



Semantography Series No. 170

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BERTRAND RUSSELL AND SEMANTOGRAPHY

(See also Semantography Series No. 6, 7, 8, 10, 88, 99 (under the foregoing numbers as listed in the report))

More than 10 years have gone by since I began to hope that a meeting with Russell will bring about the success of Semantography. Bertrand Russell is this world's foremost authority on logical symbolism and mathematical logic. He wrote a book about Leibnitz. He is a revolutionary who never hesitated to fight for a cause which looked absurd to conventional minds. He is ninety now, but still in the forefront of publicity. Hardly a month passes by without some note about lectures and letters of Russell dealing with the world's hottest issues.

For me, the meeting with Russell was more than just the meeting with a man who would appreciate my work. When I evolved the idea of Semantography in China, and when I gave lectures about it in Shanghai, I was on solid ground. Everyone in China knew and could see it every day that an ideography, no matter how archaic and cumbersome, works beautifully, even in scientific information. Consequently my Chinese friends and the readers of Shanghai papers who read about my endeavours, viewed them with understanding and sympathy, and with the feeling that I shall succeed in the end. This was the case also with the British, American, and other business people in Shanghai whom I met. I shall never forget the great success with the Rotary Club of Shanghai (see Semantography Series No. 104). I was less fortunate with my people, the Jewish refugees of Shanghai. A lecture to the Hockew Medical Society was a great success, but only because the president Dr. Friedrichs was a great friend and admirer of my work and he saw to it that the enthusiasm of the members was properly aroused. Other lectures to the intellectuals and the youth in the Shanghai Ghetto proved a disastrous failure. This I interpreted as being the outcome of the hatred which the refugees in Shanghai expressed towards China and the Chinese. They came to Shanghai because there was no other country to go to, all others having barred themselves against Jewish refugees without money, visa, etc. In Shanghai they sat down to wait for the end of the war. They hated China and the Chinese, and consequently they could not see anything in a new ideographic writing like the Chinese have. They considered it utterly backward.

I approached also a few teachers and scholars of Shanghai's schools and universities, gave a lecture to students of St. John's university. The students were most interested, but the teachers and professors were not. Again I tried to find some explanation - without however hitting on the right one. The success I had with Shanghai businessmen, Chinese or Foreign alike, was enough for me to hope for the best.

When I went to Australia I felt that now success will be assured. After all, Shanghai is a place in the Far East. It is not a centre of Western culture and Western progress. But Australia is a young country where new ideas will be appreciated. My shock was great when I came to realize that in the Western world I shall find no understanding at all. Here the Chinese writing is considered the utmost of backwardness, indeed a sure sign why China has not progressed along Western lines. I found opposition, apathy, and ridicule among my own friends from Vienna, among Australians, and especially among the teachers and professors of Australian schools and universities. Indeed, I began to feel that I am considered a crank and crackpot of the first class. I felt that I shall go down the grave a crank. In desperation I held on to my work. The last year in China brought a measure of financial success and I used the money to work on my books through 3 years - with a sinking heart, but nevertheless hopeful. When I heard that Bertrand Russell will come to Australia at a time when I had concluded my 3 books I felt that my great opportunity is here. Russell will understand and appreciate my work. I shall be vindicated and no one shall dare to call me a crank afterwards. My story is told in the forthcoming pages.

My Talk with the Great Thinker.

by

C. K. Bliss, B. Sc.

Bertrand Russell, the eminent philosopher, mathematician, logician, author, etc. etc. accepted early this year the invitation of the Australian Institute of International Affairs to visit Australia and to give a series of lectures.

This news electrified me. I wrote to him at London, sent him sample pages of my work and was delighted when a post card arrived from a tiny village in North Wales, Blaenau Efestiniog, Meridneth. It was in his own neat handwriting and said:

Dear sir,

Thank you for your letter and enclosures on Semantography. It is interesting, and I shall hope to hear more of it from you when I am in Sydney.

Yours sincerely

Bertrand Russell.

On Wednesday, the 5th of July, he received me in his suite in Usher's Hotel, Sydney. I was struck by his extreme friendliness. Everyone knows his face by the many photographs which have appeared in the papers. Couple this with expressions of utter kindness which he extended to me, a stranger, a man unknown in the world, and you will understand my feelings of gratitude.

I wanted to put my case in a connected, uninterrupted little speech, and I shall try to give the essence of my speech in the following paragraphs.

Sir, I said, I am extremely grateful for your kind interest in my work. Since my boyhood I always longed to do something which might in a tiny way be of benefit to mankind. This indeed was the impetus which made me work for 8 years on what I call Semantography. Now the fact: that it has attracted your interest and that you find it worth while to hear about it, is the reward for all my labours.

One of the greatest "Obstacles to World Government" (which is the theme of your lectures) is the great division of tongues which blocks effectively "understanding". But understanding is often blocked in our own mother tongue by the many vague, ambiguous and fallacious words. These play an important part in the "War of Ideologies" which rages now in almost every country and even in many families, and which sooner or later will provoke the third world war.

Many thinkers have advocated an international language like Esperanto or Basic English, but so far all these endeavours have been a failure. The reason might be a peculiar inertia of the human mind in resisting the acquisition of a foreign tongue and in continuing to bable in the mother tongue from the cradle to the grave.

We learn 7 years of French in school and many of us are unable to ask for a glass of water correctly in French. And this holds true with regard to the acquisition of English by people whose mother tongue is French. The second largest French city in the world after Paris is Montreal in Canada, and certain units of the Canadian army in the second world war had to be commanded in French. The recruiting posters in the United States during the first world war had to be printed in 26 different languages.

And this refers to the most civilised countries, where there is universal literacy. With the illiterate teeming millions of Asia and Africa the case for an international language or even a simple English like Basic English seems to be hopeless.

And this fact has a direct bearing to the vital interests of Australia. The 1st world war has shown that New Guinea is vital for the defence of Australia, and consequently for the survival of Australia as a White man's country. You have outlined this threat in your lectures, which I had great pleasure and privilege to hear.

And the attack has already begun. Australia is attacked and accused time and again in the sessions of the United Nations. Delegates of the Nations, hostile to Australia, have condemned Australia with regard to her attitude towards the natives, ~~when~~ we fail to 'educate'.

Is this clamour for "education" of the most backward tribes, just another political manoeuvre, or is there something more in it. True enough, we have shipped cattle and sheep, seeds and agricultural implements to New Guinea. Do we really need to teach these natives how to hold a pen?

The answer to this question is given by a report of the Advisory Committee of the Colonial Office on Mass Education in Africa (1943), quoted by M.M. Lewis in his book LANGUAGE IN SOCIETY (Thomas Nelson and Sons, London). According to this report, the natives, who are engulfed in all sorts of superstition, will not take to any improvements in agricultural methods, in hygiene, etc, without the stimulus of literacy.

When we apply this finding to the situation in New Guinea, we face an impossible task. The difficulties are almost unsurmountable as the mountain ridges of New Guinea, which separate effectively the different tribes with regard to language, customs, etc.

