

Semantography Series No. 165

SYDNEY UNIVERSITY LECTURE

ON SEMANTOGRAPHY

given by C.K.Bliss on the 15th of May 1951

Following the good words which Bertrand Russell and other scholars have found for my work, the Sydney University Extension Board granted my application for a lecture on Semantography. The largest hall, the Wallace Theatre was given to me and I prepared feverishly for this lecture. I thought that a pamphlet about the problems which Semantography could help to solve should be distributed among the students in order to acquaint themselves with a new approach to old problems. Herebelow is the text of this pamphlet:

TO THE STUDENTS OF THE UNIVERSITY OF SYDNEY

This is the Story of a new Idea which may appeal to you. It may provide an exciting hobby, or pioneering work in your vocation, or perhaps an aid to your career. There are indications that this idea will spread over the whole world. The Sydney University Extension Board has, in the true Australian pioneering spirit, sponsored this lecture. With the help of professors and lecturers the University of Sydney may become the starting point of a new world-embracing idea in science and in every field of human endeavour.

The idea itself is quite phantastic. Can you imagine a book, or a newspaper, or a science abstract, which can be read and understood in all languages without the usual translation? Can you imagine a scientist, a doctor, an engineer who speaks English only writing a letter to a fellow worker somewhere in Danmark, or Greece or anywhere else, and the other fellow reading the very same letter in Danish, or Greek, or Hindustani, or Bantu, or any other language without the usual translation?

But there is more to it. Vague and ambiguous meanings, logical conclusions which may be only relatively true or false would show up at once in such writings. People trained in this new idea might avoid them even in their ordinary speech. Much of the war of words within the families and within the nations centers around such vague and ambiguous meanings.

Phantastic as such an idea may seem, it has been realized already in mathematics and chemistry. The symbol sentence $1 + 2 = 3$ can be read and understood in all languages, without the usual translation. 325 or H_2O are not vague meanings. If a mathematician wants to indicate a vague meaning he uses an x as a symbol. But symbols for the whole range of language?

Such an idea could be conceived only by a mathematician and in fact has been born in a mathematician's mind in its theoretical conception nearly 300 years ago. G.W.Leibnitz (1646 - 1716) the mathematician and philosopher, inventor of the infinitesimal calculus, conceived the idea of a symbol writing, very simple, very popular, in fact a picture writing, which would also contain a simple semantics and logic. He wrote:

"This true method of a Universal Symbolism would guide the mind as do the lines drawn in geometry and the formulas in mathematics. This would be of service at first for easy communication with distant nations, but if introduced also among us, without however renouncing ordinary writing...would be useful in giving thoughts less surd and verbal than we now have."

However, he did not draw up any of such symbols. He prophesied: "I think these thoughts will some day be carried out." But for nearly 300 years the practical realization of Leibnitz idea was considered an impossibility. Indeed, only a

man, ignorant of the difficult implications, could exemplify Gray's words
 Where ignorance is Bliss
 'Tis folly to be wise.

It was C.K.Bliss, an industrial research chemist, who struggled with this idea for 7 long years. Being an industrial production man who did not run after publishers, he bought his own mimeographing machine and became his own printer and publisher. His 3 volumes on Semantography are now bought by public and private libraries. It contains large chapters containing thousands of examples in science, industry, commerce, communication, semantics, logic, etc. proving that a new and simple symbol writing can indeed be used for modern mankind. Professor G.Patrick Meredith of the University of Leeds wrote a 2000 word review in THE NEW ERA London, (November 1950) which review he classed as an "unconditional eulogy." Bertrand Russell, foremost logician and mathematician wrote that supporting this work means "performing an important service to mankind."

Of course, Bliss's work is only a beginning. It is for you students to take over. During the lecture you will be able to convince yourself of the workability of Bliss's system.

Now, this pamphlet deals with some most urgent problems of mankind. A new approach to these problem might be worth the consideration of every thinking man and woman

Problem No. 1 World Federation

Students on the subject of a world government and word federation agree that the first step to it is the establishment of universal literacy. British scientists have found in Africa that natives, engulfed in superstitions, will not take to improvements, even in agriculture, hygiene, etc. without the stimulus of literacy.

But natives in Africa, Asia, the Pacific, etc. are split into thousands of languages and dialects. Hostile powers in the U.N.O. attack Australia for not educating the natives in New Guinea and Papua. But there are hundreds of languages spoken in this territory. Education cannot be carried out with the orthodox methods, the printing of primers in the various dialects and languages.

Only a simple picto-ideography, a picture writing could provide universal literacy in a new sense unheard-of before.

A Primer printed in Australia in the picturegraphs of Semantography containing educational, agricultural, or technical advice could be used by natives in all backward areas of the world. Australia could thus become the teacher of Asia and Africa.

Three quarters of the world's population - three out of four people - or roughly 1,500,000,000 people cannot read and write. Here is a simple, almost self-explanatory "One Writing for One World".

Problem No. 2 Overcoming Babel

The aeroplane has made our world small. An international language becomes a necessity. Esperanto, Ido, Novial, Interlingua, Occidental, Interglossa, Basic English, and other international auxiliaries have been proposed. But they are all "foreign languages" and we don't like to learn foreign languages. Even in the most literate countries, like the U.S.A. and Canada, millions of people speak almost exclusively French, or Italian, or Swedish, or other mother tongues. Recruiting posters in the U.S.A. during world war I had to be printed in 26 different languages.

In Australia there are towns where almost exclusively either German or Italian is spoken, English is a foreign tongue, though taught in schools. We must therefore recognize the following phenomenon:

The Peoples of this Planet stick to their mother-tongues and won't take to foreign or international languages. But bridging the language barrier has become today a matter of life and death.

The solution has been ^{found} in a field, where indeed mutual understanding is a matter of life and death - on the highways of the world. The international pictographs

of arrows indicating curves on the motor roads of the world are readable in all languages of the world. They are the forerunners of Semantography.

Problem No. 3 The Obstacles to scientific Research

Professor Lancelot Hogben, Author of "Science for the Citizen" etc. wrote:

"Because natural science is the only existing form of human co-operation on a planetary scale, men of science who have to turn to journals published in many languages for necessary information are acutely aware that the Babel of tongues is a social problem of the first magnitude."

Heartbreaking are the instances in which scientists who had worked for years on the solution of a problem only to find to their despair that the same result had been published years before in some scientific journal printed in a little known language of a small country.

Equally heartbreaking are the many instances of scientists who revise and revise their manuscripts and then go a-begging from publisher to publisher who turn their pleas for publication down. Being unknown men, often without powerful friends in the scientific world, and as often as not proposing a theory which is in contrast to accepted theories, they can't make their voices heard and can't see their theories printed.

And then there are the "bad boys" in scientific research. They are usually at loggerheads with their superiors, the professors whose theories they hotly contest. They can't get recommendations to publishers and scientific journals and consequently can't make their voice heard.

And then there are the scientists who suffer in damnation. The doctors, engineers who are poor and condemned to work and live in a forgotten place, where they cannot reach the usual outlets of scientific research.

Abstracts have been considered a solution, but they too would have to be printed in many languages to be of use to the scientists the world over. English or Basic English was considered a natural choice. But - how many or how few French scientists have more than a smattering of English?

Here is a simple plan for a Universal Science Abstract. A few enthusiastic students here and at other universities could, with the help of their professors, start it - and practically without money.

