

THE INSTITUTE FOR SEMANTOGRAPHY

A Non-Profit Educational Research Organisation.

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CORRECTIONS OF THE OFFICIAL RECORD

on the Evidence on Semantography

presented by Mr. C. K. Bliss, B.Sc., to the Committee
inquiring into Secondary Education (17th February, 1955)

Note by C.K. Bliss: The Evidence presented by me to the Survey Committee consists of the following issues :

1. Submission on Semantography of 14th October, 1954
2. Draft of the Speech to be given on the 17th February, 1955
3. The Official Record of the Evidence (containing my Submission and my speech)
4. Corrections of the Official Record (this issue)

Unfortunately I am usually talking too fast and the official stenographer had difficulties to keep up with me. The result is that some sentences have been left out, others are abbreviated and therefore there are some gaps in my explanation. I find it therefore necessary to re-write the Official Record, adding those missing sentences in order to give the uninitiated reader a complete record of what I tried to convey at this Meeting.

MR. BLISS: I have to tender my thanks to you for giving me the opportunity to explain my work to you. For more than 12 years I have worked and waited for just this moment: to explain my work to a forum of competent educators who not only can understand and appreciate my work but can also do something about it. An obstacle which I have experienced in those 12 years is that competent educators usually listen to competent educators only. I have no diploma in education. I am not a teacher. Nevertheless I have been a teacher since my early boyhood. I tutored my fellow students in the high school and the university. As a factory engineer I went, after a hard day's work, to education halls, evening classes and technical schools and taught there. I have lectured even in the terrible environment of the concentration camps in Germany and in the Japanese segregation area in Shanghai. Students at Sydney University wrote in *Honi Soit* and *Union Recorder* "You cannot forget having heard Mr. Bliss lecturing". Now I pray that you too shall not forget my speech.

My Submission gives only an overall picture of what my work can do. Now I have to prove it to you. Yesterday, I came in to secure a blackboard and saw to my great joy that three churchmen are here on the Board. For more than 12 years I have yearned to speak before churchmen. One churchman is a friend of mine, Reverend Rymer, and he wrote to me "Your work is a work of genius". On the other hand, the *Communist Review of Sydney* wrote that my work is "the latest Charlatanary".

The mathematics which I am going to explain to you is one which enables people to settle arguments wherever they may be. But I go even further. The mathematics which we learn at school enables us to teach pupils the law of Newton, of Galilei, of Copernicus, of Einstein and others. I am going to prove that with the symbols of my new mathematics we can teach children the laws of Jesus, of Moses, of Buddha, of Kung-Fu-Tse and others, in much the same fascinating way as the physciesteacher explains his laws with fascinating experiments.

A few weeks ago there appeared in the *Herald* an article about you Dr. Wyndham and there it is said that one of your main aims is "To guide and adjust children in their problems". Surely mathematics is a way to help

children in their problems at least how to find out whether or not they have the money for an ice cream or for the cinema, but in secondary education children are faced with problems like this:

$$x + 3x^3 - a^2y^2 + 2ab^2 = \frac{a(a+b)^2 \cdot (x+y)^2 + xy - x^2y^2}{a^2 + ab + b^2 - x^2 + 2xy + y^2}$$

Is this anything which any youngster needs to help solve his problems? Surely not. Of course, if he wants to become an engineer or scientist he needs mathematics. I myself am a scientist. I have done research. I worked as an engineer and I tell you that most engineers do not need these things. Most of what an engineer needs is already laid down in engineering tables. Not that I want to attack mathematics teaching in school. A child has only a limited period of time - so many daylight hours, so many evening hours, and we cannot overburden it. I propose that part of the mathematics which is taught at the secondary school should be left out and my mathematics should be introduced. Pupils who go later on to the university in order to become engineers and scientists may then catch up with the mathematics needed for their job.

What are the problems which a child and later on the adult faces in a home. There are always some quarrels -

"You are cruel"

"You are selfish"

"You are a good for nothing"

"You are a failure"

"You will never get anywhere"

What is the answer to such accusations. These are terrible problems for any child who faces them and has to find a solution. Usually the child starts to cry. Whereupon someone says "Don't cry, your tears are crocodile tears". "You are insincere". What shall a wife answer, what shall a husband answer to such accusations? No answer has been found yet to such problems. What school teachers have taught us is how to pronounce these words, how to write them, read them and spell them correctly. But so far no mathematics have been made available to find out whether or not accusations like the ones mentioned above are true or false. To-day no husband, no wife and no child quarrels whether $2 + 2 = 5$ or perhaps 4. There are no quarrels about such statements because we are learning mathematics in school. Similarly I maintain that quarrels containing accusations as the ones above will be minimised considerably when my new mathematics will be taught in school.

