

THE INSTITUTE FOR SEMANTOGRAPHY

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THE SYMBOLS FOR EVOLUTION AND CREATION, FOR NATURAL AND SUPERNATURAL.

A Letter and Answer to Julian Huxley
as a Sequel to our Meeting
see Semantography Series No.122, 123, 124.

Note to the Reader: It is essential that the foregoing issues No. 122, 123, and 124 be read first. Otherwise the symbols shown here might appear as incomprehensible as symbols and drawings in a textbook on higher mathematics would appear to those who don't know of the elementary mathematical symbols. The green brochure (No. 62) must also be read. This letter is typed onto the wax stencil without a draft. Kindly excuse all shortcomings.

Dear Professor Huxley,

There was no time at our meeting to show you how I analyse a given meaning into its "meaning elements" and then proceed to write the compound formula in the symbols of Semantography. You asked me for the symbolization of the words EVOLUTION and TOTEM. I promised you to send you my symbols and their explanation to London. Here is my answer and my thoughts and impressions about your lectures in Sydney and our meeting.

As we had some argument about a short definition of the meaning of Evolution, I said that I am going to find the shortest definition of this word which definition would suit you. It is very difficult to condense this meaning from your writings in one short sentence. I then looked up Webster's New International Dictionary 1944, which by necessity must contain the definitions in the briefest form possible. There I encountered the usual baffling situation - the word has many meanings. It means, among others, - and of all the meanings - also an army or navy maneuver.

The definition of the word Evolution in Biology is contained in over 300 words in Webster's Dictionary. This is useless for a symbolization. I understand of course the difficulty of the Webster man trying to say something brief and comprehensive about something which appears more incomprehensible the more you think about it. It is bound up with the ultimate questions of the structure of our Universe. I feel inclined to paraphrase Eddington of whom it is said that he defined the meaning of Electron thus: An electron is something we don't know what but call electron, which does something we don't know what.

At this stage we may realize that the phonetic symbolization does not tell us anything. It could be just as well Bevolution, Cevolution or Devolution. In Esperanto, Interlingua, Interglossa, Romanal, Occidental, etc. etc. the word may stand as it is with some special ending perhaps, and be again incomprehensible. In Semantography however, the symbolization must show something of the structure of the world in which evolution takes place.

After much thought I think I better stick to my first definition given to you at the spur of the moment. Made even shorter I would say: Evolution is a Development to higher forms of life. The most important meaning in this sentence is Life. We must find first the symbol for Life.

THE SYMBOL FOR "LIFE"

When I began to think about an adequate symbol for this meaning I started to look up all the books on Biology I could lay my hands on. I wanted to know how far progressed Biology is with regard to an adequate explanation of this phenomenon. I consequently looked through reams and reams of books and books, but could not find a simple explanation. Instead I realized that the biologists are using a battery of highly scientific names which however did not deceive me. As director of the patent department of a large firm I had to resolve highly scientific articles and "explanations" into simple language, very often in a patent court case to explain to the judge what he simply could not understand as a layman.

At last I found one biologist who gave me an honest, short, precise and concise answer. It is Professor Percy E. Raymond of Harvard University who said in his book "Prehistoric Life": "What Life is, nobody knows!" There you have it!

This left me again to find my own definition, and as Semantography works with pictorial symbols in order to picture the realities of our world. I had to picture certain realities of our world which are essential for the phenomenon Life.

I chose two significant realities of our world. The picture of the highest form of life on our planet, the picture of a human being. And the reality without which life is impossible on our planet - the Sun.



The first two symbols stand for the biological species homo sapiens. Its unique difference from any other living species on our planet is that it can be taught to read and write. And this definition applies to any "race" on earth, be it the race of the Fuegians, or the Hotentots, or the Pygmies. Their bright boys can become university graduates. The disastrous "research" of anthropologists who divide mankind according to trivialities (a different shape of the buttocks or the nose) has already lead to the justification of the extermination of "inferior" "races".

The earth line in combination with the symbol for male or female makes the difference between male and female disappear and represents therefore a symbol of a citizen of this our "world", the planet we inhabit.

As most languages have a word which stands for a "person", a "human being" an "individual" of either sex, the above symbol for a world citizen, could serve for this purpose. However, it consists of 4 lines. I shortened therefore the symbol to 2 lines only, and introduced the above symbol for individual. It looks very much like the I in which an individual refers to himself or herself in many languages (Io, Ich, etc.).

We must however bear in mind that a human individual is only the highest form of the evolutionary process. The symbol above should therefore indicate in its broadest sense other forms of life. You may see in it a plant shooting up or an animal sitting on its haunches, or a bird sitting with its claws spread out. But usually it should depict a human being standing erect on his or her feet.

The next symbol is the outline of the sun, which indeed gave primitive man the first knowledge of the existence of the geometrical form: a circle. The two symbols of the individual and the sun combined give us now a simple and easily drawn symbol for life (whatever this phenomenon may mean in purpose and intent - in the words of the physiologist Du Bois - Raymond "Ignoramus, ignorabimus !" "We don't know, we shall not know!")

For our definition: "Evolution is a Development to higher forms of Life" we need now the symbol for Development and we shall develop this symbol from the symbol for Change, because incessant change is the most significant feature of Development. I develop this symbol firstly from the change in the world of "dead" matter, the physical world, before I proceed to the meaning of change for the living world. In both symbols, however, the picture of the sun will figure prominently. The sun is not only the basis of life on earth. He is also the basis of any change.

THE SYMBOL FOR CHANGE

The sun is the decisive factor for any change on earth. He brings about the wind and the rain, which in turn loosen the rocks of the mountains, which are carried down into the sea. Indeed, the first impression of any change in our world is given by the weather. We shall now develop the symbol for weather.



sun



water



down



rain



weather

This symbol for weather is an old one, displayed in old books and modern advertisements, the sun and the raindrops coming down.

For the symbolization of Change in living matter we shall again use the symbol of the sun, plus the symbol for the individual, which combined give us the symbol for Life. We must now add the picture of one decisive factor which brings about change in living organisms. This is water. Without water there is no life, that is, a spore, a seed, a bulb may remain unchanged for years, the life dormant within. The decisive change is then brought about by the addition of water. This we shall symbolize.



sun

living
individual

life



water



change

Whenever we speak of change in our world, we mean usually the change in our living world. Therefore this symbol may stand for the meaning of any change. The mathematically minded person may see in the wavy line ^{the} sine curve, which indeed is the mathematical expression of change as for instance the phases in an alternating electric circuit. Electricians and makers of electric instruments use the wavy sine line for just this purpose as a symbol.

THE SYMBOLS FOR DEVELOPMENT AND EVOLUTION

Development means of course Change, but we understand under Development a forward development, a forward change. This is easily symbolized by using the old established international symbol of the arrow. As we are writing from left to right, we proceed forward in our writing lines from left to right. This shall be indicated as shown below.

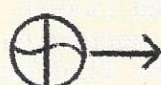
Evolution is actually a forward development and almost a synonym for development. But we all mean by the evolutionary process a development to higher forms of life. This means an upward development. This again is easily symbolized by an arrow pointed upward.



change



forward



development



upward



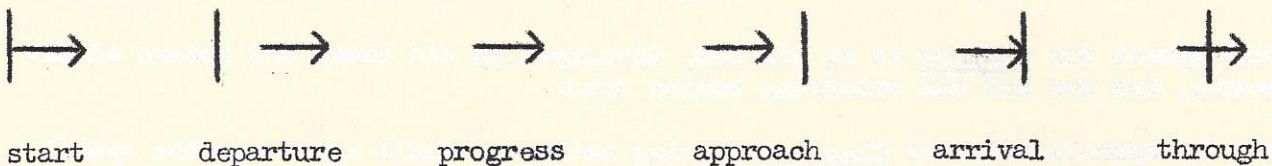
evolution

And this simple symbol has again been used by many creative artists, who painted a naked human being standing within the circle of the rising sun, his arms stretched upwards, his hands pointed upwards, his eyes looking upward, a vivid and poetic expression of that spirit which is evolution, the urge in us to rise to higher levels, to reach the stars and perfection.

There is however one disturbing symbol element in the symbols above, the arrow. The arrow is one of the most dangerous symbols in Semantography. It must be watched.

THE SEMANTICS OF THE ARROW SYMBOL

We need not the ideas of the relativity theory to realize that this Universe of ours has no absolute up and down, forward and backward. A group of men standing together, everyone facing a different outward direction will march forward in different directions, and every direction will mean the one and only forward direction for that particular man. In order to get some scientific handling of the situation we must therefore introduce the space and time co-ordinates, the lines of reference. This is done with one of the most important symbol elements of Semantography, the line of reference.



Now these simple almost self-explanatory signs can be used right away in any time table, railway station, bus terminal, airport, harbour etc.etc. Anyone who ever stood in a foreign railway station wondering which blackboard means which ABFAHRT or ANKUNFT, DEPARTURE or ARRIVAL or in any other language, would appreciate the blessings in these symbols. Time tables are already made up of international symbols from mathematics, etc. including the arrow, including the picture of a bed or two crossed forks, to indicate a sleeping car or a dining car. There would be no trouble in introducing these symbols, including that for a "through train" with no stop.

Going from London to Liverpool means progress, and going from Liverpool to London means progress too. It all depends on what the line of reference is supposed to mean, London or Liverpool at the start or the arrival. The arrow standing alone means Progress, of course, but every youngster, after a short training in these symbols, will learn to ask: Progress? Where from? and Where to?

The progress of a train is a simple matter, but the progress of mankind is quite a different matter. We are not the least perturbed, (but we should) to see that every political party, even those who are diametrically opposed to each other call themselves progressive parties and are working their heads off for the progress of mankind (and their own progress). Men of any party, right, left or the "golden middle" need only to found a Progressive Housewives Association and thousands will fall for the very word. Of course, they will be told that it means progress towards lower prices, etc.etc. but soon they will be asked to support moves which have nothing whatever to do with the interests of a housewife.

This arrow symbol element is of course contained in the symbolization of all those lofty names for Associations and political Papers. We have "Advance", and "L'Avantguard" and "Progress" and "Pioneer Publications" etc.etc. in every language in which such vague words are already used. The future citizen who had received a training in Semantography in the primary school will surely not be fooled by such words. It depends only how long it will take until such training will commence. Mankind may in the meantime have devastated itself. Today such devastation takes place on a smaller scale in totalitarian countries. Anyone who dares to say that a certain action is not progressive, might find himself very soon making real progress in a cattle train. Where from? From home, wife and child. Where to? Towards a slave labour camp or liquidation. And so strong is the persuasive force of that word Progress, that millions of fellow travellers in the free countries of the West can be easily persuaded that it is "necessary" to liquidate those millions of "unreliable" men and women in order to foster and bring about the real "Progress of Mankind." From foregoing Notes you know how to treat those words.

We must however realize that even in the so-called free countries, this word is used for every conceivable purpose and to cover any "vested interests." The only difference is that you cannot be hanged, shot or sent to a slave labour camp if you denounce an action as "unprogressive" which according to mental geometrical vector analysis is synonymous with "regressive" (the arrow pointed backwards).

All these considerations make my symbol for Evolution more and more suspicious and despicable. An arrow pointing upwards means of course UPWARDS or Progress to higher levels, but again we must ask for the lines of reference. Where to?

Now, you wrote:

"Science has opened all kinds of perspectives. In particular it has shown life as a slow upward-evolving process. It has shown that there is something in evolution which we must call progress, and it has shown that we ourselves are now trustees for any evolutionary progress that remains to be made." (Science and social needs, 1936)

You and I, we are of the same generation and I too have retained my optimism and faith in progress - in spite of everything. I know however many people who are thoroughly disillusioned. They say that it is hopeless with mankind. It gets worse instead of better. Indeed they have much to show to prove their point. For the last two thousand years it had been "Onwards Christian Soldiers" or "Onwards Islamic Soldiers", or "Onwards Jewish soldiers", and in our time it is and has been "Onward Red (or Brown, or Black) Soldiers". The massacres of the past are nothing against modern scientific massacres. Somewhere I read that all in all, all the witches, heretics and rebels burned quartered, or put to death by other means, throughout the Dark Middle Ages have been all in all, about ten thousand only. This is little indeed compared with the daily "output" of Hitler's extermination chambers or the daily "input" of Beria's slave labour camps.

In the last pages I shall try to prove that this is the "Darkest Age" of Mankind. Nevertheless, I am as optimistic as you, and I think it worthwhile to work for a higher level of mankind. But at present, the arrow symbol in the symbol for Evolution will induce most awkward questions.

In fact, I don't like my symbol for Evolution for this very reason. Let me look for a better symbol. Let me reconsider my symbol for Creation in view of the fact that after all, the word can be used even by an atheist to describe the "natural" Creation of the amazing variety of plant, fish and animal life. Speaking of a "natural" Creation means of course abandonment of the thought of a "supernatural" Creator, God Father and the like. All is done quite naturally by Mother Nature, naturally.

THE SYMBOL FOR CREATION

We know that the very same word changes its meaning with the times. It is today used by a certain group of people and to-morrow by another group. Today the word "Creation" is exclusive to Paris fashion designers only. Only they create. But in the times of Darwin the word was used by Darwin himself to describe Evolution. In fact, what he meant was "creative Evolution", in spite of the Darwinians, who outdarwin Darwin and did away with the word "creative."

Looking at the row of symbols of arrows and lines of reference on the foregoing page, the answer to a better symbol should be easy. Evolution is a forward or upward development. Well, where from and where to? We can answer: from the amoeba to man. What we need therefore would be a symbol for the amoeba and the symbol for man combined. It would be concise. It would not contain the fallacious arrow and therefore would not induce awkward questions. The one cell amoeba is however not an inspiring sight. Moreover - evolution must have started before. The very first whisp of Hydrogen atoms started our solar system. But what was before that? Well, empty space! That's it, we must start with a symbol for space. It's easy.



Geometry is the science which deals with space. The configurations in space are outlined by lines, and the simplest configuration needs 3 lines - the triangle. Of all the triangles the one most harmonious is the equal-sided triangle. The Greeks of old, looking enraptured at the symmetry and harmony contained in geometrical configurations considered them as proof of a divine order and harmony in the universe. This equal-sided triangle is an old symbol to symbolize that our universe is not chaos.

Having now our symbol for the begin of the begin, we must look out for the picture of one of the highest manifestations of Evolution on earth. In my personal demonstration I told you why I consider the eye one of the most wondrous manifestations of that progress which is in Evolution. It is the organ with which we are able to reach the furthest stars. It is built with a complexity of practical purpose which must overwhelm us, if we start to think how atoms and molecules and cells have combined to form an optical instrument of precision, adaptability and with an incredible apparatus within. It can repair itself when damaged. How Huxley, how?



You don't know Huxley, and I don't know and nobody knows. Perhaps - ignorabimus - we shall not know. It is a miracle in every sense of the word - a natural miracle, of course, I hasten to say.



Evolution

I like this symbol. It shows the start of evolution, it shows one of the highest products. Moreover it indicates not a human eye only. It shows that organ which is common to all higher forms of life - from mastodon to man. As long as darkness was upon the face of the deep - no eye was needed. As soon as there was light - the eye came to light.

But this symbolization leads to a most disturbing conclusion. This is the symbol for Creation. Apparently what you mean by Evolution, Darwin meant by Creation - by natural causes - I hasten again to say. And apparently many people speaking of Evolution or of Creation mean the very same thing. It is another manifestation of that visitation which struck mankind at the tower of Babel and which has become a profitable business ever since for the makers of dictionaries. Not dictionaries for two different languages, but also dictionaries of the same language. We use the same word and mean different things, or we mean the same thing and use different words for it.

Now the words Creation or Evolution are surely descriptive terms only. They don't "explain" "a thing", although many people (including professors) think they do. These words only describe some happenings in our world without giving any explanation as to the how. We use the words "railway transport" as a descriptive term, and we do not think of "the lines behind the lines", of the forces which keep that great process going, of the steam which drives the piston, of the gravitation which keep the wheels to the ground, of the laws of nature found by Galilei and Newton, etc. etc. Indeed we do not bother to think about WHAT force actually makes the steam drive the piston, WHAT force keep the wheels to the ground, etc. Professors of Physics know it of course. They call that force "kinetic energy" and "gravitation" and a lot of other names with highbrow Latin words, which keep the common people gaping and makes them think that the professors surely speak by some sort of revelation.

But, as J.S. Mill remarked: "Explaining one law of nature by another is but substituting one mystery for another, and does nothing but render the whole cause of nature mysterious."

So, we may like it or not, we must add some words to the word "Evolution". We must start to say the evolutionary force or the force in evolution or the life force or the purposive force in evolution or the life spirit or the purposive spirit in evolution or the creative spirit or the spirit in creation or the spirit in nature or the natural spirit, etc. etc. meaning all the time by the word "spirit" not what the dictionary means among other meanings, a volatile liquid, a ghost, etc. etc. but what the dictionary calls the "life principle" which is again another word substituted for the same mystery. Another descriptive term which indeed can be used by believers and unbelievers is "the spirit which pervades the universe." You called it somehow the material-mental worldstuff.

