

NOTES OF WHAT I WANT TO TELL JULIAN HUXLEY AT OUR FORTHCOMING MEETING
on Friday the 13th November 1953

Sydney 11th November 1953

Sir,

You have been kind enough to answer my introductory letter of September 3. I thank you for this and for giving me an opportunity to make you acquainted with my work. This is more than I got from many a scholar. Why then do I bother them and now you? In explaining this, I shall refer to your lectures in Sydney and to the comments made in public and private circles.

In the progress of evolution on this planet man has emerged as the highest product of this process. Of all the living organs, the human mind is the highest manifestation of that mind-matter "world stuff." It is then in the inevitable progress of evolution that new ideas emerge in the minds of a few individuals. These new ideas spread then to other minds through the human media of communication, the spoken and written word and especially the printed word.

But printing words means paying the printer, and this is hard for those whose minds become the fortunate-unfortunate vessel of a new idea. A new idea is upsetting the old ideas and their teachers and defenders. A new idea will find at first few minds willing to grasp it and willing to pay for a copy. Last Saturday's Sydney Morning Herald carried an article about the time your grandfather spent in Sydney. The article goes on to say that Thomas Henry Huxley "returned to England, but had a long struggle to get his scientific work published and then to find a suitable position." He was lucky, because he found a few friendly minds who recognized the value of his work and ideas. Nevertheless eighty long years had to pass until his diary "edited by Julian Huxley" was published in 1935. The converted commas are inserted by the writer of a letter to the editor in today's Herald, who wanted to stress this fact.

In your lectures you mentioned two great minds Newton and Einstein. Newton too could not find a publisher. But he was lucky. The Royal Astronomer of Greenwich lent him the money. As to Einstein, Professor Frank recalls an incident in one of his books. It happened at a lecture which Einstein gave in Vienna. Einstein said, a Viennese man, Friedrich Kotter, has worked out some of the mathematical ideas of the relativity theory before Einstein. He asked Kotter to stand up so that the audience could see him.

Alas, that was all Einstein did for Kotter. Kotter ended up as an employee of Kodak. He was dead unlucky. Had he found a willing editor of a scientific journal, Kotter's "Zur Elektrodynamik bewegter Koerper" would have been published before Einstein's article with overwhelming results for Kotter. Another guy who was dead unlucky was the British astronomer Adams. He calculated before Leverrier the existence of a new outer planet. But Leverrier got all the fame and Adams got all the blame for not having cultivated the favours of the printers.

And so we see a decisive change in the control of the dissemination of thoughts and ideas. In the Middle Ages this control was in the hands of the men who controlled the pulpit. Today it is in the hands of the men who control the pulp. From my correspondence with some professors I know that they are crouching and cowering to get their articles published. The greatest asset such a man can have is a good wife who is very good at mixing guests and cocktails, brandy and business, pleasure and promotion.

You can imagine what I went through before writing in such bitter words. Three years ago I stood before your predecessor of the Dyason lectures in Australia, Bertrand Russell. He gave me the same opportunity you gave me and afterwards he wrote: "Any man or men who will spend the money necessary to get your work printed will, in my opinion, be performing an important service to mankind." With these words and Russell's letter I approached publisher after publisher, until I realized that I was outside the pale of consideration. I was an outsider, not a professor of this and that of the University of Soandso who would make an impressive name on any book.

I am an industrial man and for a number of years I was director of the patent department of a large firm. I know that new ideas and inventions are usually made by outsiders, not by the insiders whose minds are moving within old and

orthodox ideas. And the history of new ideas shows that their first originators got no help in most cases and went down in debt, desperation and oblivion. Only after their death was the value of their work recognized. But what could they have done had they only received the same treatment which a criminal gets: a fair trial, a counsel for the defence and afterwards a number of years with no worry about the next rent, the next meal and the next pair of shoes and with plenty of paper to write on. Many a work was written in the merciful seclusion of a prison cell. All this is not available to the outsider, the pioneer of a new idea. The manuscript I am presently working on carries the title: A JURY FOR THE PIONEER.

