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A "BRIEF" ON SEMANTOGRAPHY

in app. 2500 words

THE HISTORY

300 years ago, the great mathematician Leibnitz, inventor of the infinitesimal calculus, realized the unique advantage of algebraic symbols. He realized that $1 + 2 = 3$ can be read and understood in all languages. He realized too that these symbols have a Logic and Semantics of their own. He realized also the dangers in abstract symbols which - like so many abstract words - may mean anything.

THE VISION

Leibnitz visualized a "Symbolis Universalis" which could encompass all meanings in all languages. But, he stipulated, the symbols must not be abstract, but pictorial "for rendering our conceptions more real." He demanded that the symbols must be very simple, "very popular." People must be able to operate them in a simple "Algebra of Thought", a Logic for everyday life, which "would be useful in giving thoughts less surd and verbal than we now have." As a by-product, the symbols would constitute a new medium of international communication, bridging all languages, which "would be of service for easy communication with distant nations." Because of these phantastic demands, Leibnitz's vision remained a mere "philosopher's speculation" for 300 years, impossible to realize. But he himself wrote: "I think these thoughts will some day be carried out."

THE DEVELOPMENT

Meanwhile, Leibnitz's dream was realized in a few restricted fields like everyday mathematics and roadwarning signs. This means a CURVE TO THE RIGHT in all languages of the world. Another application (but not pictorial) is in Chemistry. This: H_2O means water in all languages. The symbols show also the "meaning elements" of water and their ratio. Another application (pictorial) is in Electronics. This: $\text{---}||\text{---}$ means a stationary condensor for radio mechanics of any language.

THE SOLUTION

After the realization of Leibnitz's dream in Chemistry and Electronics, it is only natural that a chemical engineer working in electronics should eventually invent Leibnitz's "Symbolis Universalis." He is C.K. Bliss B.Sc. of Sydney, Australia. For many years he wrestled with patent specifications and scientific articles printed in many languages. But the final stimulus came in China where he saw a symbolic script (though cumbersome and complicated) working efficiently in science, industry, commerce and everyday life. Bliss started to analyse all words in their "meaning elements" and arrived at less than 100 symbol elements (just like in chemistry). He called his invention Semantography (from Greek semantikos significant meaning and graphein to write) He worked all out in detail in 3 large books which he mimeographed himself. The books contain many large chapters, showing the application of those 100 Symbols to express any meaning in chemistry, physics, technology, industry, commerce, banking, insurance, shipping, transport, agriculture, travel, etc.etc. but also in education, logic, semantics, ethics, philosophy, religion, poetry, etc.etc. Most important, however, are his demonstrations for everyday politics. He shows how the Semantics of Semantography can demask the falsehoods of demagogues and dictators in such inflammable meanings like "people's democracy", socialism, communism, etc.etc.

THE TESTIMONY

Bertrand Russell and other scholars in America and Great Britain have testified that "Bliss realized the ambition of the great mathematician Leibnitz" (Prof. O.L. Reiser (Pittsburgh) to the American Association for the Advancement of Science). Bertrand Russell wrote that financial assistance for making Bliss's work known to the world means "performing an important service to mankind." Yet, Bliss's work is so novel, even strange and absurd to Western people that - for 12 years - he could not find a publisher, a protector and promoter. It is therefore necessary to go into the basic problems, which his work can solve.

THE BASIC PROBLEMS

Mankind is divided by over 3000 languages and many more dialects. More than three quarters of the world's population cannot read and write. All attempts at an international language, like Esperanto, or Basic English, or just plain English have proved a failure, because primitives and professors, children and scholars do not like to learn a foreign language. Indeed, the teachers of foreign languages admit utter failure (with rare exceptions). People like to go on babbling in the tongue their mothers babbled to them. And they do this even in the most literate countries in the world. In the United States, or in Canada, or Australia, etc. settlers use for centuries almost exclusively French, or German, or Italian, or many other languages. It is much worse in the illiterate countries of Asia and Africa, etc. Even adjacent villages may speak different languages for which no alphabet has yet been invented. But even within the countries where one language is spoken misunderstanding is rampant. We use the same word and mean different things. If such a tyrannical power like the USSR can proclaim that they are the only and truly "people's democracy", which fight for "the liberation of mankind" - if millions of people in the free countries of the world can fall for these falsehoods - if this "War of Words" forces all nations to a mad race for bigger and bigger bombs - then it is high time that the responsible professors should at last accede to Bliss's incessant pleas and take a look at his work and its advantages.

