

THE INSTITUTE FOR SEMANTOGRAPHY

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SEMANTOGRAPHY IN "DEFENCE" OF THE PROFESSORS

An Example of the Application of the Semantics of Semantography

Sydney 9th February 1954

Typed without a draft.
Excuse all faults.

Dear Friend,

You have scolded me in your detailed letter for (1) not having shown the application of the Semantics of SG in my books and (2) for my attack on the professors. I shall try to answer both charges in the following way: I shall show the application of the Semantics of SG on your own words about the professors. But before I do this, I shall say here why I am going to attack the professors.

It was my naive belief that any advance in the realm of thought (knowledge and science) will interest the men whose very lives are dedicated to just this business: advance in knowledge and science. In fact, they make a living by it. But what happened? In 12 years I have approached personally many of these men, from village teacher to university president. Now, imagine someone would tell you: "Sir, I have invented a writing which can be read in all languages of the world." The least you would say may be: "WHAT? A writing which can be read in all languages of the world? SHOW ME!"

And this is indeed the least I hoped for. That the professors would say: "Show me!" But they did not say this. In fact, almost everyone of them (with few rare exceptions) was not interested at all in whatever I have to say. And when I produced the good words of Bertrand Russell and others, it had no effect whatever. With some professors, I tried to direct their gaze into my open books on Semantography. But they would not look. They waved them aside. I thought I am dreaming. I thought that if I would tell a stamp collector or a dealer in stamps that I have one of the rarest stamps right here in my bag, the least he would say: "SHOW ME!"

This was my first experience which has been repeated hundreds of times throughout the last 12 years, until now - I sincerely believe that (with few exceptions) professors are NOT interested in new ideas in their own field. It seems crazy - but I have hundreds of instances to prove it.

It occurred to me then, that I am not a fellow of the profession, I am not in the game. I am not a salaried scholar. In short: I am an outsider, and outside the pale of consideration. But then I found that salaried professors who came out with new ideas were equally scoffed at by their colleagues. Now, this statement seems crazy too - because we all know that professors are working their heads off on new ideas. Where is the paradoxon? It is in the meaning of the word "new". What is a new idea? A new idea is in contrast to the old and familiar idea. It is indeed in contradiction to it. It is therefore unfamiliar, strange, even absurd. Everyone who advocates it, exposes himself to the ridicule of his fellowmen. He even endangers his livelihood.

What then are the "new" ideas on which the professors are so busily engaged? These "new" ideas are today accepted and respectable. They are not new. The men who advocated them are dead for nearly one century. And those men were ridiculed in their time. I can prove this with many instances. I refer only to one, to William Prout, the originator of the idea of atomic energy. I have told his story in my latest publication JULIAN HUXLEY AND SEMANTOGRAPHY. There I have cited Huxley himself who speaks derogatorily about "orthodox and organised science" which scoffs at new ideas. And there, on page 14 (SG Series No. 125) I have told the story of Prout, who was so much afraid of ridicule that he published his theory under an assumed name. And when his name came out he suffered and still suffers the fate of a pioneer. Even today a proposal to change the term proton into prouton was turned down by "orthodox and organised science!"

Now, if the business of the professors would be their private business, they can do what they like. They could tell me to mind my own business and not to bother them. But the fact is that the business of the professors is not a private business, but a public business. The public, the people, the nation that is you and me and our neighbours next door, pay for the upkeep of the professors. They have therefore a public duty to perform. And this public duty is: to take up and investigate any new idea in the realm of science and knowledge. Because all these new ideas are for the betterment of the nation and the race. This is indeed their business - and they should be chased out of their jobs if they fail in this business.

We must realize that the progress of mankind depends on just such new ideas. And we must equally realize that such new ideas, being unorthodox are cropping up in minds which are unorthodox - in short: outsiders. Once we realize this we should clamour for some law which should ensure a fair deal to such unorthodox minds. At present, they don't get a fair deal. They don't get any deal at all. The only thing permitted to them is to wrestle and wrangle with the keepers of ideas, the professors. Usually they give up the struggle. They die in obscurity. Then slowly the value of their work is recognized, their vision was justified - and now, the paid professionals begin to work in the new direction. But what could those pioneers have done if only a little encouragement, a little time, a little money would have been given to them.

Now, I have the good fortune to be a practical engineer, a factory man. I am trained to wrestle with difficulties. The obstacles may be the material, the machines, the minds of the workers, the minds of the customers, or dealers or (as often as not) the officials in the ministry for commerce and industry. I have wrestled with them all - and I have overcome them in any task given to me. Yes, I can say that I was successful in my industrial work and only the Nazis could drive me out of a position which seemed secured to the rest of my useful days.

When I started to work on Semantography I made one mistake. I believed that the professors will help it along, once I have proved that SG is indeed a working proposition. I hoped that the least I shall get is an opportunity to prove the practicability of my work. And indeed - all I asked for in those 12 years of work was this opportunity. I said: Please let me give a lecture before the professors, lecturers, readers and students of the faculties interested. Just one lecture. And after that lecture, please give me whatever criticism you have to offer and hear my answers. Cross-examine me as cruelly as you may. And then pronounce judgement and do whatever your duty is.