According to the Current Affairs Bulletin on New Guinea, issued by the Office of Education, the natives of Australian New Guinea and Papua are "divided into a large number of tribes, with nearly a hundred languages already counted and more to come... Even adjacent language might have entirely different languages and cultures." The difficulty consists in "finding some means of communication in so many separate cases."

But how to find these "means of communication"? How to make these natives literate? With the orthodox means of education by printing more than 100 different primers in more than 100 different languages? Some of these linguistic groups number only a few thousand people. Indeed different primers would divide them even more and would hamper even more their mutual understanding.

But a picture writing would do, a simple one, like Semantography. One primer could be printed for all the different tribes, and for all the tribes of the Pacific Islands.

Such a new venture would indeed be a spectacular innovation, and the hostile attacks of the hostile nations in the United Nations would have to cease. Now Australia would make the natives literate in a far wider sense of the word. They would now have a means of communication which would be understood by all the tribes, and for that by people speaking English, French or any other language, people who have learned the few, almost self-explanatory symbols to communicate with the natives.

Literate natives are ready to lift their standard of living. They will have an open ear for any improvement, and will be ready to work for a better, a healthier, a richer New Guinea. During the war, the natives have shown that they are allies, and mutual work will unite us even more.

Mr. Spender, the Federal Minister of External Affairs, said after his visit to New Guinea and Papua, that "Australia must swiftly develop these areas." Accordingly he worked out what is now known as the Spender Plan. One of its points is: An educational programme to establish universal literacy. In this sentence the word universal means only that all natives should be able to read and write in their native tongue. With Semantography, the word universal takes on a more and truly universal meaning.

I have already given a talk to teachers of the Australian School for Pacific Administration, and they have agreed that Semantography could be a means of communication among natives speaking a variety of languages. F.D. McCarthy, Curator of Anthropology, Australian Museum Sydney has also recognised the value of Semantography for New Guinea.

But the application of Semantography could be extended to the whole Pacific area, indeed to the whole of Asia. You, Sir have stressed the urgent need for lifting the standard of living in the South and Eastern Asia, and indeed all the backward areas of the world.

First necessity in this task is the establishment of universal literacy. And nowhere in the world would a modern and simple picto-ideography be more readily accepted than in the Pacific area, where Chinese picto-ideography, although complicated and cumbersome, has been established for thousands of years.

You Sir, have lived in China, and therefore you know what all sinologists know, namely that "In China the written and not the spoken language is the unifying and political factor". (C. H. Becker). Indeed, in China something happened quite different than in European countries. Innumerable invaders did not impress their languages on the invaded people. They were absorbed and their languages became just one of the many languages of China, easily expressible in Chinese universal characters. Thus through the unifying medium of picto-ideography innumerable tribes have been unified into the greatest nation of the Earth, comprising more than 450,000,000 people. And this in spite of the fact that corrupt governments failed to establish schools, and left the study of writing to few.

If Australia would be the first country to take up the printing of primers, of small textbooks on agricultural and technical matters, of instructive and entertaining booklets, etc.etc. then Australia would become the Teacher of Asia, and thus might become the leading nation in the Pacific area.

Moreover, beneath the symbols, words in English could be printed which then become familiar to the student, and increase the extent of English as a world language. In a second line, the prominent language of the country might be printed, as for instance Hindustani in India.

You Sir, have said it time and again, that it is our task to help the people of Asia and of all the backward areas of the world - in order to help ourselves. The alternative is the destruction of Western civilisation. Here is a practical tool - Semantography, which could be introduced with little means.

Now I wish that you would put Semantography to any test that you could think of. I shall not show you examples from my book. Give me any sentence that you can think of, ask me to express in symbols any word that comes into your mind. I have made the incredible assertion that I can express the meaning of any word of any language with one or a few of 100 Symbol Elements. This seems incredible, but now I shall give you the proof.

Lord Russell had listened to this talk with great interest and the fact that he nodded approvingly to many of my statements made me feel that he agreed in principle with them. I had brought with me a small blackboard which I put on the wall.

"Write down", Lord Russell said: "The Chinese are a great nation."

"This is a simple sentence, yet you have given me one of the most difficult meanings to symbolise," I answered, "it is the word nation. Indeed few meanings are more contested than this. We are living in the age of nationalism and many wars are just fought about this word and its interpretation."

Then a thought flashed through my mind. "Why," I exclaimed, "I have put your words, Sir, at the beginning of my chapter about the symbolisation of the meaning of Nation." I opened Book II of my work, and as Russell had not his glasses in his hand at the time, he asked me to read it to him. It was an excerpt from a B.B.C. talk of Russell, broadcasted over the Australian National Network on November 7, 1947, "Logical Analysis and International Understanding."

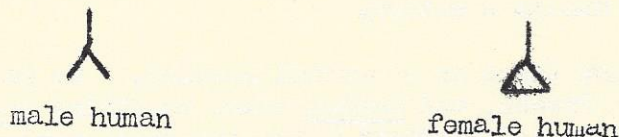
"In 1947, Wilson proclaimed the great principle of self-determination, according to which every nation had a right to direct its own affairs: but unfortunately he forgot to append the definition of the word 'nation'. Was Ireland a nation? Yes, certainly. Was North East Ulster a nation? Protestants said yes, Catholics said no, and the dictionary stayed silent... If president Wilson had been trained in logical accuracy he would have appended a footnote saying that a nation must contain not less than some assigned number of individuals. This however, would have made his principle arbitrary and would have robbed it of rhetorical force."

"Now," I continued, "it is no mere coincidence that a chemist (which I am) has evolved a modern symbol writing. We chemists have a writing much truer than any existing writing. The formula H_2O has a definite meaning, and it does not matter whether we pronounce it in ordinary language water, eau, aqua, voda, etc. But more than that. In chemical writing we learn about the composition of the meaning. We see that it is composed of Hydrogen and Oxygen, two gases and we even learn about the ratio of this composition.

When I pondered about the symbol for nation, I attacked the problem in the same way as I usually did in the laboratory. If I have a variety of specimen to analyse, I shall try to find out what elements are common in all specimens.

In exactly the same way, the symbol formula must contain symbol elements which are to be found in every specimen which together form a nation, that means in every human being of this nation.

First of all, they all are human beings, distinct biological entities, divided in male and female specimen. Both are symbolised by upright standing beings, the female differentiated by a line which indicates a skirt. Here they are:



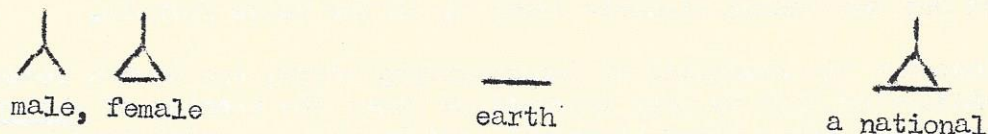
"No heads!" said Russell laughingly.