Every university, every school has a mimeographing machine. In many universities research reports are printed in this inexpensive way. On the same machine an abstract, containing the title and the research result in not more than 100 words could be printed on index cards of internationally agreed size. They would contain:

in the first line: the pictographs of Semantography expressing the abstract
in the second line underneath: the words in the language spoken at the university. In this way line after line the whole abstract could be printed. In French universities the words beneath the symbols would be in French. In Italian universities the words would be in Italian. Universities of smaller countries may add a third line in English. Thus such cards would be read by English speaking men in English, by men of other languages in their language whatever it may be.

Consider the following example, and consider that many students after completing their studies must go out into the country and into wildernesses where they have little opportunity to learn of new researches in their special field. But with these index cards distributed for a nominal fee they could get information of similar research going on everywhere in the world. Universities and their foundations could provide money so that many researchers of little financial means could get these cards gratis.

Imagine two workers in a copper mining plant 16,000 feet high up in the Andes. The one is an engineer interested in copper mining. The other is a doctor trying to stem poisonous effects on the copper miners. They would both enlist for index cards on two items only COPPER MINING and COPPER POISONING. Every month they would receive the index cards from the national or international distribution centre. Thus they would be in touch with the whole fraternity of researchers in copper mining and copper poisoning.

They might have made their own experiments and might have arrived at certain

interesting results which they want to convey to fellow researchers working in the same field. Any researcher who had no support from a university and who had tried to have his article printed by a scientific journal would know how difficult the task is. But with these small index cards the matter becomes quite simple and inexpensive. They could draw the symbols themselves and put the words in their language underneath, or they could have the job neatly done by an expert draughtsman at the national distribution centre for such index cards. The centre would roll off as many indexcards as there are subscribers for these particular fields in the whole world and would then send the copies to the international distribution centre. Within a few months all researchers all over the world who work in the fields of copper mining and copper poisoning would know of the research of those two lone men high up in the Andes. For some it may be the clue they have searched for years.

A correspondence may start. Those two fellows who know only Spanish could nevertheless write to a fellow researcher in Australia who understands only English, to a mining school in the United States, to a manufacturer in Sweden or a hospital in France. They would write their letters in Semantography. If you say that this is wishful thinking then please realize that every larger commercial and industrial firm uses today ideographies for communication, ideographies which are monstrous, arbitrary, cumbersome, complicated to the extent of madness - the telegraphic codes.

Problem No. 4 The Injustice to Scientists and Inventors

They don't get the reward they deserve for their discoveries and inventions. In some tragic cases the very laws which should protect them are the direct cause of their financial, physical and often mental breakdown.

Bliss has earned some money with inventions. But nothing, just nothing remained for him, not even 3 d to buy an icecream cone. Everything and a lot more went into fees and fees and fees for patent attorneys, patent offices, patent proceedings. You need a small fortune to apply for and to maintain patents in the countries of the world. But if you have found something good, then you need a big fortune to protect your rights and launch proceedings against the thousands of infringers. It's a matter of money. To paraphrase the saying of a famous British judge: "The Patent Courts of the world are open to everyone, just as the Ritz Hotel."

Some universities in the U.S.A. have taken up the filing and maintaining of patent rights, costly as it is. Well, has an infringer respect for the venerable Alma Mater which owns a patent he wants to infringe? Heck! No! What overawes him are the 10 million dollars which that university foundation has in its coffers. This money can hire lawyers who would drive him eventually in the bankruptcy court. He might agree to pay a royalty to the university. But if the owner of a patent is a poor guy who simply has not the money to prosecute infringers then the would-be infringer usually goes ahead and pays no respect to the law and the lawful owner of a law-protected patent right. Worse even, he will use the money he earns by infringing to launch counteractions against the poor patent owner. As said before: it's all a matter of money. Poor inventors (and they are usually poor) can go to hell and they usually go down unrewarded and unprotected.

What could be done to improve his lot and improve the present unjust patent laws? The answer is: we must have first an international patent application and an international patent for the whole world. We must do away with the many national patent offices in Nicaragua, Venezuela, or for that the U.S.A. Great Britain etc. etc. An international patent office is not such a hairbrained idea. We have already an international registration law for copyrights and trademarks. If you compose a silly song, say "In a little Plaza, lives my girlie Zaza!" you pay 5/- and then another 5/- and you have acquired an international copyright for almost the whole world, valid for over 50 years (patent rights are valid for not more than 18 years). Even if you die, your family or your relatives will get royalties over a period of 50 years, no matter where that song is sung (except Russia, China and a few other countries). Why can't we have an international patent right similar to this?

The answer to this is easy. One of the main factors is language. Bliss had been head of the patent department of a large firm and has conducted many cases in the courts of a number of European countries. In one case, both parties marched into the high court armed with piles of dictionaries. It all depended on the meaning of the English word "Pliable" when translated into the German language.

Bliss won his case, but what a wasteful and expensive lesson in semantics. Bliss proposes to use Semantography for an international patent application. An international patent office would examine the applications, search for prior art (whether

the same idea has been published before), issue the patents, answer enquiries and decide upon infringements. It could be done.

Even more important than the internationality of Semantography in which the patent would be issued, is the fact that vague and ambiguous words which every language contains(and which are the basis of costly patent litigations) would show up at once in the symbols of Semantography. Consequently it would be easy to eliminate such ambiguous meanings. This in turn would make the would-be infringer think twice before breaking the law. At present, if the would-be infringer finds some words in a patent specification which might give him a "good case" should the patent owner prosecute him, he will go ahead and infringe the patent and break the law shamelessly.

Better patent laws, and lesser inducements for infringers would greatly help to bring new inventions about. At present, the inventor not only has not the money he needs for the many patent applications, he realises that the patents when granted are of little value against infringer. The result is that the inventor stops inventing. There is no inducement for him.

All this could be changed if we had an international patent bureau and international patent specification in Semantography.

Problem No. 5 The War of Words

This war is waged 24 hours a day all over the world in millions upon millions of homes and families between father and mother, father and son, mother and daughter, and between the children themselves. Furthermore the War of Words goes on between workers and foremen and managers and bosses and employes, between politicians and would-be politicians and between statesmen of all nations.

We have seen how vague and ambiguous words have "poisoned" the minds of the German nation and have driven them berserk. This has intensified the study of Semantics at universities, notably in the U.S.A. But the Logic and Semantics taught there is still at the university level. Worse even, many universities have no course in Semantics and the Logic course is the old scholastic course which only the few students have to take who subscribe to the study of philosophy. Isn't it phantastic that Logic which is the Art of Reasoning and which all graduates who become the leaders of a nation should learn, is not obligatory at the universities?

The reason is, as said before, that the old scholastic ideas are outdated and often expressed in difficult terms. In any case, the logic taught at the university is not taught in such a way that it can help us in our daily problems. Worse even, the language is so highbrow that men and women who have no higher education cannot understand logical propositions and how they are to be operated.

We need a simple logic and semantics which can be taught in the primary school. When Helen calls Nancy a "goose" it means a broken heart and a broken friendship. But Helen and Nancy have learned the international symbols of the logical discipline called mathematics. They both know that it is extremely silly to say that $2 = 4$, or that $2 + 2 = 5$. What they now need is a new logical discipline also operating with international symbols which proves to them that it is equally silly to say that a girl = (equals) a goose.

The whole world needs such a simple logical discipline, because invectives of this sort are used daily in all countries and in all strata of the populations.

But these words hurt only. There are other words which kill. In certain countries, if you are labelled with a certain word, it may mean torture for you, a trial and a quick or a slow death, though you have been an honest and law abiding citizen all the time. This has happened in ages past and it is happening right now in dictatorial countries.

The solar astronomy of Copernicus has slowly but profoundly influenced the thoughts of men, showing them that our Earth cannot be the centre of the universe and that man cannot be the crown of creation.