Unfortunately, we are still primitives and must think of spirits which bring about the wind and the rain and sickness and other evil things, and so the spirit which pervade the universe has been personified, and as beards have always been an outward symbol for wise and old sagas and elders artists have depicted him with a beard. But the Greeks of old have made fun of this belief and have shown their Gods with all the weaknesses and tribulations of men and women. Alas that wonderful spirit, that greatest miracle in the history of mankind, the emergence of Greek culture, and wisdom, and art, and science and government, etc. etc. has not been repeated since. Mankind sank into the dark ages and they are still with us.

So, that symbol shown above, being an age-old symbol displayed on temples, churches and synagogues through^{out} the centuries has been mis-interpreted and mis-represented by the artists. The triangle has been made into a halo for God Father. W.A. Heaney, who wrote the article on Semantography (Semantography Series No. 62, the green brochure) said: "The triangle may remind us of the Trinity" I never told him this. Worse even artists have depicted the triangle against a thunderous sky with an angry eye looking out of it. They have thus perpetuated the idea of a God of Vengeance and of Wrath.

And therefore, we have to abandon this symbol to stand for creation or evolution or life principle, or purposive force, or the spirit which pervades the universe. It contains

too many implications for too many people. We must find a better symbol. This should be simple. Why depicting the eye? There is another organ, even more miraculous than the eye, an organ which we find in all species of higher forms of life - the mind, that amazing piece of gray matter which is protected by the dome of the skull, and which outline we have already used to stand for mind ∩.



mind
(outline of skull)



evolution
creation



religious
feeling

Believe it or not - this is my symbol for the feeling which we call religious feeling. I have described the meaning of this symbol on page 567 of the 3rd book on Semantography thus:

"In the symbol shown above, we see the symbol for our soul, or subconscious, our mind confronted and in close touch with the symbol for Nature the miraculous world of ours. And this is in fact a schematized picture of what happens when a "religious feeling" originates. When we look up to the starry sky, when we look down into the amazing world of marine life when we observe the unfolding of a rosebud, and the unfolding of a human baby, when we are confronted with all this, our soul is stirred to its innermost depths, and we feel in close touch with Creation. This feeling we may call "religious feeling" in its widest sense. When we believe the great teachers of religion (any of them), who tell us that the Creator manifests himself in every bit of Creation, then our symbol for Creation may stand also for Creator."

Re-reading my words written 5 years ago, I would go even further. I would say that this symbol stands not only for religious feeling in human beings, but also in any living being. We can't observe the feeling in an amoeba in close touch with its maker, but we can hear the jubilant voice of the lark ascending in the rising sun and giving voice to that happy feeling which too pervades us when we see the sun ascending. We can hear that very voice of religious feeling in the utter contentment expressed in the purr of a mother cat who stretches out as comfortably as possible for her kitten, filled by a glowing sense of happiness when she feels her little ones nibble at her nipples, creation within Creation.

All this is of course, very "natural" whereas the meaning of "religion" has been bound up with some "supernatural" happening. We need therefore an even simpler symbol for those millions of men and women who have deserted the churches and who believe fervently - believe they must - that they believe nothing. In short we need a symbol for that substitute word NATURE.

THE SYMBOL FOR NATURE

As said before, all the miracles in our world are not made by a God Father but by "Mother Nature" and of course quite naturally. It is a very convenient escape for the unbelievers and Sigmund Freud might have given a very good explanation why we turned away from a God Father and clinged to the breasts of Mother Nature instead. Even professors say often "Nature does this" and Nature does that".

The Darwinians who feel very uncomfortable that Darwin used the word Creator, have too found a convenient expression. All is done by "natural selection" which explains nothing and which theory has been hotly debated and disputed by other unbelievers. This word "selection" is used many a times in the books on Semantography to show that language itself, being used to describe the physical world, conforms somehow to the physical laws of the world.

The material world of ours shows two aspects matter and energy or in the terms of Semantography, there are material THINGS and their physical ACTIONS. For the material THINGS we have chosen the square □ to indicate that matter is built up according to harmonious and orderly laws. For the physical ACTION we have this symbol Δ. For the highbrow it may mean the first letter in the Latin word Actus a doing, an Action. For the lowbrow and the child it may indicate the first primeval Action on earth, the throwing up of volcano cones, the thrusting up of mountains Δ. We can easily find out in which group many words belong. We have: a crystal (□), a hammer (□) a builder (□), and we have: to crystallise (Δ), to hammer (Δ), to build (Δ), etc. etc.

We have then the Action word, the verb to select ($\wedge$). We have the verbal noun selection ($\wedge$). We may then say that the selection ($\wedge$) will take place tomorrow. But as soon as the process of selecting ($\wedge$) is over, the material things selected take on the name of selection. But now this word does not mean any more an Action but it refers to the material THINGS which have undergone the process of selection. The selection ($\wedge$) over, the selection ($\square$) is being displayed in a showwindow. Here we have (no matter ^{how} this may seem to the physicist) a linguistic expression of the "transformation" of energy into matter. The energy ($\wedge$) put into a multitude of material things have made them something new, a selection ($\square$). It was the linguist Max Mueller of Oxford who maintained that the science of language is one of the physical sciences, and that therefore similar methods must be used. Just try it with other words. The builder is building. The energy used transforms matter into a building.

In the above "transformation" we have missed out one very important factor. Somebody ($\square$) must do the Act of selection ($\wedge$) and this somebody ($\square$) is called the selector ($\square$). It need not be a man ($\square$) it could be a machine, a distributor ($\square$), a conveyor ($\square$) a selector ($\square$). Similarly, we have the Action word creation ($\wedge$) which Action is going on all the time, and we have then the energy transformed into matter, the creation ($\square$) which we see in our world, all the things created. But then, human beings have formed the word Creator (whatever and whoever that may be). I said then in Book III page 586:

"If we could form the word selector, we could also form the word creator. The word creation was therefore a very inconvenient word in the atheist terminology, and it was abandoned in favour of a much better word: Nature. The advantage of this word is that it does not directly indicate an Action, and therefore there is no such thing as a naturor or naturer. In using the word Nature the atheist has done away effectively with the idea of a Creator and he did not bother to think that he had substituted another word with a meaning even more mysterious."

However, the damage is done by the adherents of both parties, and we must therefore find an even simpler symbol which both parties may use and imbue with what they want. Here it is, somewhat enigmatic, but still quite a good symbol



Creation or Nature
or whichever word you want to substitute

It is a beautiful symbol. From a broad and solid basis there rises a perfect peak, a vivid expression of the upward trend in the universe, a trend, an urge from lower forms of order to higher forms of order and co-operation until the peak of perfection is reached, harmony and co-operation of atoms and molecules of cells and organisms of cells. The symbol indicates space as explained before, a spatial configuration, which can be found in the forms of many crystals and many organisms of marine life. It is the symbol of the pyramid, vivid expression of man's urge to build and create things to last for millenia. Geometrically, the outline is used to show graphically the structure of great industrial or governmental organisations which in themselves are again expression of that urge to build greater and higher forms of harmonious and co-operative organisations of human beings, each one himself a complex organisation. I like this symbol. I like it for another aspect of it.



Action



Creation



Man



Woman

I have described the relationship between these symbols in the following words on page 583, Book III:

"Our symbols for male and female human being show at first glance an upright human being, wearing either trousers (male) or a skirt (female). However, modern woman's fashion has already dispensed with this distinction. In fact, I had a quite different idea in mind when I devised these symbols.

For the man, action, endeavour, effort, success are essential. This

This makes life worth living. The symbol for action and energy is therefore displayed in the symbol for man.

For the woman the main task in life is to be trustee of Creation. Within herself the miracle of creation takes place. Out of a tiny cluster of cells, nourished by her blood, built by her tissues, grows a new human being. The symbol for Creation is therefore displayed in the symbol for woman."

This and many other similar explanations written to the children of Dr. Peggy Volkov, editor of the educational journal THE NEW ERA IN SCHOOL AND HOME London, made her to tell me that her children are "thrilled" by Semantography. I wrote then a little letter in Semantography, and wrote the English translation underneath each word. Then I wrote on a separate sheet the explanations of my symbols. Dr. Volkov crossed out all the lines in English beneath the symbols and put her children to work on the translation of my letter from the explanatory sheet only. They did it in a few hours and wrote a letter back with practically no mistake. I cherish this letter as a treasured possession and I shall one day incorporate it in the Semantography Series.

EXPLOSIVE EVOLUTION

The great Goethe was a great poet and playwright, but nevertheless he felt very much frustrated, as we all are. We always want to be something else than we are. We want to be great actors, or musicians, or architects, etc. And so great Goethe wanted all the time to be a great naturalist only. His library preserved in Weimar is almost exclusively a naturalist library and he himself wrote books and evolved theories. But with the great insight of the poet he realized what all the theories of the naturalists are: a play or rather a fight with words. And so he wrote the words which I kept in my memory for more than 30 years and which I shall try to translate:

Goethe:

Translation:

Mit Worten laesst sich trefflich streiten.
Mit Worten ein System bereiten.
Da eben wo Begriffe fehlen,
Da stellt ein Wort zur rechten Zeit sich ein.

With words it's beautiful to fight.
With words a system comes to light.
Just where conceptions are not there,
A word comes quickly everywhere.

And such a word is Nature, or "natural selection." It's all so easy. When the fish were left on dry land, they simply grew legs. Of course not all of them. But something selected one of them to grow something of a leg. Surely a fish can't grow a leg on his own will. Well what selected that particular fish to grow a leg naturally, that is by natural causes. Well, Nature of course. For many millions these two words "natural selection" were explanation in themselves and I as a young student, absorbing readily the knowledge of my time, I too found these words enlightening. Creation is explained at last.

But I became a chemist and wrestling with matter, I realized the tremendous differences in the chemical structure of a fish scale, a skin, a hair, and - peak of perfection, a feather. These modifications so full of incredible design and purpose, cannot come just by themselves - just purposeless - just by the hit and miss chance. But all my qualms, all my doubts were suppressed by the power of a word. Yes, of course "natural selection" does the trick. And if someone should start to ask: who or what is the selector, the answer is of course Nature. I was reminded of all this, when I heard you use these words with no qualms and with no further explanation or with no confession of man's ignorance.

Now, you said (see page 5) "Life....a slow upward-evolving process." But the paleontologists have found in some geological strata a sudden "outburst of creation", a sudden emergence of so many varieties of life, that to them the idea of a slow evolution seemed untenable. The aforementioned paleontologist Raymond said that we have pushed back special creation by many millions of years, only to find that special creation took place suddenly at some pre-historic time. What to do in such a calamity? Why, a new word of course! And this new word is "Explosive Evolution", or in simple terms "Quick Slowness"

Yes, you can do all sorts of things with language. The keepers of our language teach us only the form, the correct spelling, the correct pronunciation, the

correct grammar and word order. Having absorbed the correct rules of our correct ruling professors, we are now free to express any vagueness, any vagary, even any nonsense, provided we express it correctly. We can write of "spiritual materialism" or "materialistic spiritualism" and can get away with it. But to write of "spirittual matteralism" would horrify the keepers of our language and the keepers of any other language of mankind.

All this may seem an idle observation, until we realize that modern wars are being started on this trick. We have no qualms today of speaking of a "democratic dictatorship" or of a "dictatorial democracy". The common people listening in awe to the news analysts, the columnists and calumnists, the politicians and professors must come to the conclusion that there must be sense in all this, otherwise they won't be allowed to speak. And there they are the protagonists of progress who will try to convince you to their creed. "Of course, the system in power in the USSR cannot be turned out at the next election. You may call it a dictatorship. BUT it's a democratic dictatorship, which makes all the difference. Indeed, if you come to think of, it is the only and truly democracy. The United States, Great Britain, Australia and the rest...bah! You may call them a democracy. But I tell you, it's a dictatorial democracy! See what I mean?" Of course they see it. It's just like explosive evolution. But in the symbols of mathematics you simply cannot say $+2 - 2 = 1$. Every boy and girl will find you out.

In my third book on Semantography I have evolved the symbol formula for democracy in the very same way as I have evolved the symbol formula of a complex chemical. The structural formula of organic chemicals show the outer groups, the hydroxyl group, OH, the amino group NH₂, the nitro group NO₂, the cyan group CN. Girls and boys in the highschools of the world have learned to distinguish between these different chemicals, which have somehow the same family structure. But they have learned that the properties are determined by the outer group, the chemical radicals as they are called. And a change of a radical can indeed change radically the whole chemical. A harmless chemical with an OH radical can be changed into a medicine with an NH₂ radical or into an explosive with the nitro group NO₂ (as in nitroglycerine) or into a deadly poison with the cyan group.

The organisation of a complex organism like a nation is built up again like a complex chemical. And the outer group too determine the qualities of that particular national system. Attach a secret police group to the structure of a democracy and you alter radically that democracy. A MacCarthy in power paralyzes all democratic institutions. Terror begins to reign. It's not a democracy any more.

My structural formulae of a democracy are contained in large chapters beginning on page 477 and up to page 526. Such new treatment needs careful explanation, because the structural formula contains the symbols of Semantography and this means the exclusion of vague words and the prominence of pictorial and picturable things of our world, men and women, girls and boys, schools, houses, factories and farms, courts and prisons, and no vague words about all such things. Looking at such structural formulae, which one day will surely be hung in classrooms, boys and girls will readily understand that you cannot talk all at once about that complex meaning democracy. Instead we must ask, which outer group do we discuss and do we compare with outer groups of other democracies. The inner group, the central core of every such structure shows of course the pictures of men and women, the nation. But who am I? No publisher will attempt to print such big volumes, although Bertrand Russell said that money spent for just this purpose means "performing an important service to mankind."

I use therefore this opportunity to draw attention to the application of Semantography to such inflammable and explosive meanings as democracy and dictatorship. I have gone through the hells of concentration camps, and I am a chemist trained to handle inflammable and explosive matters. Semantography is nothing more than the extension of the chemical Semantography which we learn in school and which symbolism has made possible the curing of diseases, the raising of crops, the turning of deserts into fertile lands, the bringing of amenities to the peoples of this planet which amenities were unheard-of just 100 years ago. I sincerely believe that the symbolism of Semantography can help to bring about a better future. Leibnitz dreamed that such a Symbolis Universalis will be helpful in debates and in clearing-up of misunderstandings, in short, in bringing peace where strife and hatred reigns.

I shall now turn to my second promise given at our meeting, the symbolization of the meaning of TOTEM. Surely here we enter into the sphere of the supernatural. We must find the symbol for "supernatural."

THE SYMBOL FOR SUPERNATURAL

I have promised you Professor Huxley to give you my symbolization of the meaning of TOTEM and I find in Webster's dictionary a quite complex definition. Among others the word refers to phenomena or objects being in mystic and mysterious relationship with people. Mystic is a synonym for supernatural and therefore we must find the symbol for Supernature. The word itself directs us to our symbolization:



Nature
natural



Supernature
supernatural

Before scoffing at these new-fangled drawings, let us be reminded that the phonetic symbols N-A-T-U-R-E are assumed to comprise all the phenomena of our Universe from the furthest galaxies to the nearest pub (excuse me). This word Nature seems so natural to us that we dislike to substitute it for a simple symbol of 3 lines, although we realize that this symbol means Nature in all the languages of the world. But once we got rid of that narrow-minded prejudice and accept this new symbol, it is then easy to accept the other symbol in which apparently a higher Nature is superimposed on our Nature. It all now depends on the semantics of this symbol, on what we mean by it.

Having designed this symbol it is up to me to explain it. I say that the first symbol stands for the physical world which we can perceive with our senses. The other Nature, higher and behind the Nature perceived by our senses, cannot be perceived by our senses. Yet, mystics and philosophers, saints and sagas have always maintained that this higher world exists. This too is the belief of the primitive people and of the civilized people in all the countries.

As a student of the natural sciences I have quickly shed all my beliefs and became a fully-fledged atheist as a university student. For me that supernatural simply did not exist. But there were other things which seemed to me supernatural and still seem so. For instance: As a boy I was fascinated when playing with a gyroscope. A wheel spinning very fast maintained always the same plane of rotation, no matter the kicks you gave it. I saw in it how our earth spins around and does not get out of control. I was fascinated too by the pictures of railways on one rail only, the balance being maintained by fast spinning gyros. But as a boy I rode a bicycle. Going very fast I understand why I do not fall off, but I can go very slowly on my bike, and still I don't fall off. Why, I don't know? It seems uncanny. It's supernatural, and the mystery of the gyroscope seems supernatural too to me. It makes no sense to my senses which know that things must fall.

Learning physics I have understood that two or more oscillations of a swinging rope or a swinging string on my violin add up. I have learned to compute such additions of waves on graph paper. But then I took a record and put it under the microscope. All the waves coming from the various instruments have shaken that little microphone and have added up to make the cutting needle cut one single wavy line. But then, in this wavy line I could distinguish, when playing the record, the various instruments all by themselves, the violins, the flutes, the cellos, the harps, etc. etc. I can understand it, of course, but I can't. It seems uncanny to me. It's supernatural.

As an engineer in a factory making radio valves in the roaring twenties, when the sensation of radio gripped the whole world, I have given hundreds of lectures to laypeople explaining that miracle, radio broadcasting. Oh yes, I can grip an audience, I can make them understand. I can explain to them how a transformer works, and the grid in a radio tube, and the flow of electrons etc. etc. But I cannot explain it to myself. It's here for everyone to hear who turns on the radio. Typing these lines I have switched it off in order not to be distracted. But I know all the time that waves are flowing around me, many waves, many melodies, many chatters, yet, my senses cannot perceive anything. Surely the world of the waves which we cannot perceive with our senses belongs to that world of Nature which we cannot perceive - the Supernature. It's supernatural.

