

THE INSTITUTE FOR SEMANTOGRAPHY

A Non-Profit Educational Research Organisation.

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OFFICIAL RECORD

of the Evidence on Semantography given by Mr. C. K. Bliss, B.Sc.
on the 17th February, 1955 before the Committee enquiring into
Secondary Education.

Note By C.K. Bliss: The first part of the Official Record from page 696 - 703 contains the Submission on Semantography which I submitted to the Committee on the 14th October, 1954.

The second part of the Official Record from Page 703 to Page 710 contains my speech. However, I talked quite fast and the official stenographer had difficulties to keep up with me. The result is that quite a number of sentences have been left out, others are condensed and some are difficult to understand because of the foregoing sentences which are missing. I shall therefore correct and complete this Official Record in a further issue preceding this one.

(The Assistant Secretary introduced to the Committee
Mr. C. K. Bliss, B.Sc.)

CHAIRMAN: The Committee has read with some care your prepared evidence. You can take it as read, and we invite you to offer any further comment or explanation you wish, on the assumption we have studied your submission)

(Mr. Bliss' submission is as follows:)

The complete text of the Submission of Semantography of the 14th February (first issue on this Evidence).

(In his personal explanation, Mr. Bliss used a blackboard to demonstrate his symbols.)

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 for just this moment, to come to explain my work to a quorum of competent educators, who not only can understand and appreciate my work, but do something about it. An obstacle which I have experienced in the 12 years is that competent educators usually listen to competent educators. I have no diploma in education. I am not a teacher, but I have had considerable experience in teaching my students in various environments. I have lectured also in concentration camps in Germany, and in Japanese camps in Shanghai. I pray now you shall not forget my speech.

My submission is only an overall picture. 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, a press review held that it is charlatenary.

I maintain that the mathematics which I am going to explain to you is not only mathematics which enables people to settle arguments wherever they may be, I go even further, the mathematics which we learn at school enables us to teach children the law of Newton or Einstein, or so on. I am going to prove that with these symbols we can teach the law of Jesus, the law of Moses, of Buddha, in much the same way, and in as fascinating a way as children, who listen to the physics teacher are fascinated by the experiment in physics.

A few weeks ago there appeared an article in the paper about you, and one of your main aims is to guide and adjust children in their problems. Surely,

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 mathematics is a way to help children - at least how to buy an ice cream or to go to the cinema, if they have not the full money. But in secondary education children are faced with problems like this - (The witness wrote on the black-board an algebraic equation). Is this anything which any youngster needs to help solve his problems in life? Surely not. If you want to become an engineer or a scientist you need mathematics. I myself am a scientist. I have done research. I have been an engineer and I tell you we don't need these things. Most of what the 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 you cannot count too much on it.

I want to take a little away from the mathematics, which is taught in the secondary school, and to introduce my mathematics so that those people who go later on to the university, those people who are engineers and scientists can catch up with the mathematics needed for their job. What are the problems which the child, and later on the adult, faces in the home? There are always some quarrels: "You are cruel. You are selfish. You are good for nothing. You are a failure. You will never get anywhere." What is the answer? These are terrible problems. A child faces these problems. We say: "Don't cry." We are insincere. What shall a wife answer, what shall a husband answer - that is the problem, and there is no answer yet. What the schoolteachers ask is how to pronounce words, write them, read them, spell them etc., but so far there is no mathematics available to try out, because at present, no husband or wife or child says "2 plus 2 is five." And nobody will say "No, it is not," because we are teaching mathematics already in school.

I am now going to explain the symbols. You know that mathematics is actually an international language, because "one plus two equals 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. I am going to prove that it is more than a picture language. You know the laws of grammar are changing. We accept something as correct today, which five years ago was denounced as incorrect. We change our mode of expression; furthermore there are many alphabets, many people who have been to school would fail miserably in any grammar examination but can speak very well, write a letter so that there will be no mistakes, but don't know whether they talk about such things as subjective, past tense, or participles. So the law of grammar is something we can take in our stride as essential, and which is different in different languages.