The relativity astronomy of Einstein may equally influence our thoughts.

Alfred Korzybski, author of General Semantics, prophesied this in 1931. Unfortunately he himself thought and wrote in such highbrow language that again the common man and woman found it impossible to follow him or practise his ideas.

It may seem extremely foolish to think that Semantography can be used to demonstrate the relativity of meanings in some similar way as Einstein demonstrated the relativity of space and time. But Bliss thinks he is just as good a fool as anyone else, and he is going to show you how Semantography can be used to bring home even to children the relativity of space and time, and the relativity of other meanings, fool and foolish for instance. Indeed, how is it possible that someone can be called a fool by one person, and not a fool, but a wise man, by another person? Bliss is going to show you how some of his symbols operate to prove just this. So here goes.

Semantography, a simple Logic and Semantics for Everyone (an introduction and a few examples).

The physicists describe the phenomena of our world in symbols written down and ordinary people describe them in phonetic symbols - words, either spoken or written. Each word is in itself a symbol for a phenomenon such as a b-a-l-l, a b-o-y, a b-e-l-i-e-f. We have therefore to adjust our symbols to the symbols of science so that we ^{may} bring the same order about as we have in the scientific treatment of phenomena.

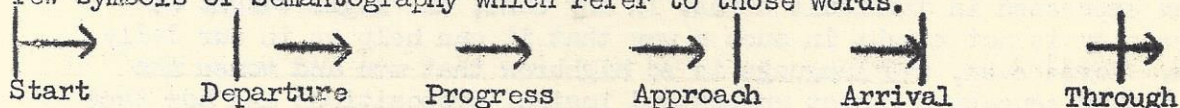
This last sentence is expressed in highbrow language. This in turn tells us that the ideas of Semantography and its applications must be expressed in such simple terms and in such a universal way that boys and girls in all countries should have no difficulties to understand it. This will be done in the following paragraphs. However, as this pamphlet is addressed to university students, the readers are kindly asked to realize that what we say here may be said in a much simpler way to school children.

Firstly there is MATTER. In all languages we have words which refer to material THINGS. A horse is a horse, boys will be boys and girls never geese.

Then we have words which refer to ACTIONS performed by THINGS in space and time. All these THINGS and their ACTIONS we can measure with scales, rulers, clocks, telescopes, microscopes, etc. etc.

In short, words which refer to THINGS and ACTIONS refer to real THINGS. These THINGS are independent of any observer. They are there on earth whether an observer is there or not to observe them.

Then we have words which refer to movements in space and time. Herebelow are a few symbols of Semantography which refer to those words.



50 years hence, the symbols for Departure and Arrival might be internationally used in railway stations, ports, aerodroms, etc. etc. But we may find that 50 years is too long a time to introduce symbols in order to combat the war of words. 50 years hence our world may be in ruins because of that war of words which is always the forerunner of the war of swords, guns and bombs.

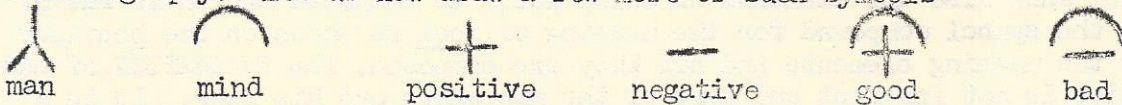
In applying the theory of relativity to the meanings shown above we can see right away the most important system for such relative words, the line of reference. In the symbols this line is shown and consequently we have to interpret this line of reference with regard to space and time. Start? Where from and when? Approach? Where to and when? Through? Through what and when?

The symbol for Progress shows the arrow, but we must always bear in mind the two lines of reference (shown in the adjacent symbols), the line from which the progressive movement has started and the line where the progressive movement is going. This word progress and progressive plays an important part in political debates, and we see that a certain political party uses it most extensively, the Communists. Anyone who ever had an opportunity to learn the handling of such words according to the symbols of Semantography would invariably ask whereto is that progressive movement going. And the line of reference must be clearly defined by certain THINGS and ACTIONS. In time tables the words refer to vehicles, buses, trains and their destination cities and villages. But in politics every party claims to be progressive. It is only when we demand a clear reference to

THINGS and ACTIONS that the fallacies of politicians become obvious. It turns out that certain parties are progressive in so far as they want to abolish certain institutions and move on to other institutions, as for instance slave labour camps. Their "progressive" movement may mean the overrun of countries by armies and the incorporation of such countries into another country. Sure, this is "progress", but a progress millions won't like and won't have it. It is because we lack at present a teaching like Semantography provides, that dictatorial parties can operate with the word "progressive" and millions be taken in by such words.

Einstein has introduced the concept of the observer and it becomes clear that the words forward and backward or progressive and regressive must be interpreted according to the system of reference. Two men (which are material THINGS) standing back to back will march forward in exactly opposite directions though each direction would mean forward and progressive for each of them. It becomes then clear that the words forward, progress and the others symbolized above and many more of such words refer not only to material things but to human beings as well and must be interpreted in such way. Indeed, every human being is in itself a THING.

Now, not two human beings are alike, think alike and act alike. Even identical twins show differences in thought, action and behaviour. Every child knows this and this indeed is one of the most important rules of Semantography. Let us now draw a few more of such symbols



The symbol for man shows the outline of a man. The symbol for mind shows the outline of the upper skull. The symbols for positive and negative are well known. If we combine the symbol for the mind with the symbol for plus and minus we come to certain meanings which tell us whether the mind of a human being has a positive (good) or negative (bad) attitude to certain aspects (whatever they may be).

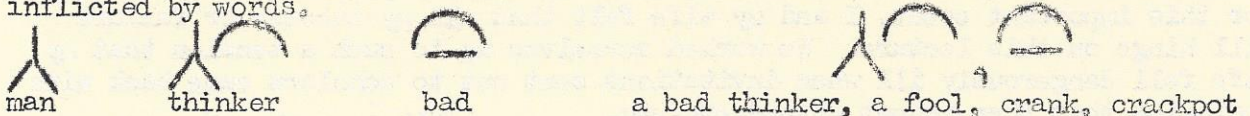
As we have said previously that not two human beings think alike we must recognise that each mind is a unique system of reference. Consequently what one mind may consider positive and good, another mind may consider negative and bad.

Every human being contemplates the phenomena of this our world from his unique system of reference, his mind. Unfortunately, the scientist measures the phenomena in internationally agreed units such as the centimeter, the second, etc., whereas the non-scientific mind "measures" them in "units" which are very ambiguous as for instance beautiful (positive, good), ugly (negative, bad), inspiring (good, positive) shocking, disgusting (bad, negative) etc. etc.

At present and in the ages past there were innumerable discussions about art. Art critics who claimed that they and they only are the real judges have condemned artists and they, the artists died consequently in poverty and misery, because art experts have taken on a negative attitude towards their work. It is a well-known fact that most of the great masters of the past whom we adore and acclaim at present, were not considered great in their life-time, and were not adored and not acclaimed, simply because the minds of the experts have judged them negatively.

It becomes then clear that those endless discussions about art and artists would become obsolete once a system like Semantography is taught in the schools of the world. Much misery could thus be prevented. But the misery meted out to artists is small to the misery which we human beings inflict daily on each other. Girls are indiscriminately called geese, and ugly and bad and many more such words. Similarly men call each other with many names.

All these names and words refer to a mind and in Semantography such words like good and bad, beautiful and ugly, inspiring or disgusting, etc. etc. are called MIND EVALUATIONS. They and they only cause much of the misery inflicted by words.



