Edith Hagmaier. Ten years ago, she must have been compulsory enrolled in the Hitler Youth. Now she is "surprised at the learning process - you must conform. German students, she says, are "far more individualistic." Wait for the semantographic formula of "individualistic", then you will realise why Edith thinks that American students are far more regimented than German students. Or are they?

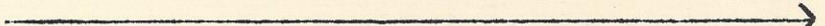
"Before leaving Germany, Edith Hagmaier had heard that "American women ran off to clubs and neglect their homes." And coming to America she found that it is true. But she has an excuse for American womanhood. She says: "The truth is that with all their machines there is not enough work to keep women busy here." According to Edith, there seems to be not a single woman in the whole United States who works to augment the family income. Just imagine the tales she is going to tell when back in Germany.

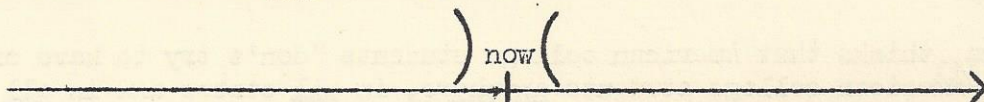
Another student "feels that American home life is sometimes frivolous and empty." Apparently she has been in all American homes. What is most disturbing about these utterly false opinions is (1) that these students represent ^{some of} the best minds of their country, (2) that they must be filled with a sense of gratitude towards America (3) that they might have realised that they are interviewed for publicity purposes - and still such deprecatory wholesale condemnations of a great nation. And to think that these brilliant students go back to become the leaders of their nation.

What is the cause of such nonsense and falsehood? What happens to our brain to think in this way? In later lessons we shall learn to analyse these statements with Semantography. Here I want only to indicate that we are taught in school the grammatical "parts of speech", but we are not told about the disastrous application of the adjective, the quality word, Our minds qualify. What quality have all houses built on American soil? Well, they are American houses - an adjective, hitched to every house built in America. Then we can juggle with this adjective and can hitch it to American homes, then to American home life, not realising that with the word life, the mind of every individual comes into the "picture" (Alas, we need a pictorial writing to realise this).

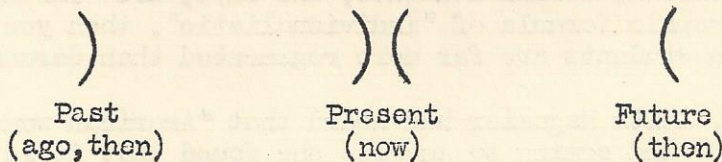
Then we make certain enclosures from wood or bricks, cases, boxes, cupboards, houses, etc. designed to hold things. When they are finished they all have one quality, which we call with the adjective empty. So, we are able to speak of empty boxes, empty cupboards and empty houses. They are all empty. Then we go on hitching the word empty to empty homes. This might have a meaning for a vacated house or the whole family on vacation. But then people who have learned to use language, hitch the word empty to empty home life. This word combination is not vague and ambiguous; it is fallacious. It is an utter falsehood. But we have heard it so often, that we assume it must have some meaning, and every individual gives it a different meaning (and to-morrow the same individual may change the meaning). Only an orphan, who never had a home, who craves even for stormy days with a father or a mother or a brother, knows that home life can never be "empty", that this utterance is meaningless. (see Book II, p. 128, 131, 137, 196, 243 ff.)

All this belongs to a later lesson, but I couldn't help saying it here, after that maddening remark of that student that "American home life is empty". Now here is my advice for you and for every man and woman who works for a living. We have only a few evening hours to do what we long to do - reading for instance. There are so many good books to read, and there is so little time left to do it. Now, next time when your interest is aroused by a headline like this: FAMOUS WRITER LOOKS AT AMERICA (or AUSTRALIA or EUROPE) and he makes such "wholesale" statements in all seriousness, then STOP READING !! DON'T WASTE YOUR TIME ! A number of funny stories have been written exploiting the stupidity of such statements about all members of a nation. There is the joke about the man who for the first time in his life goes on travel. He enters the customs railway station of say France, goes to the restaurant and finds a sleepy waiter, who is not very polite. Besides, he has red hair. Enters our traveller in his dairy: Frenchmen have red hair and are unpolite. This is a joke, but we must realise that wars are conducted on similar lines.