THE FIRST ADVANTAGE

The first and foremost advantage of SG (Semantography) is as a tool for the real basis of peace on earth: a full belly, that is: the growing of more food. It is easy to realize why the Communists gain ready listeners among the always hungry billion of people in Asia and Africa. It is easy to realize why incessant wars are going on in Indo-China, in Korea, in China, Siam, India, Burma, Malaya, Indonesia, Kenya, Taganyka, etc. People who can fill their bellies feel - ahhh - good and contented and peaceful. They are then ready for the second step - self-government. But, say scholars, the first step to this is literacy. British scientists working in Africa have found that primitive people, who are engulfed in all kind of superstitions, will not take to improvements in agriculture, hygiene and living - without the stimulus of literacy. Teach them to read and write - and they will realize that they can with this magic improve their lot peacefully. But should we start to print millions of primers with different words in them for different villages? We would create a greater Babel than before. But a primer in Bliss's writing is a primer in a "picture writing" which can be read by people of all countries in all languages, be it English or French or Chopi, Chuana or Chungchia, etc. Bliss has devoted much work to outlining the use of SG for intercommunication between world-wide systems of agricultural research stations, reports and instructions concerning the planting and harvesting of special seeds and plants, instructions which can be read by the local instructor and field worker in their language, for directions on seed packages which can be distributed to illiterate farmers when to seed, when to replant, when to harvest, etc. etc. The local instructor would tell them of the meanings of those little pictures - which show the real things and which are so easy to learn and almost impossible to forget. A local field instructor, could report his findings to American or English research centres, because he would correspond with them in SG although he himself speaks only Madurese. With these thoughts in mind and with practical demonstrations in his books Bliss bombarded the foremost UNESCO officials with letters and leaflets, and brochures and he spent hundreds of dollars on this. He asked only for an examination of his work, nothing more. In every case, every institution approached denied him this little interest. A year ago, an Australian professor of Agriculture delivered a great oration on "The World Food Problem." Dr. Douglas N. Everingham, Bliss's first disciple and co-worker

wrote to that professor of agriculture and asked him to have a look at Bliss's application for agriculture. The professor declined. He did not accord Bliss the courtesy of a reply to Bliss's pleading letter. This is one of the hundreds of humiliating experiences meted out to Bliss by the educated men who are paid the people's money for just this: to examine any new idea in their field for the betterment of mankind.

THE SYMBOL ELEMENTS OF SG

To learn of the 100 symbol elements of SG, it is not advantageous to print them on one sheet. They look so strange to Western eyes and minds that the judgement: crackpot idea, is almost certain. It is much better to learn them step by step, because they evolve simply and logically. The first 10 elements are the numbers 1 2 3 4 5 6 7 8 9 0. We can combine them to mean different things. 123 and 321 have different meanings, likewise 22 and 2². Similarly the other elements have different meanings in different position. The next 2 elements are the dot (.) and the comma (,) . We can combine them to be used in different meanings as follows: ' " ; : ! Then we have the element of the question mark (?). Then we have the elements comprising mathematical symbols: + - x ÷ = . Then we have the old directional symbol the arrow → All these symbols are very familiar. But the next symbol elements of SG are even more familiar because we drew them as children. They are little schematized outline pictures of the sun and the moon (for calendar meanings), etc. etc.

THE TYPING OF SG

We have on all typewriters of the world the following symbols 1 2 3 4 5 6 7 8 9 0 _ - / , . ; : ! ? () " ' + = etc. In order to type SG we need an adjustment on an ordinary typewriter and the following elementary types:

— | / \ / \ () () () () () ()

Actually, only 8 new types are necessary, because 3 of these types - / and o are already on every typewriter. And these 8 new types can easily be accommodated on any typewriter by throwing out such types as @ & $\frac{1}{2}$ %, etc. You can see we can easily compose such symbols with our 11 line elements shown above. The symbol for percentage % (which we use seldomly) can be composed with / and o as follows: %/o. Similarly $\frac{1}{2}$ can be composed of 1/2, etc. However, Bliss goes further and says that we can throw out all the capital letters A B C D E F etc. They are redundant and unnecessary. On ordinary typewriters they may be kept. But on ordinary typewriters adjusted for SG they should be replaced by the most important symbols of SG which are ever recurring. Thus we would gain 26 more types. Yet, our typewriter could be used for writing ordinary correspondence without capital letters. Varitype and linotype printing machines can be equally adjusted.