The incredible fact is that, during those 12 years, I never could get that single lecture before the professors of the university of my town of residence. Equally, the educators, the teachers and the educational administrators denied me just this single lecture. They simply were not interested at all - in spite of the volume of leaflets, brochures, books, ~~etc~~ which I submitted.

Now, you might say that, very likely, I have not approached the professors with the necessary courtesy and submissiveness. But the opposite is true. Anyone who knows me will agree that my approaches are courteous and polite. A few of my letters to professors are already in the Semantography Series. More will follow. All will testify to my utmost politeness. Indeed, I am a servile soul and many opportunities to get a higher pay, a larger fee for my work have been lost by my utter lack of arrogance.

And so - I have gone through terrible periods of desolation and despair. I found that the professors won't listen to me, least of all do something for my work. And I have found that the publishers would not give me the opportunity either. But theirs is a private business. They are afraid to lose money on a book on Semantography. I bear them no grudge.

After 7 years of work and finishing of 3 large books on Semantography I began to approach educators in earnest - one by one. One of them was very kind and very candid. This is what he wrote to me:

"As for organising university committees to study your scheme, I can only wish you luck. There are no bodies, I think, harder to penetrate with a new idea than the universities, except through individuals. Your attack, therefore, would have to be on individuals such as those working in the fields of Languages and Anthropology."

I followed his advice - with dismal results. And he must know that universities are difficult to penetrate with a new idea. He is a university man himself.

What should I do in my case? Give in? No, of course. But I began to realize that there is much more to do for me than Semantography. If my life should have any purpose for mankind, then I should devote myself to the task of making mankind realize the terrible injustice meted out to mankind's best sons - the men of new ideas. I have started to ask for them the same treatment which any criminal gets.

Creative men and criminals must get the same treatment.

When a man commits a hideous crime he is given a hearing, a fair trial, a counsel for the defence, and the right to appeal to higher and higher courts, if he thinks that the foregoing trials were unjust. Moreover, mankind has realized that judges are given a sheltered life by society. They don't know of the terrible difficulties, material and spiritual, which are faced by men and which often drive them to extraordinary deeds. For hundreds of years, salaried judges have meted out injustice in the grossest form, until men in the free countries rose and battled and won the right to be judged - not by the salaried, scholarly judge - but by 12 men and women, who know nothing of the letters of the law, but only of what a human soul can endure - the Jury.

So, a criminal, even a murderer can go free, if the jury decides in his favour. But even if judgement is pronounced and he is sentenced to a number of years in confinement, then an astonishing thing happens. The criminal is relieved of all earthly worries. He need not worry about the next rent, the next meal, the next pair of shoes. Even the mailing fee for his letters is paid for him. If he has some creative urge, he gets enough paper to write on. Indeed, many a creative work has been done in the merciful seclusion of a prison cell.

In comparison - in terrible comparison - the man who has committed the crime of a new creative work cannot get a hearing and a trial (fair or otherwise). There is no court where he can go. There is no counsel for the defence. There is no appeal for him, no judgement of his work. The only thing he can do is to wriggle out his life in frustration and despair.

I DEMAND A JURY FOR THE PIONEER OF A NEW IDEA.

I demand a law which should institute a Court and a Jury where any pioneer of a new idea can go and demand a fair trial and judgement. Here, a Jury is even more necessary than in the criminal court, because the judges are the competitors. The judges are the professors.

If the Jury pronounce "Guilty of having committed a creative work" then the prosecuting judge shall pronounce the verdict according to the circumstances. If the work of that defendant is already written, then it should be printed (and be it even mimeographed) in say 1000 copies (a small outlay compared with the usual costs in criminal procedure). These 1000 copies shall be distributed to the most important libraries in the world. Other copies may be put on sale. They will sell.

I assure you that most pioneers of a new idea will be greatly satisfied with such a verdict. Indeed, they know that their work is ahead of their time. They know that they cannot find a publisher. They know that later generations will benefit from their work. They will be happy to know that their labour is not wasted. Indeed, such a decision will give them extreme happiness.

I know. When I was in the abyss of despair (see 4th page of my leaflet No. 52) an event changed my whole life. The Library of Congress in Washington gave a standing order to a leading Sydney book company to collect all my writings for the Library of Congress. Now, Harvard University has followed suit. Other libraries and a few individuals (you among them) have ordered my Semantography Series. For me - it means just Heaven - the knowledge that I do not labour in vain - that others will come who will take up the idea and make it better. I am happy.

Should however the circumstances in that criminal affair be such that the defendant can only produce notes and claim that he had not the time and the money to bring it in the form of an ordered manuscript - then (if the Jury pronounce him guilty of a creative work) he shall be given a sentence of one or more years in the seclusion of an austere cloistered institution - to serve his sentence and his creator who gave him a creative mind to think it up and write it down.

This is the main theme in my new manuscript which will bear the title

A JURY FOR THE PIONEER

But to make people understand the necessity of such a Jury, I have got to expose the present system. I for one was in the snake pit (and I still am in it). I for one have experienced the mental anguish of people with such mental derangements as new ideas.

And I for one have to expose the cruelty, the utter neglect, the criminal treatment meted out by the wardens of the snake pit to their patients - the men whose mind has become the vessel of a new idea. They, the wardens, the keepers of new ideas, have made the snake pit what it is - living hell for those whose mind are tortured by new ideas. The wardens are the professors. I have got to attack the professors. I have got to do it, for the sake of mankind's best sons and for the sake of mankind itself, who ultimately benefits by all those new ideas.

