BLISS INSTITUTE
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SEMANTOGRAPHY SERIES NO. 171

SEVEN LETTERS ON SEMANTOGRAPHY AND RELATIVITY TO ALBERT EINSTEIN

Einstein's Relativity Theory made world wide news in 1919 at a time when I entered the University of Technology in Vienna. Having been immensely interested in astronomy and all the natural sciences I attended every lecture and read every book I could get hold of. It was of course not easy to understand; all those paradoza about the shortening of space and slowing down of time, but somehow I managed to understand what Einstein wanted to convey. From 1919 to 1938 I lectured to students and laymen on various subjects and I lectured too on Einstein's relativity theory. My most dramatic lectures on this theory was given by me in the German concentration camp of Buchenwald in the Christmas days of 1939. In a hut packed with over 200 people, I gave two lectures on two consecutive days and somehow I made them and myself forget the terrible environments in which we found ourselves. Later on, after my release, I found myself in the Japanese Ghetto of Shanghai and there too I lectured on Einstein's theory. After my arrival in Australia in 1946, I gave also a few lectures on it in Sydney.

Einstein had on many occasions made pronouncements about Humanity, World Peace and other lofty matters. I felt sure that he will look graciously and understandingly onto my work. Furthermore, being a Jew and renown, Einstein has many a time raised his voice for the Jewish people. Being of Jewish faith myself I felt, indeed I was almost certain, that he will help my work along. Nevertheless, I waited for more than four years until I had finished my three volumes and had already obtained favourable comments by Bertrand Russell and others.

I was, of course, very worried about a failure of my approach and made many a draft. In the end I decided not to tire him with a long exposition. I thought it would be best if I would write to him a series of letters of not more than one or two pages length which he could read quickly and which might wet his appetite for the next letter.

I shall now relate my letters to Einstein. German is my mother tongue and knowing very well that Einstein wrote only in German, I felt it best to write to him in this language. In trying now to translate my letters to him I feel it difficult to translate many sentences in the correct way. The fact is that the English language does not lend itself so much to servility. For instance in English you can address the King of England with the simple word "Sir". This is quite unthinkable in German. I have used the words "Hochverehrter Herr Professor" which translated means Highly Revered Herr Professor. Even Herr means more than the usual Sir, it means Master.

I used for the first three letters my leaflet-letterhead (Semantography Series No. 11). Here below then are the translations of my seven letters to Einstein:

Sydney 12th November, 1950

Professor Albert Einstein,
School of Mathematics,
The Institute for Advanced Study,
Princeton, New Jersey, U.S.A.

Highly Revered Herr Professor,

After eight years of labour on a work which now begins to draw the attention of the scientific world, I dare to write to you. However, I refrain from sending you the whole work, (3 heavy tomes) or an extract from them. The desks of scholars are overloaded with journals, treatistes, books and letters for which they have no time whatever. On the other hand, a one page letter can be read in a few minutes. I have in mind to send you a few short letters in intervals. I do not expect an answer. I hope, however, that in case I have been able to awake your interest, to receive a sign from you to send you my work at a later date.

Gottfried Wilhelm Leibniz was fascinated by reports of missionaries from China. "The Chinese" so they wrote, "have no phonetic alphabet. Instead they have an ideography which can be read in all languages of China". Leibniz realised the advantages of such a writing and he wrote very much about it without, however, making any attempt to work out such a scientifically founded symbolic script. He prophesied "I believe that these thoughts will one day be carried out, so natural and agreeable appears to me this writing .... for easy communication with distant nations .... and for making our conceptions more real".

Another prophet, this time a modern one, (unfortunately he died during this year) was Alfred Korzbyski, the founder of "General Semantics". He wrote in "Science and Sanity" (1931): "The Einstein Theory is indeed such a tremendous structural linguistic achievement . that quite probably its full semantic significance and meaning will not be worked out for many years to come."

I believe now that I have made a start to fulfill both prophesies. I went to China (over the sad round-about way Dachau-Buchenwald). I was fascinated about Chinese writing, especially about the possibility of using a simple ideography for scientific abstracts which could be read in all languages. Bertrand Russell and other scholars who visited Sydney, were quite enthusiastic about my work and I hope to arouse your interest. Attached is one page of a brochure which has relevance to this letter. My second letter will arrive in about two weeks time. I plead for your gracious understanding for this mode of letter writing. Your judgment is of such great importance to me that I want to introduce you to my work in the least tiresome and most agreeable way possible.

I remain with my thanks in anticipation for your friendly interest.

Yours sincerely,
C.K. Bliss

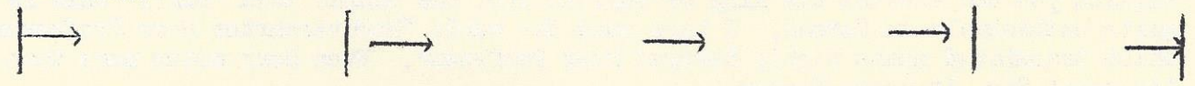
Attached is page 3 and 4 of Semantography Series No. 6 showing historical data from 1661 to 1922.