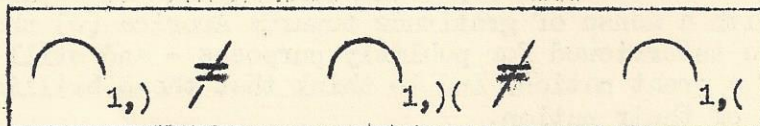
We are now coming to the symbolisation of the second law, which in Lesson 1, p.15 we have formulated as: I, yesterday, thought differently from I, today. To express the time phases of past, present and future we need a symbol for time. But time is unpicturable. Therefore every symbol we chose will be arbitrary. Let's make the best of it. Let's draw a line  with an arrow head. This may represent the "flow of time". Such straight time lines are drawn by recording instruments, as for instance earthquakemeters (seismographs) when no tremors occur. The point where the needle is now we shall mark



Imagine that this line represents a road on which we travel in a motor car. We have a powerful searchlight with a parabolic mirror (as indicated above). Turning the mirror backwards we lit up the road where we travelled just a while ago, in the past. Turning our light forward we lit up the road where we shall be then, in the future. These simple outlines shall represent our symbols (see Book II p.105, 12 185, 213ff)



The Present is a fleeting glance between Past and Future. Now, this is not the full symbol for time phases. We must add another symbol element, indeed the crucial one, but we shall do this in the next lesson. We shall now write our second law in a terser symbolisation than shown in lesson 1. We shall leave out the symbol for individual and shall only picture the mind. Different index numbers would indicate my mind $\cap_1$, your mind $\cap_2$, his mind or her mind $\cap_3$. Naturally, the mind symbol showing the same index number, indicates the same mind. And this is what you should draw on your second cardboard strip:



You may read this formula as follows: My mind thought differently in the past than now, and will think differently in the future. You may use other words and other explanations for grown-ups, youngsters and children. Now we shall use the two laws in a kind of simple mental algebra:

- First statement: The members of that noisy, annoying family next door, they are all alike.
- Second statement (a law of nature): Not two human beings are alike.

And this "explodes" the first statement as a fallacy (from Latin fallax, deceitful, deceptive) in short: falsehood and a lie.

First statement: In the past, I thought I am a failure, but wasn't sure. Now I think I am a failure, and I shall be a failure for the rest of my life.

Second statement (a law of nature) : A human mind changes incessantly.

which tells you that you cannot make deductions from past thoughts to your future thoughts and be sure that they will come out right. But this is the way it is done nowadays by millions of people who thus give up all hopes for the future. In next lessons we shall see that such fallacies prevent us indeed from making efforts to change our thoughts, outlook and indeed our destiny and future happiness.

EXERCISE 4: Think of yourself how you thought about some issues, say 10 years ago, 5 years ago and today. Choose those ideas on which your thoughts have changed greatly. Take 10 such instances and write them down, and realise that you might in the future again change your mind. Best way to clarify your thoughts is to write it down, even if you intend to tear up your sheets afterwards. Later on, when you have learned the symbols for all, alike failure, etc. the procedure will be much simpler, and you will realise the fallacies the moment they come to your mind, whether thinking only, or reading or listening. More about this in later lessons.

MAN COMPARES AND EQUALIZES

I am now going to do something which might fill some people with horror. I am going to "unteach" you some mathematical thinking, which we acquired subconsciously. We have learned to add $1 + 2 = 3$, we have learned to compare $6 : 4 = 3 : 2$, but somehow we do not realise that these meanings and operations are wholly abstract. True enough, we have abstracted (subtracted) these meanings from reality. Bertrand Russell said that it must have taken primeval man countless generations until he began to realise that two tiger and two girls and two trees have something in common, namely the meaning of two (2). Now we have learned to operate the mathematical symbols $= + :$ and the abstract meanings of 1 2 3 and the even more abstract symbols of a b c or x y z and we are told that they can mean anything, quantities, magnitudes, forces, velocities, volumes, etc. and that they can even mean variable quantities, etc. Then we have learned to compare and equalize $x : y = a : b$ and then we go on and compare and equalize anything and anything else. The results are, in the most extreme cases, mass murders. We compare men and their ideas with houses and their bricks, equalize them and then excuse mass trials, mass imprisonments and mass executions with the words "You must destroy in order to build" (see p.5 this lesson). Indeed only a pictorial presentation can bring us back to reality and "make our conceptions more real" to use the great mathematician Leibnitz's own words.

:	⌒	⌒	⌒	⌒	=	⌒
comparison	comparison	men	compared	houses	equal	to equalize
(mathematical)	a mind activity		with		(mathematical)	to liken
						a mind activity

Here we shall see the beneficial effects of what we learned in foregoing pages. Once you realize that comparison is a mind activity, the symbol of the mind $\cap$ will immediately come to your notice. Then you have learned that $\cap_1 \neq \cap_2$ and consequently two different may compare differently. Moreover, you know now that $\cap_1) \neq \cap_1($ or in words: what you have found in the past to be comparable, you may find later not comparable at all.