Of course, this means that I myself count myself to mankind's best sons. The answer to this charge is given in my Huxley brochure where I show that we men and our minds are only products of the evolutionary force in the Universe. I for one know that this force drives the creatures on to higher and higher order of creation. The force is relentless - and I am only its victim and tool. All new ideas for the betterment of the race had to be won in battling over injustice and unfair treatment - adverse conditions which had to be overcome one way or another. May the creative Force in the Universe help me to do it.

What is your opinion about the Professors ?

Here, I cite your own words:

"I am grieved to see that you have "started to attack" the professorial authorities. Why? They haven't attacked you, and meanwhile the customers are being overlooked. The worst that anyone has done to you so far - so far as I know - is to call you a crackpot. Well, what of it? Consider how many dead cats have been hurled at all original thinkers - or how the turtle can never get anywhere without sticking his neck out."

"It isn't good strategy to attack "professors". They are constitutionally timid souls, often afflicted with jealousy even of their colleagues down the hall, usually somewhat supercilious toward any new idea, from whatever source, which may require them to re-write their moss-covered lecture notes, eager to scoff at non-academic scholars. After all, they are the people who are paid to think up new ideas. Most of them haven't had an idea in years - it makes them feel guilty, it drives them to aggressive and unkind remarks when a working man in Australia (where the kangaroos come from) hits on a Big Idea. Of course, they are not going to help him; they will try to laugh it (and him) off, if possible."

Well, you said it, my Friend. The fact, that you yourself are among the guild of professors lays added weight to my charge, because you are saying the same thing I am saying. You are doing^{it} even in better words. What more can I ask?

Now, I am going to show you the application of Semantography to your own words - and I shall do it with cruel self-destructive logic. I shall defend the professors against your verbal charges - against the words you have used.

But, before I do this, I must answer to your hinted advice: Don't overlook the customers. This means that I had better start writing a primer for simple people on the Graphics and the Logic of Semantography. Yes, I had the same idea - until I found that no publisher will give me his printing power and his distributing machinery for such primers. I then set out for myself and started to advertise in American and Australian and British papers. You would not believe me when I tell you what happened. Well, listen to this:

What happened to Advertisements on Semantography ?

In order to advertise in the U.S.A. Dollars are necessary. Here in Australia they are almost impossible to get. My mind was therefore directed towards Great Britain, the heart of the British Empire. I chose a journal which caters for intelligent lay people, "THE LISTENER" which is an Organ of the British Broadcasting Corporation, and which brings reprints of scholarly lectures on every aspect of society. It is a most successful journal and widely read. Moreover, the charges are very moderate. The last page carries ads on correspondence courses, schools, books, etc.

I forwarded my cheque and my ad and was asked to produce a lesson of the Course on the Logic and Semantics of Semantography. I sent it in, together with the facsimile of Bertrand Russell's letter to me, and other testimonials of British scholars. I thought it will be plain sailing. After all, Bertrand Russell is almost a British Institution.

In a short while I got back my cheque, my papers and even my letter. I was informed that the ad could not be brought because the item is unsuitable. I could not believe my eyes and my mind. I looked through a number of issues of The Listener in order to find advertisements which were "less suitable" than my Correspondence Course. And I found this advertisement headed

MURDER CAN BE FUN

an advertisement for crime thrillers. What would you do in such a case?

Well, I ground my teeth, I tossed sleepless in my bed, I looked up to the starry sky and cried to heaven in anguish, in bitterness, in grim despair. But I had to be fit for the morrow. Because to-morrow is another day and I had to earn the money for the livelihood of my wife and me. I had to regain the loss for lost airmail fees, etc. Should I add more money to this venture? Should I protest to the BBC? It would be another loss. But I shall answer them in time - when I find the time - and the money to do it.

I could not understand the rejection of my ad - until I learned the real cause, when the same happened to me with an American paper. As you know the Christian Science Monitor of Boston brought an article BLISS AND SEMANTOGRAPHY on the editorial page (not the educational) of May 14, 1952. I immediately sent in an ad for my correspondence course. Again I was asked to send in a Lesson and again I was informed that the ad and the course cannot be accepted.

This time however, I learned of the real cause. The person in charge of the educational ads is a former teacher - an educator - a "professor" of a small caliber. He will accept without a flicker an ad for a school, for a textbook or for a tonic no matter how bad - but here is a new idea: Semantography - never heard of it. Better play safe and not accept the ad.

So you see - the educators are at their old game again - even in the advertising departments of papers. Other papers whose advertising chief was not an educator, accepted my ad, but \$ 20 would buy me one inch only. All my ads turned out a loss and a failure - with the exception of the ad in THE HUMANIST. Here I had a friend, who secured a very low rate and a very good position. But when I approached the editor and responsible persons of the American Humanist Association with the request to help Semantography along - utter humiliation was the result. You can read about it in SG Series No. 81.

This is only a small section of all my experiences with my work. If I do not stand up and fight for it, then after my death some educator will come up - a Mr. Teachkins, or Teachkinitzer, or Teachkineau, or Teachkinini, or Teachkinoff and will present his Teachkinography - much, much better than that of some querulant with the name of Brix, or Biss whose clumsy symbols are now much, much improved. If I have to go down into my grave - at least let me go down fighting - fighting for the men with new ideas - fighting against the men who drive the pioneers into their graves.