I am now going to explain my symbols. You know that mathematics is actually an international language because $1 + 2 = 3$ is a statement which is independent of any language and therefore has the same meaning in all languages. Consequently the symbols I have evolved are independent of any language and because of this, some people have not taken the time to study them, believing that all I have worked out is just a "picture language". I am going to prove that it is more than that.

At present we are teaching in school the laws of grammar, of spelling, of pronunciation etc., but these laws are changing. We accept something as correct to-day which 5 years ago was denounced as incorrect. We change our mode of expression. Furthermore there are many millions of literates who can talk in their language but have not the slightest ideas about the laws of grammar. They would fail miserably in any grammar examination to-day. Yet they can speak very well, they can write a letter with no mistakes, but they do not know whether they talk about such things as a subject, a past tense or a participle. So the laws of grammar are something which we can take in our stride, but which are non-essential. Moreover they differ in different languages.

I had to make a different approach to language and I asked myself "What is language?". Language is composed of words and these words are symbols to describe the phenomena of our physical world, a table, a house, a stone etc. In order to evolve a new grammar that is so simple that

anyone can understand it, we must base it on the realities of our physical world. And here is my simple grammar.

We have many words in all languages which are referring to material THINGS, and we have many other words which refer to the physical ACTIONS of material THINGS. A stone is a material THING. When it falls it performs a physical ACTION. When a stone falls it displays the phenomena of matter and energy. We need therefore two symbols in our grammar to symbolise matter (THINGS) and energy (ACTIONS).

I am a chemist by profession and by preference. Since my early boyhood I was fascinated by chemistry and by the wonderful crystals in which minerals are found even in chaotic lava. I got very excited about them. How difficult was it for me to paste together a cube from cardboard? But there in lava the most beautiful, the most symmetrical and harmonious crystals appeared. If this proves anything, it proves that matter is not built up chaotically. On the contrary, as the philosophers of old told us, divine laws of harmony and order are appearing even in the inanimate world. I have, therefore, chosen as my symbol for MATTER a small $\square$, a picture of a crystal. This should remind us of the harmony of those divine laws.

Now to the symbol for energy - ACTION. I have travelled extensively and stood in awe at the craters of Mt. Vesuvius and Mt. Aetna. Here I saw the primeval action which has thrown up volcanoes and mountains when our planet began to cool down. To depict this primeval action I have chosen this little symbol $\wedge$ to stand for ACTION in general. This outline shows the building up of something, be it a mountain, a pile, or a pyramid.

We have now the two symbols for matter (THINGS $\square$) and energy (ACTION $\wedge$). It is now very easy to show how these two symbols of my "natural grammar" can be used to refer to certain groups of words in all languages. This can be carried out with exercises even in the primary school.

What are the following words: finger, table, chair, ceiling? They all refer to material THINGS. They are THING words. We can write: finger ($\square$), table ($\square$), chair ($\square$), ceiling ($\square$). And these are ACTION words: to see ($\wedge$), to speak ($\wedge$), to build ($\wedge$) etc. You see that it is easy to find out which is a THING word and which is an ACTION word. Moreover all words referring to THINGS like table, chair, microphone, house etc., refer to something which exist, which is real in the physical world outside of our own minds. And because of this, THINGS are independent of us. We can observe them, we can measure them. The scientists have already shown us how to measure matter, how to weigh it etc. They have also shown us how to measure action, speed etc. In short if two people argue about the meaning of a word which refers to a material THING, say a table, they can point at it, they can photograph it, and they can come to an agreement because the material THING exist independently of our minds.

However, there are many words in all languages about which people often cannot come to an agreement. If you say to somebody "you are cruel!", you cannot prove it to him if he is of the opposite opinion. The word "cruel" does not refer to matter or energy, that is to certain definite things and actions, and because of this, people often cannot come to an agreement about these meanings. Husbands and wives often argue with such words and their arguments are like a chain reaction, setting off one domestic explosion after the other. In the end resentment may be so great that families may break up and lives may break up.

Apparently, a great part of all words in all languages, do not refer to definite material THINGS and physical ACTIONS. These words refer to something which does not exist in the real world outside of us. These meanings exist only in our minds. They refer to some actions or reaction of our minds. It is, therefore, necessary to introduce a new symbol for the mind: $\cap$. This symbol pictures the outline of the upper skull which houses the brain. Our new natural grammar consists now of three word groups which refer to THING meanings ($\square$), ACTION meanings ($\wedge$), and MIND meanings ($\cap$).