"Indeed Sir, no heads. This implication of my symbols did not occur to me. Now as you mentioned it, I may quote H. G. Wells who said; 'The people of this planet live in passion and ignorance. Only a few people think.' And we shall soon learn the symbol for thinking."

Now the humans who form a nation live on ^aterritory, and this is a piece of earth. And it is symbolised by the horizontal line.

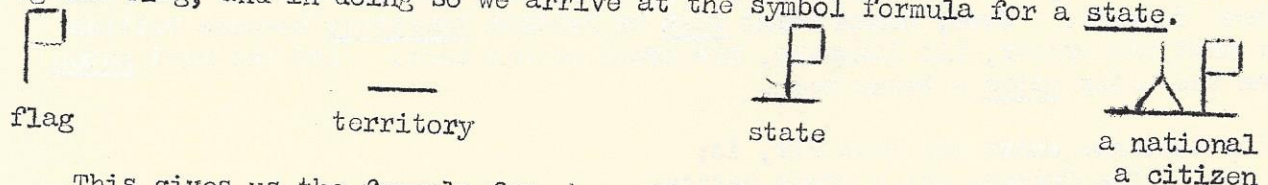
—
earth, territory

The humans tread this territory, and consequently we shall depict these two elements together. If we do this, the distinction between male and female disappears.

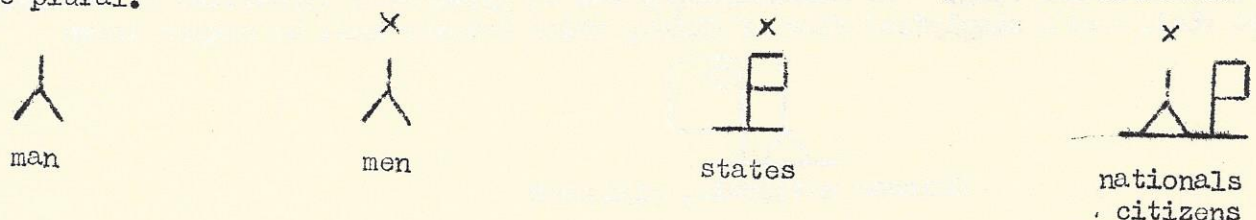


This is of course not yet the complete formula. As it stands it might apply to any human being who lives on earth. It might apply let us say to a pygmy, and as far as we know, the pygmies have not yet claimed nationhood.

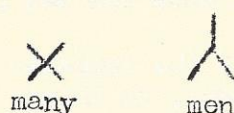
So, what is the essential feature of these humans and their territory which we must add to the symbol elements? Well, it is a flag. On the different territories of the different nations there are different flags fluttering. And indeed a flag is the symbol for a state. The first act an explorer does in a new territory, is the planting of a flag. We must therefore employ the symbol of the flag, and in doing so we arrive at the symbol formula for a state.



This gives us the formula for one national. Apparently we would have to add the plural symbol to indicate a multitude; and we have already an international symbol, the multiplication mark. If we put it on top of a symbol it indicates the plural.



As you see, the multiplication mark indicates many. And if we place this symbol not on top but alongside of a symbol it indicates indeed many.



Naturally we do not need to repeat the plural symbol on top, just as we say 7 pound or 7 foot. Now we have quite many words which indicate many men. These are for instance the word group, company, society, association, board, committee, etc. etc. The essential elements of these meanings are many men together. Consequently we shall draw both symbols together.


 group, company, etc.
 of citizens, nationals.

Now there are many groups in a nation, or more elementary: many groups = many (many humans) = many many humans = nation.

This new combination now takes on a special meaning. We have the same with other words. Bon means good in French, and bonbon means something good good, a candy. Beri means weak in Singhalese and Beriberi means the great weakness, a specific malady.

We can draw now our formula for nation


 nation
 many many humans on a territory over
 which a specific flag is flying.

The symbolisation will of course exasperate every rabid nationalist. But let them give a better definition. What more common elements are to be found in a nation? Common language? Think of Switzerland, Canada, etc. Common facial features, blue eyes, fair hair? Surely not. Common religion? Common race, if this word has any meaning?. Again no.

If you analyse the meaning of nation with the reasoning of a chemist, you will only be able to find out the common elements drawn up in the above formula.

This example shows how the semantics of Semantography works, and such a reasoning may indeed deal a shattering blow to many conceptions about the meaning of nation. We may be rest assured that later generations will not be able to understand how we could wage wars about such a meaning, just as we cannot comprehend the religious wars of the middle ages. Italy today constitutes a state and a nation. Yet, Galileo Galilei, when he was forced to leave his Florence and take a professorship in Padua (about 100 miles away), complained bitterly that he had to serve foreign masters in a foreign land.

I cannot think of a better reasoning which could convince even children that we are citizen of one world, than this symbol formula. At present we are divided by divisions which are vague and which to-morrow may be outdated. Concluding this analysis I wish to say that in the British Empire the nearest approach has been made to the above formula. Every human being born on British territory becomes British no matter what his colour, his language, his creed or his race. And the word nation stems from the Latin natus = being born.

Now the sentence ~~which~~ you gave Sir, is:
 The Chinese are a great nation.

I would now draw up the symbols of humans (plural) on a territory and would add the specific Chinese flag. As Semantography can be typed on a typewriter of ordinary size, we shall use a simplified flag of China, which however must be bigger drawn


 Chinese nationals, citizens

I shall not take up your time to show you the symbols for the and are. They are not essential as we can say: Chinese great Nation. I shall therefore proceed to symbolise the meaning of great, and this will show how the Logic of Semantography works.

The basic meaning of great (large, big) is the opposite of small, little, etc. These meanings in the first place refer to space, to things in space and to space dimensions just like the words high and low.

These are therefore easy to symbolise with geometrical line symbols

—	—	I	I
high	low	big, great	small, little

It is apparent at once that the difference between both symbols in measurement is wholly arbitrary. And so indeed are the meanings. Someone may of course consider a 10 story building high and great, whereas a New Yorker would consider it low and small. We do not need to refer to the Theory of Relativity to know that space meanings are relative and must be referred to by a system of reference. High and great with reference to.... Of course if we change the system of reference or if two persons have a different system of reference in mind they will never reach agreement ^{whether} something is great or small. According to the rules of Semantography, such words will remain vague. Any debate about such meanings will lead nowhere.

What then is to be done? We must in such case apply the reasoning of the scientist, who applies yardsticks. If the two debators state that the building in question measures 250 foot in height and has a volume of 600,000 cubic foot then they would quickly come to an agreement, and might not notice that the disputed words great and small have vanished in the process.

Now you sir, had not in mind that the Chinese as individuals are very tall or very bulky when you used the word great. Perhaps you thought of their large number. Indeed they are in this respect the greatest nation on earth. In this case we would put our system of reference behind our symbol for great (with reference to numbers)

I,	450,000,000	△
great (450,000,000 humans)		

Again any dispute would cease, as we have now clearly stated how we understand the meaning of great.