This is what I hear implicitly after all my many approaches to teachers and professors. This is what they give me to understand: "Into the grave my friend, into the grave first! Then, and then only will we exhume you, extoll you, and exploit you by making a living with your teaching. But you have to be dead first; Into the grave, pioneer of a new idea!"

Now, please do me the favour and read SG Series No. 63, the article BLISS AND SEMANTOGRAPHY by Albert Norman in The Christian Science Monitor. It is all in favour of my work, because Albert Norman, the Chief of Bureau of the Monitor for Australia and New Zealand had an opportunity to talk with me for three hours in my home. His article must arouse curiosity at least and I hoped for many enquiries. How many did come in? You would not believe it. Altogether 5, yes, not more than five. I answered everyone of them, and in only one case did I receive a reply. The others were a total loss in every respect. This is the reaction of my prospective "customers."

Now, please read SG. Series No. 31, the Introductory Brochure and First Lesson of the Correspondence Course on the Logic and Semantics of Semantography. Read it and decide then what might have gone on in the minds of the persons of the education ads departments of the "Monitor" and the "Listener" who rejected my ads. Is Semantography and my First Lesson really so bad?

Hayakawa, Author of "Language in Action" comes into the "picture".

And now realize that the great protagonist of General Semantics, Hayakawa too rejected to bring anything in his journal ETC, after I sent him the First Lesson. And here you will have an opportunity to judge whether or not I have approached Hayakawa in courteous terms. Read my letter to him in SG S. No. 74. And realize that Hayakawa is (or was) a professor at the Institute of Technology of Illinois (I believe).

My friend! I could fill hundreds of pages with my tale of the many humiliations and indignities which I have suffered at the hands of the educators and professors. I have stories to tell, of which I am ashamed to tell - ashamed of myself, that this happened to me and I stood there without an answer and without retaliation - a coward, who realized that - perhaps, the professor may change his mind to-morrow - better to remain on friendly terms with him.

Well, you know your Freud, and you know his term of "abreaction". I have to abreact - in order to keep my spirits up - in order to keep alive. And I want to do it in the spirit of what Freud calls "sublimation." If I get rid of my pent-up emotion about the dismal treatment meted out to me by the professors, I want to do it for a better cause - for "A Jury for the Pioneer." And now to the promised analysis of your own words - in "defence" of the professors.

A SEMANTOGRAPHIC ANALYSIS

I shall now analyse your own words with which you attacked the professors (see p. 4) and shall show you that the application of SG could help you and me and anyone ^{to} realize that - no matter how enraged you and I may be - we must realize that our own thoughts in our own words are open to doubt and attack. In short: I shall defend the professors against your attack. To do this it is now necessary to repeat the few rules of Semantography.

The operational rules of Semantography

We must first learn to analyse most words, whether they contain the following three groups:

□
matter
a material thing

^
energy
a physical Action

∇
human evaluation
a mind reaction

Read the relevant lessons of my Logic Course (SG S. No. 31, 66, 67, 68, 74) if you want more information. It is then obvious that all material THINGS (□) fall into the first group, like metal, table, man, etc. All physical Actions fall into the second group (^), as for instance writing, working, etc. The third group comprises the adjectives and adjectival nouns, words which refer to human evaluations made by a mind, like beautiful, ugly, suitable, unsuitable. Their meanings cannot be pictured. They do not exist outside of a human's mind. This symbol represents the outline of the upper skull, seat of the mind. This group comprises also all other mindactivities.

Now, in which group would a professor fall? Firstly, he is composed of

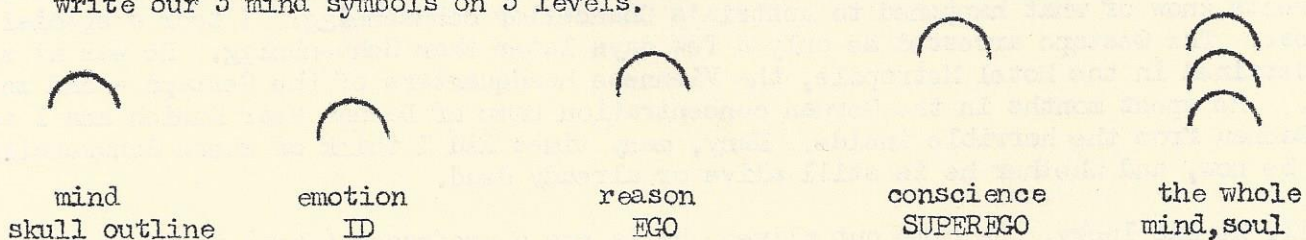
matter (□), he is a man (□), he is on the payroll (□), of a group of buildings (□) called a university. He gets therefore a cheque (□), or banknotes (□) which he can exchange against silver coins (□) or goods (□).etc.etc. All words which fall into the matter group (□) will cause little argument or none. We can come quickly to an agreement about their meanings. If we still disagree we can take a photograph of the things in question or point at them.