Since my university days I was an atheist and you Huxley were my "Abgott" my idol, my "god", my explainer and comforter - until a man came along and destroyed all my beliefs in unbelief. That man was you Huxley!

When I began to think about the symbolization of such meanings as religion, God, etc. I studied your books and scientific books of other writers like you. But you were more than any other scientist in the world to me, because you became the first Director General of Unesco. I realized that you were the only man who could give my work a go. My first leaflet carries your words about Unesco, and I quoted you many more times in my books. Now here is the quotation which destroyed my "faith". It is from "Unesco, its Purpose and its Philosophy" by Julian Huxley, published by the American Council on Public Affairs, Public Affairs Press, Washington. The relevant and revealing passage runs:

"Unesco...should pay special attention to seeing that borderline fields, especially those neglected by orthodox and organised science, are properly explored. As one example, we may take what is now generally called parapsychology - the study of the unusual and at the moment scientifically inexplicable properties of the mind, such as extra-sensory perception of various kind. The painstaking researches of one or two recent workers in this unpopular field seem to have established the reality of some degree not only of extra-sensory knowledge, but of precognition. It is urgent that these phenomena should be thoroughly investigated so that a new and more comprehensive scientific framework of knowledge may be erected."

"Extra-sensory" means of course above and beyond our ordinary senses. It means "supernatural" alright and in order to resolve your scientific statement into plain language let me say it in the following chapters.

THE AIRMAN AND THE ABORIGINE

Your statement mentioned above is highly abstract, and to get to its meaning we must apply the simple rule of Semantography and try to picture real happenings to which you obviously refer. Let me picture one such happening.

During World War II many brave boys, or rather few compared with mankind, the few whom the many owe so much, as Winston Churchill said, died a lonely death in a watery grave. They came down into the seven seas in the four corners of the world to go to their doom. Finding themselves utterly alone in the waves of the wastes of the Atlantic or the Pacific they knew that they are going to die. So young, so bloody young and life had just started for them. Somewhere in Great Britain or the United States, somewhere there is a home and a mother and a sweetheart - oh Lord, why must I die so young?

And when they felt their strength ebbing away and the water coming again and again to their mouth, they cried out in utter distress. Just one word: "Mother!" It is the cry of Creation. It is the cry to that being with which they were connected by a navel cord, a cord created by that spirit which is in evolution, created with so full of purpose so that mother could nourish her young one. "Mother!" the young one cried out trying to establish again that connection - over thousands of miles of sea and land.

And sometimes - that connection was established. Somewhere in a room in Connecticut, or Sussex, or the Provence or anywhere else in the world, a mother jumped out of her slumber by that word "Mother!" She heard it! She heard her child cry out for her, a cry of utter distress.

This picture of one event, one among many similar ones, is the translation of what you said above, Huxley. Thought transference - over thousands of miles - "parapsychology, unusual and at the moment scientifically inexplicable properties of the mind, such as extrasensory perception" - it's supernatural alright!

During your recent tour of Australia you have visited all the places your grandfather visited and before him Charles Darwin. You have been in Darwin, named after him, you have been in Broome, you have seen the aborigines. Has someone told you that they possess that power of thought transference over thousands of miles? Just a few months ago, I read an article in the Sydney Morning Herald about such authenticated occurrences. A man told about a happening when he was in Darwin and an aborigine came to tell him that another man whose name he mentioned was just killed by a bullet in front of the hotel in Broome. He noted down the time - and found that the story tallied exactly with the fatal happening. And there are many more of such stories.

If you don't believe these stories ask your colleague Professor Elkin, Professor of Anthropology at Sydney University. (Alas, he ignored my letter to him and the approach of one of his friends) But he will tell you that those stories are true; he wrote about those inexplicable - "scientifically inexplicable properties of the mind" of the aborigine, a property which we civilized people of the cities with material properties of many kind have lost completely.

Now, just think what Thomas Henry Huxley would have said of such tales. May be he knew about them, may be not. I don't know. But what I know is that millions of people, professors and laymen, all disciples of the teachings of the Darwinians have rejected time and again as utter nonsense, as old-wivestales, as unscientific, as ridiculous those tales, now declared by you as true.

How nice you said it, Huxley! Attention should be paid by Unesco that "borderline fields, especially those neglected by orthodox and organised science are properly explored." "Borderline fields" - which border? Of course, the border between the natural and the supernatural.

And what do you mean by "orthodox and organised science"? Today and in the time of Mesmer, feats of thought transference were performed and are performed by wayside vaudeville performers. "Orthodox and organised science" keeps very much aloof. But who is that "science"? Can we picture this meaning? Of course we can. It refers to the salaried professors in the universities who stick to their orthodox ideas and won't hear of such unorthodox experiments. And as they represent "organised science" with payrolls and paycheques, with studios and lecture theatres, with superannuation and pensions - who is "not organised science"? Those are the men who do such research not for money, but for the love of it, the love for knowledge, Amator - Lover in Latin. They were the founders of every salaried science.

In order to make the readers realize the damning and condemning meaning in your camouflaged words "orthodox and organised science" let me tell you a story from the history of science, a story with which I am very much familiar because I am a chemist.

Many hundreds of years back "orthodox and organised science" in the universities of the past thought and taught very much about the universe. Their idol was of course Aristotle. But there was a tremendous difference between him and his epigones. Aristotle was a great naturalist, perhaps the greatest mankind ever had. He was a keen observer of Nature. He studied Nature. But his epigones did not study Nature. They studied Aristotle, and as his sayings were translated from Greek into Arab, from Arab into Latin, from Latin into the various vernaculars - you can imagine what happened. But Aristotle was not only the father of science, he was also the father of semantics. He wrote the first textbook on Semantics "Sophistici elenchi". One of his recent translators W.D. Ross (Clarendon Press, Oxford) wrote about this book:

"He laid his finger on those most important of all fallacies which are not adopted for the deception of others, but deceive the speakers themselves. His treatment takes account of many of the subtlest dangers to which reasoning is exposed. In many cases his meaning has been misunderstood, and in others counsel has been darkened by the wilful application of his terms to entirely different types of fallacies."

(see Semantography Series No. 67)
In short, "orthodox and organised science" had a jolly good time (with payrolls and pensions, etc. see above) in misinterpreting Aristotle. They debated about his works and woe to the one who questioned their interpretation. At some time in the Dark Middle Ages a professor at the Sorbonne who dared to question the official interpretation was liable to punishment by the death sentence.

Has anything changed? Only the places and names. In Russia, the name of Aristotle has been replaced by the name of Darwin. Professor Eric Ashby, formerly of Sydney University who spent 2 years in Russia with the Australian Embassy wrote (Scientist in Russia, Pelican Books):

"Darwin's writings have (in the words of Hudson and Richards) been erected to the status of a canon. His work is sacrosanct. Even the most tentative views must be accepted as literal, true and final, in the way that a fundamentalist accepts the story of the fall."

The official interpreter of Darwin is of course (or was) Lysenko, and you have described in your lectures what happened to his opponents. In the words

of Eric Ashby:

"The argument by heresy-hunt was used with deadly effect against the most outspoken and devastating critic of Lysenko, the famous Russian biologist N.I. Vavilov. Vavilov probably went beyond safe limits in condemning the new genetics as an outbreak of medieval obscurantism. He paid a high price.... In 1940 he was deprived of his directorship of the Institute of Plant Industry. He was subsequently imprisoned and he died, without any announcement or explanation, probably in 1943."

(for more details see SEMANTOGRAPHY Book III p. 573ff)

Now, let us go back from the Dark Modern Ages to the Dark Middle Ages. The scholastics debated and debated but wouldn't experiment. This was left to the medical men, to the men who made medicines and elixiers, in short to those who were chemists in every sense of the word. Of course, they were and worked outside the universities. They were outsiders alright. And as it is with the investigation of thought transference today, wayside performers came in to explore and exploit the field. The alchemists (as is the Arab article) are the men who founded the modern science of chemistry. Centuries and centuries had to pass until salaried professors took up the continuation of their work. Chemistry has become respectable. Today, the study of those "inexplicable properties of the mind" is not yet respectable. It is frowned upon by "orthodox and organised science," as you said.

Now, this analogy might be considered well thought out, but surely it is a singular occurrence. Therefore I must tell another story, a story from the history of chemistry of the last hundred years, a story of a field in chemistry which has today the highest top priority: atomic energy.

Who is the father of atomic energy, who is the man who first ventured to say that the atoms (which by their very word were indivisible) must be divisible? Was it Rutherford, or Fleming, or Wehnelt, or one of those epigones who today frighten people and politicians in giving them large sums for miles and miles of wire, and copper and magnets, and whatnot, in order to discover atomic particles, all nicely tagged with a -on at the end, the proton and positron, the mesotron and other -trons, all words which - according to the other group of physicists, the wave mechanics - are to be laughed into scorn and non-existence? Who indeed is the father of atomic energy?

As you might guess, he was not a chemist, that is a qualified chemist with a string of letters behind his name. Neither was he a professor. He was just a doctor, a physician. In chemistry he was an amateur and of course an outsider. He did not make a living by the orthodox ideas in chemistry. And therefore he did not fall a victim to words which the qualified professors had to tell their students every day and had to examine them every other day, "atoms" and "elements".

This man was struck by one fact. The atomic weights of the elements were always almost a whole number of the multiple number compared with the atomic weight of Hydrogen. If we take Hydrogen as 1, then Oxygen was almost 16, Nitrogen 14, Carbon 12, etc. etc. and with very negligible decimals between. Then he began to harbour a horrible thought: the atoms are not atoms and the elements are not elements. Perhaps the elements are built up of bricks of what is in Hydrogen. But the thought was ridiculous. Hydrogen is a gas. If this hypothesis is true then iron and silver and gold are built up of that gas. Ridiculous! But as it is with such cranks (like me for instance) he couldn't stop thinking about it. And so he decided to have it printed, of course (as it is with me) with his own money. Yet, he was not the exhibitionist that I am. I have worked for 11 years in obscurity until I come out now under my own name. That man was afraid of becoming the laughing stock of the scientific world, although he lived just about hundred years ago, in the century of enlightenment. And so he published his hypothesis under an assumed name.

That man was William Prout of London. He is the pioneer of atomic energy. His idea shook the orthodox belief and started the others on the trail, the ones of organised science. And he suffered the fate of a pioneer who dared. Even today he is not given full credit, and a proposal to change the word proton into prouton was rejected by some of the orthodox and organised scientists.

Well, you said it Huxley. You used the words "orthodox and organised science" in a deprecatory and damning sense. You gave me the cue. And the preposterous

reference to me is based on hard and bitter facts. For more than 11 years I have approached scholarly and educational authorities of a score of some of the most important countries of the world, asking for no favours but a trial, (fair or otherwise) of Semantography. I know now that I shall not see the day when something like this will be taught in any school. But the day will come. All my writings have now one aim: to attract the attention of other lovers of new ideas, other amateurs. Together we may built up something for future generations.

But who am I to complain? The word Semantics to stand for a new branch of science has been coined by Michael J. Bréal in 1897. As shown before, this science has been founded by Aristotle. Since Bréal, quite a number of books have appeared written even by university professors. But so far, I do not know of any chair having been installed for this branch of science. But is there any necessity for it?

I can answer this question. I grew up within the German orbit. I admired German achievements. I loved "Das Volk der Dichter und Denker", the nation of poets and thinkers. After Hitler came to power in 1933, the directors of the Vienna firm where I worked, were afraid to go to Germany on their regular business trips. So I went there, almost every month from 1933 to 1938. I fought patent litigations in the German courts against German firms up to the Supreme Court in Leipzig. It was exciting. It was fascinating. I went to public gatherings and Nazi talks. And I saw before my very eyes how a sober, intelligent, hardworking, literate people went beyond its senses, went mad, went berserk - just through the power of vague and ambiguous words. In my book III on SEMANTOGRAPHY I have written a large chapter under the title "The Vagaries of Language - Germany, a Nation ruined." (p. 450 - 469) I have analysed all those disastrous Nazi slogans, and in addition, some slogans of the Reich of the Kaiser, who led Germany into World War I. Knowing the Germans I can prove that the teaching of Semantography could have prevented much madness and much murder. But how can I prove it? For more than 11 years I have begged for just this prove: a trial before a forum of scholars and educators. It was denied to me.

In the meantime - nothing has changed in the minds of millions of German people. Although those living in the Western part should consider themselves lucky, hearing the stories from their refugee brethren who come over the Eastern border every day, they still scoff at the idea of a democracy, and sure enough they have found a new word. In the Western part of Germany some do not use the word "Demokratie" for democracy. They say "Demokratatur", using the ending from the word "Diktatur". With this they want to say that Western democracy is a dictatorial democracy. But in school they know that it is utter nonsense to write $+2 - 2 = 1$

It is estimated that more than 50 million of people perished through Hitler's application of "Semantics" to German minds. Should the present War of Words between the East and the West become a War of Swords for the "liberation of mankind", for "peace", for "the progress of humanity" then hundreds of millions of human beings will perish. Out of the shambles of bombed universities "orthodox and organised science" will muster again its forces and go on teaching grammar and syntax and spelling and pronunciation - but not semantics. They have done so for centuries, for millenia.

Professor Carleton Washburne accused the educators of the whole world with these words: "We (the educators) take easily to technical innovations, but we resist any change, we even pride ourselves with the antiquity of our educational innovations." About Semantography he wrote: "Semantography should be subjected to controlled experimentation....If it proves practicable it could be of great value." This was in 1949. He asked for a trial for Semantography, but he himself - although a professor of education in New York - did nothing whatever to bring this trial about. And the other educators whom I have approached acted likewise.

How many millions of human beings must go to their doom until "orthodox and organized science" will start preventing mass massacres? I accuse openly "orthodox and organized science" of being directly and indirectly responsible for the mess we find ourselves in, for being responsible for the holocaust created by the muddle of words.

I ask again and again for the same treatment which a criminal gets. I ask for a trial of my crime. I shall be my own counsel for the defence. But it must be a public trial. Otherwise, the judges, the orthodox and organized linguists and logicians will condemn me in camera, behind closed doors.

WHAT IS PRECOGNITION ?

You stated that "orthodox and organized science" has neglected two borderfields, that of extra-sensory knowledge and that of precognition. What does this word mean to ordinary people ? Nothing. They may never have heard it. The meaning can be guessed from the meaning of re-cognition, which means perceiving again, as seeing again something and recognizing it as having seen it before, some time ago.

Then pre-cognition means the very opposite. Perceiving something, before you ever can see it, before it ever happened, in short perceiving something which is going to happen in the future. Why can't you say it in plain language:

"Seeing into the future by various means - what people describe as gazing into a crystal ball - has now been established by scientific observation as being a reality, as being a fact, as being true."

When I read your statement, everything came tumbling down, the whole and admirable framework of knowledge in which I believed so fervently since my university days. If anyone else but you would have made this statement, I would have scoffed at it. I would not have believed it. But it was you, the great Julian Huxley who gave me my new religion of natural happenings. I had to believe it.

Not only my belief in the causes of this world came tumbling down, even my beliefs in physical theories. If the human mind can reach out thousands of miles into space, and can even perceive what has not yet happened in time, then Einstein's ideas and formulae on space and time are obsolete to say the least. They will be laughed to scorn in much the same way as we laugh today about the theories of the scholastics.

For me, the old established scientific framework of knowledge was in ruins. But it is for you too. It is of no use hiding behind these words you used:

"It is urgent that these phenomena should be thoroughly investigated so that a new and more comprehensive scientific framework of knowledge may be erected."

You should better state in the beginning, honestly and openly: "The old scientific framework of knowledge has crashed down. It is in ruins. Let us admit this and let us build a new one." It's all metaphorical, but somehow true.

As said before, I studied first your writings about Unesco. When I found that statement of yours, I began to look with very critical eyes on what science has found so far. I began to use my mind symbol in quite a different way. I began to think about the symbolization of those meanings as evolution, nature creation, etc. All this took on quite a different meaning. I shall try to convey this meaning in the following chapters.

THE THOUGHTS OF MICE AND MEN

Some months ago I read in the Sydney Morning Herald a description of some experiments with animals carried out by a professor in the United States. He suspended a morsel of food high up and out of reach of his little mice or rats, and then he presented them with a ladder mounted on a miniature truck on wheels. The idea was - will the little mouse grasp the meaning of that ladder and the meaning of that ladder mounted on wheels, and will it then push the ladder under the morsel, then climb the ladder and get the price ?

They did it. They did it splendidly. After trying and trying they pushed the truck to a certain spot, estimating accurately that the truck must be not under the morsel but a bit away of it. Then they climbed up and got their reward.

Well, how long did it take until they have grasped all this and did it? Believe it or not, with some of the bright boys and girls among them, it took them just a few minutes. Now, just think of say a little boy, a human boy, or a primitive adult, or ~~say~~ a half-wit, who can still do useful work around the house, and assume that these 3 humans have never seen a ladder, and therefore do not know what it is for, assume furthermore, that they have never seen a wheel, and never a truck mounted on wheels, and then ask yourself how long would it take for them to get the idea of the wheel, the idea of the truck, the idea of the ladder, and how long will it take them to do what the little mice did in just a few minutes ?