The approach I have made is to ask what is language? It is composed of words, and these words are used to describe the phenomenon which we see in our words - a table, a home - a house, a stone etc. Consequently, we must evolve a new grammar which is so simple that anyone can understand it. Here is my simple grammar: We have many words in all languages which are referring to material things, and we have many words in all languages which refer to the physical actions of these material things. A stone is a material thing. When it falls it performs a material action. We know today that matter and energy are something the same. We say when the stone falls, we have matter and energy. We need therefore two symbols to explain matter and energy.

I am a chemist by profession and by preference. Since my early boyhood I was a chemist, because when I saw the wonderful crystals produced in lava, I was so excited about it. It was so difficult for me to place together a cardboard cube, and there in the lava appeared the most beautiful crystals. If this proves anything it proves that matter is not built up chaotically. On the contrary, as the philosophers of old told us, the Divine laws of harmony and order apply even to the inanimate world. Therefore, I have chosen as my symbol of matter, a small square (depicted on the Board) to remind us of the harmony of divine laws.

I have travelled extensively and stood on the volcano, Mount Vesuvius, and I saw the primaevial action which has thrown up volcanos as the planet cooled down, and I have chosen this little symbol for action, because it shows something has been built up (symbol depicted on board). I say it is very easy to bring this natural grammar of all things to bear to explain different principles of our words in the primary school.

What are single words: finger, table, chair, ceiling. What is action - to see, to speak etc. So, it is easy to find out what is a thing word and what is an action word. But more than that these things, table, chair, microphone, house - they exist - they are real outside of our own minds. And because they are independent of us we can measure them, and the scientists have already shown us how to measure matter, how to weigh it, and how to measure action, measure speed etc. In short, if two people argue whether something is a table or not, they can point at it, photograph it and can come to an agreement. There are many words in all languages about which people cannot come to agreement. If I say to somebody, e.g. "you are cruel" and he says "I am not", you cannot prove it. A husband and wife will argue, and these arguments are like a chain reaction, setting off one domestic explosion after the other, and in the end resentment is so great that families break up and lives break up.

There is a part of all words, of all languages which refers to material things and physical action. We have words which refer to something which does not exist in the real world outside of us, but exist only in our minds. It refers only to some actions or reactions in our minds. Therefore we must introduce now the symbol for the mind - an easy symbol, and as you have seen from the submission, this idea which I have worked out has been an idea for over 300 years - a symbol of thought, which a religious man said will help people to stop quarrels, sit down and calculate out some quarrel they might have had. He said we can picture the things. We can see by their outlines what is depicted. Therefore this is a table (symbol drawn on board). Whether I am cruel or selfish, you cannot photograph that, it is an invisible state; but you can at least draw the outline of the skull, because under the skull is the brain. Therefore this is a symbol for the third group of words of all languages, the outline of the skull. (Symbol drawn on the board). This is the outline of the skull under which the human mind resides. But we know that the highest animals, the birds, even the fish, have brains too, and we know very well that the females show many of the mind values or actions which we show. The mother animal will love her offspring, will fight for them, will defy any danger; the mother and the father will feed and defend their offspring. We go further. We know that our thinking, our conscience etc., are somehow concentrated here, and all other mental activities too. Suppose I cut myself; the mind sends out millions of cells to the rescue, to drive out invaders, and millions of cells will build new cells and help the organism to health and happiness again.

This is incorporated in my symbol, because it comes from the mind. It is mutual co-operation in living matters. Take a flower - the very same thing happens; If you cut a flower from a plant, the cells of the plant come to the rescue, try to repair the tissue; but the flower or shrub has no mind, no nervous centre, still the molecules act as if they had a mind of their own. One great Biologist, Alexis Carrell made experiments. He made a mechanical heart, said "If we drop a drop of blood in the plasma, the molecules which make the drop of blood will start to make a tube out of it, and a flow will start through the tube"; and he used a simile: Imagine a brick lying on a building site. Suddenly the brick, as though it has a mind, starts to build up new bricks, which start to form into a house, to manufacture by themselves". He says it is as if inanimate matter has a mind. So this does not only symbolise the mind of man, but the mind of the universe.