As said before, I am a factory man and I realized my handicap. Even before I approached publishers, I wrote my manuscripts on wax stencils and together with my good wife we turned out copy after copy. These mimeographed books are now bought by some enlightened librarians of some of the most important university and public libraries in the world. They realized that a lone free-lance scholar battles for a new idea and they have given standing advance orders for anything I am going to write. These notes too will go into important libraries. They are written without a draft as all my other writings are (my time is taken up to make ends meet) and therefore I beg kindly to excuse all shortcomings in all my mimeographed writings.

Coming back to the theme of your first lecture it is the working of Evolution which makes the mother animal give birth to her child and which gives her the urge to nourish, care, protect and defend her child. Similarly the man whose mind gave birth to a new idea will be driven relentlessly to care, protect and defend his brain child. He will search for other congenial minds hoping that they will be attracted to each other until the whisps of thoughts will condense and start to emanate light, until a new galaxy will be added to our firmament.

Alas, our universe is governed by two different fields. The gravitational field in which there is only attraction and the electromagnetic field in which there is attraction and repulsion. It was Einstein who applied the electromagnetic formulae of Lorentz to gravitational fields and now for more than half a century he has tried to find a unifying principle between both fields, so far with no result.

Driving the analogy further I am apprehensive about my approach to you. Your thoughts and ideas have attracted my mind and now I hope that my thoughts and ideas will attract yours. Will it be attraction only or will it be repulsion in the end? Or will it be the worst which could happen to me, another manifestation of the evolutionary process of articulate language: a polite letter with a few well-meant phrases and with all best wishes for success Yours sincerely...

With these apprehensive thoughts I submit to you the 3 volumes of my work on SEMANTOGRAPHY and a number of issues of my SEMANTOGRAPHY SERIES and herebelow are some demonstrations. I need not enlarge on the necessity of evolving a new medium for world communication which overcomes the handicap of people who speak different languages and cannot understand each other, and the handicap of people who speak the same language, yet cannot understand each other because they use the same words with different meanings. The idea of an international language has proved a failure, because people don't like to learn a foreign language. Under your guidance Unesco has banned work on Esperanto or other international languages and I think that Unesco did right.

But the symbols of mathematics can be read in any mother tongue and their operational logic can bring understanding and agreement to people. Semantography is the first realization of Leibnitz's speculation on a Symbolis Universalis. He demanded pictorial symbols in order to make people realize the abstract and vague meanings which do not refer to definite things which have an outline and which can be pictured. Herebelow are a few examples of my pictorial symbols which form the basis of an international "picture writing" for the multilingual millions on this planet. However, even the most primitive tribes have abstract meanings and the symbolization of these meanings will surely interest you.

In concluding these introductory pages I wish to say that Professor Needham of Cambridge whom I met in China in 1945 took my notes to the first General Conference of Unesco. Later, Professor Lauwerys of London wrote a letter to Dr. Torres Bodet and Professor Washburne of New York had a talk with Dr. John W. Taylor, all successors to your post as Director General of Unesco. However, all their efforts came to nought. It is my hope that you will get something started. I believe that Needham did not approach you with my work. He did not answer to my later letters.

SEMANTOGRAPHY - A MODERN PICTO-IDEOGRAPHY. Herebelow are the two most important symbols of Semantography



male human



female human

I want that these symbols should not be treated as child-like drawings, but as scientific symbols, standing for that biological entity homo sapiens. They symbolize those creatures which have one distinct and unique advantage before all other creatures on this planet. They can be taught to read and write. No chimpanzee and no parrot can do this. Consequently these symbols must be operated according to biological and genetic principles which will be explained later.

The next symbol is the symbolization of an abstract meaning: Destruction. In our times when we are concerned to build better and bigger bombs it is only fitting that this symbol should come first. It is a simple line which we all use if we wish to cross out a paragraph, making it obliterated, destroyed, non-existent



to cross out, to blot out,
to obliterate, to destroy

Now we are able to symbolize the destruction of things of our world. We can write our first sentence.



man



man



corpse



ear



deaf



mouth



mute

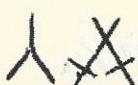
This first sentence is a vivid picture of what happened throughout recorded history. Man swinging a stick about to fall on his fellow-man. However, as time advanced a stick was found inconvenient for destruction. A handle was added to have a good grip and hard and sharp metal was used. The outline of the tool of destruction looked like this below. As boys we made it from two wooden sticks.