But mice and rats and cats and other animals could perform even greater feats. They learned to read, that is, they learned to understand the meaning of such combinations of phonetic symbols painted on little doors, symbols which read F O O D or E M P T Y. They learned it alright - to push open the door with the word FOOD and to leave the door EMPTY alone, no matter how often the signs on the doors were changed. A French cat had to learn English, of course.

They learned even modern economics. They quickly grasped the value of money or what governments counterfeit as money, little bits of metal or paper (much below the real value). They learned to pick up coins from one tray, then walk with it to another tray, drop it there and thus buy their food.

So far so good, or rather so far so miraculous. But what comes now makes my blood a-boiling every time I read of it or think of it. Those investigators then invariably pose the idiotic question: CAN ANIMALS THINK ?

Well, I ask you after these experiments: CAN ANIMALS THINK ? Of course, they can and HOW ! But every owner of a dog or a cat doesn't need to know those experiments. They know that their pets can think. Even more. Every year sheep dog trials are held on the Sydney Royal Agricultural Showground. I learned about these amazing feats first in London by attending a wonderful film about the people in the Scottish highlands, their love to their dogs, their jealousy for them and their pride at the yearly trial. They know and sheep owners in Australia too know that their dogs can think. Even more, they maintain that dogs know the meanings of up to 150 words. They say to their dog: "Now, see that little flock of sheep ? Go over, select 3 of them, not the small ones, 3 only, you hear me, then drive them towards that little creek. No, not through it, over that little plank, and woe to you if one of them goes through the water I shall beat the hide out of you, over the plank and only over the plank, then drive them towards that enclosure, no, not the one at the left, the one at the right, and get them in - and if you don't do it in the shortest time possible, and if you don't get me a prize, I shall call you a bloody blasted bastard, and now GET GOING and God's speed be with you, you son of a good bitch !"

And they do it, they do it. Not one bright boy or girl among them, but many dogs can do it, anywhere where sheep dogs are bred. It's not natural, its SUPER-NATURAL in any sense of the word.

However, there is one mistake here. I personally do not believe that the dog understand the meanings of the words they are talked too. I believe that they simply read their masters mind. Just simply this. Because dogs have what you Huxley have been forced to call "unusual and at the moment scientifically inexplicable properties of the mind". Dogs, and cats, and mice and rats have a mind a piece of that grey matter under their skull, given to them and to all other animals and birds by Nature or the Naturor, or by natural selection or by whatever mysterious process (Heavens alone knows what).

That dogs can read their master's mind has been established by many, many experiments. The dog looks up attentively and eagerly to his master. And the master, with mouth closed, looks at him and thinks: "Go and get me my slippers!" And the dog goes and gets the slippers. Many years ago I read about some fascinating experiments carried out by an investigator with a dog who could read his master's mind in an amazing variety of ways. The master was enclosed in a wire cage, which was connected with an electrode pushed into the earth. The wire however was connected with a switch and the investigator could at will (and without the knowledge of the master inside the wire cage) "earth" the wire cage by throwing the switch, or insulate it from the earth electrode. The idea was to find out whether those brainwaves induced by thought transference were electrical in nature or not. And apparently they are, because the thought communication broke down many a times when the cage was "earthed".

Is the riddle of thought transference now solved? For a man of the 10th century it would not be. For a man of the 20th century, the riddle would be solved. Of course, it's radio. Just this, simple, explained isn't it? We know what radio is (or do we?). The physics teacher asks: What is electricity? Answer: That's what makes a light bulb glow. And what makes a light bulb glow? The electrons flowing through the wire. And what are the electrons? Units of electricity. And what is electricity? That what ...ad infinitum. It's explained, isn't it? No, it isn't. Just words chasing words.

Now let us assume for a moment that a dog really can get the meaning of such words spoken in English or French or whatever language his master speaks: "Get me the slippers !" After all, the meaning of such words can easily be grasped. But can a dog really reason ? Can he make decisions? Can he make a choice between two alternatives? And even more, can he choose the alternative which is ethically the higher one ? In short, can he reason according to his conscience, according to his altruism, which triumphs over his egotism ? Indeed he can. Many a dog or horse or even a goose have sacrificed themselves for their master. We shall put the question even harder. Let's not examine such a high creature as a dog. Let's examine a very low creature, indeed a very low one in the scale which is evolution. Let's examine the reasoning of a fish.

Again I refer to the Sydney Morning Herald. In these hectic years of mine where my time is taken up by making a living, greasing the car, mowing the lawn, repairing a pot, writing to people overseas, printing my Semantography Series, I simply have not the time to go to the library and start translating highbrow stuff from scientific journals into plain language. I rely on the Herald, or the Telegraph, or whatever other paper I glance into.

Here is an extract from an article in the Herald (April 12, 1953) about a book from a naturalist from the same country where I hail from, Austria. It's Konrad Lorenz. In his book "King Salomon's Ring" (I believe, you Huxley wrote a preface for it) Lorenz tells of a little fish, the cichlid. The father gathers all his little ones, who swim happily around in the tank, in his mouth and puts them to bed when evening comes. Now one day he believed he had already gathered all his little ones and they are all in the nest. He then grasped a little earth worm and began to chew it, his well-deserved supper. Then suddenly he saw one of his offsprings swimming across the tank. He swallowed it. And now Lorenz:

"It was a thrilling moment. The fish had in its mouth two different things of which one must go into the stomach and the other into the nest. What would he do ? I must confess that, at that moment, I would not have given twopence for the life of that tiny jewel fish.

But wonderful what really happened ! The fish stood stock still with full cheeks, but did not chew. If ever I have seen a fish think, it was in that moment ! What a remarkable thing that a fish can find itself in a genuinely conflicting situation and, in this case, behave exactly as a human being would; that is to say, it stops, blocked in all directions and can go neither forward nor backward.

For many seconds the father jewel fish stood riveted and one could almost see how his feelings were working. Then he solved the conflict in a way for which one was bound to feel admiration: he spat out the whole contents of his mouth; the worm fell to the bottom, and the little jewel fish...did the same.

Then the father turned resolutely to the worm and ate it up, without haste, but all the time with one eye on the child which 'obediently' lay on the bottom beneath him. When he had finished, he inhaled the baby, and carried it home to its mother."

from Konrad Lorenz "King Solomon's Ring", published by Methuen London

Now what is the difference between the thoughts of fish, dogs, mice and men? I have no hesitation to say: the difference is language, that is to say abstract language. Man has, through his developed brain, been able to evolve articulate language and abstract words which do not stand for picturable things in our world, but are vague and abstract meanings. Bertrand Russell, and Sigmund Freud and others have stated again and again that we think in words, and vague words induce vague and ambiguous thoughts and vice versa.

In order to explain in short, what I have explained at length in my books with many examples (not the least the slogans which led to wars and massacres) let me use a dastardly example, an imaginary figure which I did not come across, but which may still exist. Let's take a man somewhere in the world.

"Now let me think", he says, assuming at once the pose of Rodin's Thinker:
 "That bloke Bliss - he is born in Austria" (so far picturable meanings)
 "Austria is a foreign country" (first adjective)
 "Bliss is a foreigner"
 "Then everything on him must be foreign"
 "I don't like foreign things and foreigners"
 "Then Bliss...SNAP ! Something snapped in that man's mind, something shut tight. No other thought could get through.

But it could get worse. There are other abstract adjectives. Here goes:

"That Bliss is from Austria."

"Austria is a Roman-Catholic country."

"Then Bliss... SNAP, SNAP. The mind closes even tighter,

It could get even worse

"That Bliss is perhaps Jewish... SNAP, SNAP, SNAP. But other snaps may occur - prison gates. On the 18th March 1938 the prison gates of the Vienna police prison snapped behind Bliss. On the 27th of March 1938 the Vienna Gestapo prison gates snapped behind Bliss. On the 16th of June 1938 the gates of the concentration camp in Dachau snapped, and on the 23rd of September the gates of the concentration camp of Buchenwald - without any criminal or political charge laid against Bliss. When he was driven with other unfortunates through these gates, he saw a large inscription above the gates - and sure enough they were abstract adjectives.

The SS Nazis have taken a British slogan, which indeed has been used to cover and excuse many bad things "Right or wrong - my country!" But in translating it they have done a dastardly trick. They did not translate it "Gut oder schlecht - mein Vaterland", or "Richtig oder falsch - mein Vaterland." Their translation in large letters over the gates were

Recht oder Unrecht - mein Vaterland

which reads:

Justice or Unjustice - my Fatherland

The concentration camp of Buchenwald was situated near Weimar on the Etzelsberg, where Goethe used to walk. Commander of the camp was Obersturmbannführer Koch. His wife was Ilse Koch, who had the bright idea of making bright lampshades from human skins.

That Koch was mad. Not exactly ripe for a lunatic asylum, but he was gripped by the mass paranoia which gripped most of the German people. He was just as mad as the Bavarian king Ludwig II, who built costly mediaval castles with many turrets and turettes in our time. So Koch decided to build a mediaval falcon house. Prisoners built that Falkenhaus. It had to be built from the Deutsche Eiche, the German oak. The design was of course nordic, similar to one of those backdrops in Wagner's Nibelungen operas (where all the killings are "nordic", - all about money, the Nibelungen hoard).

When the Falkenhaus was finished Koch "peopled" it with falcons, and what then happened - I haven't seen it myself, but fellow prisoners told what they have seen: Koch and some of his knights on horseback, one fist covered with a heavy leather gauntlet and each of them carrying a falcon - the hunt was on.

Koch liked the idea of creatures behind cages so much that he built a whole zoo, just adjacent to the barbed wire of the concentration camp. On Sunday afternoon his blackguard boys walked around and looked at the creatures behind cages, the small cages with one or two animals, and adjacent they looked into the big, big cage with over 16,000 human animals. And I, a caged animal myself, looked into the cages of the other animals. Vainly I tried to trace the derivation of the word "bestiality" from "beast". It wouldn't work.

No biologist Huxley had ever this opportunity to compare beast and man. Biologists in their laboratories look at their animals in their cages. But they just don't know about the thoughts of animals and how they feel. They never were in cages themselves. They never trembled in fear to be called up for slaughter. But I did. Zoologists do not protest againstst the inhuman transportation of cattle and sheep and poultry in overcrowded trains and trucks. They never know. But I know. I was transported myself in cattle barries, almost suffocating with dying and dead fellow men.

The giant bird cage in Buchenwald was actually within the barbed wire of our camp, one side facing the zoo outside. Koch referred to us only as birds. Every day at the roll call he shouted through the loudspeakers: "Der Vogel 13,438 antreten" ("The bird No. 13,438 come here!") One evening one prisoner was missing, escaped. The whole camp had to stand without food and relaxation through half the night. Outside the hunt was on. Then we heard bullet shots. And then they came. In the blackness of the night it looked phantastic. They brought him into

the camp, surrounded by torchbearers, carrying flaming torches - just like they bring the dead Siegfried in the opera. But there was a difference, Whereas Siegfried is brought on a stretcher, the dead man hung down from a pole, just like hunters carry their dead prey, hanging down and swinging. "Hier kommt der Vogel !" roared Koch through the loudspeakers. "Here comes the bird !"

The thoughts which I formed then subconsciously have later found expression in Book III, where I evolve an interesting hypothesis (p. 617 - 663). Later on I condensed it in Semantography Series No. 25. Still later Professor Clyde Kluckhohn Anthropologist of Harvard University was so much taken with it, that he commissioned me to write an article for PSYCHIATRY (Washington D.C.) of which he is associate editor. This article "A possible proof and tool to Chisholm's theory on the cause and prevention of human warfare" (Semantography Series No. 86) will be attached together with Semantography Series No. 25 to these pages.

You may ask me how I got out from Buchenwald. It's quite phantastic, but true. I realized that - although I and the blackguard spoke the same language - there was no "understanding" possible. I had to use another language, an international language. No, not Esperanto or the like (who understood that among the Nazis?). I had to use an international language which goes straight to the heart. I had to use music.

Cryptic orders to my wife in my letters (which seemed innocent enough to the Nazi censor) asked her to mail two of my instruments, a mandolin and a guitar, to Weimar I got them then, although it was forbidden. Then I went to work. I was quite a virtuoso in my haydays, and at times played even with groups of the Vienna State Opera Orchestra. In the evenings I played my fellow prisoners into slumber and at some other time I went to work at the hearts of my black guards. Working thus from within and giving my wife orders what to do without, I was released at last.

Fourteen days later, I saw a symbol, it was the most beautiful symbol I ever saw. It meant to me resurrection, life, future, everything. It was the Union Jack flying from London's roof tops.

FORMAL LOGIC AND THE DISCOVERY OF AUSTRALIA

Well, whom should we blame for the semantic madness which befell the unfortunate German people? Should we blame the German linguists and logicians in the high-schools and the universities? They did what the linguists and logicians in other countries did - teaching the correctness of the form of the use of words, not their meaning in the semantic sense.

No! We must go back hundreds and hundreds of years to that "orthodox and organised science" which started to misinterpret Aristotle and the other Greek semanticists.

All men are mortal

goes the first line in the first syllogism (Greek, a reckoning) in formal logic

First premise: All men are mortal
Second premise: Socrates is a man
Logical conclusion: Socrates is mortal

And here starts the first crime of the ancient grammarians. Mortal is an adjective. It would have been much better to say "All men die". It would be stating a picture-able biological fact. But mortal is a highbrow adjective, although it is not a real qualifying adjective. It is derived from mors, death. Today, highbrows do not speak of "water supply". They say it nicely "aquatic supply" which makes the common man a-gaping, because he does not know that this adjective is derived from aqua water.

Now once you can use an adjective, although a derived one (derived from a real picturable thing), you can go on using a real adjective, a real qualifying word, a word which does not conform with a picturable thing, but which is an abstraction made in a mind. You can get a logical conclusion that "Socrates is dull" Dull is a quality word, a mind valuation. For such words I have devised this symbol V. For the highbrow it should mean the first letter in the Latin word Valere, Value evaluation. But for the common man and the child it should indicate a cone V standing on its top liable to topple over (In physics we say "labile" position). And indeed such V words topple over easily. To-morrow you may find Socrates not dull at all.

Now comes the second crime of the logical grammarians or grammatical logicians. From the adjective dull they formed the adjectival noun Dullness. Not/satisfied to call it a noun (in any of their languages), they gave it an international name and called it a substantive, which indicates that it has some substance. The word rock is a noun and a substantive and it has substance. You can put that which means a rock on a scale and weigh it. But you can't weigh Dullness. It has no substance. It is a meaning in a mind only, it is a mind evaluation only. Consequently it carries the mind symbol in Semantography. Consequently the meaning may change within the very same mind, as the owner may change his mind and now state that that guy Socrates is not dull after all. But other minds may still persist that Socrates is dull and not a thousand debates and arguments may change their mind.

The logical grammarians did the same thing with all the other adjectival nouns. They thought that by reasoning it is possible to weigh and measure the Beauty, the Sublime, the Goodness and the Evil. When they started to measure Evil and divide Evil, (half Evil, quarter, etc.) they gave the cue to the Torquemadas of mediaval times and modern times. People being suspect of having Evil in them were tortured until they confessed. Then they were quartered, burned or put to death by other means. In our times they are - after confessing of their evil capitalistic designs, they are hanged or shot. Just read the newspapers about those trials. Try to find the mind words in the allegations of the prosecutor of the "People's Court", and find them in the confessions of the accused "criminals." Then go on and find the mind words in statements of men of the extreme right, who feel very "right", or in statements of those who adhere to the "golden middle". Then try to find the mind words in the statements of the small dictators in the homes, a stern father or a precocious son. You will get the shock of your life. Then realize all the strife, all the arguments, all the bitterness, all the unhappiness caused in nearly all the families, in all the nations and in the family of nations - all caused by such mind words and you will begin to realize the crime, the gigantic crime committed on mankind by the keepers of all the languages.

That the disastrous substantive has caused disaster even in chemistry can be proved from a very interesting chapter of the history of chemistry. If we can form the substantive Dullness from dull, we can form the substantive Heat from hot. Now, you might say this goes too far. The meaning of hot is surely not a mind evaluation. Well, just try the following experiment. Provide three buckets of water. One with ice water, the other with lukewarm water, the third with hot water. Cover all three buckets and take two persons or more who don't know of the real temperature of the water in the 3 buckets. When one of them dips his hand first in the ice water, and then in the lukewarm water, he will pronounce the second bucket as having hot water, whereas the person who has his hand first in the hot water, will then pronounce the lukewarm water as cool.

If this does not convince you, read the picture story which appeared some time ago in LIFE. Some of the Eskimos come sometimes for medical treatment into the hospital of the American airbase in Thule in Northern Greenland. Owing to the terrific cold outside, the temperature in the hospital can be kept just a few degrees above freezing point. Yet our Eskimo patient felt so hot, that he had to be doused with cold showers frequently in order to feel a bit comfortable.

Now, our chemists of mediaval times, who went through their course on logic at the university, became convinced that the substantive Heat must have some substance. They started out to find that substance. But before that, something imperative and important had to be done first: a new word had to be found. Heat was too common. Every common man would know what it means. So the highbrow scholars invented the word Phlogiston (from Greek phlogistos burnt, inflammable). After that it was easy to compute chemical equations in mathematical fashion.