Now let us contemplate the symbol compound for the meaning of fool, crank, crackpot as shown on the foregoing page. The first symbol indicates a male human being, a material THING, a real chunk of MATTER. The second symbol indicates his brain which too is a real THING, a chunk of matter. Now let us assume that these two symbols refer to Bliss. He himself and his mind are real THINGS and there cannot be any doubt or any debate what is meant with these symbols.

Now someone calls Bliss (who is a thinking human being as the symbols indicate) a fool, a crank, a crackpot, just not a good thinker. These meanings are indicated by the negative symbol under a second mind symbol, separated by a comma from the first mind symbol, the one referring to the mind of Bliss. To whom belongs this second mind? Well, to that person who calls Bliss a fool, a crank, a crackpot. In short, somebody else. But a third person may hotly deny these names. For him Bliss as a thinking human being is not a fool, not a crank and crackpot.

We see therefore that HUMAN EVALUATIONS referring to minds may differ in different minds. Similarly certain persons may call Semantography silly, useless, impracticable, whereas other persons may call it ingenious, useful and eminently practicable. No doubt, many people might ridicule Bliss's work. But Bertrand Russell and other eminent scholars are of the opinion that Semantography is good, ingenious, and could be very useful, etc. etc.

Bliss is a chemist by profession and you see that his symbols work like chemical symbols. The symbol compound of H_2O mean not only water in all languages in the world. They show also the elements of which water is composed and their ratio. Similarly the symbol compound for the meaning of fool as shown on the previous page show the meaning elements and how they are composed. The EVALUATION of bad and negative is not inherent and part of the man shown and his mind. It is a MIND EVALUATION of another mind and only attached to that man. Consequently no one should be unhappy and believe that he is really a fool when called by this name by another person.

These few explanations may give you an idea of the new and revolutionary treatment which Bliss brings to language. He invites you to come to his lecture and promises to show you there how he builds up the most complex meanings of our time by expressing them in a structural formula like chemists do with complex chemical structures.

COME TO THE LECTURE AND SEE THE PRACTICAL APPLICATION OF SEMANTOGRAPHY FOR SCIENCE, INDUSTRY, COMMERCE, COMMUNICATION, EDUCATION, LOGIC, SEMANTIC AND LAST BUT NOT LEAST FOR A NEW APPROACH IN HUMAN RELATIONSHIP.

When I approached the secretary of the Sydney University Extension Board with the idea of distributing a pamphlet, he got frightened somehow. I felt that he would not do anything without express approval of the whole Board. He did not take the trouble of reading a single line. He declined the proposal forthwith. All he was told to do was to arrange a lecture and nothing more.

This encounter was for me the first taste of what I could expect from orthodox university staff. I begged then that I should be allowed to print a leaflet announcing the lecture. To this he could not have any objection and together we worked out the text of the explanatory sentence to be printed in the announcement.

This invitation poster forms issue of 1 of the Semantography Series, and is attached to this issue. I did everything I could to advertise the lecture. I saw to it myself that the poster is displayed at the blackboard of every faculty, especially the faculties of logic and philosophy and languages. I felt that the students and the staff of these faculties would be most interested in my work.

Today 7 years later I realise what a naive man I was at the time. Some years before, a university man in Australia told me that I would not have any luck neither with Sydney University nor with any other university "Nothing is harder to penetrate with a new idea than the universities" is what he wrote to me. I discarded his warning. I felt sure that the novelty of my work and the thoroughness of my system and my books will in the end win Sydney University over. I hoped too that my oratory will help me in my case. I prepared months ahead for this important event. I and my wife felt that all my success or failure will hinge on this lecture. We worked ourselves up to such a tension that my wife fell dangerously ill when invitations sent out to scholars came back with apologies that they cannot attend, etc. etc.

None of the professors and lecturers of logic and language attended. Apart from students who came, attracted by my poster, there was only Prof. A.G. Mitchell present, who was Chairman of the Extension Board and Prof. MacDonald, Prof. of Ancient History whom I had befriended at another occasion. Despite enthusiastic reception by students (see the excerpts at the end of this issue) nothing came out as a result of this lecture. As usual, the professorial staff was unmoved by a new idea outside their sphere.

OPENING ADDRESS

by Professor A.G. Mitchell

"Mr. C.K. Bliss is an Austrian by birth and an industrial chemist by profession. He has become a victim of an idea which consumes his energy and time and on the propagation of which he is spending his own substance. His system of Semantography aims at improving the means of communication among men. That is a very high purpose.

Mr. Bliss has asked for the opportunity of presenting his ideas before a university audience. The Extension Board does not close his attention to new ideas just because they are unfamiliar, but it will not sponsor anything which it does not consider deserving of a serious hearing. Satisfied that Mr. Bliss has something of interest to say the Board has gladly given him the facilities for putting his ideas before a university audience."

The Lecture by C.K. Bliss

Mr. Chairman, Ladies and Gentlemen,

Before I start my talk let me give my thanks to the Sydney University Extension Board, to the Chairman Prof. Mitchell, to the Secretary Mr. Oliver who all made this lecture possible and then to all of you who came here; thank you very much.

Now, two personal matters. Whenever I give a lecture I am afraid that people in the backrows will not understand me clearly. I therefore speak louder than I should and this conveys the impression of a man overexerting himself.

With a lecture on this Semantography it may be even worse. This idea pesters me for the last 9 years. It drives me almost crazy, indeed I can't think on anything else. For half a year, I thought of what I am going to tell you. And now that you are here, I am afraid that I might not be able to tell it to you as I wanted to. So, please, if I should get a bit overexcited, kindly understand and forgive. And forgive too my mispronunciations, my accent et cetera, et cetera. Thank you!

Three hundred years ago the great mathematician and philosopher Leibnitz speculated theoretically about a new kind of writing. It should be very simple, "very popular" as he wrote, even peasants should be able to understand it. In fact, it should be a picture writing "for easy communication with distant nations". But - and these are his own words - "if introduced also among us without however renouncing ordinary writing, would be useful in giving thoughts less surd and verbal than we now have."

However, Leibnitz made no attempt to develop such a writing. He prophesied: "I think these thoughts will some day be carried out." Now, after nearly 300 years I have tried to fulfil Leibnitz' prophecy. It is up to you to decide whether or not I have been successful in my attempt.

Now I do not consider for a moment that we should give up our ordinary writing in favour of this pictographic writing, just because it can be read and understood in all languages. On the contrary. Semantography should be considered an auxiliary tool only. And an auxiliary tool will be used only when it is needed.

For instance: on the highways of the world where motorists are racing along who speak different languages mutual understanding across all languages is a matter of life and death. And in a number of countries warning signs written in the native languages are taken down and replaced by pictographic symbols which are much like the symbols of Semantography.

This symbol means not only a CURVE in all languages. It shows us directly

the picture of a curve, a bent in the road to the right. Semantography should be used in much the same way to overcome certain problems of communication across the language barrier. These problems are outlined on the blackboard as followed:

SEMANTOGRAPHY

for the following problems:

- (1) the Babel of scientific publications
- (2) the lack of communication between people speaking different languages and the lack of a common medium to bridge these different languages.
- (3) the fact that people go on talking in their mother-tongue and do not take to a foreign language. Even Esperanto is a foreign language.
- (4) threequarters of the world's population cannot read and write and are split up in thousands of languages and dialects.
- (5) scholars agree that the first step to a democratic world federation of states and a world government is literacy.
- (6) scholars have found in Africa that primitive natives, engulfed in all kind of superstition, will not take to any improvement in agriculture, hygiene, etc. without the stimulus of literacy. Show a native that he is able to do what the white man can do - read words from a piece of paper - and he will be ready to improve his lot.
- (7) the war of words within the family, within the community and within the family of nations must be overcome should be want a better future with less strife and less warfare.