sword



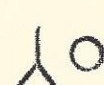
crossed swords
symbol for war



warrior



listener



speaker

The symbol shown above stands not only for a sword or sabre. It stands also for a knife or any elongated cutting instrument. If we use a cutting blade to cut earth we have made a plough. And indeed the combined symbols look like one.



earth



plough



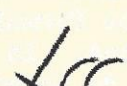
ploughman



grain



field



cutting grain
harvesting

The picture of the sword in the symbol for plough looks like a plough. The sword has been turned into a ploughshare. Here is but one example of the aspects of this symbol writing, which Professor Lancelot Hogben and other scholars called "fascinating." It might surely fascinate simple and illiterate people. In my books I have evolved such symbols for illiterate farmers in Asia, Africa and elsewhere, who could thus read directions on seed packages in any of their many idioms. But even the agricultural scientist and the biologist can use my symbols. You said in your lectures that millions of botanical and zoological species have been classified. Linneus Latin nomenclatura must soon give way to numerical classification. These symbols 1 2 3 4 5 6 7 8 9 0 are the first 10 symbols of the 100 (one hundred only) symbol elements which form Semantography. Semantography can thus help in the prevention of war, that is in the growing of more food.

SYMBOLIZATION OF PHYSICAL "LAWS" OF NATURE. As you can give me little time only I shall now proceed to the high level of human thought and shall symbolize here-below Newton's "Law" of Interaction between material bodies. For this symbolization I need a symbol for matter, and I have chosen this little square $\square$ for reasons explained below



matter



Newton's Law of Action and Reaction

I have chosen the little square $\square$ to stand for matter in order to indicate that the structure of matter is not chaotic. On the contrary, A most wonderful harmony and simplicity reveals itself to us in the enrapturing beauty of a crystal.

The arrow is an old directional symbol and is already used to indicate the interaction and reversibility of chemical reactions in the symbols and equations of chemistry. I have simplified the two opposing arrows into one with two arrowheads.

The above "Law" (I use this word being well aware of what you said about "laws" in your lecture) is a vivid and terse description of what our physics teacher demonstrated to us in a variety of experiments. The 3 terse symbols of Semantography can now be "translated" into many words of many languages. They say: "For every force in nature there must be two bodies, one to exert the force and one to receive it. For every action (or force) there is an equal and opposite reaction."

Although I was best in my physics and chemistry class I remember my tribulations in learning these definitions by heart, or else..... In my books I have shown how my pictorial symbolizations of physical laws of nature could help students to a more vivid and much better understanding of them.

But we boys did not need the demonstrations of our physics teacher. We knew (without knowing why) that for every kick we received, the molecules and cells of our body and brain craved to kick back with at least equal and opposite force. As our body and brain are composed of matter it might surely be more than a mere analogy to substitute in our next semantographic formula the symbols for matter by the symbols for man:



The "Law" of Interaction between human beings

Now once a "law" has been formulated in pure science, applications can be formulated in applied science. For instance an engineer looking at Newton's "Law" might give the following practical advice: "Thou shalt not make a hammer from clay !" Another practical advice following the "Law" of Interaction between human beings is "Thou shalt not kill", because it will precipitate another kill, blood vengeance and extermination of the tribe, etc, etc. Other applications could be formulated and they have been formulated by saints and sagas of many religions. In the Christian world it is said: "Whatsoever ye would that men should do to you, do ye even so to them." But the same thing has been said in Hebrew and Hindu and in many other languages of other religions.

In your second lecture you have stated that the process of Evolution brings about manifestations of self-sacrifice in animals who defend their young ones. This is surely ethics of the highest standard. The fascinating aspect of the symbolization shown above is that ethics can now be taught as part of the natural sciences, which indeed it is. Not more of the disastrous division of material and moral teaching, the one interesting, the other boring to boys. The one natural the other supernatural and unconvincing. Many more arguments can be brought forward, many more examples can be given in Semantography, but I must hurry.