Second Letter Sydney 19th October, 1950

Highly Revered Herr Professor,

Hoping that you have received my first letter, I submit to you herewith this letter. I have drafted it by realising that important men have no time to read long-winded letters and enclosed brochures.

In my first letter, I mentioned that Korzybski said that the linguistic and semantic achievement of your theory has still to be worked out fully. I believe - immodestly - that I have made a start. I have tried to introduce into the thoughts of simple people the concept of the "System of Reference" and the "Observer". Here below are five examples of my symbol writing as an illustration.



Anfang Start	Abfahrt Departure	Fortschritt Progress	Annäherung Approach	Ankunft Arrival

The arrow is already in use in all Railway Stations and time tables. My symbols for departure and arrival could be used similarly on Railway Stations signs everywhere. However, what is important is that in these symbols the "line of reference" becomes visible. Children who would learn these symbols must by necessity learn to realise that all these concepts are senseless without the question "wherefrom?" and "whereto?".

Nothing more for to-day and many thanks for your kind attention.

Yours sincerely,
C.K. Bliss

Third Letter Sydney 3rd December, 1950

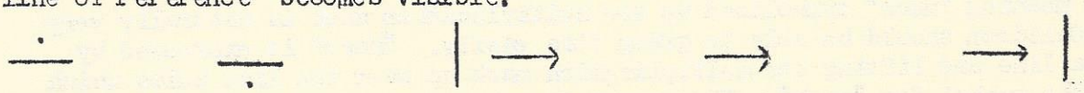
Highly Revered Herr Professor,

Once more (and for the last time) this leaflet letterhead. I feared that you have been unable for lack of time to read the foregoing letter and that it has already disappeared between your books, journals and manuscripts. Re-reading this letter I get a bit afraid about my exeraggerated claims. In the mean-

time, however, a critique about my work has appeared. Professor Patrick Meredith of the University of Leeds in England published in the November issue of the Journal "New Era", a critique containing about 2,000 words and ending with the following words "Semantography is such an important creative advance in language design that the strategy of its presentation to the world merits as much care as the author has devoted to the system itself" (Professor Patrick Meredith is Physicist and Psychologist.)

These words are for me a justification of my "strategy" of reporting to you by letters because you Highly Revered Herr Professor mean more for me than a big slice of the world.

In my foregoing letters I have said that children could learn my symbols and by necessity realise the relativity of many concepts because in my symbols the "line of reference" becomes visible.



darueber	darunter	abfahrt	fortschritt	annaeherug
above	below	departure	progress	approach

Millions of human beings in all parts of the world have been convinced through propaganda that the word "progressive" comprises an absolute concept which can be applied to everything the communists do. Whoever within their sphere of power tries to doubt this, makes real progress in space and time. Wherefrom? From home, wife and child. Whereto? Into a concentration camp.

Fourth Letter 17th December, 1950

Highly Revered Herr Professor,

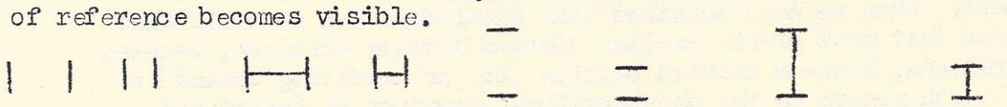
In my foregoing letter of December 3rd, I have tried to demonstrate with the aid of symbols that children who would learn them in school, would realise the relativity of all concepts which refer to space. This realisation is not at all general. We see that so-called civilized mankind who have learned to read and write, does find it quite in order that every party from the extreme right to the extreme left calls itself "progressive". The Neo-Nazis in Germany call themselves "progressive elements". From this meaning, which originally had only one meaning, namely a movement in space, there developed later on quite naturally the meaning of fellow-traveller.

Thoughtful men must realize the terrible implications of this mode of thinking. Wars are not fought to-day over a special God or over some loot. The wars of to-day are fought over ideologies. Confused ideas are expressed in relative, vague and ambiguous words. The fate of mankind may depend on whether we are able to give mankind a clearer understanding of the symbols (words) which men use. In other words, a new and better symbolism.

Languages - all languages - are a system of phonetic symbols which we use to describe the events of our physical world. Unfortunately - the language teacher of to-day teaches in much the same way as the language teacher of 2,500 years ago - his rules have no relation whatever to the physical rules which we learn in the physics class in school.

In my work I have a long chapter titled "The Ravages of Language - Germany, a Nation ruined". There I have translated into my symbols a number of slogans and statements of the Nazis and some of the Prussian military caste. I have tried to prove that the German madness might perhaps never have developed so far if a new discipline would have been taught in German Schools, semantics and if it had been taught with the help of my symbols.

Here below are some other symbols in which the system of reference, the line of reference becomes visible.

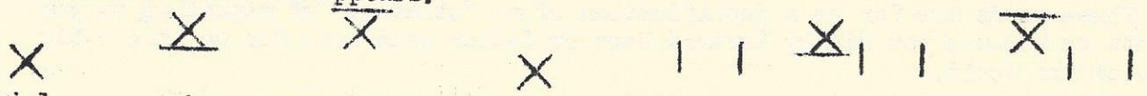


weit	nahe	lang	kurz	hoch	niedrig	gross	klein
far	near	long	short	high	low	large	small

Men use these words without realising the relativity of these concepts. Scholars are of course exempted, but how is it with the leaders of the races.