These three symbols can be used in a simple algebra of thought. From the Submission you have learnt that all this is the first practical

realisation of an idea which has been known for the last 300 years. Leibnitz, the great mathematician, and besides a religious man, prophesied that such a simple algebra will help people to stop quarrels. Accountants can solve and avoid quarrels in business by calculation. Similarly, the new algebra will help people to avoid quarrels.

Leibnitz said that in this algebra picturable things should be symbolised by their outline. For instance this is a table. We can photograph a table, but we cannot photograph whether a man is cruel or selfish. These are invisible states of mind. We can however follow the advice of Leibnitz by symbolising "the invisible by the visible which accompanies it." Cruelty and selfishness are meanings within our minds. They refer therefore to the third group of words and must show the mind symbol $\cap$ the outline of a human skull.

This mind symbol has great significance. It does not refer only to the mind meanings as for instance, cruelty, selfishness, emotion, reason, conscience etc., which are phenomena of the human mind. The symbol refers also to the manifestation of the mind force in other creatures. We know that the higher animals, the birds, even the fish etc., have brains too, and we know very well that animals show mind manifestations of emotion, of reason and even of conscience. The mother animal loves her offsprings. She and the father will feed them and will fight for them. Animals display great intelligence in coping with the difficulties and dangers in nature. They show conscientiousness by providing and protecting their young ones, often in heroic sacrifice.

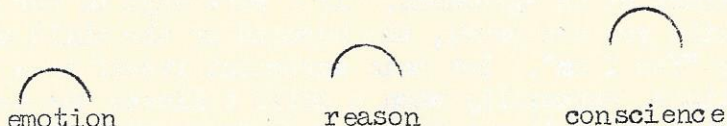
But the significance of the mind symbol goes even further. Many activities of a human organism of which we are totally unconscious are directed from the central organ of the brain. Suppose I cut myself, then my brain will send out warning signals to the whole body. Millions of cells will hasten to the place of the accident, will drive out invading and infecting substances. At the same time special chemicals will be created in certain parts of the body and brought to the place of the accident where millions of cells will start building new cells in mutual help and co-operation until the organism is brought back to health and happiness.

But the very same manifestation of conscientious co-operation takes place when an animal, a bird, a fish or any other living organism, even a tree, a branch, a blade of grass is hurt. Other cells will re-build the broken parts, though a tree, or a flower or a blade of grass has no nervous centre corresponding to the central organ of the brain. All these miraculous activities in living organism which work for conscientious co-operation and mutual help in living organisms are signified by my symbol $\cap$ which indicates the mysterious and miraculous MIND force. As said before, this force is at work even in a flower, or a shrub although these living organisms have no mind, no nervous centre. Still the molecules act as if they had a mind of their own.

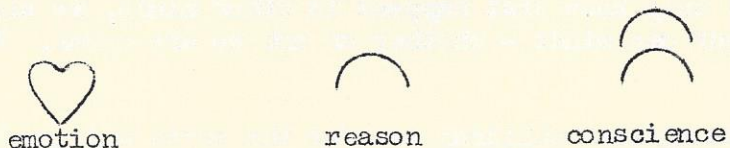
The great biologist, Alexis Carell, the inventor of the so-called mechanical heart, made some interesting experiments. He described what happens when a drop of blood is left in plasma. Soon a little tube will be formed and a flow will start through the tube though there is no living tissue or organ to irrigate. He used a simile to explain what actually happens. Imagine, he said, a brick lying on a building site. Suddenly the brick, as if it has a mind, starts to build new bricks which then begin to assemble themselves into a house. More than that, the bricks will manufacture also the pipes and tubes, the taps and the tub and all the fixtures of the bathroom, kitchen etc. until a fully fledged house has been built from one single brick. It is as if cells have not only a mind of their own. They also know what to do in order to build up a complex organism.

From these explanations it follows that my symbol for the mind force $\cap$ symbolises not only the mind of man, but the MIND which works in the universe.

Modern psychology has confirmed the popular division of the activities of the mind into (1) emotion (2) reason (3) conscience. Brain surgeons to-day are acting on these three levels, which are located in different parts of the brain. Surgeons have operated accordingly and restored sick human beings tortured by an overbearing conscience and feeling of guilt to health and happiness again. How can we symbolise these three levels. They are symbolised by putting the mind symbol on three levels to depict, emotion, reason and conscience.

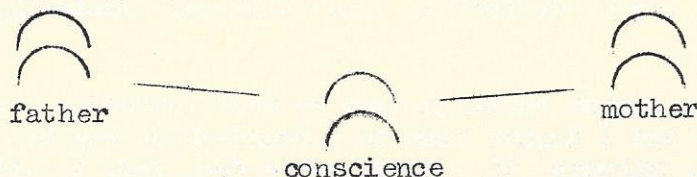


If we put these symbols on paper without lines, we might make mistakes. We therefore use the following alternative symbols.



