

THE INSTITUTE FOR SEMANTOGRAPHY

A Non-Profit Educational Research Organisation.

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Dear Sir/Madam,



You have received the first part of the publication

JULIAN HUXLEY AND SEMANTOGRAPHY

and you might be interested to know that Dr. Huxley has written to me. He had an opportunity in Delhi to speak with the Director-General of Unesco about my work and he writes:

"I agree that your Semantography method provides something of real importance. I think that a full account of it ought certainly be published, and I hope that you may receive some support from Unesco for this purpose."

He makes a number of comments and criticises again strongly the theory of Chisholm (see below). I shall deal with all his comments, queries and criticism in a detailed letter to him, and as soon as I have his answer I shall form an additional publication. Meanwhile, I beg to inform you that the second part of the above mentioned publication has been at last finished and - as I hope that you have read the first part with interest - I shall endeavour to give herebelow an account of the content of the second part.

HUXLEY AND CHISHOLM As you might remember from the first part, I have dealt with the theory of Dr. Brock Chisholm, world famous psychiatrist and Director-General of the World Health Organisation. Chisholm is of the opinion that the unique advantage of man, articulate language, has brought about a biological and psychological disaster: human warfare. Chisholm believes that the abstract notions of "good" and "evil" are at the root of human strife and war. This theory has caused an uproar in church circles. Huxley too is against it.

I have pointed out that abstract notions cause havoc with our thinking and that we need a simple mind mathematics as it is provided by Semantography. In particular I have supported Chisholm's theory by bringing forth the findings of Prof. Ashley Montagu who proved that "Among the same species of animals the highest ethics is supreme law." I have furthermore proved that writing and abstract notions could only be a recent invention (say the last 10,000 years) and that, in accordance with Chisholm, the cave paintings of paleolithic man (app. 30,000 B.C.) show man hunting animals, but never man hunting men. In contrast to this, the records of the last 7000 years are mostly about wars and victories.

Prof. Ashley Montagu approves ^{of} my reasoning and Professor Clyde Kluckhohn of Harvard has asked me to write it down in detail (Semantography Series No. 85). I have said there that animals of the same species do not kill each other and have asked and answered the question: Why does man kill his fellowman? In Chisholm's opinion, most of the wars fought have been fought because men have been told that the other party is bad, evil, wicked and that it is the right thing to do to kill them. Thus, articulate language, man's unique advantage over the animal has proved disastrous.

Huxley thinks that Chisholm's theory is "just nonsense." I leave it to you to think about these matters and my writings about them. As I shall get in touch with Chisholm, I think a most lively controversy will result.

EVOLUTION AND CREATION. Here is a brief outline of a series of chapters of the second part (of which I hope that you will order it). The conflict is briefly this: Modern science has done away with the idea of a God and Creator - an outside intelligent force working within the cells of living beings. I have called this "mechanistic" theory, the theory of chaotic chance. Huxley is its protagonist. I have now pointed out a number of important evolutionary stages

in animals of the Australian fauna. There is especially a little known animal which shows evolutionary improvements which simply cannot be explained by the theory of chaotic chance. I have shown that even Australian zoologists are somehow hazy about this animal and controversy is rampant. Those of my friends who have read these chapters have found them fascinating.

MIND OVER MATTER From this theme I cross to another even more fascinating one. As you might remember, I have proved that Huxley himself admits now mysterious powers of the mind as thought transference, communication over a great distance, the "seeing" of events which happen in a far-away land at the very moment, or even more mysterious, events which are going to happen in the future, what is popularly called crystal-ball-gazing. Huxley agrees now that these phenomena must be accepted as being within a wider framework of scientific knowledge.

I go on relating my experiences in Asia where I saw how people in a peculiar state of mind could overcome physical injuries - all those tales which we hear from India, but did not believe it, I have filmed it. I go then on and cite a great medical man and biologist Alexis Carrel. He informs us that a mind enthralled in a kind of mystic trance (prayer in a higher sense) could heal miraculously, that is, could accelerate organic repair of diseased parts in a matter of minutes or hours - the patient himself may be a rabid atheist. Carrel also describes how cells build up an organ - as if they have a fore-knowledge of complete plan, working and purpose of that organism. I have devoted a number of chapters to this mystery of organic repair in living tissue, and I believe it would interest everybody as these things are little known.

It is a well known fact that certain sensitive minds can sense ("divine") water and minerals deep in the ground. This again points to certain relations between mind and matter and space. Reflecting on previous references to the phenomenon of sensitive minds being able to see into time (future) we must come to the conclusion that our most advanced theories about matter, space and time as for instance Einstein's theory are already obsolete.

SCIENCE AND RELIGION All this points to the realization of the bankruptcy of certain scientific theories in physics and biology. This should give satisfaction to churchmen. However, they should be dismayed to hear what I have to say in my analysis of religious thoughts, and my application of Semantography to religious meanings and controversies. I have no hesitation to say that in other lands and at other times these chapters would have brought death to me. However, I am writing in one of the free countries of the world, and I hope that my writings, controversial as they may be, will stimulate thought.

GOD, HUXLEY AND THE LEVEL CROSSING SMASH. This chapter is written as a children's story for grown-up people. It refers to some of the most cruel aspects of modern life, which indeed defy any explanation from the religious point of view. We have very often a level crossing smash in Australia. Two years ago seven young people were killed and many more injured in Victoria. They came home, not from drinking, gambling, racing, or dancing. They came home from a Sunday worship to the Lord. Ministers of all denominations tried to "explain" this tragedy. Huxley himself cannot offer a satisfactory explanation. I have now given an explanation, using the meanings which I have evolved in Semantography and telling of my experiences in this matter with the authorities in Australia and other lands. What is your opinion? Why - if there is a God - why does he let these tragedies happen, in which innocent people are killed? Read what I have said, and think about it.

The second part of the publication JULIAN HUXLEY AND SEMANTOGRAPHY

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Yours sincerely
C.K. Bliss
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