But the meaning of professor (□) contains also the meaning of certain Activities, which therefore fall into the second group (△). He goes (△) into those buildings (□), containing classrooms (□) and students (□) and he speaks (△) to them. He writes (△) words on the blackboard (□). He reads (△) from books (□), etc.etc. Then he might go (△) into the cafeteria (□) and eat (△) some food (□). Again we can come quickly to an agreement about the meanings of all these words.

However, some of the activities mentioned above must contain the Mind (○) symbol too, because they refer to a mind (○) Activity △. When I say that the professor (□) speaks (△), I may assume that he could babble incoherently to his baby grandson. But when I say that the professor voices (△) an opinion undoubtedly his reasoning mind (○) is involved. We must then classify the word to opine as a mind activity (△). But he may form an opinion without opening his mouth and without making any sound. Opinion refers to a Mind Action without necessarily involving speech (△). In fact we need not write the two symbols △ together. Once we write the Mind symbol only, we imply that it refers to a mind action or reaction. Therefore opinion (○).

At this juncture we ^{must} get this important statement into our mind (○): All the scientists together, all the physicians and physicists, all the psychologists and psychiatrists and even all the brain surgeons haven't the slightest idea how one single thought comes about. We know more what's going on on the moon than what's going on within our brain. All we have done is to measure certain electrical impulses without knowing what they mean. All the physiologists have done is to examine slices of brain matter under the microscope without knowing what they are for, nor how they work. All they have done is to name the things they do not understand: neurons and neuroblasts and other blasted terms which people take as explanation. One of the most incredible pieces of human conceit is that of Professor Norbert Wiener, the originator of Cybernetics. I shall deal in the near future with all those incredible misnomers as "electronic brain" and "mechanical brain," which can "think" and "remember." IT CAN NOT. All those apparatuses are nothing but adding machines in which the cogwheels and notches of the customary adding machines are replaced by electronic valves working not with the decimal system but with the binary system. How can those machines "remember"? Make an addition on an ordinary machine and leave the figures showing. Then go away and come back in two days, and lo, the machine has "remembered" the previous addition as the numbers are still visible in the openings where they appear. You can do the same "memory" trick on the abacus of your toddler's playpen. Leave the beads of an addition in their position and come back in 2 days. The abacus has not "forgotten" the result, as the beads show. The incredible deduction Wiener and other sensationalists are making is that the human brain works similarly. It does not (but who am I to know). In fact, I don't know, but all those cyberneticists, when hard pressed, must admit that the electronic brain has no imagination, no creative powers, and above all, it cannot repair itself when damaged as the living cells do. More about all this in a later issue.

Kindly excuse this venturing into another field. I felt I had to say something about the latest "brain" fad, because it is very important for the handling of the semantographic Mind symbol to keep in mind that we are utterly ignorant about the actual cause and process of any mind activity. Now we can write our 3 mind symbols on 3 levels.



Adherents of Jung will disagree with my presentation, because Jung has 4 partitions of brain activities, whereas Freud has only 3. Some others have 5 or 6 or more. Three is enough for our ignorance (see p. 164ff Book II) on Semantography

Now, we shall name a number of mind activities such as

feelings	response	zeal	probing,	contenting	conscious
emotion,	inspiration	passion	discovering	arguing	conscientious
sentiment	suffering	enthusiasm	perceiving	disputing	scrupulous
sensibility	endurance	ecstasy	understanding	reflecting	faithfulness
sympathy	susceptibility	thrill	comprehending	considering	cognizant
tenderness	fervor	excitement	knowing	meditating	concernment
concern	heartiness	agitation	responding	speculating	critical
affection	earnestness	touching	experiencing	musings	hypocritical
sensation	eagerness	testing	intuition	care	sophisticated
impression	ardor	examining	infering	worry	sophistical

Are you able to place any of those mind activities mentioned above in any of the 3 partitions of Freud? No, you are not. Nobody can do this, not even Freud, who goes as far as to say that the Superego, seat of our Conscience is actually a part of the Id, our Subconscious. I have specially elaborated on this aspect in the relevant chapters of Book II on Semantography and also in my latest brochure "Julian Huxley and Semantography" (see "The Relativity of Mind" p. 180ff Book II)

The mind rule of Semantography

It is solely based on our utter ignorance of the cause and process of our mind activities. We know that the above mentioned words (and I am ready to name 200 similar words and more) refer to something which goes on in our mind, but the individual himself does not know how and what actually "moves" him and whether or not the word he uses for his mind activity is indeed correct. So you might say that you examine something critical, whereas I might say that you are doing it uncritical or hypocritical. You might say to a woman that you love her, whereas she may retort that you actually hate her. These are all words which carry the (°) symbol, but we are in utter ignorance and confusion about them. If you think (°) that you love (°) a woman, she may think (°) that you are jealous (°) only of other men. I can cite thousands of examples.

Hitler's biggest Lie and Semantography

Adolf Hitler has told us that the bigger the lie, the more people will believe it. This cannot be true. Let us suppose Hitler would have told the Germans that "The Mountains (□) of Germany (□) consist of gold (□)", or "Streams (□) in Germany (□) flow (Λ) from the Sea (□) to the Mountains (□)". Would any German within his senses believe him? Yet, these are gigantic lies.