We know that the boy who sees the girl whom he loves has a feeling as if an arrow has pierced his heart. So, the heart and the arrow has been the symbol of love for ages and most nations use the word "heart" in their languages to express love, desire, etc.

In the alternative symbol for conscience we see another mind super-imposed on the mind of the individual. Sigmund Freud said that the super-imposed mind represents the mind of the father, of the mother or people in authority. Now here-below we may indicate the mind of the father and of the mother being represented as a super-imposed mind on the individual, but the father and the mother themselves have too a super-imposed mind upon their individual mind.



Gustav Jung, the great psychologist who was a religious man, did not hesitate to say that the higher mind super-imposed on the mind of the individual is the mind of God. However, Sigmund Freud is right too in a way. The mind of God may sometimes be "pushed aside" and another super-imposed mind may take precedence. If the super-imposed mind is a political fanatic like Adolf Hitler then the individual, who is under the influence of this super mind, may commit most terrible crimes with a clear conscience.

Let us now return to the mathematics we learn at school. I want to show that my new symbols can be operated in much the same way as children to-day operate algebraic equations. Suppose we write this formula $(a + b)^2$. Highschool boys know how to solve this formula, namely $(a + b)^2 = a^2 + 2ab + b^2$.

I have now evolved two equations which are so simple that every child should be able to understand and operate them. Every one of us knows that no two human beings are alike. We can see this in the classroom. Every child differs from every other child. Even identical twins, though looking almost the same, have differences in behaviour and thinking. This fact, we can write down in a formula.

$$= \quad / \quad \neq \quad \cap_1 \neq \cap_2$$

equal to cross out unequal

The formula tells us that no two human minds are alike.

We may agree then that every mind thinks differently from any other mind, but we do not know what any other mind really thinks. So far no apparatus has been evolved to read the mind. A woman may think that her husband is cruel and selfish. He may think differently, may declare that it is not true, that he loves her, that he is not cruel and not selfish. On this basis no one can prove the other person right or wrong. The problem can never be solved. If there were a kind of lie detector or some other apparatus which could provide proof it would be otherwise.

Quarrels like the ones mentioned above are going on 24 hours around the clock in all languages and in all countries. These quarrels cannot be dissolved because no one can read the other mind. We never know what goes on in another mind and to accuse the other person of cruelty or selfishness may be wholly wrong. It may be a terrible lie.

Both minds may sometimes be in agreement. If a wife says to her husband or a mother says to her child you are cruel, the husband or the child may really believe it and may say "Yes I am". But this agreement itself is a very unhappy state of affairs sometimes, especially when a child believes the accusations made against it. A child who believes to be cruel feels that it cannot do anything about it and this makes it very unhappy. For the child may not be cruel at all. It may act under other influences and not because of cruelty. The fact is that we do not only know what happens in other minds, we simply do not know what happens in our own minds - whether or not we are cruel. We just don't know.

Every accusation made against children are for the worse and may have lasting repercussions. If a child is told "you are a failure, you will never succeed", and the child believes this as it grows into adolescence and manhood, it may end up in an asylum or a prison.

We all have suffered as children under the many accusations and many predictions which have been levelled against us. For those who still suffer under them, even in adulthood, my second equation may give hope. The second equation is based on another fact which every child and every human being knows very well, namely that a human mind may change. To-day we may go to bed in despair ($\cap$) and wake up in hope ($\cap$), although nothing has changed in the material situation in which we find ourselves. If somebody says to a child you are a failure, the child may believe it, but all this may refer to a mental assessment made yesterday. To-day or to-morrow all may be different. The child may eventually become a great man.

In order to write this second equation down we must introduce a symbol for time. Time is without outline and I depict time in a round-about way by drawing the outline of two parabolic mirrors)(. As we write from left to right, the first parabolic mirror (mirrors the past written words. The second parabolic mirror) focuses the future words to be written. Here then are the symbols for time.

?)	)(	(?)
past	presence	future

The presence is a fleeting glance between past and future. The question mark in the symbol for future tells us that we do not know what will happen in the future but quite often we do not know what happened in the past and therefore we must put the question mark into the symbol for past.

Now we can write our second equation which expresses the fact that the very same mind may change in time.

$$\cap_1?) \neq \cap_1(?)$$

The implications of this simple equation are as follows. If a person accuses a child that it is cruel and the child agrees with it and is unhappy about it, the second equation will give him hope that tomorrow its mind may have changed and tomorrow it may not be cruel again.