And now let me give you a few examples of what can be done with a few lines in Semantography. Suppose you are writing something on a piece of paper. Then you don't like a particular paragraph. You want to obliterate it. So you cross it out by drawing an oblique line across the matter which you want to blot out. And this is our first symbol, the symbol for blotting out, obliterate, destroy

/

destruction

In our time when we are so much bent on destroying each other it seems only fitting that the first symbol I should teach you should be the symbol for destruction. On the other hand, some of you might have thought that picturable things should be easy to picture. But the meaning of Destruction is an abstract one. How to symbolize this meaning? By a simple oblique line as shown above. And here are a few picturable meanings

earth, ground

|||
walls

^
roof

□
house

As you see, the combination of the symbols for ground, walls and roof give the symbol combination for house. Now let us combine the symbols for house and the symbol for destruction, then we arrive at a house destroyed, a ruin

□
ruin

We can now make other combinations. If we cross out the symbol for ear hearing we arrive at the symbol for deaf, euqally for blind

∪
ear, hearing

∩
deaf

○
eye, sight

⊗
blind

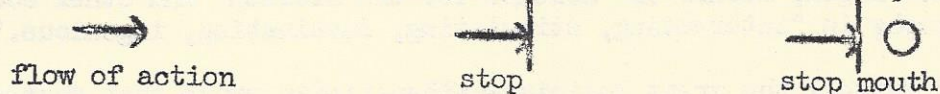
○
mouth, speech

⊘
mute

Now you may say that a line across the mouth may mean "shut up!" Here we come to an important point with regard to any writing. By mutual consent we agree that this jumble of lines F R E E D O M should be that precious meaning we all cherish. But to anyone who does not understand English these lines have not the meaning of freedom at all. In fact, he does not ^{know} what they mean. In short, in ordinary language by common usage we come to consider certain written lines to have certain meanings. In Semantography we go one step further and agree that certain lines should have the same meaning in all languages. Even more than that, the lines themselves should not be wholly arbitrary (as the alphabetical lines are).

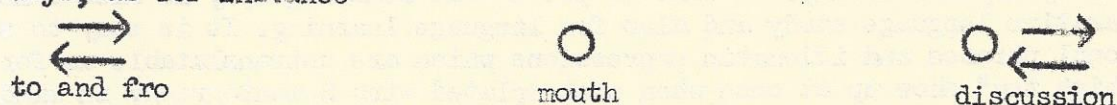
They should have some relationship to the meanings they represent. In short, the symbols of Semantography are much better than alphabetical symbols.

Now you might be interested to see how the symbols for "shut up!" really look like. By saying "shut up" or in more polite language "stop speaking" we want that a certain action be stopped, in this case the flow of speech.



Of course, this again does not mean that a mouth should be stopped being a mouth. What we want to stop is the action of the mouth. We must therefore add the symbol for action to the symbol for mouth. The action symbol will be shown later on. But here we can grasp the idea of simplification in Semantography. Once a pupil has learned that the two symbols shown above stop and mouth mean "stop speaking" he won't need the action symbol added. A glance at both symbols would convey the meaning at once. The alternative 'stop a mouth being a mouth' is nonsense. In short, we do not need the action symbol in many cases.

The arrow as shown above is used extensively in Semantography, simply because it is already an international symbol and indeed it can be used in a variety of ways, as for instance

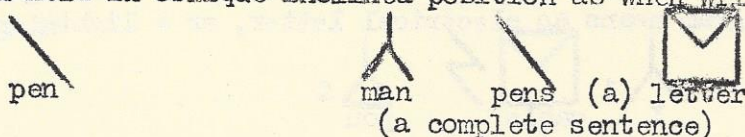


This again is an abbreviated symbol. We need not picture the second mouth.

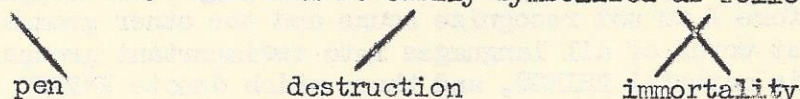
Now, the symbol for destruction as shown on the foregoing page is a symbol only. To make it a handy weapon for destruction we must put a handle on it. And in doing this we do exactly what we did as children, putting a small piece of timber to a larger one and forming thus a sword. The crossed swords is an age-old symbol to symbolise combat, fight, war. We see this symbol on the lapels of soldiers of many a country.



Now to another symbol, again an oblique line, but this time it should represent a pen held in oblique inclined position as when writing with it

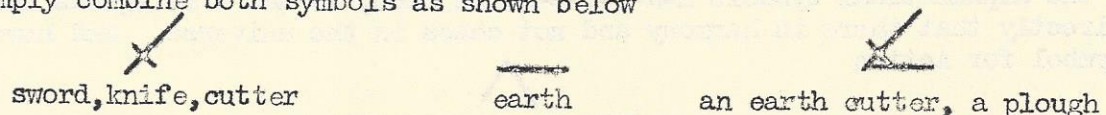


Somehow the pen is a symbol for immortality in so far as the works of great writers and scholars are preserved because the art of the pen was in use in their time. Although their bodies have crumbled to dust and are destroyed for ever, their work lives on. This can be easily symbolized as follows



This symbol of the crossed lines looks somehow similarly like the symbol of the crossed swords (as above). However, this time the fight is not for mutual destruction of sword against sword, but here we see the pen fighting destruction and decay. Indeed this is what I formulated in my books: the great difference between man and the animals. Man has invented the art of the pen and thus has been able to preserve the thoughts and works of men long dead since.

Now, the symbol for sword means not only a sword for military uses. It means also a knife, a cutter. And if we want to symbolize a cutter for earth, then we simply combine both symbols as shown below



Look, the symbol looks indeed like a plough. There is poetry in these simple lines as they signify that the sword has been turned into a ploughshare.

There are many hundreds of such equally simple symbol combinations possible. Dr. Peggy Volkov, editor of the NEW ERA London, an educational paper, wrote to me: "My children are thrilled with Semantography."

Professor G. Patrick Meredith of the University of Leeds wrote a 2000 word review in THE NEW ERA which review he classed as an "unconditional eulogy" and in which he said that "I spent many more hours than I could rationally spare - through sheer fascination" of Semantography.

Prof. Lancelot Hogen, author of "Science for the Citizen" and other books wrote that Semantography is "interesting, stimulating, fascinating, ingenious."

And Bertrand Russell the great logician-mathematician wrote that fostering the publications of books on Semantography means "performing an important service to mankind."

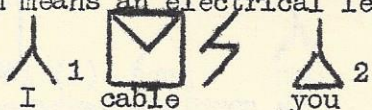
And this is as it should be. If we are going to introduce a common medium for understanding, which should transcend all languages, all tribes, all races, all nations and which should unite the peoples of this planet in a new way then it must be something which should be very simple and which could grip the imagination of children and natives, or professors and philosophers.

And now a few words about grammar. I say a few words, because my time is very limited. I hope to be invited to a special demonstration before the various linguistic schools of Sydney University. I want to prove that Semantography is also a new tool for comparative language study and also for language learning. It is easy to see that conventional phrases and idiomatic expressions which are untranslatable as for instance "high tea" show up at once when contemplated with Semantography in mind. Thus a basic stock of words which mean the actual things (and not a "high" tea) could be formed which words can easily be translated into other languages.

Here is one example showing the formulation of sentences and the use of the few rules of Semantography. Let us write down the sentence I write a letter to you and let us assume that I refers to a male human being, and you to a female one. The numbers attached to the symbols simply indicate the first, second and third person. As you see even without the action symbol the sentence is perfectly understandable.



