



THE STORY OF A NEWSPAPER ARTICLE ON SEMANTOGRAPHY FOR ROAD SAFETY SIGNS

One day in November, 1954 I received a call from a leader-writer of the Sydney Morning Herald, a Mr. Osborne. He asked me to come to his office. It has to do with an article on Semantography. When I went there, Mr. Osborne showed me a letter from Dr. D. N. Everingham. The writer supported my symbols for road safety, and showed a number of them in his letter. One look into the letter told me that Dr. Everingham has done it again - altering my symbols.

As we have here the manifestation of a trend which seriously hinders the progress of new ideas, I want to deal in detail with it. Dr. Everingham came to me years ago when he heard of my work. He himself has tried to do something similar. I convinced him of the value of my symbols and he became my strongest and most active supporter. Dr. Everingham is a wonderful chap. He is a member of the Movement for World Federal Government. He is a true idealist. And he worked on the idea of an international medium for mankind because he really wants to help mankind along. He sent me innumerable letters, which I have all collected and which I shall entrust later to a library because they contain a wealth of ideas on Semantography. He made many proposals for the improvement of my symbols. A few of them were really a great improvement and I accepted them. Up till now, I haven't found the time to collect them in a special issue. Although I offered Everingham the Semantography Series, saying that any investigation on Semantography if properly typed by him on stencils and the symbols well drawn, will immediately be accepted as a new issue of the Semantography Series, Everingham did not find the time and the energy to make a neat job of his elaborations. So, all I have from him are handwritten letters only which are not easy to decipher. I regret this.

Everingham and I and many others working in this field for the betterment of mankind, or for that in any other field for the same purpose, are driven on by that creative urge which we see at work in the Universe, the creation of better conditions, the overcoming of difficulties. Indeed this universal trend has worked and is still working in the phenomenon which we call Evolution, by which living cells create better organisms to cope with the changed conditions in the physical world. It is the urge of the Creator by which we all human beings are driven on. We create not only new offsprings. We want, more than anything else, to create new ideas by which the whole organism of mankind may proceed to a better future.

It is then only natural that the new creative man, having absorbed the creation of the man before him, sets out to improve the creation of the first man. This indeed is what we see at work in all spheres of the human quest for betterment. We go to school and in a short time absorb the work of Pythagoras, Archimedes and the others, though they have labored their whole life to perfect what we grasp in a few hours. Then the creative men among us, go one step further and, using the work of the great of the past, create something new.

The great human achievement which lifts man up above all the animals is the invention of articulate speech, and in turn the invention of writing. However, there is no field of human endeavour in which there is more chaos than in the field of language. Not only do we have thousands of different languages. Even within the same language we have so many different dialects that the task of creating a true phonetic script seems to be hopeless. Within the same family, the grandmother, the father, the child may speak and pronounce differently the very same word. The literary French of the books and newspapers is spoken only by a small segment of the French people. The others speak in different dialects though they read the same newspaper. In fact, as I have shown in the chapter "The 100 Symbols versus the 26 Letters" (Book I, p. 21, Semantography) we must realize that our alphabet is today almost an ideographic writing even in one language where the different vowels are pronounced differently in different

provinces and by different persons. In other languages the very same letters, supposed to be phonetic symbols, are pronounced even more differently. It is chaos alright.

To this comes the fact that the linguists, the teachers and professors of languages make no attempt whatever to bring order in this chaos. On the contrary. They do what they can to preserve and defend the haphazard growth of language, the irregularities and idiosyncrasies and idiocies of spoken or written words. It is as if they want to make language, that is "correct" language as difficult as possible, in order to remain the sole experts who can handle that chaos.

Consequently, a number of creative men began to think on improving the most important human tool ever devised - language. Not only did they try to make their own language simpler, they tried their hand on the construction of an international language, like Esperanto. Why then have all these attempts found no practical realization?