Similarly when a child is accused of being a failure or a liar then the accusation even if true can refer only to past happenings, tomorrow the child may not be a failure any more and may not be a liar any more. It is different with material things. If we agree that this is a table it will remain a table as long as it stands. It will not change like mind meanings.

I hope I have made it clear that many of such quarrels which cause human beings to suffer can be stopped, avoided and resolved by operating those two little equations. They say with reference to any mind meaning that every mind is different from every other mind and that the very same mind may change in time.

I have given other examples in my submission referring to assertions and accusations which can be quickly resolved with the two formulas shown above. Let us now go further. In my submission I referred to the fact that people of Asia get very angry if we refer to them as Asiatics. They want to be known as Asians, but what is the difference? There is no difference. Why then are they offended by the word Asiatics. Why would we be quickly offended if someone would refer to us as Australiatics or Australasians? What then is wrong with these words? Surely they are not mind meanings. They refer to material things, namely to people who inhabit a certain territory.

Apparently there must be somewhere a hidden meaning element to which our mind (or the minds of people from Asia) take offence. As you know, I am a chemist and we chemists use a symbolism of our own and because of that we can come to an agreement. I have now tried to analyse the word Asiatics into its meaning elements. There are two elements, namely the one referring to people, the other to the territory. Both these elements are present in the term Asian and Asiatic. Apparently a third element is there with an unfavourable meaning attached to the meaning of Asiatic and a favourable one attached to the meaning of Asian. What is this hidden element? It took me many years to find out.

I started to study language and its development throughout the ages of human presence on earth. Now, we do not know what happened 100,000 or 200,000 years ago, therefore we just don't know how language developed with mankind. Fortunately modern biology has uncovered a process which enables us somehow to find out about the evolution of man and his language. This process is referred to as the Biogenetic Law. When a child grows in the mother's womb we know that within the nine months of its development it goes through the whole evolutionary stage from a single cell to a fully grown human baby. During these nine months the growing human being passes all the stages through which life passed during its evolution on earth. We observe in these nine months period a quick repetition of the age-long stages in the evolution of man. When the baby is born it cannot speak, it can only cry and slowly it develops articulate language and we may assume that the way the baby acquires articulate sounds for certain meanings is again a quick repetition how articulate language developed from the first cries of primeval man. In short by studying the development of articulate language in a baby we may draw inferences as to the development of articulate language.

Now we know that the baby will exhibit signs of happiness when it feels comfortable and warm and when food is provided. It will utter cries of joy. On the other hand, it will cry bitterly if it feels uncomfortable, without warmth, without food, without the presence of mother.

In short, the first cries of a human baby can be roughly divided into those expressing a favourable and positive attitude or an unfavourable, negative attitude. These two mind attitudes accompany a human being from the cradle to the grave. We take sides all the time and we attach a favourable positive or an unfavourable negative attitude to many things and especially to many people. These two mental attitudes are usually not shown but are indicated by the use of two different words to stand for the same meaning. The word Asian has a favourable mind attitude attached to it. However, the word Asiatics is supposed to contain an unfavourable attitude indicating backwardness, stupidity, inferiority and other mind meanings. The word Asian, apparently contains a favourable attitude indicating modern advancement, being up to date, etc., etc.

These two mind meanings are easily symbolised by using the symbol for positive (+) and the symbol for negative (-) together with the symbol for mind.



favourable, positive
mind attitude, good,



unfavourable, negative
mind attitude, not good,

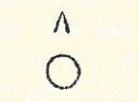
I shall now show in examples how these hidden meaning elements are attached to words which refer to material THINGS and ACTIONS. Let us take for instance the statement "I speak". It refers to a material THING, a man (□) that is I, and the action of speaking (Λ). We can quickly come to an agreement about THINGS and ACTION words; whether or not the man referred to is Mr. C. K. Bliss, whether or not he is speaking or not speaking. We can now form the symbols for these meanings and indicate the THING or the ACTION by putting a small indicator on top of our symbol. This is shown in the symbols on the next page.



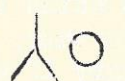
man



mouth

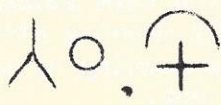


to speak

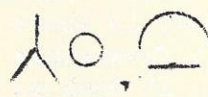


speaker

Let us now assume that I speak before a large audience. Some may have a favourable attitude towards me and some an unfavourable attitude. The man who is favourably impressed may say I am an orator. The other man may say I am a chatterer. How is it then possible that an orator may be a chatterer at the same time? This question can be resolved by using my symbolism. We see below the symbols for the meaning of speaker (man and mouth) and a favourable positive mind attitude attached to it. Then we have the very same speaker with an unfavourable negative attitude attached to him.



orator



chatterer

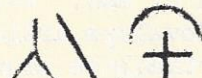
The importance of these symbol formulas lies in the fact that the two minds shown above are the minds of two different persons. For the first the speaker is an orator, for the second he is a chatterer. It is clear that these two men who evaluate the speaker so differently may perhaps never come to an agreement about the rhetorical value of the speaker. Indeed most quarrels about people are fought out to-day by opposing persons not realising that they are fighting about a mind attitude only. Another example is shown below.



pen



writer



author



scribbler

People who assume a favourable attitude towards a writer will hail him as a great writer, a poet, a novelist etc. Others who are unfavourably disposed will say he is a scribbler, a hack writer.