But apparently you did not think of their large number, nor of their great territory, when you said "The Chinese are a great Nation". You probably thought of their culture, their poets, their philosophers, and their achievements in other spheres. You did not think of great in space! You transferred the spatial meaning of great to something quite different, something which cannot be measured as to height or volume. This "transfer of meaning" took place in your mind, and in Greek a transfer is expressed in the word metaphora. Consequently we would have to add the symbol for the mind to the above shown symbol for great.

The "grammar" rules of Semantography consists of a few simple universal rules taken from modern physics, chemistry, biology and psychology. From modern physics we took the relativity of space meanings and the necessity to "refer to a reference system." Now for an appropriate handling of the mind symbol we have to use a principle of modern psychology.

Sigmund Freud maintained that our brain, mind, soul is divided into 3 "compartments" which according to "popular distinctions" (as he said) are termed

- (1) feelings, emotions, passions
- (2) reason, rational thought
- (3) conscience

The first compartment which contains the passions he termed Id, which in Latin means "it." We do not live our lives. It lives us, unknown and uncontrollable forces. The second compartment reason he called Ego, and the third Super-Ego. Ego indicates the conscious I. Super-Ego a higher I.

Now Semantography is typed on a typewriter and thus every symbol is typed in a line. A comma (,) typed higher up, becomes an apostroph (') in ordinary typing. We shall now type the three mind symbols in different heights.

And for the mind we shall take a curved outline of our upper skull, seat of our brain.

mind
outline of upper skull

Now we shall put this symbol in different positions between our writing lines.

feelings
emotions
passions

Id

reason
rational
thought

Ego

conscience
moral

Super-Ego

But suppose you do not type the symbols, you write them and you have not lined paper. Then mistakes may occur. Therefore I have resorted to a differentiation which is again in line with "popular distinctions"

emotions
Id

reason
Ego

conscience
Super-Ego

Lord Russell did not interrupt my speech, but he nodded approvingly many times and apparently enjoyed himself. I continued with more courage.

"Now look at this simple symbol of conscience," I continued, "and realise what a good educational symbol it is."

conscience
Super-Ego

"We see that the mind of an individual is superimposed by another and higher mind. According to Freud it is the mind of the father (parent). And according to Jung, who was a co-worker of Freud, it is the mind of God, as he said "God is our father". But according to both it might be the mind of a teacher, a minister, an uncle, a poet, a hero or a Fuehrer. Indeed with the minds of many Germans, it was Hitler's mind superimposed on theirs. Looking at this symbol we could understand how Germans could be made to turn the valves of the gas extermination chambers, and still believe that they have a "clear conscience". The Fuehrer said it and the Fuehrer can't be wrong. His superimposed mind suppressed the minds of the father, the minister, God.

Now you, Sir, said that The Chinese are a great Nation. It was not your emotion nor your conscience, but your reason which spoke up. Consequently we shall have to put the symbol of the reasoning mind before the symbol for great.

great
a reasoned metaphor

Now we shall learn our third "grammar" rule and we shall take a simple principle from modern biology "Not two human beings are perfectly alike. Even identical twins who come from a single egg, and who have exactly the same fingerprints, become different individuals, different in outlook and thought."

Consequently we shall learn that not two human minds are alike and think alike, and even the very same mind may not think the same today as yesterday. Many of us "change our mind" quite often about the very same question.

Now we shall go back to modern physics. Einstein referred to the example of two observers each enclosed in a transparent spaceship and floating in space with no landmarks, stars, etc. and no common system of reference. It is the common experience we have in a railway station, when the other train starts to move (and we believe we are moving). The two observers in space will not know who moves and who is at rest. Each one will consider himself at rest and the other moving, and each one will believe that his observations are true. But it is only a relative truth, true for each observer and his system of reference, himself and his space ship.

Modern physics has established the unique role of the observer in space and time, and we shall say that each mind is a unique system of reference, different from any other mind.

Consequently when we write down a sentence in Semantography and we see one word represented by the mind symbol, we must realise that it may be true for one observer, and untrue for another. It may be a relative truth. If you say that the Chinese are a great nation, another observer may violently disagree with you, and his wrath may be aroused by just this one word "great."

"What?" he may shout, "they are a great Nation? Ha! they are a mean and low Nation, nothing else than robbers and rogues."

Debating with and about these meanings will lead nowhere. You both must find a common yardstick with which to measure the "greatness" of the Chinese Nation. And you may compare the Chinese with say the Zulus or the Fuegians and say: how many poets have the Chinese brought out and how many the Zulus? The Chinese have invented paper, they have measured the skies thousands of years back, etc. etc. I mean these achievements when I say "great." And the other fellow might quickly agree with you and harmony would prevail.

We do not realise that millions of debates go on every minute around the globe about meanings which carry the symbol of the mind. "You are inconsiderate" may one woman bicker to her husband. Considerate refers to a mind action. And the wrath of the husband may be aroused. "I am not" he would shout back, "you are inconsiderate. You and your beastly mouth!" As beastly is a mind transfer (metaphor) from an animal called beast, the woman will retort even more violently.

But if she would state a simple fact like an observing scientist: "You did not bring the vegetables!" and would refrain from any mind word, the husband might say "I am sorry dear....etc, etc."

I believe that this Semantography when taught in school may help us to live better lives and avoid debates about words which are in themselves vague, ambiguous or even meaningless.

I believe that Semantography could be of service with regard to logic. Every proposition, written in these simple symbols which show the mind symbol may be true for one observer and false for another. But this observer may later on "change his mind" (when the space and time coordinates have changed) and then may agree with the first observer."

Lord Russell apparently enjoyed himself tremendously about all this, and now came a question, of which I was sure, it will come.

"Write down," he said with a twinkle in his eye, "write down the symbol for God." And he leaned back mischievously. ("Now I have put that guy Bliss in a quandary!")

"I have taken an age-old symbol", I said, "a symbol displayed on temples, churches and synagogues for thousands of years, an eye within an equal-sided triangle."



The age-old symbol for God, Creator,

The eye symbolises the all-seeing, all-knowing Creator. But there is more in it. Of all the miracles in the universe, the eye is the most miraculous. This inexplicable little organ enables man to fathom the universe and to reach the furthest stars. Without the eye, we would be less than animals.

But suppose you are an atheist, and you do not like the idea of a personal Creator, who has an eye like humans. Then leave it out of the symbol, and you arrive at the meaning of Nature.



Nature

Now you are confronted with the enigma of the equal-sided triangle. This meaning of Nature, instead of the meaning of Creation and Creator is not less mysterious and miraculous. On the contrary. Again there is more in this symbol. Of all the conceptions in space, the simplest are composed of just 3 lines, the triangles. And of all the triangles, the equal-sided triangle is the most harmonious one, as we have learned in our geometry lessons.

For the philosophers and mathematicians of old and of today the geometrical conceptions with their simplicity and harmony are direct expression and evidence of divine simplicity and harmony in the Universe and I may quote Einstein who said: "The physicist is astonished to see how sublime order emerges from what appeared to be chaos."