You see already that statements which contain only □ and Λ words are easily verifiable by other observers. It is very difficult to uphold lies about them. It is very difficult to state big, very big lies about such material things and physical Actions. Yet, it can be done too. In fact, almost every diplomat and statesman of every country states blatant lies sometimes and Hitler made no exceptions. What did he say on that fateful 1st of September 1939 in the German Reichstag. He said that during the last weeks Polish frontier guards have fired into German territory - and therefore "Von heute an wird zurueckgeschossen!" (From today we are shooting back). And so the war started, and 18 days later Poland was overrun.

It was clear for everyone, including the majority of the German nation, that Hitler had planned the war against Poland and had massed his armies and equipment months and years ahead. Yet, he may have told the truth. Indeed, as I know many Polish people and how they hate Germans, and as I know that particular type of men who chose frontier guards as a profession, and as I know how invectives are shouted over the frontiers even in peace time - I may very well believe that some Polish rascals had indeed fired into German territory, triggerhappy or not. But these are not the biggest lies.

Hitler, Schuschnigg and mathematical lies.

Everyone in Europe who lived through the fateful days of 1938 and took an interest in the events, know of what happened to Austria's Chancellor Schuschnigg. I took a special interest. The Gestapo arrested me only a few days later than Schuschnigg. He was at a time detained in the Hotel Metropole, the Viennese headquarters of the Gestapo - and so was I. He spent months in the German concentration camp of Dachau near Munich and I too know Dachau from the horrible inside. Many, many times did I think of where Schuschnigg might be now, and whether he is still alive or already dead.

Well, he was lucky. He came out alive. He is now a professor (ahem) in an American university (Minnesota or somewhere else) and some time ago I came across an issue of

THE ROTARIAN. It contained an article by Schuschnigg. He tells the story of some people hurling political slogans at each other and their friend, a professor sitting silently and writing something on paper. When they looked at it they found that the professor had written all over the paper

$$2 + 2 = 5$$

and he used this to "explain" the Hitler fallacy about the biggest lie. Just repeat it again and again and in the end people will believe that $2 + 2 = 5$.

I was amazed. I have read Schuschnigg's book of his 5 years imprisonment. He had the good fortune to share his confinement with many highranking people and they had 5 years time to debate the phenomenon which is Hitler. Yet, Schuschnigg himself could not see the real fallacy in this lie business.

Suppose Hitler had repeated a million times that $2 + 2 = 5$

He could have shouted it over the roof tops, blared it through all the loudspeakers, printed it in billion copies of newspapers. Would any German within his senses have believed that $2 + 2 = 5$. No, no, no, a thousand times NO ! Where then is the riddle ?

The solution is to be found in Semantography. Use those words which refer to a mind action or a mind evaluation (see below) and you can tell the biggest lie. Tell people that they are to be happy, happy, happy and many will in the end believe it. The Russians are telling their people that they should be happy, happy, happy, because the workers in the Western countries are starving - and they will be happy under Soviet rule. Not all of them, of course, but many will be persuaded to be happy, in spite of all their privations.

However, it is even easier to tell people that they are unhappy, unhappy, unhappy. Hitler told the German people that "Die Juden sind unser Unglueck." The Jews are our misfortune. What Jews are, Germans know. People of flesh and blood, some of them nice chaps. But Germans were told again and again million of times that Jews are the misfortune of Germany. And misfortune itself is not a material thing ($\square$), it is not a physical Action ($\wedge$) It is not something you can put on a scale and weigh or photograph. It is a mind reaction to which the word refers, a human evaluation in the semantographic term.

Czechoslovakia endangers the security of Germany

Now, Czechoslovakia and Germany are both real material ($\square$) territories. But the meanings of "endanger" and "security" are not real. They refer to mind actions of fear. Some people will not feel secure with 100 body-guards. Other people will feel secure on a steeple. Hitler told the Germans the biggest lies that "the Jews are the misfortune of the German nation", that "Czechoslovakia endanger ($\cap$) the security ($\cap$) of Germany" and many more of the biggest lies, and they were so many times repeated until they were believed. (see p. 450ff Book II)

Human evaluation in Semantography

The last item is quickly told. In the foregoing paragraphs we have dwelled upon words which refer to mind activities like feelings, reasonings, etc. but of course evaluations which we make in our mind fall also in this group. To feel ($\cap$) happy (V), or to reason ($\cap$) that you are unhappy (V) and that you are unfortunate (V) - all those words fall into the same group. They are meanings which cannot be photographed because they do exist only within a man's mind. And - as we know - we can change our mind and anyone can change our mind if he speaks persuasively enough, as Hitler did.

Now, take the words which are at the root of all art critique: beautiful and ugly. They are adjectives and their nouns are Beauty and Ugliness. In our time art professors and art critics and artists themselves have persuaded mankind to accept the scrawlings and smearings of modern art as "beautiful". Equally, we have been persuaded to see the pictures of "academicians" which somehow resemble nature as "ugly"

and verbs and verbal nouns refer to Actions

Once we have realized that the adjective and the adjectival noun are the "culprits", that they contain the words which cause disagreement we shall have

no difficulty to point out those words which will cause disagreement and about which very often no agreement can be reached. How then can we reach agreement about such words? Simply by the realization that these words contain a vague element, an unknown factor, just like those which are symbolized in mathematics with x , y and z . If you assert that I think ($\wedge$) uncritically (V), or even hypocritically (V), I have no means at my disposal to show you that you are wrong. I might retort that it is not true, that in fact, I am the most critically thinking person in the world. But again, I am unable to prove it. Indeed, if we are very set on these words we could go on hurtling these and other similar words at each other without ever coming to an agreement. How then can we come to an agreement?