When coal or wood was burned, almost all the coal disappeared and only ashes remained, which weighed considerably less than the original piece of coal or wood. Naturally, the disappeared substance was Phlogiston (what else?). So the equation runs:

$$\text{Coal} = \text{Phlogiston} + \text{Ashes}$$

Ashes are devoid of Phlogiston, and sure enough, ashes could not be made to burn. This theory was taught at the universities over a century until a disaster happened. The chemists found that certain metals, as for instance iron could be

made to burn. But the chemists found to their consternation that the ashes were heavier than the metal. It was a major crisis. Phlogiston had disappeared leaving more weight than before. The professorial heavens came tumbling down.

What did the professors do? You can't beat logical scientific reasoning. They evolved a new theory. Phlogiston (under certain conditions) has negative weight. Iron + Phlogiston is lighter. Burn iron, and phlogiston will escape leaving heavier ashes. As I said, you can't beat logical scientific reasoning.

Eventually Lavoisier came along and proved with his experiments with Oxygen what every boy and girl in the high school knows today. Burning means an addition of Oxygen. But Carbon + Oxygen produces Carbonmono- and dioxide, which are gases and escape. Whereas Iron + Oxygen produces Ironoxides which are solids and remain, now heavier than Iron without Oxygen.

Now you might say: let bygone be bygone. THIS is the scientific age and such nonsensical theories cannot be produced in our time. If you think so you are mistaken. You got to know that I am a chemist by passion, preference and profession. I repeated the Lavoisier experiments at the age of ten - to the loving consternation of my beloved mother who often found our flat filled with smoke and smell. And I am enough of a physicist, and have enough knowledge and enough courage to call the bluff on a number of modern theories now taught in the universities. And I shall do so very shortly. I am going to have a whack on Einstein's relativity theory and a number of other highly respected theories. More than half a century has passed and still there is not the slightest experiment to prove that Time and Space form a sort of elastic union in which space shortens and time slows down on moving bodies. I shall call the bluff and show what Einstein begins reluctantly to admit, namely, that good old Euclid may be right after all. What I need is only a little more time, and a little more money for typewriter ribbons and stencils. And you got to know that a number of the most important libraries in the world have given a standing order for everything I write or am going to write.

Now back to that "petrified fossil" from scholastic days still taught in the universities of the world: formal logic. I wanted to find out what Sydney correspondence schools have to offer to the common man and woman who want to spend some of their evenings to learn how to reason logically. I asked for a course on logic. I got a number of mimeographed sheets and a book "Groundwork on Logic" by Welton (University Tutorial Press, London).

You know already that the first syllogism in logic starts "All men are mortal", and I said before that this syllogism should be written differently in order to avoid adjectives. It should contain only matter words ($\square$) and Action words ($\wedge$) in order to conform to matter and energy manifestations in our world. It should therefore run

All men ($\square$) die ($\wedge$)

To die is an Action and often a very painful one. The organs begin to Act very differently and disturbingly, until one moment after death the Action of disintegration starts. This is a biological truth in our world without Shangri-Las.

Now, that writer of that book for common men starts with another syllogism. He wants to convince you that the following premise is false

All books on logic are dull

Now, you must know that for the formal logician a statement is either true or false. There cannot be a statement which is true for one person and false for another person. He thinks therefore that the above premise is false. I however am ready to swear an oath in court that for me all books on logic are dull, believing honestly, sincerely and conscientiously that I speak the truth, the whole truth and nothing but the truth and - believe it or not - this may even refer to this chapter on logic which I am typing right now. Re-reading what I have written I like it (so I am not sure), but to-morrow I may find it extremely dull. To tell the truth this has already happened during the last 2 days and I have torn up a number of stencils. I hope I won't tear up this one.

Now, millions and millions of common and uncommon men and women (after trying to digest books on logic) might to be ready to swear an oath that to them all books on logic are dull and believing to speak the truth the whole truth and nothing but the truth so help me God Amen - and they might include this my chapter into their oath.

In swearing this oath their minds evaluate those books (and my chapter) as dull (V). But to-morrow some of them - so I hope - after Othinking what I have written might change their mind and now declare that after all this chapter is not dull - let's hope.

But the monstrosity in this syllogism is the word "all." No words are strong enough to condemn logical and language teaching in which this word has been allowed to be used by mankind without any warning as to its disastrous content. Now, you might say, this goes too far. After all thousands and thousands of logical statements, all beginning with "all", represent universal truth as for instance: All men breathe, or All animals and men breathe, or All men have a heart, etc, etc. And you might accuse me that I exaggerate. Let the philosophers in their ivory towers in the universities teach logic, you may say. They of all the scientists can do little harm to humanity.

The contrary is true. Read their books on logic and find that they consider many syllogism which contain a $\vee$ word as true, and then realize that their teaching has led other writers believe and convince millions of men and women that there are syllogisms containing a $\vee$ word to be true, absolutely true.

Millions of men and women are ready to swear an oath that in their conviction it is true that

All Jews are bad or
All Americans are capitalists or
All Americans are materialists, etc., etc.

We must realize that the first logical proposition has led to the extermination of over 6 millions of Jewish men, women and babies. The second proposition is taught as true in the schools in the countries under Soviet rule. This proposition costs the American nation billions and billions of dollars for defence. Hundreds of thousands of American and other boys have paid with their lives in Korea for that proposition and a major world war based on this proposition is still a bitter reality to be faced by worrying mankind.

Two years ago I went to the director of the Tutorial Classes which provide lecturers for the Workers Educational Association. I showed him what Bertrand Russell, greatest of living logicians wrote about Semantography ("the logical analysis is good - an important service to mankind,")(see Semantography Series No. 8, attached). I told the director that I want to teach Semantography in the tutorial classes. He gave me the proposition

The Americans are materialists

When I began to explain Semantography, that teacher realized that I do not want to teach conventional logic. I want to tear it down. Of course, I did not get the appointment, although I offered to teach gratis. And of course, I did not get the opportunity to show him how utterly vague the meaning of "materialist" is.

But why use logical propositions to make you realize the gigantic crime committed by logicians and linguists on mankind. Let's take the most innocent piece in the linguist's parts of speech, the definite article THE. What maddens me is the word definite. Now listen to the people around you and to yourself. Listen to the speeches, read the newspapers and the letters to the editors - and get the shock of your life. Almost everyone, from bartender to professor states with conviction that THE Americans are soandso, THE British are soandso, THE Australians are soandso. And realize in horror that wars are fought and justified on such statements.

And don't you think that salaried logicians are all sincere. Some of them use unconsciously or subconsciously or consciously and deliberately many a logical fallacy to get the better of their opponent in a debate. Here is but one example, the book of a German scholar K.O.Erdmann who published among others a book with the title "Die Bedeutung des Wortes, Aufsätze aus dem Grenzgebiet der Sprachpsychologie und Logik" (Translation: "The Meaning of the Word, Essays from the borderfield of linguistic psychology and logic.") I could not find this book. However, I found reference to it in another book written by Erdmann. The title runs

"Die Kunst Recht zu behalten."

It is published by the same publisher H. Haessel, Leipzig in the year 1924, Mark

this year 1924. It was the year when Hitler went to Landsberg prison to write his book "Mein Kampf". Fourteen years later, I was given a forceful opportunity to read "Mein Kampf" in the Gestapo prison in Vienna. I believe that Erdmann's teaching in one way or another have very much influenced Hitler and his henchmen.

To realize what Erdmann perpetrated, it is necessary to get the real meaning of the words

"Die Kunst Recht zu behalten"

If you translate it word for word you get "The Art to retain Right," which translation tells you nothing, because in English the words "to retain Right" (if ever they are used) mean something quite different. The real translation must run: "The trickery of getting the better of your opponent, even if you know that you are wrong and he is right." This translation is further justified by the subtitle: "Methoden und Kunstgriffe des Streitens." "Kunstgriffe" does not mean "Artgrips" but Crafttricks, and "Streiten" does not only mean "Arguing" but also Fighting, and "Kunstgriffe" in wrestling means Craftgrips as to how to grip your opponent.

Ask any student here who studies German, or any teacher of German who has not been reared in the German orbit, whether he knows of these interpretations which are well understood by anyone whose mother tongue is German.

I opened Erdmann's book at random and found on page 115 the following words:

"Um solche Missverstaendnisse bewusst auszubeuten, moechte ich als Teufelsadvokat die folgenden Ratschlaege fuers Rechtbehalten geben,"

Translation:

"In order to exploit consciously such misunderstandings, I would like to give - as Advocat of the Devil - the following advices for retaining Right (as above "for getting the better of your opponent," etc)
(for more details see Semantography Book III, P. 466)

Ask any of your friends who speaks German whether I have translated correctly the above sentence. He must agree. Then realize the unfathomable abyss into which mankind has fallen, because the study of Semantics has been neglected since Aristotle was misinterpreted more than 2000 years ago and ever since.

I have refrained from telling you of the incredible battery of technical terms which students of logic are forced to learn - or else. Here are a few: the square of opposition, enthymes, explicative and ampliative propositions or indesignate and predesignate ones, or copulative, remotive, discreitive, exponible, exclusive and exceptive (and that term which makes my blood a-boiling) "the universe of discourse." And find out what this means: Barbara, Baroo, Baroco, Bocardo and Bramantip and a lot of other incredible stuff more.

One last whack at the logicians. Believe it or not, there are logical statements which are logically true but factually false, and other statements in logic which are factually true, but logically false. Understand this who may, I can't.

Having now attacked conventional logic, some logicians might fight back and in using words they should have no difficulty to convince other people that they are right and I am wrong. I offer therefore a proof. It is a clear judgement on conventional logic, a judgement pronounced by the teachers and professors themselves who run the universities. Here are a few lines from the manuscript on which I am working at present:

"We learn the 3 R's and then we go on learning more R's and Arts. But the most important R is not taught in the primary and secondary schools of the world - for lack of a simple method - the Art of Reasoning.

The Art of Reasoning is called Logic and Logic is taught at the Universities. One should believe that there is nothing more important to teach the students - all students, who will take up important positions within the nation, than the Art of Reasoning. Yet, only the few students who subscribe to the study of philosophy are forced to listen to logicians (if ever they attend their classes). The other students of all faculties are not compelled to learn Logics.

This is a silent admission made by the professors who run the Universities, that Logic as taught at the Universities is obsolete and outdated, (or to use a colourful metaphorical expression) it is a "petrified fossil" from the "Dark Age" of scholastic days."

The Art of Reasoning - a quite different Art of Reasoning which can be taught to children, even to illiterate peasants (as Leibnitz wrote) is Leibnitz's idea of a Symbolis Universalis, which he also called a new and simple "Algebra of Thought", an Algebra, but not with wholly abstract symbols, devoid of reality, but with symbols which are taken from the world around us - pictorial symbols. Abstract meanings cannot be pictured and this simple device can make children and adults of any country and any language aware of abstract meanings and beware of them, because abstract meanings can indeed mean anything.

300 years ago, Leibnitz prophesied: "I think these thoughts will some day be carried out so natural and agreeable appears to me this writing...for making our conceptions more real." Now, in our time, Sir Richard Paget in Great Britain stated that Semantography is the first realization of Leibnitz's dream. In America, Professor O.L. Reiser of the University of Pittsburgh told the American Association for the Advancement of Science that "Bliss realized the ambition of the great mathematician Leibnitz." He, who knew of my struggle, referred to my work as "heroic". (Annual Meeting AAAS Philadelphia 1951).

I hoped that these words spoken at such an illustrious meeting will somehow make the scholars in America and the world look up and take notice. But nothing happened. This is something which I simply cannot understand. But it is only a repetition of what I experienced since I started work on this idea in 1942. Since that date I have approached patiently and politely professors and educators and their authorities in a number of some of the most important countries of the world. I asked only for an examination of my work. But they wouldn't do even this. Only a few, a blessed few took kindly to my work and they indeed gave me enough courage to carry on. I have become convinced that the same fate would be mine if I were a professor myself. There are many instances to prove that men in the universities who took to unorthodox ideas, and who started to teach ideas in conflict with those taught by the others, came soon in conflict with their authorities, were ridiculed and scoffed and in the end had to fear for their livelihood. This is one of the reasons why I refuse to apply for a teaching job. I would be forced to rehash the old stuff and serve it to students. What I want is to teach Semantography and nothing else. What I want is to write the primers for the children and the illiterate peoples of this planet. What I want is to work out, in more detail than I did in my 3 books, the symbols for the sciences, for industry, commerce, communication, education, logic, semantics, etc. etc. My only hope now are the people outside the universities, the ones who are not taught to think in orthodox ideas, the ones who are ready to listen to new ideas. I hope that they will come forward.

Six years ago, a scholar, high up in the hierarchy of educators of a great country, told me bluntly to stop hoping that the universities will examine my work and take to it during my life time. He wrote verbally "Nothing is harder to penetrate with a new idea than the universities." Of course, I did not believe him. But now after more than 11 years of writing and writing to university authorities I begin to believe that scholar. I have now started the study of the history of new ideas and have found that the originators who pioneered them found (with few exceptions) no recognition by the proper authorities for ideas. They had to die first in order to be elevated and taught later on. These thoughts are now condensing in my new manuscript "A Jury for the Pioneer."

To end this chapter on a lighter note, let me tell you that the discovery of Australia caused a "major" crisis in formal logic. Before the discovery of Australia, the eternal truth was

All swans are white

"When Australia was discovered" says Welton in "Groundwork of Logic" (mentioned before) "there were found birds of the same species, but of a black colour. Had they been given a different name, the old universal judgement of experience would still have been true. But as they were classed as "swans" that judgement in its unlimited form was overthrown."

Now the new eternal truth is

All swans are white or black

But right now - as I type this down - something terrible might happen in a zoo or a lake. Mama Swan looks on horrified as out of one egg comes a swanling - in pink. And Papa Swan setting his beak very grim ("I knew it, I knew it all

the time - that flamingo! I shall break his bloody legs!"). It can happen Huxley, you know it - just by "mutation" - and formal logic would again face a major crisis.

ABSTRACT LANGUAGE AND THE CAUSES OF WAR

That story of mine just told, the emergence of the ugly swanling in pink, has a "significant meaning" (Greek semantikos). Listen again to the wailing of Welton the logician

"Had they (the black 'swans') been given a different name, the old universal judgement of experience would still have been true."

Had they been given but another name - a name - a word - it would have made all the difference between truth and falsehood.

And this is indeed the terrible affliction of scholarly mankind. A name, a word can make all the difference. And you Huxley make no exception. You have done away effectively with the idea of a creator. For you everything is done simply by "natural selection". This verbal noun preceded by an adjective "explains" indeed everything and it did explain everything to me for more than 30 years - until I started to examine words. "Natural selection", why not resolve these convenient words into the "agens", the agent which does the selection - the "natural selector" or the "selective naturor"?

I am now coming to an aspect of my work of which I sincerely believe that the idea of Semantography itself will pale into insignificance against that discovery of mine. I told you that one of the greatest psychiatrists of the world, Dr. Brock Chisholm Director General of the World Health Organisation evolved a hypothesis that the emergence of abstract notions, especially the meanings of "good" and "evil" is the main cause of human warfare, and that he believed that before that emergence of abstract notions, mankind did not kill each other. I told you that I have found the proof of that "time of paradise" in the records of paleolithic man. I told you too that I have found the tool for Chisholm's proposed prophylactic treatment of mankind.

And what did you say? Without even examining Chisholm's hypothesis or what I have found, you said that it was a very silly remark of Chisholm. The meaning of "silly" is of course a mind evaluation, and sure enough, other minds evaluate Chisholm's hypothesis as being "not silly" at all. When I wrote to Professor Ashley Montagu, Anthropologist of Rutgers University, I found him in complete agreement. But he had not found the proof in the records of paleolithic man. When I spoke about it to Professor Clyde Kluckhohn I found him at once in complete agreement, because Kluckhohn has examined the records of paleolithic man. He commissioned me to write my article for PSYCHIATRY Washington.

In this article which I attach to this publication, I have mentioned the findings of other scholars, and you Huxley will have to take a stand for or against their findings. They say that of all the higher species of evolution, only the species man fight and kill each other. Among the other species says Ashley Montagu "the highest ethics is supreme law." "Lions don't kill lions, elephants come to the rescue of their own fallen or wounded fellow. Wolves will roam the wintry forest howling mad of unbearable hunger, but no wolf will kill a living fellow-brother-wolf. But man kills man. The biologists have made a terrible mistake. There is the hunt for organic food in the animal world, which they take from plants or other species. But there is a hunt for destruction, just for the lust of killing his own kind - not any other kind of any other species - which is unique and distinct to the species man and to man alone. What striking difference is between the animal and man?" I asked, and answered: "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."

The biologists have made the terrible mistake of identifying these entirely two different aspects between animal and man. Thus they have blocked effectively any research into the real cause of that unique human affliction: human warfare. And you Huxley are one of the world's foremost biologists. You have got to answer to that charge - sooner or later. You have got to !