The first factor is that the linguists view with contempt such endeavours. They could easily introduce Esperanto in school. They have the power to do so. Then, all over the world pupils and, later on, grown-up men and women will know at least a smattering of Esperanto and would be able to make themselves understood to people who speak other languages, but have also learned Esperanto in school. I have come to the conclusion that the linguists are the very obstacles to the improvement of language. The bitter experiences I had with linguists throughout the last 14 years when they refused to take the slightest interest in my work are enough proof for me.

The second factor is the one which I want to discuss in connection with Dr. Everingham's endeavours. It is the creative urge for improvement. Surely, all these attempts of Esperanto, Ido, Novial and the rest are attempts only, systems written on paper and known only to a few. They labour under the same handicap under which all phonetic systems labour, namely, the word is not related to the real thing which it represents. You can call a table, table, or tisch, or mensa, or topo or anything else. One is as good or as bad as the other. So, a number of people studying the creations of the language planners found their systems and the words devised not good enough and presto, they set out on creating a system of their own. The language of Ido and Novial have been created by the most ardent supporters of Esperanto. But there are others, who have stuck to the name of Esperanto, only adding a numeral, as Esperanto I, Esperanto II, etc. The incredible happened: there are over 50 different Esperanto systems, all under the name of Esperanto. The result must be a new chaos.

It was exactly this thought which made me hope that somehow that disastrous urge for change and improvement would not assert itself with regard to my symbols. I tried to make them as simple as possible, and besides, I tried to make them as near to the outline of the original thing. This symbol  means a table. Looking at this simple outline I thought that it simply cannot be made simpler, or different. It looks like a table and later improvers of Semantography would shrink back for trying their hands on "improving" my symbols.

Well, I have been mistaken. The urge for change, for improvement, for asserting the own creative effort and the own personality has crept also into my work. Already in Shanghai a Mr. Kars whom I employed to help me in my work, tried to twist and alter my symbols. Some of his proposals I have gladly taken up, because they looked to me better, others I had to reject, because they simply were not an improvement. In the end, Kars came to hate me thoroughly. Only the fact that he was a lazy man, and not energetic enough to sit down and work out his Karsography, has prevented him to come out with a symbol system of his own.

Dr. Everingham has sent me many letters with many proposals for improvement. A few of them I have accepted, partly because I found them really simpler than mine. I shall make a separate issue of the accepted improvements. I have, however, always said to Everingham that - though an improved symbol is better - an old symbol which is already known and used (though it may have its drawbacks) is still much better than 6 different improved symbols. In my books I

have implored the readers, who think on improvements of my symbols to realise that their efforts will create nothing less than a new Babel with many improvers advocating their symbol system, with Germany having a special German system (or a number of them) and Russia not being behind in promoting their symbol system or systems (though in a totalitarian state, only one system, the decreed one can be used - but what when a change of government comes, or when Stalin dies and the whole history of the revolutionary ideas is being again rewritten?). In my books I have advocated a Society of Semantography which may sometimes improve a symbol, but only if all the countries using the system will agree to use the new symbol in further publications and writings. I have drawn attention to the example given by the British Board of Trade which created a system of flag symbols for shipping (British vessels only) in 1855. Then without much ado all other nations adopted the British code, and now thanks to this we have one international code for the whole world. This was a sane attitude, and has led to communication and understanding across the waves and across all the languages and national barriers and has resulted in the rescue of many lives, who otherwise would have been lost.

Returning to Dr. Everingham, I was forced more and more to decline his many improvements which he sent to me in so many letters. I implored him not to proceed with symbols which obviously are not better, only different. Everingham adopted then another method. He wrote an article for "The Rationalist" (see Semantography Series No. 142) under the title "Logic without Tears". It was full of high praise about me and my work and I was extremely grateful. But I was not grateful at all about the different symbols he showed there. One symbol for ear was drawn just the other way round, though the symbol remains the same. There was no excuse and no cause for just drawing the symbol the other way. Everingham felt guilty and said in the article that his symbols are "not officially confirmed". The official, apparently - that's me. I admonished him over the telephone and he then offered some lame excuse in a subsequent letter.