I letter you is a most unusual expression and not in use in common English. But I cable you is common English. Now, a cable, a telegram is actually a letter sent by the use of electricity. And the old symbol for electricity is the zigzag line of lightning. Hence a telegram means an electrical letter, or a lightning letter



Now, as we have disregarded the action(verb) symbol, how then do we distinguish between the real THING, the cable, and the ACTION to cable. In order to explain this we must learn of the two most important symbols of Semantography. As a chemist who knows of the two phenomena of matter and energy I have applied physics to grammar and therefore I do not recognize nouns and the other grammatical distinctions but divide most words of all languages into two important groups, those which denote MATTER, that is material THINGS, and those which denote ENERGY that is physical ACTION. For the first meaning I have conceived the following symbol



MATTER, material THING

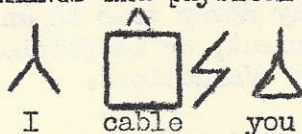
I have chosen the square to indicate the following things: firstly, every material THING has well defined boundaries in space, an inside and an outside. Secondly, the structure of matter is not chaotic. On the contrary. A most divine simplicity reveals itself in the harmonious lines of a crystal, and on the submicroscopic level, in the harmonious arrangement of the molecules. In short, this symbol tells us more than the alphabetical symbols m-a-t-t-e-r. In fact, it has a religious content showing us directly that there is harmony and not chaos in the universe. And herebelow is my symbol for Action



ENERGY, physical ACTION

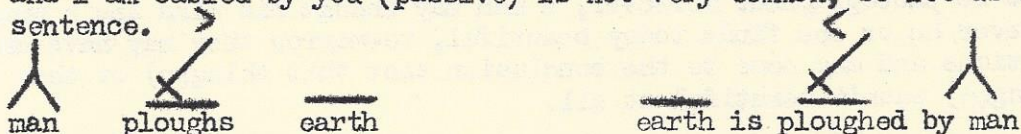
I have chosen this outline because it indicates the first and primeval ACTION on earth, the throwing up of volcano cones, the thrusting up of mountains. For anyone who has not the vivid imagination to visualize this primeval action, then he may take this symbol Δ as the first letter in the Latin word Actus, a doing, an Action. These two symbols can be used by themselves to indicate in themselves Matter and

Energy, or they can be used as indicators to be placed on top of other symbols to distinguish material THINGS and physical ACTIONS, as for instance



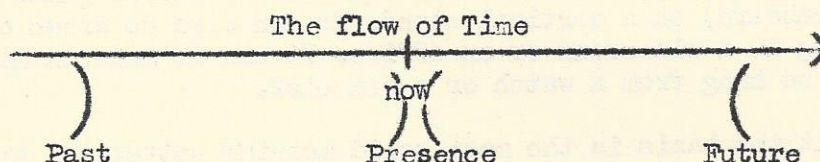
As you can see for yourself, those indicator are really not necessary. The symbols for I and you indicate anyway material THINGS, and even the Action indicator on the symbol for cable is unnecessary because the meaning of the whole sentence becomes perfectly clear.

Those grammarians among you might be interested to see how we symbolize the transitive active and passive verb. However, the expression I cable you(active) and I am cabled by you (passive) is not very common, so let us write another sentence.

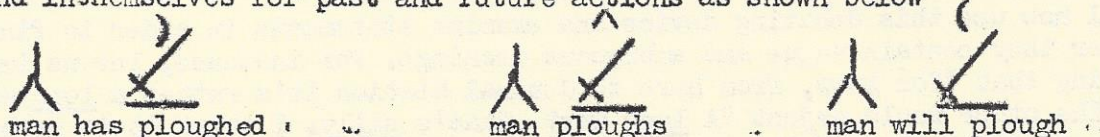


To indicate the flow of action in the sentence, that is from man to earth, I simply turn the Action indicator around and let it point into the direction of the action, that is from man to earth. Consequently you see that the indicator changes direction in the above shown two sentences.

How about Past, Presence and Future? These meanings are not picturable. Consequently we must find a different way to indicate them. The line below indicates the flow of time. The small line intersecting indicates the present moment or the meaning of now and Presence. To the left we have the Past, to the right the Future. Imagine two parabolic mirrors as shown below, the one turned backwards reflects the past, the other focuses the future. These then are our symbols for past, presence and future.

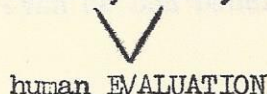


The presence is a fleeting glance between past and future. Consequently we need not the combined symbol to indicate the presence. The Action indicator in itself is sufficient to indicate presence. Similarly, we need not the Action indicator to indicate Past and Future. The symbols for Past) and Future (stand in themselves for past and future actions as shown below



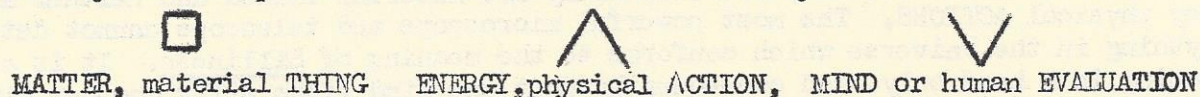
If however we want to indicate past and future together with the active and passive verb form then we have to show Action and time symbols together.

How about the adjective? I indicate the adjective, the qualifying word, the attribute, by the symbol of the letter V. Assume that this V stands for the first letter in the Latin word Valere, Value, evaluation. Then we have



This symbol is one of the most important symbols in Semantography. It stands for all words which are evaluation words as good and bad, beautiful and ugly, interesting and boring, etc. etc. It is easy to see that these words will create much ill will. They are indeed the cause of many misunderstandings and indeed the usual bullets in the war of words.

These three main symbols for MATTER □, ENERGY ^ and MIND or human evaluation V are the three main symbols in the Semantics of Semantography and we shall soon see how they can be operated without the use of other symbols.



The meanings of man(□), plough(□), earth(□) and to plough(^) are all real. But whether the ploughing(^) is well(V) done or badly(V) done is only a mind evaluation.

Different minds will quickly come to an agreement about the meaning of man, earth, plough, and ploughing, because these meanings refer to real material THINGS which perform physical ACTIONS. But they may never come to an agreement whether the THINGS and ACTIONS are good or bad, or efficient, or inefficient, because all these meanings originate in a mind only and are mind evaluations.

And here is a simple method how to find out whether a meaning refers to group 1, 2 or 3. We must ask ourselves: can we photograph and film the meaning? Yes, we can photograph a man(□), a plough(□) and their Action. But we can never photograph the meaning of good and bad as such.

Another important consideration is this: the first two groups of meanings refer to two aspects of nature: matter and energy. Their manifestations are real and can be photographed. But the third group refer only to meanings which originate in our minds. They cannot be photographed. Moreover, a man may change his mind and a woman the more so. Whatever he or she finds today beautiful, to-morrow they may have changed their mind evaluations and may come to the conclusion that that thing(□) or that action, say dancing(Λ) wasn't beautiful at all.

This means that the group of human evaluation words refer to very unstable meanings. And in physics an unstable arrangement is called labil. The classical arrangement of an unstable, labil position is a cone standing on its top thus V liable to topple over at the slightest touch. And this gives the symbol V a new significance. Human evaluations are just like this, liable to change, liable to topple over. In contrast the two first word groups as symbolized □ and Λ look stable enough and have a firm basis.



We can now construct a little gadget, a debating device, which can be used in a heated debate. With this you can find out whether or not the question under discussion can lead to an agreement or not.