It is also clear that the mind symbols shown above refer to the mind of the evaluating persons. They do not refer to the mind of the speaker or the writer. They refer only to the person who makes the judgment.

We have learnt before the symbol formulas expressing that two minds may differ, consequently they will use different words for the very same thing and action, but the evaluation contained in these words have only a relative and fleeting value with regard to the mind which makes the valuation.

From the Thesaurus we know that there are thousands of synonyms, many of them referring to the very same real meaning with only a different evaluation attached. Besides using unfavourable synonyms other words can be used. For instance a man who is listening to a speech and has an unfavourable impression of the speaker may not only denounce him as being a chatterer, he may say that he speaks too loud, that he talks with his hands, that he talks most of the time of himself only (I, I, I).

However, an unfavourable impression may sometimes be balanced by a favourable impression in the very same mind. A listener may be unfavourably impressed by the rhetorical manners of the speaker, but he may be favourably impressed by what he has to say. In other words such a listener would show that he is tolerant and here below is my symbol for tolerance, a balancing of unfavourable and favourable attitudes.



tolerance

Tolerance is that wonderful mind attitude which makes us balance any unfavourable impression we may have. Now we engineers are using the very same symbol to express tolerance in engineering. We engineers are talking the language of facts. If we order a steel axle or a table we know that we must be tolerant. We know that the human beings who are going to make the steel axle or the table will make errors, mistakes, differences as to the specification given to them. Therefore, we engineers define our tolerance (and "tolerance" is a word used in engineering) by stating the extent of our tolerance. I would say to a cabinet maker "I want a table 12" wide plus or minus say $1/8$ ". We would write this down: $12" \pm 1/8$ ". You see that engineers are using the combination of the plus and minus symbol for the meaning of tolerance.

The tolerance symbol may also teach us to realise that if we have an unfavourable impression of something, other people may have a different opinion and they may be right and we may be wrong.

I said before that the mathematics which we learn in school enables us to write down the law of physics (Newton and others). I shall now proceed to show that the mathematics which I have evolved can be used to teach children the law of ethics (Jesus, Moses etc.,). The law of ethics are made for and refer to human beings. I am now introducing the symbol for a male or a female human being.



male human being



female h.b.



earth



a citizen of this earth

Superficially these symbols may be dismissed as child-like drawings, but they are more than that. They are scientific symbols in every sense of the word. They are biological symbols. They refer to that biological entity on our planet which can be taught to read and write. You cannot teach this to a chimpanzee or a parrot. It is the one unique advantage which rests in the human species.

When we realise that the distinct difference between man and the animal is that we human beings have evolved articulate language, it is then easy to recognise the fact that many words which man has invented are vague, ambiguous and of questionable meanings. The human beings have therefore a unique distinction (amongst others) with reference to the animals, namely we are fighting one another with words. As soon as we realise that many of these words are vague in meaning and only a changeable evaluation, we may come to an agreement with our opponent, and agreement means peace. I hope that one day my work will be a contribution to lasting peace.

I have before referred to the difference in meaning between Asians and Asiatics and this reflection leads us to the never ending quarrels between nations in general and single nationals in particular. Our symbols can help to overcome hidden antipathies. If we contemplate the human beings on this earth and try to find the meaning elements which are common to all, we find that they are either male or female human beings and that all of them are trading this earth of ours, our planet. This symbol combination is shown above, and it shows a human being standing on the earth. The difference between the male and female symbol disappears in this symbol combination. This is therefore, the symbol for a citizen of this planet regardless of language, religion, colour, country etc.

I said before that the symbol stands for that biological entity on our planet which can be taught to read and write. Indeed you can take the lowliest black-fellow and teach him to read and write. He may even go to the University. And this fact has been exemplified hundreds of times with persons belonging to backward tribes of Africa and other continents.