Bertrand Russell was apparently overjoyed with this explanation and he said (and I believe) even admiringly:

"This is Spinozean philosophy!"

But now nearly an hour has gone by and important persons were waiting outside for their appointments with the great thinker. Very reluctantly he said: "I am sorry that we have to interrupt. It is all highly interesting, and I would like to continue..."

Two days later I received the letter

Dear Mr. Bliss,

July 7, 1950

I have been looking through your system of Semantography and I think very highly of it. The logical analysis is good. The symbols are ingenious and easy to understand, and the whole is capable of being very useful. Any man or men who will spend the money necessary to get your work printed will, in my opinion, be performing an important service to mankind.

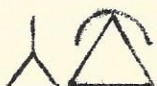
Yours sincerely,
BERTRAND RUSSELL.

P.S. You are at liberty to make any use you choose of this letter.

With this letter he returned my three books on Semantography which I ^{had} placed on his desk. When I first read his letter of praise I was simply overwhelmed with joy. Firstly, here I had before me the testimony of a scholar who is indeed the first authority on logical symbolism. It was for me the proof I have waited for, the proof that my work is not just the idea of a crackpot, but a scholarly work on its own and with a great future. Secondly, I believed that my troubles to find a publisher (I had worried about this for 8 years during which I did not dare to encounter the rejection by a publisher) that these troubles are now over for good. With these good words of Russell I shall surely find one.

The reader may ask here why I did not ask Russell to find me a publisher or recommend my work to one. However, I did not want to put him to this trouble. After I finished my demonstration Russell asked me what I think he can do for me. I said that he should look through my 3 books and should convince himself that I did a thorough job. If he finds that I did this really then he should give me a letter to this effect and in this letter should recommend my work to publishers and private citizens so that the money for its publication could be secured. This Russell did in his letter.

The following days I lived as if on a cloud. All the humiliations I had suffered at the hands of teachers, professors, and even friends were wiped out. My work and my endeavours were vindicated. The future looked rosier than ever. When Lord Russell left Sydney by air, my wife and I were at the airport to say Good-bye. We gave him a beautiful book on Australia so that he have something to read during the long hours of flight. And I thought I should round it up with a little joke. I handed him a farewell letter in Semantography with the English words written beneath the symbols. Here it is:

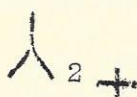


Russell,

Sydney 10-7-50

Dear

Philosopher Russell,



I (am)

much

happy

about

your

great

letter.



Many

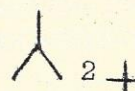
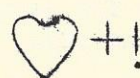
many

thanks

and

Bon

Voyage !



Sincerely

yours

C. K. Bliss



Richmond

I forwarded the books by ship-mail to Richmond

The last line refers to my promise of sending Russell my 3 books as a small gift for his library.

After the exhilarating meeting with Russell I began to approach other scholars in earnest. I began also to approach publishers. The reader may rest assured that I did not dwell too much on Russell's mention of an "important service to mankind." After all, I was always a down-to-earth businessman and engineer. I never had the intention to demand from any publisher that he should consider printing my three large books. On the contrary, I submitted the idea of printing a small book on Semantography, then more such small books each one devoted to a special application of Semantography. This publishing proposal is contained in S. Series No. 57. Slowly but surely the debacle of all my hopes came. When the full impact had reached my innermost mind it caused almost a nervous breakdown, a despair, a feeling of futility with all hopes gone. In the end I turned to Russell with a cry for help.

I have printed my futile correspondence with other and lesser thinkers. My desire is to show to the coming researcher and to the world that my fate is not singular, but it is the fate of almost every innovator of a new idea. It is therefore understandable that I print herebelow the correspondence with Russell from the very first letter which I wrote to him to the last.

Dear, Sir,

Sydney, 16th February 1950.

We in Australia are thrilled by the news that you will come out here to lecture, and I am particularly thrilled, as I wanted to write to you for a long time.

Surely you do not expect something extraordinary to find here, something which you would not find in other civilised countries.

Yet, there is something here downunder, which will - so I hope - catch your fancy, and this leaflet - letterhead will acquaint you with it.

Kindly read it carefully. You are going to lecture here about "Obstacles to World Government." Well, my work deals exactly with one important obstacle.

You will recognise it as the idea which Leibniz conceived 300 years ago, in theory only "A Universal Symbolism...which will guide the mind as do the lines drawn in geometry." I believe to be able to prove that I have worked it out in detail during the last $7\frac{1}{2}$ years and laid it down in 3 volumes, over 700 pages (dealing with its practical applications for many human activities.)

I feel sure that you will like the simple, almost self-explanatory symbols which outline the real things, and you will agree that this new Semantics and Logic can be taught in primary and secondary schools, and might be an antidote to the fallacious word-propaganda of totalitarian doctrines.

I attach the title page, and the first page, carrying as first quotation one from you. I shall send you more in a few weeks time, and hope that you will grant me a little time when you are here.

Meanwhile I remain with thanks in anticipation

Yours sincerely
C. K. Bliss.

Dear Professor Russell,

Sydney, 15th March 1950

Hoping that you have received my introductory letter of February 18, I am sending you herewith a few sample pages from my work. It will give you an idea what Semantography looks like.

The complete work (3 volumes) is with my friend Mr. J. C. Lindsay, 9 Hanover Terrace Mews, London N.W.1. A line from you, and he will bring it to you, and I would be happy if you would keep it.

A line from you to me, would give me the necessary pass to see you when you are in Australia.

As you see from the enclosed leaflets, Prof. Lancelot Hogben, Prof. Carleton Washburne and others had a few words of appreciation for my work.

Could I have a few words from you? I go right now through the troubles and despairs of a man with an original idea. A few words from you would help me tremendously. An ideographic writing which contained a simple logic and semantics in its symbols, is surely something new, and the samples will show you that children could take it easily.

You are my great hope. Don't disappoint me, please!

Yours sincerely,
C. K. Bliss.

He answered with a postcard, the text of which is printed on p. 2. I was overjoyed. When he arrived in Australia I sent him the following letter.

Dear Sir,

22nd June 1950

Welcome in Australia and may your stay here be the most pleasant one. Thank you for your hand-written postcard from Blaenau Ffestinog, and for your kind expressions of interest in my Semantography, of which you wrote: "I shall hope to hear more of it from you when I am in Sydney."

On the motor-roads of the world, where "understanding" is a matter of life or death, picto-ideographic symbols have already replaced many word warnings, written in the different native languages. A common ideography is bound to come.

Your favourable comment could accelerate by a century the movement for an international picto-ideographic, like Semantography, which provides also a simple logic and semantics. This too is a matter of life or death.

Please reserve the necessary time to put this first practical realisation of Leibniz' idea to any test you may think of. I would like also to present you with a complete set of the 3 books of my work.

Awaiting your call, and looking forward to this meeting, which will be one of the highlights of my life, I remain with many thanks in anticipation,

Yours sincerely,
C. K. Bliss.