Modern psychology has confirmed, the right division of the activities of the mind into emotion, reason and conscience. Brain surgeons today have accepted these three levels and know they are located in different parts of the brain, and that they can operate to restore a human being tortured by conscience, 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 - (three symbols shown). If we put these on paper without lines, we might make a mistake, so we have to use another symbol, the heart (heart symbol shown). We know that the swain who sees the girl whom he loves feels a pain in his heart. So, the heart has been the symbol of emotion and love for ages, and most nations use the symbol to show heart, love, desire, etc. Then we have the symbol for conscience (shown) which is another mind superimposed on the mind of the individual. Here we are, the symbol for conscience - one mind, a higher mind imposed upon the other.

Sigmund Freud said the supermind is the mind of the father and the mother and people in authority. Here, we have the mind of the father and the mind of

the mother (double symbol shown) - those are superimposed by a higher mind. Jungk, the great psychologist said, "I am a religious man, and I have no hesitation in saying the highest mind superimposed is the mind of God"; and I explain to you that the mind symbol is indeed the manifestation of whatever a child feels when he sees a flower growing or a cat guarding her kittens. It is indeed the mind of God. But in a way Sigmund Freud is right, in so far as he says, "The mind of God may sometimes be pushed aside and another mind may take precedence". And if this mind is a fanatic mind as was that of Adolf Hitler, then he will commit the most terrible crimes with a clear conscience. Suppose you write an equation (algebraic equation written), you know every youngster will know the result of this equation. So, I have evolved two little symbols which are so simple actually every child should be able to operate them and know them. Not two human minds are alike. You can see this in the classroom. Every child is different. Even identical twins, though looking almost the same have differences, have differences in thinking. We can write it down in a formula (formula shown). That is the formula to show that mind one does not equal mind two. So far no apparatus has been evolved to read the mind. Therefore if a woman says to her husband "You are cruel. You are selfish", and he says "It is not true. I love you. I am not cruel. I am not selfish". - the problem can never be solved. If there was a kind of lie detector or some apparatus which could prove it, it could be otherwise. This quarrel goes on 24 hours around the clock in all languages in all countries. Therefore I would say that the mind itself is a question mark. (Question mark depicted). We never know what goes on in another mind. Therefore, to say, "you are cruel, you are selfish" - it may be a terrible lie, so the argument must cease. If a wife says to her husband or a mother says to her child "You are cruel," the child may really believe that and say "Yes, I am", so they would be in agreement. This would be a very unhappy state of affairs. A child who believes it is cruel and cannot do anything about it - it must be very very unhappy. We don't know what happens in other minds. We don't know even what happens in our own mind - whether or not we are cruel. We just don't know.

There is no means by which we can measure the emotions. If a child is told "You are a failure, you will never succeed - " the minute he believes that, that child will end up in an asylum or a prison; but the second law gives hope to everyone - it is something every child can realise - that a human mind may change. To-day, we may go to bed in despair and wake up in hope. But nothing has changed in the material situation outside of us. If somebody says "You are a failure" - maybe so yesterday, but not to-day. I may be a great man - it all depends on me. In other words the second law is written like this (symbol depicted). (Second set of symbols depicted to show first equanimity between two minds and then a state of difference.) From yesterday to to-day, or even in one minute we may change our minds. So, you must use a time element. I show time this way (shown). This one faces the past (shown) and this one faces the future (shown). My mind in the past is different, or will be different, or may be different to my mind in the future. (Two symbols shown in contra-distinction). Therefore, if a husband says to a good child, "You are cruel", and the child says "I am cruel, I know. I am very unhappy about it, but maybe it will go away. I may be cruel now, but I will not be cruel tomorrow - ". Therefore to-day we say "You are a failure, you are a liar" or "This is a table and will be a table as long as it stands", but with these two little symbols, it is impossible to say any more about this - and I hope I have made it clear that all these quarrels which are invading every mind can be resolved by operating these two little symbols to show that every mind is different from every other mind, but that minds may change.