As you see, we have mounted the three symbols (made of plywood or cardboard) on a vertical stand. It can also be drawn on a poster to hang in a classroom or an office. It can be made in miniature form to be hung from a watch or a bracelet.

At the basis is the most solid meaning matter. On top of it is standing the cone Λ representing Action. And above these two symbols we have the very unstable cone V representing human evaluation. If a man says that Semantography is useless and impracticable, to-morrow he may change his mind, or others may have convinced him that it is in fact useful and practicable.

We shall now use this debating device and examine statements in order to find out whether they contain vague and ambiguous meanings. For instance, let us imagine a man saying that "You know, from here to Central Station it's rather a long way to go." The other would object "A long way? That's silly. I think it is rather short. You must be a lazy fellow, lazy to walk." The first man would now get heated up and would retort: "It's not silly, and I am not lazy. I say, it's a long way."

And I, operating the gadget, would say "Gentlemen, let's get away from the evaluation words. Let's "translate" them into real THINGS and real ACTIONS. Let's measure the ground. And if we find that the distance from here to Central Station is 1 mile, then the point of argument has vanished and so have the words long and short, silly and lazy.

Anyone among you who has been trained in the scientific method would know what this word analysis means. It means the application of the scientific method by measuring the THINGS and the ACTIONS. Once we do this we get away from vague and ambiguous evaluation words.

To the grammarians among you I would point out that this division of words into 3 groups does not mean the old division into noun, verb and adjective. Silliness is a noun, and so is Laziness and Shortness and Lengthiness. But you can't put the meanings to which these words refer on a scale. You can't touch them. You can't photograph them. They are definitely not material THINGS and neither are they physical ACTIONS. The most powerful microscope and telescope cannot detect anything in the Universe which conforms to the meaning of Silliness. It is a meaning in a head only. And consequently what one mind finds silly another mind may find it not silly at all.

Let's now consider the old grammatical form of the adjective. Let's take the meaning of a monumental mason. No doubt monumental is an adjective. But in Semantography it does not refer to an unstable evaluation word. What is actually meant is a mason (□) who makes (Λ) monuments (□). No V word whatsoever.

But if I would say a monumental philosopher, then the meaning has nothing to do with a monument (□) in stone(□) or bronze(□). It would mean an abstraction which we have made from a monument to which we have attached the evaluation words grand (V), immortal (V), great (V), in short monumental (V). Here the word is an abstraction, an evaluation only. Now if I attach the evaluation monumental to a philosopher who is still living (and who hasn't yet any monument erected to his credit), then I must be prepared that my evaluation monumental will be challenged by someone else, who might say: "He monumental? Ridiculous!" Of, course, "ridiculous" in itself is a evaluation word.

Let us realize that people who, as children have learned to operate this debating device, would refrain from making evaluation words which might infuriate other people. Other people, on the other hand, might not get infuriated at all, as soon as they know that an evaluation word means not something real, but a very labile and unstable opinion by one mind, who may change his mind to-morrow. No use to get heated up about all this.

These considerations may make you realize the great value of such a device as a pacifier for any debate, including debates in the home and at the breakfast table.

Now, the grammarian may now point to the verb which indeed is the old grammatical form for any Action. Here again, the approach of Semantography shows some differences. Take the verb I must, you must, he must. It is a verb alright. But the meaning does not conform to any manifestation of energy, to any physical Action which we can film and observe and measure. It is a meaning in a mind. If a woman says that she must have that minkcoat, her husband may challenge her must, because must is not an ACTION but an EVALUATION only. If she is a clever woman and can dispassionately measure the real things (notably the banknotes which her husband has in his possession) she may change her mind and come to the conclusion that she indeed must not have that minkcoat.

Terrible decision have been made during the last war by certain people who declared that "The population(□) of this village(□) must (V) be deported(Λ), must (V) be shot(Λ), must(V) be gassed (Λ). The world looked on in horror and rejected the reason those killers brought forward when they said: "Those people are inferior (V)."

Millions of people, men, women and children have been put to death because such an EVALUATION has been attached to them. And millions of other people are slowly dying right now in slave labour camps because another evaluation has been attached to them. They are unreliable(V), bourgeois(V) and similar V words more.

Let us realize the horrible and terrible consequences of this war of words. Much of our man-made miseries come about because human beings attach evaluation words to other human beings, evaluation words which are not real, but vague, ambiguous and fallacious.

Either we find a simple method to teach the peoples of this planet how to recognize vague, ambiguous and fallacious words, and how to "translate" them into THINGS and ACTIONS or we shall perish through our own muddled way of speech and thought.

I am ready to prove that the handling of this gadget can be taught to children in the primary school. Of course, we must use words and make statements which children can understand. I have painted these three symbols in the colours of the traffic lights. Green - the material THING. You are on safe ground, fair go! Yellow - watch out and observe what's going on around you. Observe the ACTIONS. Red - stop, danger ahead, a human EVALUATION word. Don't use it! Rather translate it into words referring to real THINGS and ACTIONS. Thus other people will understand you, will not be infuriated by you, and you may come to an agreement with regard to the matter under discussion.

I am ready to prove that a business agreement drawn up in front of this gadget would not contain vague and ambiguous words which the defaulting party could interpret differently 6 months hence. Many costly court action centre around words which both parties interpret differently, simply because they are V words.

I am ready to prove that lawmakers who have to draw up a law would make it a better law if they could make use of this device. Those ambiguous and vague words in laws create "loopholes" of the law. Then it is only a matter of money. The man who can buy the better barrister, who can talk better and can make judge and jury believe that his interpretation is the right one, will win. Take the word reasonable (V) which you can find in many a law. The goods should be delivered in reasonable time. They should be of a reasonable good quality. The neighbour is allowed to make some reasonable noise, but not a noise which is unreasonable. The result of such words in laws is that one judge may find the contested matter reasonable, whereas another judge may disagree and find it unreasonable. Should justice depend on rhetorical tricks of wordy lawyers? Or would it not be better to employ this new idea for making better laws and better justice.

I visualize a time when a tool like this, or an improved one (and here students is your chance) will be found in every home, in every office, in every classroom, in every conferenceroom, in every lecture hall, etc. etc. I am ready to prove that this tool will stop many heated debates which are going on now in millions of homes and offices and halls in all countries of the world. Those debates lead nowhere, convince no one and usually bring people apart. They tend to break up the peace within the family and within the community. Most of those heated debates are centering around EVALUATION words which have different meanings for different people and which may have a different meaning for the same person a day later.

I hope I shall be invited to special demonstrations. You may then give me whatever statement you have in mind and I would analyse it in front of this tool. I have done this in previous lectures and have convinced my audience that this little tool works, that it can be used to clarify meanings and stop debates about statements which are in themselves vague and ambiguous.

And the interesting feature of this tool is that you don't need to know any other symbol of Semantography apart from these 3 symbols. Even they are not necessary if you simply operate with the 3 words of MATTER, ACTION and EVALUATION. This in turn shows that the idea of Semantography has two aspects: the Semantics and the Graphics.

However, as shown on page 7 if you know the meaning elements of which a word is composed, you know much more, and you can put it to good use. To take an example from chemistry, if you know the meaning of water you know a lot. But if you know the symbol compound of water namely H_2O you know a lot more and you can put this to good use, if you have to operate with water as a chemist.

In the very same way, the semantographic symbols for the words we use, especially the evaluation words will tell you much more than the phonetic symbols do. I have no time here to show you how I compose the semantographic symbols for long, short, silly, lazy, monumental, inferior, unreliable, etc. etc. But I can assure you that they are as simple as the ones I showed you already. And apart from showing you the concret and abstract meaning elements of which they are composed, they have the amazing quality that they have the same meaning and can be understood in all languages. Surely, this idea is worthy of the consideration of every thinking man and woman.