Now I want to go further and show you that my symbols when properly taught and explained to children can inspire them and make them realise the high destiny of man on earth. This destiny is the furtherance of the trend which we observe in the universe, namely the building of higher organisms which attain higher orders of harmony. A human being is a complex organism in which all cells work for the health and happiness of the whole body. In the small community of a family we see how the single persons are striving to attain harmony within this higher organism which we call family. We observe then this striving in a higher group, a community, or a nation and we realise that a striving is at work to unite all people on this planet to work and co-operate for a harmony of higher order.

I shall now show a few more symbols which try to symbolise ultimate and higher meanings. In English we use three letters to form the word God and then we imbue this short word with all sorts of meanings. In other languages we have other words which stand for the meaning of God. For thousands of years a symbol has been used in many religions for the meaning of God. It is the symbol of an equal sided triangle within which an eye is shown. I have adopted this symbol in my symbolism and have used the interpretation of the philosophers of old to explain it.



The equal sided triangle is the simplest geometrical configuration. At the same time it is one of the most harmonious configurations we know. Indeed the philosophers of old said that the harmony and simplicity expressed in geometrical configurations are direct proof that divine harmony and order exist in the universe.

The symbol of the eye shall indicate to us another proof of the existence of harmony and order in the living world. The eye of a creature is a miraculous organism. Every child who can operate a Brownie camera knows that the eye of an animal, a bird or a human being does automatically all the actions which are performed with the lense of a camera. We can interpretate therefore the symbol shown above, the eye within the triangle, as standing for the purposeful force in this universe which we see at work in the physical world. We see the trend from the inanimate world, in which geometrical configurations appear, to the animate world in which complex organism operate, imbued by a supreme intelligence. Another word for the supreme intelligence which works in the universe is the word God and the symbol above has indeed been used throughout the centuries to symbolise just this.

It is easy to realise that the interpretation given above could be accepted by adherants of many religions and even by agnostics and atheists. We know that many people and many intellectual people are atheists. Here we can give them a symbol on which they might agree. For those who use the word "nature" instead of "creation" we can put forward the symbol of the equal-sided triangle to mean just this (as shown above). Those symbols can be accepted by any religion when the adherants realise that they are invented to symbolise the purposeful creative force in the universe striving for higher harmony.

At the same time we may realise that the symbol for nature (equal-sided triangle) contains the symbol for earth. The earth contains most material things of which we speak of in our language, and therefore the earth might be a second symbol for matter in general. The action symbol (shown above) combined with the symbol for matter (earth) forms the symbol for nature which indeed is the manifestation of matter and energy. Now let us realise that the action symbol appears in the symbol for a male human being and that the nature (creation) symbol appears in the symbol for a female human being. This interpretation has great significance when we realise that for a man the most important thing in life is action, endeavour, success. The symbol for action is, therefore, depicted in the symbol for man. The woman, however, is the trustee of creation. Within her the miracle of creation takes place, a new human being is born. Deservedly the symbol for a female human being carries the symbol for creation.

I have tried in this short time to show you what can be done with my symbols and how they can be used to give children a sense of the high destiny of man on earth. I shall now go on and show you how we can develop the laws of ethics from the laws of physics.

Let us symbolise the second law of Newton -

CHAIRMAN: It is now 12:30, and you have been able with your oral demonstration to make clear several of the points which I think in an earlier examination of your paper, the Committee might have asked you about. I think it is fair if I ask members of the Committee whether they now have a pretty fair

idea of your objectives, in what your submission means.

MR. HEATH: I think Mr. Bliss has made his case out. We are all fairly clear about what he is trying to do.

CHAIRMAN: I am going to suggest that I do in your case, what we have done in many other witnesses, but do it now; and I am going to ask members of the Committee whether there are any points that they wish cleared - to go round the committee and you can demonstrate in answer rather.

MR. BLISS: If you would allow me just to finish this remaining point. The law of Newton is symbolised as follows :



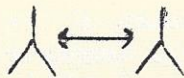
material body(see p.3)



Law of Newton

We see two symbols symbolising material bodies and an arrow indicating possible forces and movements between them. This symbol symbolises then the law of action and reaction which means that "for every force in nature there must exist two bodies, one body to exert the force and another to receive it. For every action there is an opposite reaction."

As you know the physics teacher has many experiments to make children realise the truth in this law. The simplest experiment is hitting something with your first. If you hit a table, the table hits back with equal force. There are other experiments in physics to prove the law of Newton. All these experiments refer to material bodies. We ourselves are composed of matter and consequently we could substitute the symbol for matter in general by the symbol for human matter, that is a human being. Thus we arrive at the following symbol.



Law of Jesus, Moses, Buddha, etc.

Now every child and every adult knows of the following reaction. If you are kicked, your mind and indeed your whole material body is craving to kick back. It might be said that this is an over simplification of a mental reaction, but nevertheless the fact is that somehow the law of action and reaction which we see in the inanimate world is manifesting itself in the mental sphere of the animate world.