THE SYMBOL FOR THE MIND
AND THE THEORY OF CHAOS

In the chapter "The Thoughts of Mice and Men" I have traced back the working of that mysterious piece of matter beneath a skull of animals or men. I have cited Lorenz who described a remarkable piece of ethical reasoning of a tiny fish. But we can't stop here. We got to go back further - to the amoeba and to the atoms and molecules which form the cell of the amoeba. We got to go back even further to the first whisp of Hydrogen atoms which started to form our solar system. We got to ask what started those first atoms. As creation is going on all the time with the emergence of every flower and every baby, and as Hoyle tells us that Hydrogen atoms are created in the empty spaces of the universe - we got to ask: what creates the Hydrogen atom out of nothing ?

To this question James Jeans, the great astronomer gives a tentative answer. He believes that, may be, that mysterious agens which works within our brain creates the atoms, the stars, the galaxies and the whole universe of ours. This, of course, is no explanation, but it gives a terrific impetus to what I, the unknown man (although Professor G. Patrick Meredith of Leeds calls me a "creative thinker" in his review of Semantography, The New Era London, Nov. 1950), to what I try to convey to my readers in the foregoing and following chapters: the meaning of my mind symbol $\cap$.

I for one have experienced in bitter years what others have experienced in bygone centuries and what is said in the words: Nemo propheta in sua patria honorem habet. For over 7 years I have approached scholars in this country. They did not want to listen to me, least of all examine my work. But the very same thing would have happened in the country of my birth. Friends of mine approached salaried scholars in Vienna with my work - with the same negative result. All I could hope for is to find scholars with greatness of vision, who know that the Great of the Past were not "great" in their days, and the Great of Today will be forgotten to-morrow (and you Huxley may be one of them).

I got my chance, thanks to a Melbourne businessman with the name of Dyason. He invested a part of his fortune for the sole purpose that eminent scholars be brought to Australia to stimulate thought in this country. And thanks to the men of the Australian Institute of International Affairs who realized that an unknown Australian citizen is fighting for a new idea - I came into contact with the Dyason lecturer of 1950 Bertrand Russell, and the lecturer of 1951 Senor Salvador de Madariaga, once President of the League of Nations (and a fugitive himself like me, who found refuge in the British Commonwealth of Nations). In 1952 I met the Dyason lecturer Professor Clyde Kluckhohn who then tried to get me publicity and a grant from the Carnegie Corporation for publication purposes (he failed in that), and who stimulated the study of my work at Harvard University.

And now in 1953 I met you, and now all my hopes are with you, the former and first Director General of Unesco, the very instrument of the United Nations which indeed could give my work a go. What are you going to do for me? Shall I be the happy protege of your great influence? Will you be for me (excuse the comparison) what your grandfather has been for Darwin? Will you be defender of the faith which the creative spirit of evolution has invested in my mind?

When I met Madariaga and explained to him my symbols, he said: "Is your system, which stresses pictorial symbols of our material world, not a bit too materialistic?" "How could you say this?", I cried out and beat my breast with my fist. "Look hear", I said with trembling voice, "here is a heart, the most marvelous pump ever designed. Weighing only a few ounces it drives hundreds of thousands of gallons of blood each year through my body, day-in-day-out, night-in-night-out and if overworked and damaged it can even repair itself. How can you explain this with dialectical or not dialectical materialism? On the contrary, Semantography is going to make mankind realize the marvels of our material world and make them realize that they are not and cannot be the product of chaos as modern scientists want to make us believe they are!"

"Ah, the theory of chaos!" said Madariaga, "let me tell you a good story. You know, that theory of chaotic chance is a few centuries old. One evening Euler the great Swiss mathematician of the eighteenth century sat at his evening

evening meal. His wife had prepared a delicious salad. Euler in chewing it did what almost every man does at meal in the presence of his wife (and to the exasperation of many a wife). Euler started to talk shop. However, fortunate for him, he managed to talk about mathematics and the salad.

"You know, my dear", Euler mused, "this salad is delicious. Now let me think. What are the mathematical probabilities of the following problem? Is it possible that by mere chaotic chance some atoms which form the oil of a salad could somehow manage to come together in the vast spaces of the universe and form real oil? Is it furthermore possible that somehow a variety of other atoms could come together in the same spot of the universe and form tomatoes, and some other atoms forming lettuce at the very same spot, and some other atoms forming by mere chaotic chance that which the chemists write as NaCl, just common salt, and some other atoms forming the other ingredients of your delicious salad, etc. etcetera, and then all will be mixed and mixed to form a salad somewhere in the depth of the universe - do you think that this is possible?"

"Of course, it is mathematically possible" said Mrs. Euler, "but there would be one thing about your salad of the universe."

"What is it?" asked Euler eagerly.

"It wouldn't be as good as mine - or would it?"

This, of course, left Euler without any scientific argument," concluded Madariaga laughing.

Indeed, it wouldn't be as good as Mrs. Euler's salad. Why? Because Mrs. Euler used her ^{brain}, and her ^{experience} and what she ^{remembered} of what mother told her about her ^{know-how}, and because Mrs. Euler mixed her salad with ^{love} and ^{affection} and ^{reason} and ^{conscience}, because she ^{realized} that her husband needs food for ^{thought}.

Old theories die hard, especially if they are very convenient for many people. For thousands of years, medicinemen and elders have frightened ordinary people out of their wits in order to stop them doing unethical and dastardly deeds to their fellowmen. They frightened them with the sure promise of a last judgement, when all their bad deeds will be counted and eternal condemnation will be pronounced. They frightened them with lurid pictures of a hell where they are burned alive and will go on burning alive for eternity. Every dastardly deed you do, so they told frightened humanity, is seen by an angry and wrathful God, who enters everything into a large ledger - until you are hopelessly in the red. It did not help very much, because the tally clerks on earth, the representatives of The Great Accountant soon found a way how to square any account no matter how much in debt.

"Give your ill-gotten gains away", they cried, "give away the land you took, the money you robbed, give away whatever you got - only then will forgiveness be yours." They did not say 'give it back to those you robbed.' Give it to the representatives of HIM. And as they knew that those hardboiled barons and businessmen like to do business as business ought to be done, with sales and invoices and receipts - they did just this. Salesmen swarmed over the whole of Europe selling letters of indulgence complete with sums and seals and signatures on the dotted lines, until the storm broke. People rose in protest and clamoured for reform - the Protestant Reformation. Terrible wars followed. Nearly the whole of Europe was devastated at times. Millions were massacred by both sides and all for the greater glory of HIM.

But old theories die hard, especially if they are convenient for many people. Even today, in Italy robbers and burglars go first to church and pray for safe-conduct and success of their hazardous venture. And they know that words mumbled in prayer are nothing. Only deeds are counted. They know too that the representative on earth can do little for them, except do what they do - mumbling words. So they go to the next higher department chief in the great Accounting House in the Beyond. There ^{are} a number of such department chiefs, one for the fire insurance St. Florian, one for the travelling bureau St. Christopher, etc. etc. And those robbers and burglars promise their particular chief a big, big candle should they get the money to-night. Of course, no money - no candle. But if they get it - why, they know that they can cheat people - but they can't cheat them, the department chiefs above. They get their candle alright. But if the burglar gets

caught, he gets enough time to think: something went wrong somewhere. Sure enough he finds the cause. Last time he promised him a big candle, and what did he get - a small and cheap candle. What did they say? Give away a tenth of your earnings. A tenth is fair and reasonable. Ah well, too late to do something about it now.

And so the cry Give away, Give away is heard in all the mosques, in all the synagogues, in all the tribal huts of medicinemen. If you are in distress and very much worried you can go for comfort to your priest, or your minister or your rabbi. But in some very religious and very orthodox Jewish communities you can't come to your rabbi with empty hands. Whatever advice you are seeking in family affairs or business affairs or other affairs you got to pay him - you got to, or else. After all, he must live, and so must his secretary, the ghabee. Don't forget when leaving to leave something for him too. Otherwise the rabbi might be next time too busy to see you - you will be told by the ghabee. After all, he must live too, mustn't he? And besides, your gift is charitable, although it is no deductible expense for your taxation return.

But that theory of Give away, Give away, has still some inconveniences, although you buy your way into heaven with it. It means giving away hard-earned money. After all, what are we slaving for? Well, for a rainy day. But should this rainy day come, no church and no synagogue is going to pay your rent and your grocer. And so, the businessmen and traders, the manufacturers and bankers and all the rest of hard-working humanity were on the look-out for a more convenient theory. And thanks to modern science - they got what they wanted: the Theory of Chaos.

First thing modern science did, was to debunk thoroughly all the stories of the Bible. After that it was easy to debunk God himself. But this process started even before the scientists went to work. It was obvious for everyone to see: Chaos reigned throughout the world. All the hopes and promises of the Protestant Reformation came to naught. Terrible wars tore mankind asunder. After that the pure puritan protestants began to preach the gospel with the Bible in one hand and the pistol in the other hand. They were very good at burning heretics too. There was not one Christian gospel. There were hundreds of them. Today, as the churches have grown tolerant, there are in the United States exactly 365 different Christian denominations, and many more not counted as being too small to count.

At the Holy Sepulchre in Jerusalem the various monk orders of the various Greek-Orthodox denominations, who tend the grave of the Saviour, frequently come to blows. And in the terrible modern wars both sides preach to the same Deity to give them victory. It's chaos alright. And this chaos reigns even in such small a religious community as the Jews are. The spiritual founder of the Jewish state Theodor Herzl defined the meaning of a nation as a group of people held together by a common enemy. This indeed made the Jews one "fraternity" all over the world - the common persecution. But within themselves they are torn asunder by chaotic irrelevancies. Those Jews who were driven out from Spain under Torquemada in the fifteenth century are the "Spaniards". Those Jews who were driven out from Germany in the twelfth century are the "Ashkenazis" (Germans). They are virtual strangers to each other. In every large city of the modern world, the Spaniards and the Ashkenazis have strictly different synagogues; they use a different intonation and pronunciation of the very same Hebrew word, and they are even strangers outside their synagogues. But even within the Ashkenazi communities there is strife and hatred. Some twentyfive years ago I heard in Vienna about a feud between two Jewish communities in the Slovakia country. Led by their rabbis there was open warfare. They smashed the windows and slashed the altar draperies in each others synagogues. But the very same thing happened here in Australia between the warring factions of religious German protestant settlers who came from Germany just four generations ago. Religious hatred between them went to an incredible height. After smashing their way into the enemy's church, after slashing the altar draperies which carried the disputed meanings about the wine and the bread (whether they really are or are not the blood and body of the Saviour) the victorious pastor led the victorious congregation in the singing of the hymn "Nun danket Alle Gott!" ("We all give thanks to God!").

Yes, to everyone within his senses, to everyone who could see, the idea of a single and loving God, a single Maker, a single Creator seemed utterly non-sensical. It was Chaos and only Chaos which reigned throughout the religions of mankind. It is of no use to give ones hard-earned money away to the representatives of something which simply did not exist. What was now necessary was to give the Theory of Chaos a sound scientific basis. And sure enough this was done.

First and foremost was of course: a new name for the new creed, a new word. It was called Determinism and as it is usually the case, it was a rehash of an old theory, the kismet (fate) theory of the Islam. This time however, it was strictly scientific.

Let us assume a number of small billiard balls somewhere in the universe. There is no gravity; so the balls float in space. There is no friction. Then these balls get an initial push. (Here the trouble starts. Who or What gives that initial push? But let's not bother about such trifling questions.) The push is on, and the balls start to move and to collide, move away and collide with other balls - without any purpose, without any sense. They come sometimes together to form "salads", then by their initial forces they move away again - just by the "doctrine of statistical frequency occurrences."

Then their future course is determined beforehand (by that initial push). And by and by those little atom balls form nebulae, stars, galaxies, planets, plants, amoebae, fish, animals, birds, men - we know how - natural selection does the trick. And there we are "highly developed machines" as Hoyle calls us, produced simply by the survival of the fittest atoms which form our body and brain. If you are not one of the fittest in a business deal, you got to go under - it's the Law of the Universe, and you can do nothing about it. It's all determined beforehand - you know - the initial push!

A few months ago I happened to listen to a few broadcasts of Fred Hoyle, the young Cambridge mathematician-astronomer. I did not believe my ears. I thought that the old "mechanistic" theory was dead for good. I went almost in a rage and had the idea of writing to Hoyle. However, I felt that my letter would be very rude. Perhaps - in order to express my feelings - I shall revert to an imaginary telegram:

TELEGRAM from Sydney Australia to Cambridge, Great Britain

Former mechanical person to Fred Hoyle, Author of "The Nature of the Universe according to Hoyle."

Re Operation "Universe" greatly admire your theories about the little Hydrogen balls. However, with regard to your reference to man as machine, please be informed that I consider you an idiot. Hope you are going to sue me for libel. Please do!

After this Freudian "abreaction, and after stating that I am well aware that the symbol for "idiot" carries the mind symbol and therefore other persons may not consider Hoyle an idiot, I shall continue. What is the difference between Hoyle, you Huxley, the host of the other highbrows, and me? The difference is obvious. I am not a scholar, salaried or otherwise. I am a mechanical man, a man of machines. I have only a university degree in chemical engineering. You all trail a host of phonetic letters after your name, asserting that you are scholars to the nth degree. You can lightly say "machines" and "mechanical" theory etc., but you never sweated over machines as I did. And you may have never felt the urge of the creative spirit to create a machine. You may have never felt the happiness when seeing a machine, created by the creative spirit within your mind, working creatively and purposefully. Indeed, I think that the application of the term "mechanical" to your theory of chaos is the greatest blasphemy I ever heard. In order to show you how a real "mechanical" man thinks of your theories, I shall cite some paragraphs from my Book III on Semantography p.588, where I dealt with your theories 5 years ago:

"We have become used to laugh about human errors, superstitions and theories of the past few thousand years, and we feel very elated of living in our enlightened age. But later generations may judge our present century very harshly. Not so only on account of the crimes committed, but also on account of the fact that we of the 19th and 20th century accepted and swallowed the ridiculous theory that the universe is utter chaos and without purpose, and that purposeful organisation has evolved just by itself without purpose, simply by the hit or miss chance. To illustrate the senselessness of the mechanistic hypothesis, we pay perhaps say as follows:

Let us assume the chaos of the hardened crust of the earth. The time is many hundreds of millions of years back. Then out of mere chance some minerals come together containing iron, copper, zinc, etc. Then again by

mere chance some carbon happened to be around, or is added some millions of years later. Then some fire flares up and by mere chance iron is produced, and steel and copper and zinc and brass is formed. Millions of years later by the mere chance of probability little cogwheels and springs and axles and frames are formed, and little by little as the millions of years pass by, some of these axles and cogwheels assemble themselves into a watch and then some prehistoric earthquake gives the initial shake and our little watch is set in motion and there it is - created just by itself, just by the mechanistic evolution.

Silly as this analogy may seem, the silliness goes further. Our atheistic mechanists do not only assume that the watch has formed itself, without the assistance or presence of some purposeful intelligence. They went on to assume that our little watch, in order to cope with the existing conditions has developed sturdier wheels, stronger frames - in short, the fittest watches survived. Also the molecules which form the watch have learned to repair broken wheels, to grow new cogs - and to top it all - the molecules have, by the mere hit and miss process, hit on a grand thing, namely watches split up in half and out of the halves two new complete watches grow, and go on ticktacking and producing new watches out of themselves. Later on, male and female watches mate and produce new watches which grow to maturity. In the end, by mere chaotic chance, all kind of species are created, small wrist watches, mantelpiece watches and big grandfather clocks - and all this evolution takes place just purposeless - it's chaos alright, OR IS IT ?"

I have only used the imagination of a chemical engineer to describe how the most incredible happenings in the universe, happenings of an incredible purposeful design and ingenuity are "explained" by the "mechanistic" theory. But the very same thing has been said by great philosophers in much better words. It was the eighteenth century philosopher Paley who used the example of the watch to ask that such a purposeful mechanism cannot make itself. Someone must have made it. And his contemporary, the philosopher Kant asked:

"How can purposive forms of organisation arise without a purpose working cause? How can work full of design build itself up without a design and without a builder?"

Paley and Kant overlook however one immensely important point. Agreed, we may say, let's assume a builder, a maker has made all these machines. But apparently that builder has imbued his machines with an incredible, incomprehensible agents. These machines can repair themselves when damaged. More incredible still, out of one machine two new complete machines can be formed, or two slightly differently built machines can have little offsprings, one, or twins or triples and more machines which all grow to big full-sized machines. No human being has ever been able to explain these marvels. It's supernatural in every sense of the word.

Apparently, there is an agents within the atoms, molecules, cells which form a plant, a tree, a flower, an amoeba, a fish, a bird, an animal or man, which agents thinks, although we cannot observe any mind in a cell. Yet, when we happen to cut our finger or a twig the most incredible alarm system sounds throughout the organism and most wondrous chemicals are manufactured for the repair of the damaged parts. Now, we know that all such activities of the body are somehow directed from the brain, but a twig has no brain, yet the very same healing process is set in motion. Even in the body of a wholly demented person, unable to form one coherent thought, wounds will heal miraculously, because the cells do their own thinking. You now begin to realize that our semantographic symbol for the mind $\bigcirc$ takes on a much wider meaning.