Let us take a simple example. Let's "translate" this equation $6 : 4 = 3 : 2$ into reality. Let's compare and equalize apples (real THINGS) plucked from the same tree at the same time. Then you will find that the equation won't work. The apples will differ, some are big, some are small, some are red some are green, some are sweet, some are sour, some are healthy, some are wormy. Therefore let us be doubtful with comparisons and likenings (equalizations) which we hear from speaker. Let us use another mind activity: doubt. Let's doubt any such rhetorical pseudo-mathematical argumentation. (Greek pseudos falsehood)

⌒	⌒ ⌒ ⌒ + ⌒					
?	!	?	:	+	=	!
doubt	This reads:					Doubt a comparison and likening !
a mind activity						

This is our third cardboard strip. It does not represent a law of nature, but an advice, as indicated by the exclamation mark at the beginning. If your friend starts to explain to you the sorry state of the world and says: "It's like that: humanity is like a sick man.....", lift up your strip and say "STOP!" The best way to counter such an argu-

ment is to employ the opposite comparison. If he compares humanity with a sick man, you compare humanity with an adolescent, who just got on his feet, has just learned to use language, but not his mind and does therefore stupid things. This will silence your friend. The general advice with regard to such debates is: DOUBT comparisons and likenings. If someone likens the destruction of men to the destruction of houses ("in order to build"), DOUBT IT ! If someone likens war to a steelbath, DOUBT IT ! If someone likens empty homes to empty home life, DOUBT IT !

But realize all the time the main purpose of Semantography: an antidote to the War of Words, a new tool for mutual understanding, for unifying humanity. If someone says of his neighbour: "He has a heart like gold" (meaning precious), there is no harm in such comparison. It will make you friendly towards his neighbour. But if he says: "He has a heart like stone," this will make you unfriendly towards his neighbour. Comparisons are valuable in science and engineering to do constructive work. They are valuable in poetry and in explaining the laws of ethics and the laws of nature. Mankind is divided by a Babel of languages, by a Babel of vague words which mean different things to different people. We need not be divided by utter falsehood designed to divide us even more !

EXERCISE 5: Read the papers and write down comparisons and likenings which might tend to divide people and create misunderstanding. 20 - 50 examples will be sufficient.

EXERCISE 6: Read lesson 1 again carefully. It will become clearer to you. Read all the lessons again and again from time to time, in order to get the full benefit of this course.

EXERCISE 7: Read part of the lessons to your parents, your family and explain it. This is very necessary. Otherwise your folks will think you "cuckoo" seeing you drawing lines. Then read to them the words of Leibnitz, the great mathematician (see lesson 1, p. 9) who said: "This true method of a Universal Symbolism would, guide the mind...." (see p. 3 this lesson)

EXERCISE 8: Write your personal letter, challenging whatever you want to challenge in these lessons. Make your suggestions, your counter-arguments. It will help me tremendously. You may write this letter on a 10 cent airmail. At present I don't know whether correspondence course exercises can be sent as second class matter (commercial papers) as you can do here in Australia (second class airmail). Find out. Otherwise use first class airmail letters. If you are a stamp collector, I will send back your stamps, and you may tell me how I shall stamp my letters to you. It shall be a pleasure to be of service to you.

Semantography is spreading. As told before, Semantography has been taught and will be taught in England to youngsters. I have received the first invitation from a University in the United States. The Secretary of the Linguistic Society of the Linguistic Department of the University of Washington, Seattle, has invited me to a lecture when in the States. All this is encouraging - after more than 9 years of work. It is now up to you to be a pioneer and interest other people and especially young teachers.

Encourage people to enrol in this course. Explain Semantography to them, but when they are seriously interested, urge them to enrol. It is a silent agreement between students and correspondence schools that lessons and working sheets should not be given to others for use and study. At present, money is badly needed. Every advertisement is a major financial undertaking for me, and can be a major financial catastrophe. Urge parents of some of your friends to enrol their son or daughter in this course. Explain the great benefits.

Appr. ch philanthrops in your hometown. Make them realize that the most desperately needed items of Education are not taught in the primary and secondary schools of the world: HOW TO THINK RATIONALLY and HOW TO RECOGNIZE VAGUE, AMBIGUOUS, AND FALLACIOUS WORDS WHICH THREATEN AND OFTEN WRECK THE FAMILY, THE COMMUNITY, THE WORLD. Show them the attached letter of Bertrand Russell who wrote that spending money to make Semantography available to people means "performing an important service to Mankind". If we can collect enough money we can make these courses cheaper and cheaper, until they will be available gratis for everyone in the schools of your hometown.

Copyright: Some great American papers are considering and preparing articles on Semantography. As it often is with human nature, once a new idea is presented in a workable form other guys will think that they can make it better, and will start a counter system, avoiding to join us in working together. The result will be a new Babel of symbols. To discourage such disunity, the system and the symbols, their likely derivations and deviations are copyrighted. For reprints etc. see inside cover of the introductory brochure, 1st lesson.

I promised you lessons containing over 4000 words. This lesson contains over 8000 words. I could do this, because the envelope does not carry your working sheets back to you. Please take this ^{as an} outward sign of my appreciation of your enrolment and of my desire to satisfy you regardless of cost and effort.

Yours Sincerely

C. K. Bliss
C.K. Bliss

Encl. Bertrand Russell letter, SEMANTOGRAPHY SERIES No. 8