After our meeting I sent a news item to Sydney's papers and news services. It forms S. Series No. 10 and was even broadcasted. The Macquarie Broadcasting Stations sent also an interview with Mr. John Metcalfe (Principal Librarian of the Public Library of N.S.W., see Series No. 5.) over the air. Friends who heard the broadcast told me that it was very flattering to my work. On the question to Metcalfe, whether he thinks that my symbols could be further simplified, Metcalfe answered that this seems to be impossible. They are utter simplicity themselves. Another broadcast was given by the Australian Broadcasting Commission where I was interviewed. Then came an article in the Sydney Telegraph which forms Series No. 7. Here is a New World Writing. This article was reprinted in other newspapers belonging to Consolidated Press. I could get hold of one Adelaide paper only.

Sir,

Sydney, 23rd October, 1950.

Today's Sydney Morning Herald brought the attached article, written by you, and this shows me that your strenuous voyage has left happy memories of Australia. I therefore, take the liberty of writing to you.

However, I write to you in fear that you would, in your great generosity and kindness, feel obliged to answer this letter. No doubt you are overburdened with correspondence. I hope, therefore that I can write to you from time to time telling you about the progress of Semantography, without expecting an answer.

Let me first thank you for your wonderful letter. Words are lamentably insufficient to express how rich you have made my life. Moreover, your letter has a magic effect. No one can think that Semantography is something to be laughed at. On the contrary, it is now taken very seriously. Professor Pat Meredith has written a review of my work for the educational journal THE NEW ERA. I haven't seen the review yet, but Prof. A. Lauwerys of the Institute of Education University of London, has written to me saying that it is "a most serious and favourable one." Dr. P. Volkov editor of the above-mentioned journal, and Prof. Lauwerys, have now approached UNESCO to consider my work.

And all this on account of your letter. How should I thank you? I must do something whether you like it or not, and I have therefore ordered today the despatch of one hamper of Australian fruits, believing that you will like it. Don't be angry with me. I feel sure you will understand that I am just yearning to show you my gratitude somehow.

I remain with renewed thanks,

Yours sincerely,
C. K. Bliss.

Sir,

18 th November, 1950.

A week ago the newspapers carried the happy news that you have been awarded the Nobel Prize. I personally was so delighted with this news that I made a dash to the Post Office to dash off the following cable, which I quote (in case you haven't received it);

We in Australia rejoice about your Nobel prize award and wish you a long life with peace and creative happiness. You have given a new meaning to my life and Semantography.

In everlasting gratitude
Bliss.

Yesterday's paper carried a notice that you are at present in the United States on a lecture tour. It may therefore take sometime until the cable and this letter will reach you. We are amazed and admire your tremendous vitality of going on another lecture tour so soon, and we wish you even more a long life and the greatest success in your endeavours to enlighten mankind.

Yours sincerely,
C. K. Bliss.

P. S. I have sent you a parcel with Australian fruits (preserved) and hope you will enjoy them when you are back.

Sir,

8th December, 1950.

This letter is written to wish you a Merry Xmas and a Happy New Year. May the year 1951 be a most fruitful and creative one for you.

You know that you have my sincere thanks and my everlasting gratitude. But, according to the "grammar rules" of Semantography, the words "thanks and gratitude" are mere expressions of mind reactions which shake the air only when spoken, and smudge the paper when printed. In order to take on a real meaning, they must be "translated" into real physical ACTIONS, with real chemical THINGS.

Following this, my own rule, I have taken the liberty, and have performed the physical ACTION by despatching a parcel with good THINGS, Australian Fruits, and I hope that this parcel has arrived. I have now sent off another parcel, this time a Xmas parcel. Even if you do not eat the things it contains (I hope you will) you may give some to your friends and household and make them happy.

Another physical ACTION which I have performed is this: I have collected all copies of Sydney newspapers which contain your articles and your speeches about "Obstacles to World Government" and "the Future of Australia." I have made two sets, and had them nicely bound. One set will be dedicated to the Mitchell Library under the title "Bertrand Russell in Sydney". This library collects all records of events pertaining to Australia, and this is actually the Honour Hall of the Public Library of New South Wales. The other set I am going to send to you, so that you may have vivid proof of the great work you have done in Australia.

I must now stop my chattering in order not to weary you too much. As pointed out in my previous letter, I shall take the liberty to write to you from time to time, under the condition that you should not feel compelled to answer.

I remain,

Yours sincerely,

Two letters arrived from Russell in succession.

Dear Mr. Bliss,

23rd November 1950.

Many thanks for your letter of October 23rd and for your great kindness in sending me a hamper of Australian fruits which are delicious.

I am very glad indeed to know that my high opinion of your work has been of use to you. I hope it will be only the beginning of much success.

Yours sincerely
Bertrand Russell.

Dear Mr. Bliss,

18th December, 1950.

Thank you for your letter of December 8th. Please accept my warmest thanks for the two parcels you have sent me, the contents of which gave me and my family great pleasure. It was most kind of you to send them.

I shall be much interested to get the book of press cuttings that you mentioned. I hope Semantography goes well.

With best New Year wishes,

Yours sincerely,
Bertrand Russell.

Sir,

19th February 1951.

Your two letters acknowledging the receipt of my food parcels have arrived, and have given me much pleasure. I am too happy of being of use to you, and I feel how students and disciples must have felt of being content and indeed happy to serve their teacher and master. Please, let me continue!

However, the stocks of Sydney firms in England are exhausted after the Xmas rush, and food parcels must now go the long way from Australia to England, which takes from 2 to 4 months. I am going to send another food parcel with Australian fruits.

This brings me to the general food position in England. We are appalled about the news that the weekly meat ration amounts to a 8 or 10 pence piece of meat. This is surely insufficient and other reports link the flu epidemic with malnutrition. I have therefore organised a scheme for my friends and friends of my friends.

If you and your family and your friends are interested in regular food parcels, especially meat, ham, bacon, etc., please tell your friends to send me their address, and a cheque and I shall order the dispatch of food parcels from Sydney's firms. Later on, I shall endeavour to make arrangements so that your friends and your family can directly communicate with the firms. If I could help in this matter, I would be happy.

Your good words about Semantography have given my life a purpose and a direction. If there is a heaven (and who knows what psychic research is going to discover) you will be in it, even if your blasphemous writings will meet with official disapproval in the highest quarters.

Yours sincerely,

Dear Mr. Bliss,

February 24th, 1951.

Thank you for your kind gift very much and for the sumptuous volume of newspapers cuttings which I am very glad to have. I hope things are going well with you.

Yours sincerely
Russell.

Dear Mr. Bliss,

March 4th, 1951.

Thank you for your letter of February 19th. I cannot say that I suffer in any way from the food position in this country, though I am willing to believe that there are those who do. I am deeply grateful for your kind thought, but I do not honestly think that sending food to me and my family is the best way to exercise philanthropic impulses, as we are all quite well fed as health requires.

I am glad to know that you think I should be in heaven (if any). I rather doubt it myself.