Well, he did it again. When I came to see Mr. Osborne of the Sydney Morning Herald he showed me a letter from Dr. Everingham in which he again proposed the use of my symbols for road safety. He has done this a number of times in letters to the editors, and I was always extremely grateful. But I was not grateful at all at what I saw. He has done it again - drawing one of my symbols upside down. This time however, he has done so not with my own symbols but with one which is already international, the safety triangle now seen in millions of signs all over the world.



international
safety symbol



my symbol for Creation
adopted as safety symbol



Everingham's new
safety symbols

In evolving my symbol for Creator, Creation and Nature, I used the ageold symbol for God, Creator, seen even today on many pictures, churches, synagogues, etc. An eye within an equalsided triangle. I have justified and interpreted the adoption of this symbol as follows: The Greek of old considered the beautiful harmony of geometrical configurations as sign and symbol of a divine harmony in the Universe. And the equalsided triangle is the simplest and most harmonious of all geometrical configurations. The eye again is symbol of the purposeful working of Creation in the living world. An eye is evolved out of a single cell within the mother animal, and an eye is one of the most miraculous and most purposeful instruments ever devised by Nature, Creation, Creator or call this mysterious force what you may. In leaving the eye out of the symbol, which might indicate to many - and did indicate the angry eye of an angry God looking with displeasure upon sinning mankind, I used then the symbol of the equal-sided triangle (without the eye) to stand for the enigmatic meaning which we have named Nature. Thus, believers can use this symbol to indicate Creation (which in fact is the phenomenon of Nature, with creation going on all over the universe). Unbelievers, or so-called Atheists may use the same symbol for the meaning of Nature. For more deliberations see my relevant chapters on religion in Book III on Semantography.

But then, when working on the symbols for road safety I was confronted with

the triangle as an internationally recognized and used symbol for Safety First. Should I discard this symbol, advocate its abandonment and create a new symbol for Safety First? It would have been a silly thing to do. Instead I tried to reconcile this symbol with my symbol for Creation. In the chapter on Road Warning Symbols (Book II, p. 357 pp) I have explained that the international safety symbol can be made to mean: Attention, Creation ahead, be it a human being at pedestrian crossings, be it a horse or other human beings in cars at a crossroads. Human beings, horses, and other living things are creatures, a product of the creative force in the Universe. But so is a river, a bridge, a tree, the creative work in improving a road, etc. We should be wary not to run into all these products of creation. At the same time this means also safety for our own, because we people travelling in our motorcar are products of creation too. And so is our car, a marvellous, shining and beautifully working product of the creative force working in man. So is a locomotive, and a railway crossing, etc. etc.

In short, I have adopted the international safety symbol to mean "safety for creation" and have found a link with my meaning for Creation, Creator and Nature.

I was then crestfallen to see that Everingham has, in that letter to the Herald chosen to turn the safety symbol upside down. Why did he do so? He used my symbol for a wineglass to mean alcoholic beverage, and then wanted to combine the symbol for safety with the symbol for alcohol. As it is (see below) the wineglass symbol shows an angle pointing downwards, and he thought it a good idea to turn the safety symbol upside down to fit the pointing down angle. This was not enough. He had to draw a devil into the symbol. Apparently, his creative urge was irresistible. And in his letter to me, he explained that the upside down symbol for safety means the opposite, unsafety, and the devil, well, means the devilish working of alcohol for unsafety, etc. etc.



my symbol for
a wineglass



Everingham's new symbol
for unsafety through drink



Everingham's
devil

I was crestfallen, aghast, furious. This time it was not the alterations made in my symbols which infuriated me. It was the introduction of the devil. To make the reader understand my exasperation, I have to refer him to my chapters on religion in Book III and to my own philosophy explained there.