I shall now demonstrate slides which are photographs of a number of pages from my 3 books on Semantography. I shall explain one symbol here and another there and I feel sure that you will see that they are simple and that they show the meanings of many words used in all fields of human endeavour, not only in daily speech, but also in science, physics, chemistry, biology, psychology, etc. etc. and also in all industries, in all commercial undertakings, in communication, in semantics, logic etc. etc. in political science as well as in poetical and religious writings.

(This brings to an end the text of my lecture. I displayed over 60 lantern slides which were photographs of pages of my 3 books on Semantography. It would be impracticable to show and reproduce these pages here and the interested reader is therefore advised to look up the 3 books and see for himself.)

I closed with these words: When Bertrand Russell wrote to me his letter of appreciation I believed that all my troubles are over. Russell said that the men who would help financially with the publication of my work would "perform an important service to mankind." Unfortunately, my approaches to publishers, to scientific foundations and to private citizens have all failed. I feel like a beggar who has to go around hat in hand and beg for his work.

Very well then, if the inventor of a new work has to be a beggar (and they usually

were beggars in their life-time) then here is my begging list:

I beg the educators, the teachers, the professors of the whole world to take this work out of my hands and do something about it.

I beg all men and women of good will who have contacts with the authorities, with publishers, with wealthy philanthrops to help me getting the first children's primers printed.

I beg the heads of the various departments of this university to invite me to a specialised demonstration, a discussion and a test so that I may prove that this work can cope with any scientific discipline, and that it is even better than ordinary writing in any language.

I beg the students of this university to invite me to a demonstration so that I can prove that we can start the issue of scientific abstracts right away and with practically no money.

I beg those private citizens who occasionally buy a work from an artist in order to help art along and be a patron of the arts, I beg them to acquire my books and other writings.

I beg those in the audience who have become interested in Semantography and who want to hear more about it to leave their address at the table at the exit.

I beg my critics to realize that my work is only a halting and stammering beginning. I beg them to have mercy upon me.

I beg the people of this university, the people of Sydney, of Australia, of the whole world to follow Bertrand Russell's appeal for publication support when he said that money given for the publication of my work means performing an important service to mankind.

This is my first lecture at an acknowledged institute of learning and therefore let me give my thanks in the old international language of the universities:

Alma Mater Sydneyensis vivat, crescat, floreat!

C L O S I N G A D D R E S S

of the Chairman Professor A.G.Mitchell

"Mr Bliss need not have expressed any diffidence about his ability to capture and hold the interest of his audience. He has transmitted his own enthusiasm for his system. I think we should say of it that it is at the least ingenious, inventive and resourceful. It may be articulated and set working like a highly complex machine. And we have at least been charmed and fascinated by the intricacy and ingenuity of his system. But I think we have also strongly felt in Mr. Bliss a sincere devotion to an earnest purpose to which he brings a thoughtful mind and a varied experience and knowledge.

Having heard his closing appeal you will realize that he is not merely interested in informing and charming audiences in the lecture theatre. He wants to generate and spread the knowledge of his system. If any of you feel that you would like to respond to his appeal he will be happy to hear from you.

Here is an excerpt from an article by Paul Bayer in the Sydney illustrated weekly PEOPLE of April 9, 1952:

"When he gave his lecture on Semantography to a Sydney University audience last year, Bliss described his subject with such convincing logic, good humour, and at such machine gun speed that his audience sat spellbound for an hour and when he ended - with a shouting farewell burst in Latin - they broke into a thunder of appreciative applause for his lecturing skill."

During the following months I was invited to address the Physical Society of Sydney University, the Student's Geological Society and the Society of Students at the University of Technology Sydney. All lectures were great successes and students wrote in their papers in enthusiastic terms, as for instance "if you have not yet heard Mr. Bliss then you cannot afford to miss an opportunity..." (Students Union Recorder)

"You will never regret you could not forget having heard Mr. Bliss lecture on Semantography. Hear this vital personality" (Honi Soit)

"Mr. Bliss, whose energetic and forceful yet humorous delivery delighted the audience." (Union Recorder) For the full text of these notes see Semantography Series No. 50.

The full text of the lectures to Students's Societies are to be found:

Lecture to the Physical Society.....	Semantography Series No.37,38
Lecture to the Geological Society.....	" " No.43,44
Lecture to Students Society University of Technology	" " No.40,41

When I met Prof. Mitchell a few days later he congratulated me to my lecture and said it was a "great success". These words made my hopes soaring high. I was particularly pleased that he is chairman of the Extension Board and the professor of "language in general". This I was told when I inquired which professor lectures on Semantics and Linguistics in general. The answer was: Prof. Mitchell, though no one knew what Semantics is all about. My plan was then to apply to the Extension Board which meets only once a year to fix the lectures which will be available for outside bodies as social clubs, rotary clubs and the like. My idea was to ask that a lecture on Semantography should be incorporated into this list. This of course does not mean that I would give such lectures. It means only that a social club might perhaps invite me to a lecture. Furthermore the university would not have to pay me a single penny from their own coffers. A fee of 2 to 4 guineas is asked from the social club and paid to the lecturer. I would have gladly forfeited any fee.

Now that the lecture was such a success, and that the chairman of the Extension Board has found so many good words for my work I felt sure that my small request would be granted. I felt sure because the lists of the Extension Board contained a number of names of persons who were not in any way on the payroll of the university. What's more, the subjects on which those persons lectured were far off the usual scientific scope. There were lectures on ballet, handicraft and the like. This fact made me hope that a lecture on Semantography will be allowed, the more so as Prof. Mitchell himself was on the list with a lecture on Basic English. In short, what I wanted and what I hoped for was the tiniest link with the university. I did not dream of giving lectures on Semantography within the scope of the university teaching. I hoped that this status as lecturer on the Extension Board will enhance my prestige and consequently that of Semantography. I made my application which I later incorporated into the Semantography Series No. 79. I say later, to indicate that I did so only when all my hopes went down. I received a very short letter, rejecting my request with the explanation that my work is outside the scope of the Extension Board.

I was thunderstruck. All my hopes were based on this link with Sydney University. I asked for an interview with Prof. Mitchell and told him of my consternation. I said that the explanation in the letter given cannot be in accordance with the facts, because lectures on subjects quite outside the scope of the university are admitted. I referred also to his own lecture on Basic English.

To this he said that there must first be "a body of literature" available about a certain subject until the subject can be given consideration at the university. To this I pointed out ^{that} the subject of Semantography has already a body of literature throughout the last 300 years. This baffled him for a while, but I saw that the battle was lost. He told me that he cannot do anything about the decision, and he gave me the advice to seek lectures to student societies as I have already given some in the past. This was the end of our conversation and also the end of my hopes about Sydney University.

Nevertheless I followed his advice and addressed all societies on Sydney University. I sent them all a pamphlet on Semantography the text of which is incorporated in Semantography Series No.77 There were 70 societies at that time and I wrote to them all. As their subjects were much varied I proposed a special lecture showing the application of Semantography to their particular interest. In order to avoid my letter being thrown into the wastepaper basket, I requested an answer. From 70 societies only 7 replied and these declined. Not one invitation came my way, although I had quoted the enthusiastic excerpts from the students papers. This too was a bitter blow to me. I then wrote two letters to the editors of the students papers (see Semantography Series No. 114) but received no answer. A similar circular letter to all student papers on American universities was not answered. I realised that my hopes were all false. (see Semantography Series No. 76)

The End