Yours sincerely,
Russell.

Sir,

Sydney 10th June 1951.

I sincerely hope that this letter will find you in the best of health. Two letters from you are on my desk. Every time I look at them I feel happy to be in your favour. But every time I wanted to answer them, I am afraid that you would feel obliged to answer my letter, and I want to avoid your exertion. But here are a few items which will interest you.

- (2) Announcement of 6 new talks of yours which will be broadcasted over the National Network, and which we, the friends of you, consider a great event.
- (2) The lecture which you gave recently, and which was reprinted in the A.B.C. and which delighted all of us.
- (3) Letter of appreciation by the Librarian of the Mitchell Library about the bound volume of newspaper cuts about your lectures and articles in and about Australia. I have sent you another copy, and I am happy to see from your letter that you like it. The Institute for International Affairs have written a preface setting out details of your lecture tour, and all the executive members signed it.
- (4) Invitation from the Sydney University Extension Board to my lecture about Semantography. As you see your name is there, and I state frankly, that without your support, I would not have found the door of the University so open to my work. The lecture was attended by over 350 people from the University, and was according to the chairman Prof. A. G. Mitchell a "great success". I am now trying to get it into print.
- (5) A reprint from the employee magazine of the firm General Motors, in which I am working. I was happy to see that the editor and author of the article has included a picture of you, and this again is ample proof of the great help you have given me. As you see from my picture I work there in a manual capacity, simply because my mind refuses to work on anything but Semantography. The time has not come yet, when I can spend all my time on Semantography. In this connection I submit to you item No. 6.
- (6) Prof. Joseph A. Lauwerys Head of the Institute of Education the University of London, and Prof. Carleton Washburne another great name in Education in America have personally approached the Director General Dr. Bodet, and the Deputy Director

General Dr. Taylor of Unesco Paris, urging them to promote a move for the study and adoption of Semantography.

Things looked quite favourably and I believed that a move will be made at the forthcoming General Conference. I realised however that all the delegations will not know what Semantography is. So I designed the attached leaflet, which bears the Title Page of a Children's Primer which I have very much at heart.

Professor P. A. Schilpp, Editor of the book THE PHILOSOPHY OF BERTRAND RUSSELL gave me permission to use your picture, and I hope you will like the "lay-out" of this leaflet.

However, all my hopes came to naught. Unesco found a technicality to do nothing. They said that a Delegation must propose it at the Conference, and they are not in any position to encourage any Delegation and to see that the vote should find a majority. It was just what Bureaucrats would do, in order to do nothing.

This was a terrific setback to me. In fact I found myself in the deepest throes of mental depression. It gave me opportunity to take stock of all my endeavours to interest educators and educational authorities, and it made me realise the truth in the words of 2 men, Professor Lancelot Hogben, and Professor Washburne. Hogben said in one of his latest books that Unesco has become a comic synonym for Fiasco and Washburne said in a broadcast that the schools anywhere are a "generation behind". He said "We take easily to technical innovations, but we resist any change, we even pride ourselves with the antiquity of our educational innovations."

I am now preparing a complete report of all my endeavours to interest Unesco, all the correspondence, and I shall send you a copy, so that you may have an opportunity to see for yourself.

Now I am 54 years of age, and I can't wait a "generation", until the schools, that is the educators, will do something. To offset my disappointments, my feeling of frustration and embitterment, I intend now to find the people who would be interested in a correspondence course about a new simple Semantics and Logic. You remember my comparison about the symbols of chemistry and my symbols. I am a chemist, and just as H_2O says much more than the phonetic symbol combination "w-a-t-e-r", so do my symbols with regard to vague, ambiguous and fallacious meanings. You will remember my analysis about the words "great nation".

I hope thus to fund a kind of seminary with people living in different places, with lessons, answers, criticism, etc, which would be dealt with in the next lesson, etc., etc. We all need a simple Semantics and Logic. We all need enlightenment about all the vague and ambiguous words, which we use in heated debates between husband and wife, father and son, between men and women in the family and the community.

I am now preparing for such a correspondence course, as the only way to find interested people in the world. If I could find say 1000 young minds, who would have grasped my system, and who would go on improving and modifying it, then I could feel that I have fulfilled my destiny to be an infinitesimal link in the evolutionary spiral, to create higher order out of lower order.

In my endeavours I am sustained by your testimonial about my work, and every happy minute of my life now and in the future I shall owe to you. I shall not fail to keep you informed about all my endeavours, and I close this letter with the deepest feelings of gratitude and thanks, and with my and my wife's best wishes for your health and happiness.

Yours sincerely,
C. K. Bliss.

Dear Mr. Bliss

5th June, 1951.

Thank you very much for your delicious present, which is giving much pleasure to my family, as well as to me, especially to my grandchildren, whose maximum age is five.

Yours sincerely,
Bertrand Russell.

Dear Mr. Bliss

5th August, 1951.

Thank you for your letter of June 10th, which took a long time to reach me. I am sorry to hear of your setbacks, and I sincerely hope that you will have better luck before long.

I think that bureaucrats are much to blame, but I suppose that is the nature of bureaucrats.

I am much interested by all the information you have given me.

Yours sincerely,
Bertrand Russell.

Dear Mr. Bliss

4.12.51.

Please accept my warm thanks for your delightful gift hamper which is giving much pleasure not only to me but to my children and grandchildren.

All best wishes for Xmas and New Year.

Yours sincerely,
Russell.

Sir,

Sydney, 13th January, 1952.

Your kind letters are on my desk, and the fact that you feel obliged to write to me in your own hand writing makes me very reluctant to add another burden to your heavy obligations. Yet, your letters are a joy to me, and I must acknowledge your kindness for writing to me. I am glad that my small tokens of gratitude were welcome. I hope that a 5lb cooked ham arrived too. If not, I shall invoke the insurance provision of the supplying firm and have another parcel sent.

Another factor made me reluctant to bother you with letters.. You have taken a kind interest in my work, and it would be imperative that I should inform you about the progress of Semantography. Now, the word Progress is symbolised in Semantography thus:

START	DEPARTURE	PROGRESS	ARRIVAL	STOP
-------	-----------	----------	---------	------

These symbols show 2 symbol elements of Semantography: (1) the arrow, indicating that something is moving, and (2) the line of reference, indicating the spacetime co-ordinate.

Now, we know, that the word PROGRESS has been taken over by the Kremlin propagandists and their henchmen in other countries to mean their policy only. Every other policy is at least "deviating" or downright regress. Unfortunately the people even in the literate countries are not taught a simple semantics and logic as Semantography provides. Millions are taken in by such high sounding words.

Applying the symbols of Semantography we must find out in each particular case what is moving where and when. Moving building materials to build houses, schools, dams, power stations in any country means PROGRESS. But we find that those "progressive elements" are moving millions of people in closed carriages wherefrom? - away from home, wife and child - whereto? - to slave labour camps. And the word PROGRESS is so forceful, that adults can be convinced that this too means PROGRESS.