The idea of an almighty and omnipotent God being always thwarted by an even more almighty and even more omnipotent Devil is not only illogical and impossible, it is a shameful way out for the professional theologians to explain the terrible inequalities existing on earth between man and man. Professional theologians of any religion had always sided with the men in power, with the vested interests, and they have not blamed the men above for the hardships meted out to their subjects and slaves. It was the devil who did it, nobody else. And God will repay in the world beyond.

In short, the idea of a devil, or a devilish force existing in the universe is utterly against my own convictions and my own philosophy. Everingham knew this and I was furious that he introduced the symbol of the devil in my symbols. He apologised later to me. But the journalist did not hear of my fervent pleas to leave out the devil symbol. This was too good a thing for publicity. In a newspaper anything odd (not only when a man bites a dog) is news, and all my fight with journalists during the past years was to counter their way of presenting my work as another oddity. And indeed, that Mr. Osborne did not heed my plea. The devil came into the article nevertheless.

Well, I tried my best to give that journalist a true picture of my work. In addition I made him the proposal to draw up the symbols, and I went even so far as to write an article as a kind of draft with all the symbols it should contain and having exactly the number of words to fit in the prescribed space. In addition I added some remarks about the treatment meted out to me by the road safety authorities of this State. This article runs as follows.

Draft of an Article for the Herald

The amount of letters in each line equals the amount in one column line.

Semantography (Greek meaningful writing) is more meaningful than alphabetical words, because it pictures the realities of our world. Some of such pictorial symbols are already in use on the highways of the world. Bliss builds symbols up as the following examples illustrate

  
turn right cross out no turn right
 obliterate

The 'cross out' symbol is used in Australia to indicate the obliteration of the 30 miles speed limit outside built-up areas

  
over-taking no over-taking no speeding

In the 'no speeding' symbol the arrow at the left indicates the car proceeding normally, whereas the arrow to the right indicates the speeding car.

  
hole much, many many dip (Multiplic.mark) potholes

Five years ago Bliss approached the authorities responsible for Road "Unsafety" and asked for nothing but an opportunity for a demonstration. Prof. Elkin Chairman of the Road Signs Committee refused a meeting and ignored Bliss letter.

Other authorities wrote complimentary letters and pigeonholed Bliss pleas for a demonstration, though he said he does not want a penny for the use of his symbols. Among the symbols proposed to the Road Sign Committee five years ago was the symbol of walking legs (shown below) which should replace the PEDESTRIAN CROSSING sign. This sign is too long, un-

readable in night glare of the many reflecting beads. Drunken and speeding drivers don't get it's meaning quick enough and many elderly people have been killed.

Bliss's astonishment was great when he learned that Prof. Elkin (who ignored Bliss's symbols) copied 5 years later a similar symbol of walking legs which he saw in Ceylon and which he introduced in N.S.W. (see Herald) Bliss wrote to the Minister, and a controversy arose which was pigeonholed too, as all his other letters were in the past.

  
walking legs man woman

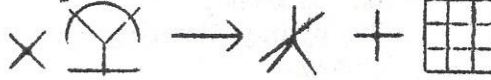
  
wheel tram engine

  
car driver woman driver

  
wine glass mind (skull outline) under the influence

The glass symbol indicates alcoholic beverages in general.

Bliss has proved in his three books on "Semantography" (One Writing for One World) that his 100 basic symbols are sufficient to express any meaning, even in science, religion and philosophy as Bertrand Russell, Julian Huxley and other visiting scholars have testified, who praised his work. The following sentence is an example



Much drink leads to loss of life (Human being crossed out) and imprisonment (barred window)

Observe that only a few outline symbols express the

meaning of three lines of words. Realize that the line in Semantography has the same meaning in all languages of the world.

The mathematical logic in Bliss's symbols is explained by him as follows:
The multiplication mark, indicating 'much' is a variable unknown. It requests a determination 'how much?'. The mind symbol is the great variable (see Herald article on Semantography 2nd Jan. 51)
Minds differ in their reaction and the same mind may differ at different times.