THE SYMBOL FOR THE MIND. You said in your lectures that the "world stuff" is material and mental in its dual aspects. In the course of Evolution a special organ evolved in the heads of fish, birds, animals and man. This particular piece of matter is encased in a dome of spherical shape. The shape of this dome (which we also find in birds and animals) has given me the outline of my symbol for mind, thus .

mind, brain
outline of skull

In the usual and restricted sense this symbol stands for the mind of man. In its wider sense it stands for the mind and mental manifestations in any other creature. In its widest sense it stands for the mysterious and (to use your own words) "almost miraculous" force which we may call Life Force and which make cells in living things repair their own tissue, grow and reproduce themselves and bring about the process of Evolution in which fish grow legs, shed their scales, grow feathers and fly until man is produced whose mind for the first time on this planet becomes conscious of itself" (to quote from your lectures)

Why all this happens we don't know, but we realize that it is an incessant urge to produce higher order out of lower order. The future is indicated by your words from one of your books "Science...has shown that we ourselves are now trustees for any evolutionary progress." "A role of high privilege."

The symbol above depicts the dome in man and animals under which the matter-mind manifestation takes place. We may also see in this symbol the dome of our firmament under which all manifestations of our universe take place. This symbol could therefore cater also for our emotional needs.

Within our mind thoughts are produced which we call ethics, moral, conscience. This is very simply symbolized thus:


conscience, superego

This compound symbol is a vivid demonstration of Freud's notion. A Super-Mind is superimposed upon the mind of the individual. According to Freud, it is the mind of the father, mother or people in authority. According to Jung, it is the mind of "God." However Freud's explanation is preferable for the following reason:

The Super Mind in the above symbol may sometimes be Spinoza, Erasmus, Emerson Ruskin, Carlyle ^{etc} who through their writings have profoundly influenced an individual. With another individual the Supermind may be one of the saints and sagas. But with other individuals it may be the mind of some medicineman, duce, fuehrer or commissar. Then these individuals will commit atrocious crimes with a clear conscience, because ^{their}Conscience, their Super Mind told them that what they do is "good" and "right" and that they are only eradicating, exterminating and liquidating "bad, evil and wicked" men. These Super Minds have been Tamerlane and Torquemada, Hitler and Himmler and a horrifying host of other demagogues, dictators and death dispensers. And so we come to the symbolization of meanings which had troubled my mind since I started on Semantography 11 years ago - and since I started to think.

THE SYMBOLIZATION OF "GOOD" AND "EVIL" Leibnitz demanded pictorial symbols in order to distinguish between wholly abstract meanings which originate within our mind and those meanings which refer to material things outside of our mind. The most powerful telescope or microscope cannot discover any material outline which refers to the meanings of "good" and "evil" as such. Leibnitz said that such meanings should be depicted "by the visible which accompanies them". As these meanings originate within a human brain, it is the mind symbol  which comes into the picture.

The second symbol is an old mathematical one, the plus + mark or the minus - mark. They stand for positive, affirmative, or negative. If we add the inter-

linguistic international exclamation mark to the + or - mark we get in Semantography the meanings of yes +! and no -! If we put before these symbols the symbol of the mouth o which stands for speech, we get a voiced yes or no, or in other words affirmation o+! and denial o-! Now if we add the symbol of the mind $\cap$ we arrive at a positive or negative judgement of it, or in other words, our mind "says" yes or no to something, which process is synonymous with the judgement of good or bad. We have then good $\cap$! or bad $\cap$! The mind symbol $\cap$ stands for reason and rational thought, the Ego of Freud.

If our conscience judges, then we would have to write good $\cap$! and bad $\cap$! (or evil) right and wrong in the moral sense. So far, these symbols are just another symbolization, the difference being that they are not phonetic symbols and therefore they can be understood and read in any language. The matter becomes however very disturbing when we operate these symbols according to their operational logical rules. These rules are taken from biological facts.

THE BIOLOGICAL OPERATIONAL RULES OF SEMANTOGRAPHY

Your publishers have given me permission to quote you in my books and I have quoted you freely. No better explanation can be given to the first operational rule of Semantography than your own words, which say:

"Indeed we can now definitely state that no two human beings, with the single exception of the members of pairs of identical twins, are biologically equal in the sense of possessing the same genetic constitution, so that biological difference is, for all practical purposes, universal."

This rule, when explained in simple language can be grasped by children who know very well that every child looks different from any other child. However, they would even go further and from their intimate knowledge of their twin school mates they would say that twins too differ. If one identical twin has been beaten up by the gang from the other street, and his identical twin brother has not been beaten up, this experience alone might make them different in thought, outlook and action.