I have given other examples in my submission: I say that people of Asia get very angry if you refer to them as Asiatics. They say "We are not. We are Asians." But what is the difference. There is no difference. We would be equally offended if somebody said we are Australiatics or Australasians. Why, what is wrong with that? What is the difference between Asian and Asiatic? There must be some hidden element. I am a chemist, chemical engineer and we chemists have to use symbolism of our own, and because of that we can come to agreement. In the use of the term "Asian" or "Asiatic" there are two elements - there is the territory on which the people live and another element which is favourable, the term "Asian"; but there is the unfavourable term "Asiatic". What is the hidden element? It took me many years to find out what it is. I started to study how language came about. We don't know what happened 100,000 or 200,000 years ago, but now we know that in the nine months, the child grows in the mother's womb, it

goes through the whole evolutionary stage, even through the fish period when it shows gills, until the fully grown human baby emerges. We can observe in this nine months period a quick repetition of the stages in the evolution of man, how it started from one single cell, how the heart and eyes developed until we have the new human being.

We know that the human child will exhibit signs of happiness and joy when it is comfortable, is warm and food is provided, the mother is there and so on and will cry bitterly if it is unhappy. It can strongly show the two emotions - the first is a positive attitude and the second is a negative attitude. This is a symbol for a positive mind attitude (shown) and this for the negative mind attitude (shown), so use the word "Asian", there is a positive response; use the word "Asiatic" there is a negative attitude. Stupidity, inferiority, backwardness, laziness are not things which we can weigh. They have meanings in terms of mind. So, when we say "Asiatic", a negative state of mind is induced.

Let us say "I come", "I Speak". How am I going to symbolize a statement "I speak"? This is the symbol for man (shown). This is the symbol for Number One the "I" as for C.K. Bliss (symbol shown). This is the symbol for mouth, a small circle. If I place this sign on top, it means I speak (double symbol shown). I can say this is a speaker (symbol shown). Say I speak before a large audience. Some will have a favourable attitude towards me and some an unfavourable attitude. The man who has a favourable attitude will say I am an orator. The other will say I am a chatterer. How is it possible an orator can be a chatterer at the same time. When we use my symbolism, here is a speaker (symbol shown) and here is a positive attitude, an orator (symbol shown) and here is the same speaker, and here is a negative attitude, a chatterer (symbols shown) and many other synonyms are possible. A writer is symbolised like this (shown). If I think this writer is a good writer, he is a poet, a novelist, a great man. If I say he is a scribbler, a hack writer - here you have a scribbler (symbol shown), a hack writer. But these mind symbols don't refer to the writer, to the speaker, they refer to the man who makes the judgment; and because two minds are different, this man here may think I am an orator, and that man may think I am a chatterer; but once these people do learn my mathematics in school they will know what they are saying has no real value whatever. It is just an expression - they can argue till tomorrow whether I am a chatterer or an orator. What happens when a man is listening to a speech and a speaker makes an unfavourable impression. He is too loud. He talks with his hands, and he is completely unprintable, talks I, I, I, and makes a very unfavourable impression, but he has something to say which is quite favourable; in other words, in the mind of the listener, somehow the unfavourable attitude is balanced by the favourable attitude. And this is my symbol for tolerance. Tolerance is the wonderful mind attitude when we let our unfavourable impressions about anything be balanced by our favourable impressions. Then we are tolerant. I am an engineer, and engineers are talking in the language of facts. If we order a steel bar or a table, we know we must be tolerant. We know human beings are going to make the steel bar or the table and will make errors. Therefore we define our tolerance and tolerance is a word used in engineering. I say "I want a table 12 inches wide" - (symbol written) plus or minus say half an inch; and plus or minus are the words which engineers are using for tolerance. The symbol for tolerance should teach people who are arguing whether I am an orator or a chatterer.