The meaning 'under the influence' as symbolized before, carries the mind symbol, and therefore its meaning is variable and has led to many disputed and contradicting court judgements. In mathematics and applied science variables are determined. In a number of countries, the amount of alcohol in the blood has been fixed and this has been of great help in the fight against drunken drivers.

Only Australia and a number of other countries are backward in this respect. And Australia together with other countries is proving again that the prophet and the pioneer of new ideas must first

find recognition abroad. In the United States, the Library of Congress, and Harvard University, have given a standing order to Angus & Robertson to acquire everything Bliss has written in the past and is going to write in the future. Other libraries in Australia and Great Britain and elsewhere have followed this example. But Bliss has been refused every help from scientific and other authorities with regard to the publication of his work. He had to print it himself, and he does so with grim determination and in the knowledge that his work will eventually help mankind. Not only Professor Elkin, but Sydney University has turned down Bliss, in spite of the fact that he has a university degree, in spite of the fact that the few lectures which he gave to students at Sydney University have been enthusiastically received by the students.

Bliss will appear before the Committee enquiring into secondary school education. He will demonstrate his work from the aspect of a simple logic for everyone, proving that many utterances in and outside the home, utterances which lead to quarrel and estrangement can be resolved by youngsters who today learn higher mathematics. What will the result of his demonstration be?

NOTE TO THE NEWSPAPERMAN:

Please do not forget to mention Dr. Douglas N. Everingham who unceasingly has written letters to the press and the authorities about Bliss's work and has made valuable contributions to his work.

Furthermore, my idea to finance the erection of new signs in the same way as Greys Tobacco firm pays for the new tram signs which bear their advertisement. DUNLOP, GOODYEAR and others will gladly erect such signs.

The N.R.M.A. wrote in 1949 that the introduction of Semantography would provide for safer traffic conditions in the whole world (see text in the brochure WHAT SCIENTISTS THINK OF C.K. BLISS SEMANTOGRAPHY S. Series No. 6).

I accompanied this draft with the following letter : -

Mr. Osborne,
The Sydney Morning Herald,
Sydney.

Sydney 7th December, 1954

Dear Mr. Osborne,

As I have no monetary compensation for my work, the least I can ask is that

the symbols be presented as I want them to be presented. Previous experiences with newspaper articles have been unhappy ones in this respect. Either the symbols were badly drawn, or some of the symbols in sequences were omitted, confronting the reader with a compound symbol without showing him first the basic symbols which are leading up to the combination.

I thank you for your willingness in accepting my co-operation in this respect. This relieves me of the necessity to stress my copyright. I submit to you symbol sequences in three, which should go into a column. Should you intend to omit a symbol, then you must let me alter the sequence, or submit a different arrangement.

Previous writers have complied with my request and have cited the words of Bertrand Russell who wrote that financial assistance towards the publication of my work means "performing an important service to mankind." I ask you to repeat these words of Russell, which you will find in full text in the Brochure "What Scientists think of C. K. Bliss' Semantography."

Lastly, I wish to mention that your article will go into some libraries in the U.S.A. Great Britain, Australia and elsewhere and be incorporated into the collection of writings on Semantography. Previously I had to buy every ^{Herald} copy. Would you please support my request that I shall be given 50 copies of the issue and the blocks of the symbols, which otherwise would be destroyed anyway. You may mention that I have spent close to £50 on advertisements on Semantography in the Sydney Morning Herald. I remain with thanks.

Yours sincerely,

C.K. Bliss, B.Sc.

When I came to see Mr. Osborne, he said that he cannot bring my accusations against the road safety authorities of New South Wales. I countered "Why not?" The Herald and any other newspaper misses not a day in having a whack on one authority or another. Indeed this is the supreme duty of newspapers working for the public benefit. But apparently I could not move Mr. Osborne to comply with my wish. Returning home I wrote in some desperation the following letter.