This rule can now be written down in the symbols of Semantography, but we are here mainly concerned with the mind of individuals and therefore can refer to the mind only. We can write

$$\cap_1 \neq \cap_2 \quad \quad \quad = \quad \neq$$

equal unequal

In simple words: my mind differs from your mind. In scientific language it can be formulated as you did above. Just think of the complex rules and formulae in algebraic, logarithmic, trigonometric and other calculations which teenagers have to learn or else, and realize that my simple rule should be simple enough for children in the primary school. Once they have learned to operate this rule much misery, tears and general unhappiness in children (and adults) can be avoided. Take for instance the meanings of beautiful and ugly. They are judgements of our mind and therefore the mind symbol will be the first in their symbol formula. But then children will realize that what one mind judges ugly, another mind may find not ugly at all. In short, in such judgements there is no truth which is universal. Teenagers know that the solution of an equation may be $x = \pm 3$. It may be +3 or the opposite -3. A child will be terribly hurt if maliciously told that she or he is "ugly". Many children's lives have been ruined because malicious aunts or even parents told them again and again that they are "failures", another mind judgement, bearing the mind $\cap$ symbol.

The second operational rule of Semantography is equally simple. It states that: the very same person may change his or her mind. It can happen within a fraction of a second, just enough for a new thought to come up. As the time factor now enters the picture we must picture time, an impossible task. I use the following "picture". Imagine you are travelling on a road and two parabolic mirrors ($\cap$) are mounted on your car. Then this mirror ($\cap$) will reflect the road where you have been and this mirror ($\cap$) will focus the road where you will be. This then is my symbol for past ($\cap$). This my symbol for future ($\cap$). The presence ($\cap$) is a fleeting glance between past and future.

We are now able to write our second biological operational rule:

$$\cap_1 \neq \cap_1$$

In simple words: I or any other person may think and judge differently to-morrow.

This second rule may have even greater effect in the healing of maliciously inflicted mental "wounds" than the first rule. A young man or woman, boy or girl may now think: today I have been judged a "failure", "inefficient", "thoughtless", "ugly", "ungainly", "clumsy". To-morrow all may be different. But.....

THE HORRIFYING CONSEQUENCE OF THESE SYMBOLS. What I am now going to say may indeed shock and horrify every churchman, moralist or indeed every person who has been brought up as we have been brought up. The consequence of the application of these rules to the meanings of good and evil is that they themselves are wholly relative and what a person may consider good, another person may consider evil and vice versa. The whole moral structure of conventional society may be in danger. This applies also to the "new" moral structure of the "new" society. Every good, true and faithful communist may realize with horror that whatever he thought good for communism and mankind may indeed be evil and vice versa.

Once we have recovered from the shock we will soon realize that the above mentioned fact has been in operation in every religious war fought for a good and right cause and fought to eradicate bad and evil men and the thoughts they harbour. It always was a just and right war for either side. The same justification has been given for every other war fought for economic gains or for outright plunder, for national aggrandisement, lebensraum or a "place in the sun". Hitler started a just and right war, because Germany had been wronged by the "enemies" inside and outside of Germany. Many millions of people perished in the process. Now millions of Germans think that they have been wronged again.

DR. BROCK CHISHOLM'S THEORY ON THE CAUSE OF HUMAN WARFARE. Your distinguished colleague in the U.N. Director General of the World Health Organisation Chisholm startled churchmen in the U.S.A. and Canada with 2 lectures given under government auspices in 1945 and 1946 in Washington and New York. The titles: THE RE-ESTABLISHMENT OF PEACE-TIME SOCIETY. RESPONSIBILITY OF PSYCHIATRISTS. He said that the concept of good and evil is the cause of human war and strife. However, the uproar quickly subsided, because Chisholm could not furnish any proof for his theory, nor the tool for his proposed treatment.

With all immodesty at my command I wish to say that I have found the proof and the tool. The first anthropologist to agree with what I found is Professor Ashley Montagu of Rutgers University. The second is Professor Clyde Kluckhohn Anthropologist of Harvard University, last year's Dyason lecturer. He was so much impressed by my findings that he - in his capacity of associate editor of PSYCHIATRY - commissioned me to write an article. This article under the title A POSSIBLE PROOF AND TOOL FOR CHISHOLM'S THEORY ON THE CAUSE AND PREVENTION OF HUMAN WARFARE (Semantography Series No. 85) is at your disposal. Kluckhohn submitted it to Chisholm, but I have not yet received word of his impression. As biologist the following deductions will greatly interest you. They represent a short summary of the article.