The law of Newton as explained above is formulated in terms of pure science. We know that applied science endeavours to make purposeful use of the laws of nature. An engineer for instance contemplating Newton laws as symbolised above may then make a practical suggestion as for instance "Thou shalt not make a hammer from clay!" Similarly other men make practical suggestions when contemplating the law of action and reaction between human beings as symbolised above. Moses said "Thou shalt not kill." Jesus said "Whatsoever ye would that man should do unto you do ye even so to them." It is easy to realise that this interpretation can be expressed in all languages of the world and indeed we find this law of ethics in the scriptures of other religions.

Now I thank you very much for your kind attention and I shall now be pleased to answer any question you may wish to ask.

REV. MR. VINES: In fairness to Mr. Bliss, we are all sympathetic I take it with Mr. Bliss' purpose, but does Mr. Bliss know that the origin of writing amongst the Egyptians was through picture writing and thank God, it evolved into our alphabet through the Phoenicians. And does Mr. Bliss know that the Chinese have this system of picture writing and it is very much out of date, a few thousand years out of date - and the result is I believe, to-day an educated man in China of 21 can read about as well as an educated English boy of 6. I don't know whether Mr. Bliss has a short answer to that question. It seems to me that he is attempting to go back to the very origin of writing. Thank God we have an alphabetic way of writing and not picture writing.

MR. BLISS: Well I can say is this: I have been in China and I bless the moment I set foot on the soil of China. Because only in China did I get this idea. Only there did I realise that another and better way of expressing one's ideas is possible. I myself as an engineer and scientist had the greatest difficulties in trying to understand some scientific articles written in other languages. I have found something incredible happening in China. I saw with my own eyes that people of different parts of East Asia be they from Canton, Peking, Shanghai, Chungking or other places who cannot understand each other because they speak different languages, nevertheless they could read the same book and newspaper in any of their languages and they could even write letters to each other. It was for me a wonderful experience to realise that the people of East Asia, though speaking different languages have a common medium of understanding.

Lin Yutang, the famous Chinese writer, said that the Chinese have a second great wall and that is their ideographic writing. Behind this wall a miracle takes place. Not only are Chinese people of different languages able to communicate with each other, they are even able to read the classics which were written 4,000 years ago. For us even the writings of Shakespeare are sometimes difficult, let alone the writings of Chaucer. Whatever has been written thousands of years ago has been completely lost. In a few instances, through happy circumstances, we have found the key for translation. With Chinese writing it is quite different and as I said before, the writings of thousands of years ago (though the language is lost) can be read to-day in any of the modern languages spoken in East Asia, or for that in any other language.

All European scholars who have studied Chinese and the Chinese culture maintain that the ideographic symbolism is unifying people and is much stronger and enduring than phonetic symbolism. Professor Basil Hall Chamberlain said "Look around the whole world. Which symbolism is the stronger, when you write 1, 2, 3 or one, two, three?" and he said these prophetic words "Ideographic writing will surely achieve the final victory over phonetic writing."

(There were no further questions by members of the committee. The chairman thanked Mr. Bliss for his attendance and demonstrations. Mr. Bliss handed to the Secretary for distribution a second submission, entitled "Draft of the Speech on Semantography, to be given on 17th February, 1955, before the Committee inquiring into Secondary Education."

The Committee adjourned to 10 a.m. on Friday, 18th February, 1955.)

Postscript by C.K. Bliss: Politeness towards Reverend Vines and the thought not to jeopardize the goodwill of the committee prevented me from giving a better answer to Mr. Vines assertion concerning China. Apparently he was never there. Otherwise he would know that Chinese children pick up easily Chinese characters, many of which are pictorial to some extent. In China I have seen something which is perhaps unique: street libraries. An old Chinese sitting in the sun before a shelf full with children's publication all, of course, in Chinese writing. Around him on small stools sitting many children who pay a small coin, and who read avidly. Mr. Vines assertion that "an educated man in China 21 years of age can read as well as an educated English boy of 6" is simply not true. It's crass ignorance to say this. Another statement of Reverend Vines made me crestfallen. He thanked God twice that we have a phonetic writing and asserted that I am attempting to go back to the very origin of writing. This again is not true. Indeed, I have avoided anything in my demonstration which could be interpreted that I am advocating this as an international writing. I have always endeavoured to show that the symbols are those of a simple mind mathematics, which can help children and adults to solve their problems created by vague and ambiguous mind words. On p. 2 I have even pointed out that people who do not take the time to understand the algebra of Semantography think that it is only a "picture writing" in much the same way as they would say that mathematics is an "international language."