Mr. Osborne,
The Sydney Morning Herald

Sydney 8th December, 1954

Dear Mr. Osborne,

I regret bothering you again, but since newspapers began to assume their public duty, men like me bothered them. Disasters occurred with great loss of life, until the public outcry fostered by the press uncovered neglect in the handling of affairs for public safety.

You said that you cannot bring my charges because Prof. Elkin might say: "It's all nonsense!" Well, you have at your elbow the tool to prove the sense or nonsense of my accusations - the telephone. Please put through the following

QUESTION to the officers of the Road Signs Committee and Standard Association, Science House, Gloucester Street, Telephone BU 5182

Mr. Snee (who knows most of this affair)
Mr. James
Mr. Hebblewhite, former Director
Mr. Steward, present Director

"IS IT TRUE OR IS IT A LIE that Mr. Bliss has approached you during the last five years, asking to be allowed to demonstrate at a Committee Meeting his symbols which could express every meaning in road safety, as for instance the unsatisfactory PEDESTRIANS CROSSING? IS IT TRUE OR IS IT A LIE that Bliss's request was never granted? IS IT TRUE OR IS IT A LIE that he begged that a personal meeting between him and the Chairman Prof. Elkin be arranged? AND IS IT TRUE OR IS IT A LIE that he offered his symbols gratis in the public interest?"

QUESTION to the Chairman of the Road Signs Committee, Professor Elkin, Sydney University, Department of Anthropology Tel. MW 0522.

"IS IT TRUE OR IS IT A LIE that you did not answer and did not act upon a letter from Mr. Bliss, in which he pleaded for a personal meeting?

QUESTION to Mr. Leo Grouse, in 1949 Secretary to the Minister of Transport (now retired)

"IS IT TRUE OR IS IT A LIE that Mr. Bliss approached the Ministry in 1949 with his road safety signs and other proposals in the public interest?

QUESTION to the present Secretary to the Minister of Transport of N.S.W.

"IS IT TRUE OR IS IT A LIE that Mr. Bliss (and later Dr. Everingham) approached the Minister Mr. Martin on the occasion of the introduction of the new pedestrian symbol copied from Ceylon (though proposed by Bliss five years ago) and that he requested to demonstrate his symbols for road safety not to a subordinate, but to a panel of experts or the minister himself, and that Bliss's request was overruled and a Mr. Peach named to whom Mr. Bliss should go, and that the matter was then pigeonholed under the pretext that Mr. Bliss has not contacted Mr. Peach, in spite of the fact that Mr. Bliss has declared that he tried by telephone and by a personal visit to speak to Mr. Peach and that Mr. Bliss is of the opinion that he has something to offer to the authorities, not they to him, and that they have pigeonholed the matter, in spite of the fact that it concerns grave loss of life?"

Well, Mr. Osborne, I am fighting a lost cause, but the only causes worth fighting for, are the lost causes, and they are the causes which are taken up by the newspapers. How many times has the Sydney Morning Herald taken up the public cause against complacent officialdom? More Australians are dying on the roads of Australia than in any war Australians have fought. You have shown an interest in my work because it could alleviate the senseless slaughter on the roads. Why not go forth and proclaim a public scandal? Are not enough people dying on the roads of New South Wales? Or must I myself be dead first until the work of a pioneer is recognised and used?

P.S. If you think that you cannot act upon this letter will you submit it to the Chief Editor or the proprietor of the Sydney Morning Herald.

Yours sincerely,

C.K. Bliss B.Sc.

It was all in vain, of course. Moreover, I had again violated the basic attitude of journalists. They do not want articles given to them. They want to write such articles themselves, as proof of the creative urge within themselves, and moreover as proof that they are earning their livelihood through creative work. Consequently they will twist whatever draft has been laid before them.