THE EVOLUTION OF MAN AND THE EVOLUTION OF ABSTRACT THOUGHT AND LANGUAGE. You said in your second lecture that a chimpanzee can express in his language "I am hungry" but he cannot say "Banana." Similarly primitive man may very well have a word for "Banana," but he may not know of the abstraction "Fruit" or the higher abstraction "Plant" If we try to picture the slow evolution of human speech we ^{should} find prehistoric man with many words at his command, but not yet with those the meaning of which are abstract.

Bertrand Russell said that it must have taken mankind untold generations until primitive man realized that two boars and two girls and two anything have something in common, namely the abstract notion of "2". When I read Chisholm's lectures I thought similarly that there must have been a time when the notions of "good" and "evil" had not emerged in the consciousness of man, and - if Chisholm is correct in his hypothesis - war must have been absent in that prehistoric and paradisiacal time:

THE RECORDS OF PREHISTORIC MAN. In my search for pictorial presentation I was of course much interested in the pictorial writings of old and I studied the early writing of the Chinese, Babylonians, Egyptians, etc. until I arrived at the cave paintings of paleolithic man, estimated by the archeologists of having been painted 30,000 to 50,000 B.C. Comparing these records with the records of modern man from 5000 B.C. onwards I was forcibly struck by one tremendous difference. Paleolithic man has recorded his victories over animals, but nowhere do we find paintings showing hunters hunting each other - human strife. In contrast, the

records of modern man are mostly about human war and victories. If paleolithic man had hunted down his human enemy, the joy over such victories would surely have compelled the paleolithic artist to commemorate it on the walls of caves. Yet, we do not find any trace of war victories. There is only one deduction possible. The idea to hunt down and kill his fellow man apparently never entered the minds of paleolithic men.

HUMAN STRIFE WAS ABSENT IN PALEOLITHIC TIMES. I was sure that other men must have been struck by the same forcible fact, and I searched all books on archeology and anthropology which were at my disposal. There I found that other men too have expressed the finding that war was absent in paleolithic times. All the references and quotations are contained in the above mentioned article and also in my pamphlet THE GAP IN PREHISTORIC HISTORY (Semantography Series No. 25) The findings of those archeologists and anthropologists coincide therefore with Chisholm hypothesis that human warfare is only a recent mental perversion. I refer to my detailed thesis in Book III of SEMANTOGRAPHY p. 617 - 663.

In this research I found thoughts which struck me even more forcibly. Commenting on the cause of human warfare, I found scholars pointing out that human war is "a sinister peculiarity of the human species only."

HUMAN WARFARE AND BIOLOGICAL WARFARE. Living beings can live on organic matter only, produced by other living organisms. But as Ashley Montagu pointed out "Amongst the same species the highest ethics is supreme law" You too have mentioned this ethical aspect as one aspect of the evolutionary process (see foregoing pages). Montagu said that cannibalism among the same species is extremely rare and if it happened it is caused by extraordinary circumstances. As a rule, lions don't kill lions, elephants come to the rescue of their own. Wolves will roam the wintry forest howling mad of unbearable hunger, but no wolf will attack and kill a living fellow-brother-wolf. But man kills man.

Occasional scraps among animals of the same species are usually fought between two males for the possession of a female. In these fights there is no intention to kill and devour the opponent. Even more remarkable, the fight is decided by points - without a referee - and the loser retires (although growling and grumbling) leaving the victor to enjoy his victory.

Apparently a grave mistake has been made. In the animal world there is the hunt for food (from other species but the own). In the human world there is the hunt for destruction (of the same species) People have identified these totally different biological manifestations with disastrous results. The militarists maintain that war is part of nature and will ever be with us. They have prepared for war and have brought war. Si vis pacem para bellum.

WHAT STRIKING DIFFERENCE IS BETWEEN THE ANIMAL AND MAN ? "There is above all one: articulate language, the capacity of forming abstract notions and the words for them, the ability to convey vague, ambiguous and fallacious thoughts to others. Men are ready to kill their fellowmen, when they are told that it is the "right" thing to do, that the others are "bad" wrong", and "wicked." I said this in the aforementioned article and I ask you Sir, to take the time to read my articles and to state your opinion. It is a matter of the highest importance, indeed there is nothing more important than this question at a time when mankind prepares to destroy itself and to end evolution on this planet. It will never come to that, because many men have realized the disastrous influence of words on our doings and undoings. The time is ripe for a change in the treatment of language.