Applying now my symbols to the PROGRESS OF SEMANTOGRAPHY, and feeling that I have to tell you the truth, I find that: I have progressed in printing thousands of brochures and leaflets for the information of the relevant institutions and persons. I have progressed in sending some thousands of letters to governmental and supra-governmental agencies in a number of countries, to universities and libraries, to foundations and organisations, to scholars and laymen, etc. Alas only few ^{letters} progressed to me and none contained any indication that a progressive move will be made about semantography. Nice words are words only. Recently Prof. Reiser of Pittsburgh spoke of my work when addressing some American Scientists, but he told me beforehand that I should not expect any help, subsidy or the like.

Meanwhile, my resources which I have used up in the desperate spendthrift action are progressing deep into debt, mortgages, and overdrafts. And to make ends meet, I progress every day into a factory, wasting away the best years of my life. And my mind and moods are progressing towards hopelessness and desperation. This is the truth about the Progress of Semantography - an idea which will be used to bridge all languages (as it is used already on the deadly highways) long after I am gone.

Yes, I realise that I have my reward, being the author of an original creative work. And I would be glad if I could only realise that it is the ordinary common people who hampers the progress of a new idea. But what makes me desperate is that the progress of new ideas is hampered by the very authorities and scholarly experts who are paid the people's money to progress new ideas.

Even then, if I had enough money to advertise correspondence courses, to find enthusiasts in different countries, to print Primers and Books on Semantography, I would carry on. But all my approaches for help and subsidies have failed dismally. Money for such ventures is controlled by professional educators, and I see now that my greatest handicap is that I am not a professional educator. The University of Sydney allowed me to give a talk on Semantography. So did other bodies. Then people wrote enthusiastically about my work and my ability as a powerful speaker. Since then however, I have been turned down by the university authorities when I applied to be in the panel of lectures of the Extension Board. This assignment carries no salary, only the possibility that a club may - if ever - invite me to a talk and pay a small fee. Other teachers and teachers organisations have treated me shamefully, although I approached them all humbly and courteously. I realise now that women's envy is nothing against envy and rivalry among brain workers, if it concerns the mental achievements of another guy. I don't dare to think in which abyss of desperation I would find myself today, if I had not your good words in favour of my work.

The fact that I am not on the staff of a school or university has its great repercussions. All my approaches to a number of Australian and British publishers ended disastrously. In nearly all cases, I was not even accorded the meanest courtesy - a declining letter. This is the truth about the progress of Semantography.

MY PLEA,

I feel that I have to tell the truth, as I cannot bear it sometimes. And as I am slowly reduced to the straits of a beggar materially, mentally, morally, I can't help closing this letter with a plea for help. There are two possibilities. The first is that you will be able to help to influence a British foundation to finance inexpensive primers for illiterate countries, small books on the various applications of Semantography in science, industry, commerce, and communication, and last but not least Logic and Semantics.

Or you may influence a British publisher to publish a small book on Semantography. He might do it, if you would agree (I dare to think) to write a preface to it. However, the usual answer would be: Let Mr. Bliss send in his manuscript, and we will consider it. After a few months it would be declined politely; the subject being too outlandish, that a good sale could not be expected. But with your proper introduction a publisher could be convinced that this is a good idea and investment as any other. He would have to invest money beforehand, for the following reasons:

I have written the 3 large volumes on Semantography to prove that a modern picto-ideography could be used even for science, industry, communication etc., as an auxiliary tool. But I never suggested to any publisher that these three large volumes should be printed. I suggested a small book only as a test case. Even in this I did not succeed.

If a publisher would take an interest in the idea, he would have to order a manuscript tailored to his specific wishes, that is the number of words, the level of readership, whether it should be written for laymen or scholars, which aspects should be particularly stressed, etc. His editor would then smooth out my stylistic faults. But to write this manuscript the publisher would need taking me out of the factory and giving me the means to live for say 6 months.

Once a small book would be brought out by a prominent publisher with a preface by you, the world in general and the scholars in particular would become aware of this new tool for mutual understanding across the language barrier. Then other and younger minds would take it out of my hands - this is what I want. At present my mind has become the tormented vessel of this new world - embracing idea, and I find no rest until I have passed it on, before passing out.

Could I dare to ask you for your kind help in interesting a British publisher, your publisher perhaps? I thought that I would never approach you for help - as you have done so much for me. It is only desperation which drives me to this step. If I have asked too much, kindly excuse this long letter and my request.

With my best wishes for a good and successful year 1952 for you, your family and the whole of mankind, I remain

Yours sincerely,
C. K. Bliss.

Sir,

Sydney, 14th May 1952.

This morning, I read in the papers that you are soon celebrating your 80th birthday. I hasten to join in the good wishes which millions of people in different parts of the world are directing towards you. May your further life be blessed with happiness and may you continue to give for many years from your wisdom, which this world needs so much.

As for me, thinking what you have done for me, I shall quote the words from my last letter: "I don't care to think of the abyss of desperation I would find myself today, if I had not your good words in favour of my work."

This letter written on the 13th January contained a lengthy report about the "progress" of semantography, a progress into debt and desperation. I asked you to help me in persuading a publisher that a small booklet on semantography would be as good a risk as ^{on} any other subject. Having no reply from you I feel that my letter got lost. I am getting lost myself, and more and more do I realise that nothing has changed: men who pioneer ideas must go through the grave first, but before that, they must go through a hell of bitterness and bankruptcy. Through import restrictions, an artificially created depression is sweeping Australia, and thousands have lost their jobs, and I am among them.

This letter should contain only happy words, and only about you. But as it is with human nature, I couldn't help reflecting on my previous letter. Now returning to you, please accept again my sincerest wishes for many happy returns. My wife joins me in this.

Yours sincerely,
C. K. Bliss.

Dear Mr. Bliss,

30th May 1952.

I am sorry that your last letter remained unanswered, but I had hoped to say something cheerful. I have, however, failed to find a publisher for your work. I am still trying and will let you know if I have any luck.

Yours sincerely,
Russell.

Later a letter arrived from Unwin inviting me to send my manuscript.

I submitted my books, Prof. Reiser's papers, and a publishing proposal for small books. All was rejected. See Series No. 88 my letter to Bertrand Russell and No. 89 my letter to Stanley Unwin publisher in London. See also my report in No. 99 under the foregoing numbers. Lastly see the list of later issues of the Series. I intend to print some of my correspondence with publishers.

All in all, my approach to Bertrand Russell was a terrible failure. Today when writing these last lines (February 1960) I have come to realise that publishers are not impressed by recommendations and be they from the highest scholars. With professors it is even worse. A professor with lesser fame than Russell has usually a feeling of envy towards his more fortunate colleague who is in the public limelight. A recommendation from such a famous colleague will produce the opposite effect. Of course I must not include Prof. Reiser and a few other scholars who were and still are genuinely friendly towards me and my work. But they themselves have their own difficulties to get their own ideas across. I think of Reiser and Dodd.

The End.