The mathematics we learn now enables us to write down the laws of Newton and Einstein. I will show you that the mathematics I have evolved can be used to teach children physics experiments, the law of Jesus, the law of Moses, etc. These great men have dealt with human beings. Therefore I am not introducing to you the symbols for human beings, for the male (symbol shown) and for the female (shown). This symbol is easily recognised as a man standing on his legs, and this to show a woman in a skirt, but it is more than that. It is a scientific symbol in every sense of that word. It is a biological symbol. It refers to that biological entity, the one biological entity on our planet which can be taught to read and write. That you cannot teach a chimpanzee or a parrot. It is the one unique advantage which rests in the human species. Animals cannot be taught to read and write. We are fighting one another with words, and I hope one day my work will be a contribution to lasting peace.

This is the symbol for earth (symbol shown) and this is the symbol for the human being standing on the earth (symbol shown). The difference between

the male and the female disappears in this symbol. This is therefore the symbol for the citizen of this planet, regardless of religion, language or speech. You can take the loneliest blackfellow and teach him to read and write, bring him to the University. I go further to show you how my symbols, taught and explained to children, can really inspire them to realise the high destiny which they have here, namely to carry religion forward, to carry us on to higher and higher orders of harmony.

If I take the first symbol which comprises all material things, and put it on top of my action symbol I get a triangle. The Greek philosophers say that the triangle is the simplest form of mathematics. There is harmony and order in it, definite proof of the existence of a supreme intelligence. This is the symbol for the eye (shown), which is a wonderful organism as every child who can operate a Brownie camera knows. This triangle is used not only to symbolise God, but we see it also as the halo of the god Father in many religious pictures. Here we have the symbol for action and the symbol for nature and creation (shown). When I say this symbol is nature or creation, this is the symbol for the whole universe and can be accepted by any religion; but more, it stands for the fact that there is a harmony, a geometrical harmony in the universe.

Now, look at my symbol for man and woman. For a man who goes out into the world, the greatest thing he has is his action, endeavour, success; and the picture of the woman is a picture of creation (shown); she is the trustee of creation. Within her, the miracle of creation exists - a new human being is born.

Let us now 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 with 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 this - for every force in nature, there must exist two forces - one body to exert a force and another to receive it. For every action, there is an opposite reaction. My symbol for matter is this (shown). Here we have an arrow which indicates force. This is a quick symbolisation of Newton's law of action and reactions; and as you know the physics teacher has many experiments; if you hit the table, the table hits you with equal force. There are a number of experiments in physics which teach the laws of Newton. This refers to material bodies. We ourselves are composed of matter, so let us now show you how the law does look, expressed in regard to human matter; then we have this (symbol shown). Every child knows one thing, that if you are kicked your mind and your whole being craves to kick back. That is our first reaction. The engineer seeing this symbol (shown) - if you want to have a hammer, the engineer will say don't make it of clay, and Jesus says - whatever you would that men would do unto you, do ye even unto them" (Symbol shown) This is a practical application taken from the law, taken from the law of interaction between you. Moses gave another application. He said "Thou shalt not kill". You will find that this law, this physical law of our universe is explained in all languages of the world.

Now I thank you very much. I shall now be pleased to answer any questions 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 this: I have been in China and I bless the moment I set my foot on the soil of China, because only in China did I get this idea, and I realised another way of expression is possible; and I myself, who am an engineer, a scientist, and I have found something incredible happen in China. I saw with my own eyes, that people of Canton, Peking, Shanghai and Chungking, who cannot understand one another because they are so far apart and have different languages, they can read the same book and newspaper, and even write letters to each other. It was a wonderful experience. There is another thing about this, not only are the Chinese able to read whatever languages are used by the people of East Asia - the Japanese can read Chinese lettering too, more than that, something unbelievable happened - a great Chinese writer said: "The Chinese have a second great wall, and this second great wall is the first writing of China" -and the Chinese are not only able to communicate with each other, they are able to read the classics which were written four thousand years ago. With us, even the original writings of Shakespeare are difficult, let alone the writings of Chaucer, and whatever has been written thousands of years ago has been completely lost. All European scholars who have studied Chinese say that the Chinese way, the symbolism which is not the symbolism of sound but of the real word is much stronger. Professor Chamberlain says: "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 was 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.)