THE TOOL FOR CHISHOLM'S PROPOSED PROPHYLACTIC TREATMENT. You said that man is a very young species and that much improvement will be made by him in the coming times. What we need at present is a simple logical "Algebra of Thought" in which, as Leibnitz demanded 300 years ago, "the method of a Universal Symbolism would guide the mind as do the lines drawn in geometry, and the formulas in arithmetic.... This would be useful 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.", he said.

In the foregoing pages I have only given hints on how Semantography treats abstract notions. In Book III on SEMANTOGRAPHY I have shown how we can build up a Universal Ethics, as part of the natural sciences, and in the foregoing pages I have shown how one great ethical natural law can be derived from a physical law. I refer especially to my chapter THE UNITS OF ETHICS in Book III p. 545 ff Ethics can now be taught by the physics teacher - and be enjoyable too.

SEMANTOGRAPHY WITHOUT SEMANTOGRAPHY. I shall now proceed to show that the knowledge of my symbols is not necessary for a short training in Semantics and Semantography. We need only to know the following rules:

1. For every word you hear or read, try to picture its meaning. You can see and imagine water. You can see and form an image of a table, although a variety of tables can be imagined, but they are all tables. You can imagine the action of falling, thinking of a variety of material objects falling to the ground. All such words refer to the objects and happenings in our physical world, outside of our mind. They are real. They exist and different people can agree about their existence.
2. Words which refer to happenings inside of our brain are human evaluations which as such cannot be pictured. Such words are good, bad, right, wrong, evil, beautiful, ugly, reasonable, adequate, reliable, etc. etc. They are used by human minds to qualify and judge objects and happenings in our physical world.
3. Two different minds may judge the very same happening with opposing evaluations.
4. But even the same mind may change his mind and evaluation the very next day, the very next minute.

The defenders of the teaching of conventional grammar might say that these distinctions have already been made. We have the noun, the verb and the adjective. But a noun can be anything, the table, the falling, the badness, the evil, even the ahs and ohs are nouns. The verb too can be used to say: to right and to wrong. The adjective of course is the culprit. But boys and girls are pestered with monstrous grammatical constructions and terms which they promptly forget. They have been made to understand that a table is a table, water is water, good is good and bad is bad. These are all words to be used in correct spelling, correct word order, correct grammar, etc. etc. and this is all there is to it. We take the name of a country and attach it to its people, and all people become American people be they geniuses or gangsters. Then we go on attributing qualities to all of them and form in correct grammar American thoughts, American judgement, American behaviour, American actions. Then we form another adjective Un-American thoughts, Un-American behaviour, Un-American activities and terror breaks loose.

In Russia the terror word is "unreliable". The very same man may be judged by his commissar reliable today and unreliable to morrow. Then there will be no morrow for him. The most disastrous word which pervades British justice is the word "reasonable." It is up to the judge to decide whether a demand is reasonable or unreasonable. It will all depend on his digestion or congestion, whether he likes to listen to the lawyer who said it is reasonable, or whether he dislikes the other lawyer who tries to convince him that the demand is unreasonable. If the lawsuit is in the papers and excites the town then the judge's wife may give him a piece of her mind. All this makes justice a costly business for those who seek justice in any country, because the very same word is to be found in laws of other countries. Reasonable is reasonable and unreasonable is unreasonable, just like water is water and gold is gold.

Thomas Henry Huxley spoke of "verbal mystifications." There are no greater verbal mystifications which bring untold miseries to mankind than the use of a word which pictures a definite thing for the description of another quite different thing. Call a girl a goose and you may ruin her life. The German generals called war "Das Stahlbad der Nation" and the German nation plunged into the steelbath with relish. Millions went down to the bottom. The others were surely "cleansed."

Your lectures in Melbourne caused an uproar in some church circles and there were comments in the papers. One reverend said after stating his view that he has now "thoroughly squashed" your opinion and your theories. Had he said that he had refuted them, contradicted them, disproved them, the common people would not know what to think. But "thoroughly squashed" that they understand. It is, in short, "mashed potatoes."