There was one other worry. In 1952 a draughtsman of the Herald has distorted my symbols (see Series No. 61). I was afraid that this will happen again, and so I drew all the symbols on graph papers, exactly to size but enlarged and exactly as they should appear with the correct spacing in the column. The draughtsman had actually nothing else to do than to send my drawings to the photographers for the making of the blocks. But no, he drew them himself, and drew them in a way which threw me into a rage. Some are big, some are smaller, though both symbols appear next to each other. The reader must ask himself why the very same symbol is drawn in two different sizes. In addition, the writer wanted to bring the symbol line about the drink offenders, but did not want to bring my symbols leading up to the explanation of my symbol line. We must realize that many readers of the Herald are introduced for the first time to my symbols. They have not heard the introductory lecture which I have given to Mr. Osborne.

Here then is the article of the leader page of the Herald, 13th December, 1954.

DOCTOR WANTS TRAFFIC OFFENDERS BRANDED

As an aid to road safety motorists convicted of certain driving offences should have their cars compulsorily labelled, a Sydney doctor suggests.

This would enable other motorists and road users to identify the driver as one with whom special care would be necessary, the doctor thinks.

And the psychological effect of being labelled as a vehicular pariah would in itself induce extra caution on the branded motorist.

The doctor, Dr. D. N. Everingham, of Chester Hill, is an advocate of an international sign language called Semantography, which a Sydney industrial chemist, Mr. Charles K. Bliss, has invented.

Dr. Everingham proposed that the label should use "sign languages" for its message.

As an instance, Dr. Everingham suggests that motorists convicted of driving under the influence should carry this sign on their car:



In this instance, the international caution sign - an upright triangle - is inverted, presumably as a sign of past misdemeanour. In it is a wineglass, which in Bliss ideography signifies alcohol.

"This is also the international sign for breakages, which may be all the better", said Dr. Everingham.

Dr. Everingham adds that a useful symbol to be affixed to speedsters - though this is not Bliss ideography is this:



"The devil-like aspect may warn care-free speedboys that the demon motif so popular with some of them as a chrome ornament should not betoken a devil-may-care attitude to the road code," he said.

Mr. Bliss, the inventor of Semantography, is an earnest 60-year-old who has spent most of the last 10 years and a lot of his own money in trying to interest Australian authorities in his system.

He believes that educationally his ideography would enable people of differing nationalities to understand each other without understanding each other's language.

He is convinced that in factories, for instance, his sign language method would lessen industrial accidents by drawing the attention of old and New Australians, who might be unfamiliar with English, to such things as "inflammable" or "explosive".

These would be far more effective than a printed notice Mr. Bliss says.

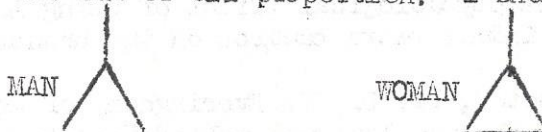
He has sought to submit Bliss signs for road safety to various traffic committees, though so far the Australian authorities have not responded very well.

Overseas, people like Bertrand Russell, Professor Lancelot Hogben, and Harvard University authorities, among others, have endorsed Semantography and think highly of it.

Mr. Bliss obliged readily to a request for examples of road worthy signs employing his system of picture writing.

He builds up meanings from a single symbol, expressing one idea, into many combinations.

Note of Mr. Bliss: (not contained in the article) When attempting to copy the absurd symbols from the Herald article as the Herald draughtsman drew them, I am again thrown in a rage about their representation. Some are big, some are small, some have thin lines, some very thick, some are out of all proportion. I shall indicate here only the different size, in lines of the same thickness



The two-legged outline is a man, transformed by the addition of a "skirt" into the sign for a woman.

In position at the side of a Bliss symbol for a car, it conveys the desired meaning - concise, elementary, and international.