And now, we are coming to a tremendous revolution which happened just throughout the last 30 years, a revolution in our outlook which the scientists simply hide before us, because to tell us about it would mean for them, admitting that all their theories are bankrupt, humbug and nonsense. The fact is - the theory of chaos is in chaos itself. I can understand how you Huxley and others like you try to hide their embarrassment and bankruptcy in highly scientific highbrow terms, as the ones which I have cited where you admitted extrasensory perception and even the prophecy of future happenings. But I cannot understand how a young man like Hoyle, who must have heard about and absorbed the new advances in biology psychiatry, psychology, medicine - and yes, parapsychology, how an idiot like Hoyle can still talk as if nothing has happened since the mechanistic theory was evolved.

The revolution is this: WHEREAS WE HAVE BEEN THREATENED WITH A HELL AFTER DEATH, THE FACT, NOW UNCOVERED IS, THAT HELL CAN BE WITH US WITHIN OUR LIFESPAN.

In short: It is hell in our time! And this fact has been established by "orthodox and organised science" in any sense of the word, including the worst which I have mentioned. Of course, it was not so easy. It started some time ago with a man giving a lecture in the "Wiener Gesellschaft der Aerzte" (Viennese Medical Association). He was so much laughed to scorn that for the next 30 years he never set foot into that building again. That man was Sigmund Freud.

I wish I could talk in fiery tongues to make you understand what thousands of mediocrities of psychologists and psychiatrists have again hidden in their high-brow vocabulary. I wish I could talk to you, each of you directly. Instead, I must type these words in my business premises, interrupted by clients, and knowing that to-morrow I shall not like what I have written. But I can't alter it again, as my readers are waiting for this publication. Alas, I cannot finish it in time.

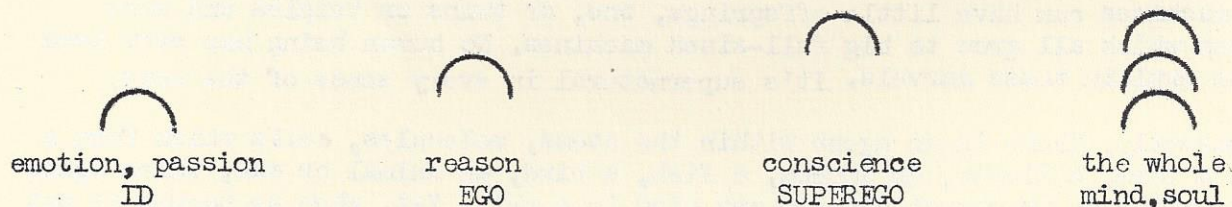
I beg you therefore not to laugh and not to scoff, should the following paragraphs seem strange to you. If they are, please think about it and read it again. So much depends on you getting the idea I want to tell you. Your own salvation and the salvation of the members of your family depend on just this - not the salvation in the beyond, but salvation in your time. - salvation now!

Sigmund Freud had coined a word for something which he did not understand, but of which he knew that it exists. He was honest enough to mention the name of the man who gave him the word, Georg Groddeck. This man said 'we do not live our lives, It lives us. We are lived by unknown and uncontrollable forces.' Freud took that term It, and as the medicos of the whole world are fortunate enough to have their international language preserved, Latin, Freud translated It into the Latin Id. However, in the various languages it is translated into a word, and in English it is the "Unconscious". As it is usually the case, a word has many meanings and the word means also being "unconscious", not knowing, or not realizing or having fainted. For this reason the word is sometimes changed into "Subconscious". Said Freud:

"I propose to take into account, by calling the entity which starts out from a system of preconscious perception and begins by being preconscious the Ego and by following Groddeck in giving to the other part of the mind into which this entity extends and which behaves as though it were Unconscious, the name of Id..."

from Freud "The Ego and the Id" see also Semantography Book II, p.165

In Semantography the various sections of the mind are symbolized by placing the mind symbol on different levels. Freud's three levels coincide with what he calls the "popular distinctions" of (1) emotions, passions, (2) reason and (3) conscience

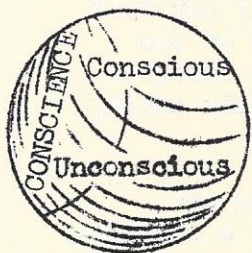


You ought to understand that the thinking in your Unconscious (Subconscious) is completely Unconscious. You don't know anything of it. It thinks for you - the cells in your body who repair your injury (or the injury in a twig or an animal). Then between the lowest mind level and the Conscious, Freud assumes a Preconscious. The meaning of Superego has already been demonstrated in the foregoing chapters, (the Memorandum, Sem. Series No. 123, the Report of our Meeting Sem. Series No. 124, and the green brochure Sem. Series No. 62) But it must be understood that Freud considers the Superego as being a part of the ID and being partially subconscious. What this means is illustrated by the alternative symbolization of

the Superego in Semantography, as shown on the left - a higher I. (Ego means in Latin I, and this word has nothing to do with egotistic. It means with Freud the conscious reasoning of our mind). A higher I is superimposed upon the I of the individual. This higher I is according to Freud the mind of the Father, Mother or people in authority. But he says that the Superego is also part of the Id, of the Unconscious. The tremendous implication of this will be illustrated by the following example. Let us suppose you see on the street another fellowman having slipped and unable to rise. Suddenly the voice of your father or mother (who might be long dead) will sound in your mind and you will remember what they told you in your youth: 'Go to the help of your fellowman in need!' But you might be a foundling who never knew of a father and

conscience
SUPEREGO

and a mother. You might have grown up in a brutal environment with not a friendly soul to tell you what to do and what not. Indeed you may be a brute yourself. Yet, your very first unconscious reaction when you see that helpless man on the ground will be a move towards him - even before you start to think. Who or what did that move? The cells in your mind who thought for you - the It, the unknown and uncontrollable forces. This example should explain to you why Freud considers the Superego being partially unconscious. This is graphically



demonstrated in the diagram on the left according to Alexander.

But do not make the mistake and believe that the parts are arranged in a human mind as shown in the diagram. And do not think that the bodily parts in the brain are on different levels as shown in my symbols. These are diagrams only without any relation to the real arrangement of the various parts of the brain. However, you should know that brainsurgeons have already a good notion as to the real position of these parts and they have been able to perform incredible operations. Thus a patient who is tormented by a demented

see Semantography conscience can be restored to health and sanity by severing certain tissues in the brain. Let's hope that they will soon be able to

on men who have "no conscience". The emergence of man above the animals has often been described as the emergence of conscious thought above the unconscious. Indeed, all the achievements of man in every field can be attributed to the application of conscious thought. From one century to the other, from one achievement to the other man grew more and more conceited until he believed that he himself is Creator and Master of the Universe. More and more did he push the "unknown and uncontrollable forces" operating in his cells into the unconscious, and more and more they began to revolt. More and more did the Id create hell for the Ego - until today hell and chaos has engulfed the whole of mankind. The theory of chaos has backfired.

The most significant feature of the emergence of conscious thought is the emergence of articulate language. We must therefore distinguish between an artificially created hell on earth in man's mind, created mainly by language, and a real hell in which language has little part. It is the hell of the Unconscious.

The Hell in man's mind created artificially by language.

Here is but one example. Millions of healthy boys in many a country are told again and again by their well-meaning parents, aunts, uncles and teachers that they are a "failure". Indeed, they failed in many a thing, in forgetting something, in getting a bad mark in school now and then, in breaking a vase, in tearing their trousers, etc. etc. When I was a boy I got interested in many things. I built a bow and arrow. Then I built airplanes. Then I built a steam machine, etc. etc. Soon the remnants of all this were found scattered and abandoned somewhere in the house, because I was already interested in the collecting of stamps, than of butterflies, then of having an herbarium, then an aquarium, then a terrarium, and so on. "You never finish a thing" said disprovingly my various distant relatives. My pride suffered terribly. Slowly I began to believe that I am really a failure, a "good-for-nothing," that I can really never finish a thing.

Of course, I and my adjudicators were victims of the word "finish". You can never finish a thing, really finish (whatever that may mean). You cannot finish really cleaning the house. You will always discover spots and dust somewhere. Fortunately for me, my mother believed in me, but I suffered, I suffered terribly.

However, many boys have not an understanding mother and an understanding father as I had. They never told me that I am a "failure". But other parents do tell their boys again and again that they are a failure, a good-for-nothing, - until the boy himself believes it, until every trip over the doormat, every slip of the pen is a further proof of the terrible fact that he is a FAILURE. Then the following avenues are open to him:

- (1) to go through a life having a hell of a time all the time.
- (2) to decide to end this hell of a life by committing suicide.
- (3) to give it up, realizing that it is of no use fighting against the inevitable fact of being a Failure. Then his parents will have to bring him into an asylum where another hell awaits him.
- (4) to climb on a window ledge high up on a hotel skyscraper in Chicago and stand there hour after hour fighting a hellish battle within himself.

I have seen the film built around that terrible tragedy. I have listened in amazement to the talk given by the two actors who represent two psychologists. No doubt their dialogue has been carefully prepared by "competent" psychologists as they do such things in Hollywood. The rot they talked was for me incredible.

"As long as the boy stands there on the window ledge, he feels master of his destiny. He feels good. He can at last decide what to do or not." This or something similar they said. To me - what happened on that windowledge - was a hellish fight between the conscious and the unconscious. The conscious told that boy that it is of no use to go on living the hell of a life he lived. The cells of the unconscious fought for him, fought with the unconscious will to live, to survive. Who wants to jump from window ledges? The breathtaking fall, the terrible smash, the bloody mess. Who wants to jump from window ledges?

In the end, his fate was again decided by language. "Jump" roared the mob below, "jump!" For the boy this word had a terrible semantics. It was a repetition of what he has heard many a times and what he said to himself so many^a times: 'you are not good' Now, you can't even jump. In the end he jumped.

It must not be the word "failure" which has driven many a boy and many a man into suicide. There are thousands of words which do equal harm. 'Don't do this, and don't do that. Don't ask stupid questions, stupid! You are an ass, an ass you are. You are a goose. You are a pig. Now you cry, crocodile's tears they are. Don't put on an act. Don't tell me, you are insincere, yes, that's what you are. You don't love me as much as I love you, etc. etc. etc. etc. etc.

Where is the happy family? Where are the people whose life is not hell at times, a hell of their own making, a hell made only by the use of language. Do we need any proof that life on earth is hell, living hell, pains through the day and tears shed in the dark of the night, then up for another hellish day.

Boys and girls in the highschools of the world are pestered with higher mathematics with physical formulae which they never, never need nor use and which at times make school for them just another hell. I can prove that a few weeks training in the simple symbols of Semantography could do wonders. The symbol for the meaning of "Failure" is simply explained and tells the boys that you can never, never be a complete failure. You cannot even be a failure in mathematics although you failed every time in this. Usually, it is the fault of the teacher. I am ready to prove this. Give me the greatest failure in mathematics and leave the boy to me. In some time he will solve algebraic puzzles with relish.

For eleven years I have asked many an educational authority to give me an opportunity to prove the value of Semantography. In every case it was denied to me.

The real Hell in man's mind created by the Unconscious.

Here language has little or nothing to do. The cells in man's subconscious revolt, because man is misled by misleading conscious reasoning and acts contrary to the ethical laws of the Universe, which are part of the physical laws. I have cited Ashley Montagu who said that among the same species of animals, "the highest ethics is supreme law." Is this the supreme law also in man's dealings with his own species?

The dastardly deeds we do to our fellowmen, the mass murder, the mass misery and the single betrayal, the single "cutting the throat" of our competitor, the getting the better of our opponent by any and every means no matter how unethical. Sure enough, we find an explanation for our misdeed, a word which absolves us - but the cells in the unconscious do not understand words - they sting us - they do not give us any respite - they do not let us sleep - the twinge of conscience as it is called. In the end we start to argue it out - with ourselves, that is with our cells in the depths of the mind. Then we believe we have convinced ourselves, but we have reasoned it out only with those cells of our conscious reasoning and they indeed can be the victim of language.

In the end we suppress our conscience. We forget about it and our scrupels. We go on perpetrating more unethical deeds - until the cells of the unconscious revolt and real hell breaks loose. The mental pains have subdued by our fallacious inner reasoning. Now real pain breaks out all over our body, ulcers and cancers, swearing wounds and swollen limbs, infected eyes and infected skin, hell, hell in every sense of the word. This is what now the school of psycholo-

gists and psychiatrists say:

"Here ye mankind, nearly all of your bodily ills are mental in origin."

Now, what does this statement mean? It means that organic diseases, not just "imaginary" (whatever this means) diseases, inflammations and malformations through diseases of the ear, nose, eyes, throat, lungs, heart, stomach, intestines, skins, arms, hands, legs, feet, etc., etc., etc. they all (or nearly all) stem from disturbances of those "unknown and uncontrollable forces" working within the cells of our subconscious. Those cells which extend into our Conscious and which we call CONSCIENCE pester us, at first with scrupels and twangs because of some misdeeds we did against our fellowmen. Then, if we suppress them, they react and revolt and punish us with hellish pains and diseases, because we have acted contrary to the ethical laws which govern the Universe, and every living cell in it.

This statement seems to go contrary to all our belief in medical science. We realize that the psychologists do not say "all ills". Some say "95% of all ills". But surely, this cannot be applied to diseases caused by bacteria, bacilli and viruses. Surely it cannot be applied to malformations caused by broken bones and tissues damaged in accidents. And surely, it cannot be applied to real accidents, slipping over the stairs or smashing the car into a lamp post?

The contrary is true. This incredible statement above applies even to many motorcar accidents. As I am now going to explain all this in detail you will soon realize that you knew it all the time. Indeed, dear reader, it will seem quite "natural" to you, although it is "supernatural" to me in every sense of the word. But before we go into this, let us think why we are not told about it. Surely, this discovery of modern medicine goes further than the wildest imagination of any churchman who paints a life in hell being a hell of a life. Now, modern medicine tells us that we suffer here - not in the life beyond - for all our mental misdeeds to our fellowmen. And sure enough, look everywhere! Isn't life hell for most people? If we do not suffer bodily pains, we surely suffer mental pains in scrupels, in worries, in envy, in hatred, in almost every thought.

Why then is this incredible fact so little known? I believe that most scientists are atheists at heart. They do not believe in ethics as a natural law of the universe. They still believe in "survival of the fittest" (see later chapter). The fittest may be the worst crook, the worst bully. If they confess the bankruptcy of their ideas, they are afraid of the triumph of the churchmen. Then there are the religious scientists. They believe too much. They believe in the bodily ascension of this and that saint. They believe, of course, in a hell after death. They are afraid of the ridicule of their atheistic colleagues. And then there are the psychologists and psychiatrists, whether they are believers or not. Should they tell their patients: "If you want to stay healthy, stop cutting the throat of your competitor in business?" They would lose their patients, their livelihood. Then most of them can't talk in plain language. They are highbrows alright. So they hide their knowledge (and their embarrassment) behind medical highbrow terms. Read my article (which will be attached to the final chapters) where I cite the words of Chisholm, the famous psychiatrist, who accuses his colleagues because of their difficult highbrow language.

Now, I shall be accused of playing into the hands of that Boston religion: Christian Science. It is true that these believers say something similar. But they always refer to the scriptures. Yet, the scriptures contain so many dark meanings and they contain so many statements which have been used to commit and justify masscrimes and massmurders. Indeed the Bible is full of terrible misdeeds, many of them committed for the greater glory of HIM.

No! Let us stick to science alone. Modern medicine has performed miracles. Let us believe the medicos. But let us speak in plain language. Firstly, let us tackle that question about the bacteria and bacilli. You know that you inhale thousands of tubercel bacilli with every breath. Yet, few people are attacked, and very few people die of these attacks. And the doctors warn many people. 'It's your mind and your mind only,' they say, 'which weakens your resistance against diseases.' It's natural, isn't it?

Then you know of the many men and women who lay helpless in hospitals sure to die. They are told by the doctors 'You got to have will power. You got to want to live. It's your mind and your mind only which can help you through this crisis.' It's "natural" if you come to think of, isn't it?

But what about the motorcar accidents, the terrible smashes? The psychologists questioned those who lived to tell "Why did you lose your self-control? What made you smack into that wall?" And out of the subconscious they dug out the answer - guilt and scruples about some misdeeds done against a fellowman.

I said that you knew it all the time. If you have a clear conscience, you will sleep well, and sleeping well is one of the most important factors for staying healthy. But, don't you remember times when you have been painfully overworked and overwrought, when everything did irritate you - and by some chance you did a good turn to a needy fellowman - and suddenly you felt fine, very fine.

Oh well, you might say, that happened a few times perhaps, but my other time was usually painful living. Well, if this theory is correct, where are the happy and healthy people for whom life is not hell? You surely have met some, I tell you. They are "the most unforgettable characters you have ever met." They have usually white hair, but radiate help, health and happiness. And they are usually terrifically busy - for others. Today Mum must cook for a sick neighbour. Tomorrow Dad must go to help another neighbour putting up that burned-down barn. Then there are some kiddies from another neighbour to take care of, and perhaps a cat and a canary and a few potflowers from a neighbour who is away. Then there is that nephew, the orphan. We must get him through college. We shall manage somehow. And they do manage. And when the day comes when the old body just gives out, they go to hospital, and in spite of pains they cheer up everybody - until their hour comes and they are called home from a life which never, never was hell.