Firstly by realizing that all these words which carry the evaluation symbol are vague in meaning and we had better not use them at all. This is indeed the first step to calm down in any debate, be it at the conference table or the breakfast table: not to use human evaluation words. The second step is - if we argue about something - to formulate our opinions in such a way that our statements do not contain any such evaluation words. Once they contain only matter and Action words, which can be verified by various observers then we may part as friends, because we might find ourselves in agreement.

Here is but one example. Suppose you say that Mrs. A is pampering her child. Now, pampering refers to some Actions which you evaluate not good (V). I counter your opinion in saying that Mrs. A is not pampering her child. Well, I suppose we could go on for ages hurtling these two words at each other and no one will give in. But, suppose we both had been at school and had been instructed in Semantography. We would then know that pampering must carry these symbols $\wedge V$. Then we would say: "Let's cut out the evaluation. Let's count the Actions of Mrs. A towards her child."

Now, what is Mrs. A actually doing ($\wedge$)? Well, she brings ($\wedge$) her child every morning to school ($\square$). She goes ($\wedge$) in the afternoon there and brings ($\wedge$) the child home again. Now, do we agree? Yes, of course. If it rains ($\wedge$), she brings ($\wedge$) an umbrella ($\square$) with her, in order that her child ($\square$) shall not get wet in the rain ($\wedge$). And so we can count one Action after the other and we would find ourselves beautifully in agreement about what Mrs. A actually does ($\wedge$).

But, we want to evaluate her Action. Ultimately, it means whether we evaluate these Action as good (V) or bad (V). It is important to know that we can ultimately reduce most evaluations to these ultimate notions: good or bad. Pampering is $\wedge$ bad. Spoiling is $\wedge$ bad. Educating is $\wedge$ good. Instructing is $\wedge$ good. Adoring is - well, is it good or bad? Chastening is an Action word too. Is it good or bad? How can we resolve this question? Again by making statements containing only $\square$ and $\wedge$ words. As for instance:

Is it good or bad that Mrs. A. accompanies her child to and from school? Statement: Many accidents have happened to children to and from school. Some have lost their lives, some have become cripples for their life. Well, it's good that Mrs. A accompanies her child. Agreement on both sides.

But, don't you think (might your opponent say) that in accompanying her child every day, Mrs. A. does not give her child enough freedom, makes it not self-reliant, makes it too much dependent on her mother, and therefore this is surely bad. Indeed it is bad, and we may both agree that it is bad IF - if the above statement would not contain V words. Self-reliant (V), dependent (V) you can't photograph the meaning of these words. You can't put their meanings on a scale and weigh them - and therefore debates about these words are idle and should not be started. And here we come to

an important thumb rule of the Semantics of SG

Whichever word you find in a statement, ask yourself whether you can photograph it or not. If you can, it is "picturable"; then it must be a material Thing ($\square$). Similarly, an Action can also be photographed, but this time with a movie camera. And the movie film itself is composed of still pictures of picturable things ($\square$). Any other word which cannot be pictured is vague and refers to a human mind. AND NOT TWO MINDS THINK ALIKE, ACT ALIKE AND EVALUATE ALIKE. Now, in order to make this issue not too long, I shall refrain here from further explanations, especially as to the treatment of good and bad and beg to refer you to my recent issue No. 128 "Semantography a Present for Psychologists."

Semantography and the Metaphor

The verbal trick of the metaphor is known to every highbrow. However, the children who go only to primary and secondary school learn nothing about it, and consequently they are unaware of the disastrous effect which a metaphor may have. Semantography is in the main a pictorial presentation and therefore it can deal effectively with any metaphor. Because the metaphor itself is a kind of picture which is transferred (Greek metaphora) to a completely different picture. This transfer takes place in a mind (∧) and consequently two different minds can violently disagree with regard to the use of a metaphor. The first mind uses the picture of the metaphor to make a comparison(∧) to quite a different picture, and the second mind may accept or reject the comparison(∧) because it thinks differently.

This I shall now illustrate by examining the metaphors which you have used in your judgement about the professors themselves and their treatment meted out to me. You said (see p. 4):

"Consider how many dead cats have been hurled at all original thinkers"

Firstly let us realize that, even if we accept some truth in this metaphor, the men who "hurled dead cats" at original thinkers, were thinkers themselves, scholars, professors, etc. If we take one particular scholar and accuse him that he has "hurled dead cats" at someone else, he will violently disagree with this pictorial presentation. He will reject it as nonsense. There were no dead cats around, of course. But even, if we drop the metaphor and say that he has criticised(∧) unjustly(V) and malignantly(V) an opponent, he will deny this too and maintain that his criticism(∧) was justified(V), legitimate(V) and not the least malignant(V). No matter how much we shall defend our opinion, he will equally well defend his and there will be no agreement, because we have only hurled mind(∧) words, metaphors(∧) and evaluation(V) words at each other.

Now to your second metaphor:

"The turtle can never get anywhere without sticking his neck out."