Today's article in the Sydney Morning Herald about your second lecture says that you frequently make "an appreciative quotation from 'my grandfather'." Then the writer refers to your grandfather as "the public relation officer for the Darwinian theory." What a deprecatory remark to make. He could have made it better, "the managing director of the Darwinian theory" or "the master mind behind the master." He could have made it worse, "the hawker, canvasser and peddler of the Darwinian theory." He wanted to minimize the work of Thomas Huxley. He knows what a public relation officer is, a miserably paid employee who has the unimportant and miserable task of handing out hands-out to the men of the press. The officer himself will of course judge his work important, but

he might agree with me that his pay is "miserable". However, his boss will judge the pay not miserable, but "adequate."

The "Red Dean" goes to Russia and immediately finds out that everybody gets adequately paid. He found it out in no time. So far, I have not found a man (including myself) who as an employee thought his pay "adequate." He may think so shortly after winning a pay rise, but not more 6 months hence.

Speaking of a "Red Dean" is another disastrous fallacy. Neighbours are snoop-ing around in America trying to decide how pinky, or reddish or real red another neighbour is. In Russia they try to find some pinkyness in his real red. American senators deciding about aid to Britain are trying to decide how red Aneurin Bevan is. Aneurin Bevan, the coming scourge of the British Isles said that people who adhere to the conservative party are "less than vermin" And vermin is something which everyone in Great Britain knows perfectly what it looks like.

One last application of Semantography, the judgement of a professor of Sydney University about your second lecture at which he was present. An acquaintance of mine spoke with him and then came to me. "Do you know what Professor X said about Huxley's lecture?" "Well?" I asked. "He said, it was seventeenth century prattle" said my acquaintance gleefully.

Of course he was mistaken. What he probably heard was "nineteenth century" But what about the word "prattle"? Now does it look in Semantography? Prattle is talk by word of mouth (Symbol o) which is just no good (Symbol Q!) The mind o in this symbol is the mind of Professor X. Then we have:

o,Q!
prattle
talk,no good

o,Q!
wise words, wisdom
talk,good

But what about the "nineteenth century"? Do we live now in 1853 or 1953? Let us suppose I am a famous professor and I would repeat in a lecture the words of Socrates "I know that I don't know" or "Define your terms" my less famous rival Professor X in the audience might refer to my talk as "Fourth century B.C. prattle" or just "ancient prattle"

WELL, WHAT DO I WANT FROM YOU, PROFESSOR HUXLEY? It is now Friday 3 o'clock in the morning. I typed nearly all night. Today I shall face you dead tired and bleary eyed. You too will be dead tired after receptions and receptions. Our meeting may be a failure. This is the first reason why I typed it all down. You might read it on the plane home. You might study my books in London. You might write me a good letter like Bertrand Russell did and other scholars. It will surely antagonize the less learned learned men (as Russell's letter did). But it might help me with some lay people who might finance the publication of my work. But words are not enough. You must do something for this idea which is well ordered in my mind only. You would betray the high purpose of Evolution if you let my mind sink down into more worries about my work.

Do not tell me "Go to Unesco!" I went to Unesco. I have piles and piles of letters from Unesco. The gist of all is that the Australian delegation must make a move at the General Conference for Semantography. But nemo propheta in sua patria honorem habet. Even if the Australian Unesco Commissions would recognize the value of my work, even if they would not be afraid of the ridicule of promoting a "picture language" from a crank down under, even if they were enthusiastic about my work, a majority vote must be found until something can get started. The other nations don't know anything about my work. Until they know, I shall be dead. I have prepared a three colour leaflet for the General Conference (Semantography Series No. 15) but it was not distributed.

You must go to Unesco. A post could be found for me. I know that the present Director General of Unesco Dr. Luther H. Evans will be favourably inclined. He did already more for me than any other man. As Librarian of the Library of Congress he was Chairman of the Annual Meeting of the American Association for the Advancement of Science. He was present at the lecture of Professor Oliver L. Reiser who spoke about my work and its applications for science and society. "Bliss heroic work," said Reiser and he distributed my leaflet No. 52. Evans must have seen it, because afterwards the Library of Congress gave a standing order for all my future writings. It kept my courage up. And so I conclude my notes with the plea: Go to Evans! Get me out of oblivion!

Yours sincerely
C.K. Bliss
C.K. Bliss