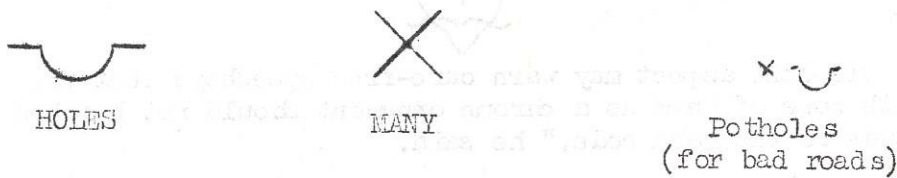
On the theory that drivers emerging from hotels create a special hazard, Mr. Bliss would like the following notice erected near every public house. He considers it would have a salutary meaning for motorists who may have drunk too much.



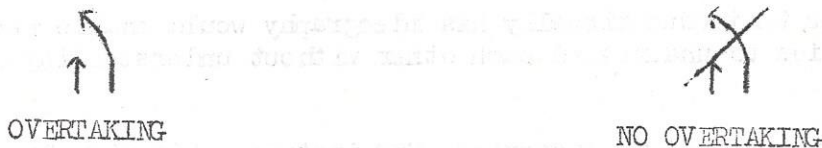
It has a stark, graphic message. The first symbol, drink, has super-imposed itself on the mind (outline of the skull which houses the brain).

This leads to loss of life (a human being crossed out) and thence to imprisonment (the barred window).

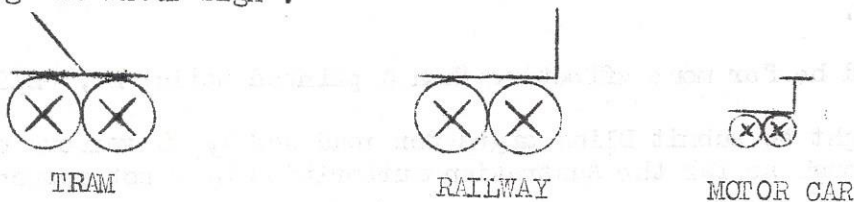
The small x - the multiplication sign - means much or many. It appears again in the Bliss sign for a potholed road:



Mr. Bliss suggests that these signs also would help to lessen road slaughter:



Following are notices to illustrate vehicle crossings. All are adaptations employing the wheel sign: -



Mr. Bliss believes that road signs could be erected without cost to the authorities. Advertisers, in his opinion, would be glad to put them up for nothing in exchange for the right to put their name or message above the symbols.

When I saw the article with the devil drawing and with the symbols drawn differently, I was furious again. I went to the art department of the Herald, and started a riot. Fortunately, that draughtsman was not there. But I gave them a piece of my mind. As said before, Mr. Osborne left out my symbols shown the mind symbol influenced by the wineglass, but he forgot to alter the sentence underneath the symbol line in the article which says "much drink leads to killing (obliterating of a person) and to prison." The sentence below this

symbol line reads: "The first symbol, drink has superimposed itself on the mind (outline of the skull which houses the brain)." But the mind symbol is not shown in the whole article. What confusion for the reader!

To Dr. Everingham I said afterwards; "I shall see to it that nobody is going to draw my symbols differently. Let us not create a Babel in Semantography itself." He looked at me. He thought of the article he wrote for The Rationalist (No. 142) with symbols drawn differently. I did not know of the article then.

And so another story of another article on my work came to a close. How many improvers will come after Everingham? This is one reason why I have decided to change the name of Semantography into Blissymbolics. Any other symbol which does not conform with my symbol must be called by any other name, surely not by the name Blissymbol and Blissymbolics.

PS. In my letter of 7th December, 1954, I have asked for 30 to 50 copies of the Herald for my Series as a kind of material compensation for all the labours I had in helping Mr. Osborne. To my request the editor in chief answered; "I am very much afraid we cannot possibly give you 30 to 50 copies of the leader page of the Herald, as this is against all rules." Against all rules? What about money? The Herald has paid hundreds of pounds to people who brought information which were made into articles. I did not ask for money. Ah, well another story about another article about my work, another disappointment, another love's labour lost. Never mind! I shall carry on in spite of all!

The end.