THE SYMBOLS IN COMBINATION

In the following lines we shall combine the 11 line elements for forming the pictographs of SG. By writing this line _ twice, we get a line of double length __. Once we have the additional types on our typewriter, we need not type twice, but could have one type for one long horizontal line. We can thus combine the lines and get these:

—	..	(	⌒	〃	〃〃
earth	seed	grass	graze-land	grain	field

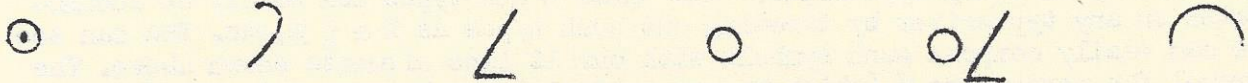
In doubling the line for grass to arrive at a "special grass", namely grain we are only following a common speech pattern. Beri means weak in Singhalese and Beriberi means a special weakness. Bon means good in French and Bonbon means something specially good: a candy. But there are different kinds of grain. How to distinguish these? Simply by adding one number to the symbol. Thus no. 1 could stand for wheat, 2 for barley, 3 for maize (corn), 4 for oat, etc. Similarly agriculturists can now subdivide the various strains by using numbers (as they do already in their experiments). Thus 〃 1/67, or 1/229, or 1/256 would mean different strains of wheat. Botanists and zoologists have already realized that they must abandon Linus Latin nomenclature in favour of numerical classification. For the peasants in one district a few numbers are needed for their crops.

THE COUNTER - ARGUMENTS

People confronted with a new idea will behave strangely, as Bliss found out. Many a professor refused to look at his work. Others took one look and that was the end of it. Others countered with the strangest and fallacious arguments. Only a few blessed men took the time to realize the great advantages of SG. One of the commonest arguments is based on the belief that Bliss asks people to abandon ordinary writing. This is nonsense. Even Leibnitz wrote 300 years ago that such a symbolism "if introduced also among us, without however renouncing ordinary writing, would be useful in giving thoughts less surd and verbal than we have." With this, Leibnitz referred to the Semantics of such a symbolism. Bliss maintains that SG should only be introduced where ordinary writing in ordinary languages fail, as in roadwarning signs, time-tables for travellers, scientific abstracts, etc.etc. Other professors point to China to prove that an ideographic writing is backward. This is nonsense. On the contrary. Every sinologist agrees that the main unifying factor which unified over 450,000,000 people of various races and various languages into one, the largest nation on earth, is the Chinese interlinguistic script. These sinologists say that a European nation would have been a reality hundreds of years ago, if Europe had an ideographic writing like the Chinese - if Frenchmen and Britons, Finns and Bulgarians, Spaniards and Scandinavians, etc. could have read the same book and the same paper in their various languages. Basil Hall Chamberlain, a prominent sinologist, went even so far as to say (after proving it in the fields of numbers, etc.etc) that: "Ideographic writing will surely achieve the final victory over phonetic writing." But SG has not only the advantage of being readable in all languages. It has something which Chinese has not: the operational Logic and Semantics which Leibnitz prophesied. A short training in SG enables even children to spot immediately the falsehoods of demagogues and dictators, big or small, not only at the conference table and the lecture table, but also at the office table and the breakfast table.

THE MAIN SEMANTIC SYMBOLS

In such a short "Brief" it is possible to give only a few hints. The reader may ask for further information by ordering the books and various issues of the SG Series. Here are some main operational symbols relating to words about which people disagree:



eye	ear	nose	mouth	taste	mind
seeing	hearing	smelling	(for speech)	(combsymbol)	(skull outline)

These symbols relate to some of our senses, with which we react to the outer world. Consequently our judgements with our eyes, ears, noses, minds, etc. are expressed in such evaluations as beautiful or ugly, harmonic or cacophonous, fragrant or stinking, etc.etc. The hottest debates on modern art or music will not convince any opponent. Equally, some people may refer to a heavy perfume as stench, whereas the "perfume" of cow manure will enrapture them with the beauties of the countryside. Eventually the meanings of good and bad are bound up with our mind evaluations, and Bliss shows how we can arrive at a universal ethics which can bridge all languages, all religions and all nations. For more see his mimeographed books.

THE OTHER ADVANTAGES OF SG

They are too numerous to be related here. Turning over the more than 700 pages of Bliss's : books on Semantography and the many issues of his Semantography Series reveals that he has forgotten almost nothing. He advocates symbols for FIRE EXIT for public buildings, also other symbols in public places, in hotels, in trams, buses, ships and aircraft, in restaurants, etc. He advocates a scientific abstract for all research done at all universities, a simple code for ground to aircraft messages, radiophoto cables which need no coding, etc.etc.etc. Convince yourself by looking into his books.

THE PLEA

Bliss is a factory engineer who knows how to drop a thing which is not practical. He asks only for the same treatment which every criminal gets: a hearing, a trial, a counsel for the defence and a judgement. He does not dare to hope that he will get the same treatment which many murderers get - to be relieved of all worries for the next rent, the next meal, the next pair of shoes - and free paper to write it down in detail - for the generations to come. For 12 years he has battled for a new idea. He is 57 of age now.

The End