To this an opponent may be induced to say(and I oppose your metaphor with the turtle): "A turtle is a turtle and a man is a man. They are biologically so very much different that it is utter nonsense to derive any sense-making argument from it. You have got to prove to me first that among turtles there are professors with salaries and chairs and classrooms, and there other turtles who are original thinkers but without a post at a university. Then if you could have proved this then you would have to prove that the original turtles stick their neck out when they go anywhere, whereas the professor turtles, etc. etc. it's all nonsense, of course, but once you start considering a metaphor from this point of view, it becomes nonsense anyway.

The nonsense becomes even more obvious, once you have learned to write in Semantography and you start to write a metaphor down. Suddenly dead cats and turtles appear in your writing, visibly and unmistakably, though your writing is not about a zoological subject. The nonsense becomes obvious with the very first thought a person trained in Semantography has, when contemplating a metaphor.

You wrote then about the professors' "moss-covered lecture notes". This again is a metaphor, and your opponent will then denounce your attack as a blatant lie. There is no "moss" around any lecture note, sure enough. And even if you would withdraw your metaphor and say instead that you have meant only "old" lecture notes, old being an evaluation word is again open to attack. The attacked professor will retaliate that the notes about Socrates or any original thinker long dead may be old(V) but for that they not be bad(V).

And so we arrive at the last consideration in this analysis which I have written to you in order to show you that Semantography is more than just a picture writing. I feel I have to say a few words about what I have written in many of my writings.

Good and bad in Semantography

The words good(V) and bad(V) are in themselves evaluation words and therefore open to debate and heated argument. Whatever Christians may consider good(V) Mohamedans may consider as bad(V). But even within the Christian orbit these

two meanings have caused innumerable religious wars and wholesale massacres. I have sent you my Semantography Series No. 85, an article which Professor Clyde Kluckhohn of Harvard commissioned me to write. It concerns a theory of the well-known psychiatrist Dr. Brock Chisholm who maintains that the concept of "good" and "bad" is at the root of all our strife. I recommend to you the reading of my article because I have found the proof and the tool for Chisholm's theory and prophylactic treatment.

It is now easy to prove that many words in all languages carry invisibly the meaning of good(Λ) or bad(V) with them. For instance you have used the word "scoff" in your own attack on the professors. To scoff is surely bad(V). The attacked professors may therefore protest and they may say that they have not scoffed(bad) but only debated(good), examined(good), analysed(good) etc.etc. Good, being a positive and favourable mind attitude is symbolized in Semantography by a + and the mind thus ♀. Bad, being a negative, unfavourable mind attitude is symbolized ♂. To scoff(♂), to analyse(♀), etc.

Semantography in Defence of the Professors.

I repeat now your attack from page 4, but I attach my symbols to the relevant words:

"They(the professors) are constitutionally(Λ) timid(V) souls(Λ), often afflicted(Λ) with jealousy(Λ) even of their colleagues(♂) down the hall(♂), usually(V) somewhat supercilious(V) towards any new(V) idea(Λ), from whatever source(Λ), which may require(Λ) them to re-write(Λ) their moss-covered(Λ) lecture notes(♂), eager(V) to scoff(♂) at non-academic(V) scholars(Λ). After all, they are the people(♂) who are paid(Λ) to think(Λ) up new(V) ideas(Λ). Most of them haven't had an idea(Λ) for years - it makes them feel(Λ) guilty(V), it drives(Λ) them to aggressive(V) and unkind(V) remarks(Λ) when a working(Λ) man(♂) in Australia(♂)(where the kangaroos(♂) come from) hits(Λ) on a Big(V) Idea(Λ). Of course, they are not going to help(Λ) him(♂); they(♂) will try(Λ) to laugh(Λ) it (and him) off, if possible(V)."

Imagine now a professor who got the assignment to repudiate your attack. He will have easy going, because you have supplied him with so many mind and evaluation words, and as I said before, they can be rejected without any agreement being reached. The professor would then say to you:

"We professors are not timid souls. We stood up throughout the centuries and defended the causes of mankind. We are not jealous of our colleagues. On the contrary. We work together throughout the world. We are not supercilious towards new ideas. On the contrary. All our work concerns the fostering of new ideas, from whatever source they come. We re-write our lecture notes which are not moss-covered with every repetition of any of our lectures as soon as a new idea, a new consideration has come to our notice. It is true that we are paid to think up new ideas, and we do just this. But it is a lie that we haven't had an idea for years. Everyone of us deals constantly with new ideas, ours and others. We therefore do not feel guilty and we are therefore not driven to aggressive remarks. They are not aggressive and not unkind even towards Mr. Bliss. We do help him as far as we can and we do not try to laugh him off."

Such arguments can go on forever without any of the opponents being prepared to give in. And similar arguments with similar or other mind and evaluation words are fought out everywhere between father and son, mother and daughter, husband and wife, worker and foreman, etc. etc. No one has told us that the fight with such words is futile and will lead nowhere. But a training in Semantography can teach us this, and these pages have been written to convince you that Semantography is more than just a picture writing.

What then are the better words for an attack against the professors? The attack must refrain from mind and especially from evaluation words. Instead we must bring forth examples upon examples, showing how most original thinkers of the past who are now revered and taught in all universities of the world have been rejected by the universities of their time. And we would have no difficult task to prove that this process is going on even now. What I intend to fight for is "A Jury for the Pioneers of new Ideas"(see p. 3)

C.K.Bliss