My dear old mother used to say: "I have no time for a doctor and no time for the hospital!" She was always busy for us and for others. When her sister became a widow with three small children on her hand, my mother a widow herself with four children said: "We got to help those three orphans and their mother!" And so for ten long years we worked for their upkeep, obeying our mother who obeyed the eternal laws of the Universe. One week before she died at the ripe age of 78 she sat day and night at the bed of a sick neighbour. A few days later, she passed away peacefully and happy with the landing permit for Australia under her pillow. "Cancer" said the doctor at the post-mortem. But she never knew and never felt any pain. She slumbered away her hands held by her best son, my brother Henry, who for me is "the most unforgettable character I ever met." Throughout his life he practised altruism to the point of tragic self-sacrifice. He is a healthy and happy man in spite of being over 50 and in spite of all the terrible times, concentration camps and worse. About my father and my elder brother I shall tell in a later chapter. They were remarkable fellows. They are dead. Sometimes I remember how I hurt them with a word. Then a crazy craving overcomes me, I want to race back to Europe, scratch open the earth over their graves and cry for forgiveness.

My wife has white hair. But now and in younger years she always radiated help, health and happiness. When I was a prisoner of the Gestapo, she braved "The Mortal Storm" of the Nazis. (Do you remember the immortal film of the same name, so terribly true to so many lives?) She is a Christian, a Roman-Catholic, I am a Jew. The Nazi inquisitors told her many a times that she brings herself in mortal danger fighting for the life of a Jew. In the end, they respected her altruism and her audacity.

I have told you about the humans next to me, but I know of many more such people whom I met in different parts of the world. And you too know some of them. Indeed if you ask where the happiest people are, I have no hesitation to say: they are the nuns and the missionaries, and the plain men and women who go out into leper colonies to help their unlucky fellows. And indeed, they bring them happiness. Albert Schweitzer, the great missionary, tells us of the extreme happiness which fill these workers for others with an inner transcendental glow. For them - heaven is earth.

Can we find the mental laws which govern the cells of our body and brain? Sure we can. Surgeons can set broken bones right - but that's all they can do. Everything else, the real healing process, must be done by the cells of your body or the cells of a broken flower, or a broken twig or a broken animal's leg. Immediately after the accident an alarm sounds throughout the whole body: "Some of our fellowcells have met with an accident. Some are dead, some are injured. Everyone to the rescue!" Immediately most complex medicines are manufactured in different parts of the body and transported through the blood stream to the scene of the accident. Thousands of white blood cells arrive and jump on the infectious intruders in an heroic onslaught. Their dead bodies together with the dead intruders,

is flushed out as pus. Meanwhile thousands of other cells are busily repairing the damaged parts, the bones, the flesh, the skin and new little hairs are planted. Soon everything is healthy again.

This is the eternal mental law of the Universe: Creation of Order out of Chaos by mutual help!

However, you might say, there is one terrible flaw in all this. Let us agree with Prof. Ashley Montagu (who agrees with my findings) and who says: Amongst the members of the same species of animals the highest ethics is supreme law - except among the species of human animals. Yet - there is terrible suffering because animal species must kill other species in order to live. This is true. Yet, there is another mental law of the Universe, and the working of this law shall be demonstrated by a few instances.

The town of my birth, Czernowitz is built on a steep mountain. Some parts of the main streets are so steep that the pavement was first built as a staircase which caused many accidents in winter. But there were the terribly steep streets themselves and in my early boyhood the motorcar was not yet invented. Only horse-drawn vehicles were driven over those steep slopy streets. I witnessed in horror the thousands of tragedies when the horses drawing an overloaded vehicle were whipped in order to get them to the top. For me, those dumb animals cried: "Don't you see! We give our last ounce of strength!" Again and again they tried sincerely and honestly, panting and sweating and trembling all over, until they brought the car up or they brought themselves down and did not go up again. For me the story in "Gullivers Travels," where Gulliver visits the land where wise and gentle horses reign had the greatest significance.

For a foreigner who arrived in Czernowitz railway station at the bottom of the mountain the idea of walking up by foot to the main centre was an ordeal. So, many a horseomnibus company was formed, and went out of business. The passengers could not bear the strain - on the overstrained horses. And then the other mental law of the Universe asserted itself. That higher law is ; the Creation of higher Order out of lower Order. Man has been created with a superior mind to become a creator himself in order to create higher order in which pain and suffering is avoided. He invented the electric motor and the electric tram. Soon, Czernowitz had an electric tram. Later, the motorcar was invented and more and more the terrible sufferings of one of the most noble animals were reduced and reduced. Before the invention of these man-created machines with more horsepower than many horses, the ethical law worked in man's mind and many laws were passed in many countries prohibiting undue suffering inflicted on animals.

From the realm of man let us turn to the realm of the other creatures and let us try to find whether we can observe here the higher ethical law of the Universe, the Creation of higher Order, the avoidance of suffering and pain. It is true that organic, that means living creatures can live only on organic food created by living creatures. But is there no food created without creation of suffering? Of course there is. The fruits of the plants and the trees - the most delicious food you can think of. And it is there for the asking, for being given away. Indeed if you can hear the voices of the trees you will hear them saying: "Take my golden fruits away. I break under the load. Take them away or I let them drop and rot!" And they come, the creatures, the birds and the animals who feed on plant and plants only, on grass, and vegetables and fruits. For me they are the gentlest creatures I know. They, the gazelles, the deer, the cows, the horses, they have the gentlest eyes I have ever seen, and they are gentle indeed. The lower animals who still must feed on other animals have a ferocious look and are ferocious.

When I came to China I learned that the religious Buddhist monk orders do not eat the flesh of a killed animal. All their food is prepared from plants and their fruits only. There is that incredible plant, which some people call "the Chinese cow" - the soya bean, one of the most nourishing fruits of the world. Ground with water it gives a white milk, not unlike in taste of real cow milk and even more nutritous. The Chinese cook takes the curd of that milk (and this curd is high protein stuff similar to meat, just like the sour cow milk) and he makes from this curd the most delicious dishes. Even more, the soya bean sauce consists of glutamic acid which is the very same water-soluble protein contained in real beef tea. Indeed, many a Chinese cook can bring you the most delicious dishes and you will surely believe that you are eating meat - and all the time you are eating vegetarian food only. Why don't we learn from the Chinese? For me, the six years which I spent in war-torn China, three of them in semi-segregation by

the Japanese, were the most fascinating years of my life. I learned of things of which I never dreamt of. I saw the Chinese calculate with their abacus. All foreigners considered this backward (including Professor Lancelot Hogben who wrote "Mathematics for the Million"). I started to learn the use of the abacus and soon could beat all my foreigner friends in additions and multiplications. In the Chinese banks I have seen Chinese bank clerks calculating faster than the foreign clerk with a computing machine. I still have my Chinese abacus here in Sydney and I still use it.

Then there are their feats in technology. We in the Western world use a wheelbarrow with the wheel on one end, and nearly half of the load still on the hands of the carter. In the Chinese wheelbarrow the wheel is directly under the centre of gravity. Whereas a man can carry one person only in a Western wheelbarrow, a Chinese can carry four and more persons, as all the load rests on the wheel.

Then there is their tolerance in religion. A Chinese can be a Confucionist which is not a religion, but a mode of ethical living taught by the great Kung-Fu-Tse. But at the same time he can join the Buddhist religion and the Christian religion too and can find all this quite in order and indeed why not?

But above all, the greatest revelation which I received in China was the scaling of what Lin Yutang calls "the second Great Wall of China" their ideographic writing. Shanghai at night was the fairiest city I have ever seen. All the department stores carried the most incredible designs of neon tubes in all colours and all in the phantastic contours of Chinese characters. Fascinated I hired a teacher and started to learn their meanings, and soon I was engrossed in the most enthralling venture of my life, which indeed gave my life a new direction. I began to understand the pictorial meanings of Chinese symbols and began to understand what all sinologists say, namely: the fact that all Chinese languages can be written and understood in their symbolic writing made the Chinese races the greatest nation on earth, unifying the most divers tribes and indeed absorbing all invaders too, who soon learned to read the characters in their language. The sinologists say furthermore that Chinese symbolic writing make it possible that Chinese classics written more than 2500 years ago can still be read in any Chinese language or dialect of today, whereas the writings of a Chaucer and even of a Shakespeare need "translation" in the modern meanings of today. The sinologists go even further and say that a European nation would have been a reality many centuries ago if only Europe had an ideographic writing which could be equally read and understood in English and French, Spanish and Russian, Greek and Bulgarian and all the other European languages. Shakespeare and Goethe, Moliere and Dante, Dostojevski and Homer would have written their immortal poems and novels and plays in this European symbol writing and would have been understood by all European people. Fortunately we do not need to translate Italian music and German music, French and Russian music because Rossini and Bach Debussy and Tchaikovsky and all the other composers used and still use an international symbol writing, and so do the mathematicians and so do the chemists and so do the radio technicians - and I was a chemist in a radio factory. I saw my chance and started on a modern international symbol writing. Leibnitz speculated 300 years ago about a pictorial symbol writing "like the Chinese, but better than theirs." He corresponded with Jesuit missionaries in China in order to find out more about this Symbolism. He could not go to China. But I went there.

Professor Basil Hall Chamberlain the great sinologist who was professor at Tokyo University (he died in 1935) wrote in 1904: "Ideographic writing will surely achieve the final victory over phonetic writing." His words gave me enough courage in spite of the ridicule of my friends. And as to the poetry (of Shakespeare, Goethe and the rest) here is what another sinologist wrote, Professor Fenollosa: "'I believe that the Chinese written language has absorbed the poetic substance of nature...and has, through its very pictorial visibility, been able to retain its original creative poetry with far more vigor and vividness than any phonetic tongue.'" Turn to page 606 of my 3rd book on Semantography and read the chapter "Poetry in Semantography". Read also my translation of an highly abstract poem by William Wordsworth which is about the ultimate question we are debating in these pages. It begins "And I have felt a presence that disturbs me with the joy of elevated thoughts..." You will find the mind symbol vividly displayed there.

Let us go back to earthly things - Chinese food. I have dined in some of the finest restaurants of Vienna, Berlin, Amsterdam, London, Paris, Rome, etc. Nothing was so good (and I mean it truly and sincerely) as the salads and cookings of

Mrs. Bliss. But we both have been enthusiastic about Chinese food when we poor devils of refugees were taken out by the director of the American school in Shanghai to dine in a first-class Chinese restaurant. It was the greatest culinary feast we ever experienced.

But I know of some more delicious food. Right now as I type this down, I go into the kitchen now and then and there is the finest food I know, the golden apricot, so sweet and soft, so lush and limp, so wonderful to eat. Outside in our backyard the peaches are already big and are turning into a soft red. Soon we and our neighbours will enjoy them as they are made without cooking and preparation, provided by the great Provider Mother Nature or God Father or - of course "natural selection" did it. How could I forget this.

And so let us turn to natural selection for the best proof of that higher ethical law of the Universe: the Creation of higher Order out of lower Order. I know of no better specimen to prove this law than of a tiny Australian animal which is one of the greatest pioneers of Evolution. You mentioned it once in your lecture, Huxley. I was delighted, but sorry too because you did not stress its great significance. Of this Australian pioneer we shall hear in the next chapter.

A N A P O L O G Y

Dear Reader,

Sydney 20th December 1953

In my advertisements in the "Herald" I have promised you about 22,000 words and I count already on this page the sum of over 52,000 words - and still no end. The reason is given in the next paragraph. But I promised you then in my intermediate letter that you will get this publication in time for the Christmas vacation. I therefore have to make a stop here and shall give in the next paragraphs an outline of the last chapters still to come, of which I think they will be the most interesting ones. Now, here is why I wrote more than twice as much.

T H E M E A N I N G O F T H E M O N E Y O R D E R

When I inserted my ads in the "Herald" everything was already written (Sem. Series No. 122, 123, 124, and it remained only to write the letter promised to Huxley with the symbolizations of the meanings of Evolution and Totem. I estimated it will have about 4 pages. And now I am turning to the 40th page. The reason is that in the meantime your orders for my publication came in. And your orders revealed a curious fact: More than two thirds of all orders brought in a money order for 5/9. Less than 1/3 were cheques. I realized that the common people have taken a much larger interest in my work than the educated. A cheque account costs only £ 1 per year, a small sum compared with the great convenience of a cheque book. Yet, more than two thirds of the men and women interested in my work had no cheque account. Now, you must know of the moral of Semantography: "words are nothing, sound and smoke - only the deed counts." For you, the people of the money orders interest in my work means going to the post office and buying a money order - an inconvenient deed. And, although the incoming orders all in all did not cover the cost of the costly advertisement and, although you receive this publication with no monetary return for me - I felt that I must not disappoint you - you people of the money order. I for one know how easily misunderstanding can occur. I wanted that you should get the real meaning of what I have to say and therefore I poured out onto the stencils what I have to say, regardless of the amount of pages and paper and printing. Take this as my Christmas present.

T H E U N I T S O F E T H I C S

For those who will stay in Sydney during the holidays and want to read my books in the public libraries of Sydney (also University Library) I wish to say that you will not find there what I have written in this last chapter on the ethical laws of the Universe. All this has been in my subconscious and came to the open by the influence of your touching gesture - you people of the money order. However, I wish to draw your attention to my chapter "The Units of Ethics" beginning on page 545 in Book III on Semantography. There, I have dealt with the matter in question as an engineer who is accustomed to deal in units, and even in units of tolerance. Those who are engineers know what tolerance in engineering means. When you order, let us say, axles of a certain diameter you state the variations from the ordered diameter which you are ready to tolerate, say ± 0.001 inch

When you turn to p. 6 of the attached green brochure you will see that the meanings of good and bad, right and wrong carry the plus and minus symbols. Then you will know that I have applied the engineering symbols to the meaning of tolerance.

A U S T R A L I A ' S " G R E A T E S T " A N I M A L - P I O N E E R O F E V O L U T I O N

This will be the theme of the next chapter. It's not the platypus, not the kangaroo, not the emu and not the koala bear. It is a true pioneer, almost unknown in its own country, unrecognized and unrewarded, but I think it is Australia's greatest animal.

S U R V I V A L O F T H E F I T T E S T - F I T T E S T I N W H A T ?

This coming chapter deals with experiments made by Prof. Ashley Montagu with small organisms. His results tally with what I have observed in the concentration camps. Not those survived who were strong in muscles, but strong in mind ^ .

M I N D O V E R M A T T E R

This chapter will deal with the 4th, 5th and even higher consciences of man. I shall tell you what I have seen and filmed in Asia. Simple people, not hermits, not ascetics, but even boys and girls pushing needles and daggers through their body, cutting organs - and smiling without a loss of one single drop of blood. I shall tell you of the observations of one of the greatest medical men of our time Alexis Carrel, Nobel prize winner, inventor of the "mechanical" heart (a chicken heart separated from the body intact with circulation pipes and going on pumping) He and his colleagues observed the results of man's highest conscience: terribly large wounds heal completely within hours, within minutes.

T H E S T R U C T U R A L S E M A N T O G R A P H I C F O R M U L A F O R A L L R E L I G I O N S

If you remember your chemistry lessons you will remember that complex organic formulae are written as a structure with an inner group (for instance the benzene ring) being the same in all formulae, but with variations in the outer groups. In my semantographic formula for all religion the inner group forms the mental laws of the Universe, the ethics of that "Life Force". This formula can then be applied to all religions (with variations in the outer groups) including the "religion" of "Humanism" of Julian Huxley, including the "religion" of Communism for those outside of the Soviet countries who think that it can bring the salvation of mankind. The "insiders" know better.

T H E S Y M B O L F O R T H E S P I R I T U A L F O R C E I N T H E U N I V E R S E

Here we shall deal with mysticism and such manifestations. You can guess what symbol I have in mind.

G O D , H U X L E Y A N D T H E L E V E L C R O S S I N G S M A S H

Do you remember the terrible tragedy two years ago in Victoria? Seven young people were killed and many more injured in a level crossing smash. They came home not from a drinking party, not from racing, nor gambling - but from the worship to the Lord. The ministers of all denominations stammered lame "explanations". Huxley too cannot fit such tragedies into his Evolution. But with the symbols of Semantography it can be explained satisfyingly to children and philosophers, to believers of any creed and to unbelievers who fervently believe in any scientific dogma, not yet overthrown.

A P O S S I B L E P R O O F A N D T O O L F O R C H I S H O L M ' S T H E O R Y O N T H E C A U S E A N D P R E V E N T I O N O F H U M A N W A R F A R E . (Semantography Series No. 85)

P S Y C H O - S E M A N T I C S , A D U L T E M O T I O N A N D W A R by Dr. Douglas N. Everingham, M.S., B.S. (Semantography Series No. 86, a sequel to Nr. 85)

T H E G A P I N P R E H I S T O R I C H I S T O R Y (Semantography Series No. 25)

These 3 writings deal with a theory of which I believe that there is nothing more important than just this: the prevention of human warfare. The first is the article which I wrote for Professor Clyde Kluckhohn of Harvard University who commissioned it. The second is a commentary of my great friend and co-worker Dr. Douglas N. Everingham of Sydney, and the third is a condensation of 47 pages beginning on p. 611, Book III on Semantography, which is, I think, the most interesting of all my writing. My future writings will depend on your encouragement.

Yours sincerely
C.K. Bliss
C.K. Bliss, B.Sc.