The British Government as well as the French Government instructed their ambassadors in Prague in 1938 to approach Prime Minister Benesh with regard to the Sudetenland - (and here is the official wording) : "to express the hope that the Czech Government will go to the furthest limit in order to settle the question."

How do these two important words look like when translated in Semantography? We are dealing here with the symbolisation of the comparative and superlative : much, more, (most)furthest. I use the multiplication mark which is already known to all children in the primary school. It means a multiplication and here again the line of reference appears.



viel much | mehr more | am meisten most | sehr much | weit far | weiter further | am weitesten furthest

The meaning "much" symbolised by the multiplication mark is naturally very vague. Children should be able to grasp this easily. "More" is expressed by drawing a line and lifting the multiplication mark up over the line below which we draw the symbol for "much". The superlative is expressed by making the line the upper limit. This also is the upper limiting line between which nearly all my symbols are written.

In combination with the sign for "far" we arrive at the meanings of "much far" (very far) "further" and "furthest". Lastly we must symbolise the meaning of "limit" and this we symbolise by drawing limiting lines. Differing from the two short vertical lines for the meaning of "far", I draw two long vertical lines and we get then

furthest limits

We see lines of reference wherever we look. And when we have drawn these symbols it becomes obvious to ask : "where should all these lines be drawn in reality?" and "who is going to draw these lines?" Chamberlain, Daladier, Mussolini and Hitler, all of them "drew" the lines defining "furthest limits" differently. And with this we arrive at the concept of the "observer" - in my next letter.

Yours sincerely,
C. K. Bliss

Fifth letter 7th January, 1951

Highly Revered Herr Professor,

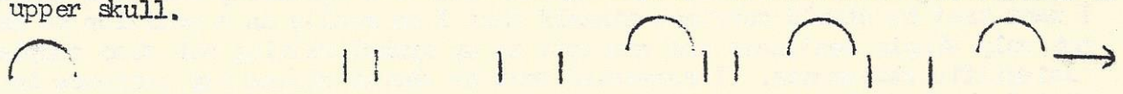
First my best wishes for a New Year full of successful work. I also beg you to receive my letter in benevolence and kindness.

In my previous letter of December 17th, I have shown a few of my symbols for spacial conceptions as for instance "near" and "far". I have tried to prove that children and adults are not conscious of the relativity of these meanings. Two opponents could therefore argue for hours on end whether the distance to the railway station is near or far. Had they learned Semantography in the primary school they would know that these two meanings are senseless without a system of reference. If they adopt a common system of reference as for instance one meter (as part of the earth's circumference) then they would quickly come to an agreement that the distance to the Railway Station is 1.3 km. The point of controversy has disappeared and astonishingly the two words "near" and "far" have disappeared too.

This is of course the simplest example but it should suffice to show that there are thousands of relative meanings in our language about which it is senseless to debate. When we have acquired this knowledge then we would also realise with horror that most of the excited debates between children, between adults, between friends, between married couples etc. are revolving around relative meanings. With regard to the abovementioned meanings of "near" and "far" we are dealing with real distance in space. In many quarrels, however, those meanings are used in a metaphorical sense. One debater would state that his assumption is very "naheliegend". The English translation of the

German word is "obvious". In this respect, however, we could translate that the assumption is very "near" the point. The opponent, however, would heatedly assert that, on the contrary, the first debater has gone too "far" off the aim and that his assumption is very "far" from the point, Such statements create bad feelings and they tend to make enemies out of friends.

The Greek word for the German "Ubertragen" (transfer) is metaphora and the old Greek philosophers and logicians realised fully the dangerous and destructive results of the metaphor. In the primary school we learn nothing about it. Hitler, Goebbels and Streicher were, therefore, able to shout into German brains the metaphor "Germany wake up!". They did it for such a long time that in the end the majority of the German people actually believed that they are not fully awake and that they must awake now. Another terrible application of the metaphor is to be found in the meaning of "parasite" from the animal and insect realm. This word has been metaphorically applied to the German Jews - "the Jews are parasites" - and the horrible consequence of this was that in German minds the thought came up to destroy the Jewish parasites and to do this with the same methods which are used for destroying insects. There are uncountable other examples which could be brought forward in order to show the destructive result of such modes of thoughts, In view of the fact that the "ubertragung" (transfer) of a meaning takes place in a human brain, it is necessary in Semantography to put the sign for the brain in front of every metaphor. This sign is very simple. It indicates the outline of the upper skull.



Brain (outline of skull) | Near Far (spatial sense) | Near Far Progressive (metaphorical sense)

My Semantography should be taught in the primary school. Consequently the main rules must be so simple that everyone could grasp them easily. The first rule is based on the simplest concepts of chemistry and physics. It runs :

1. Our world consists of material things which perform physical actions in space and time.

Every child should find no difficulty to realise that a material thing is something which one can touch, put on a scale or count. An action can be observed with the naked eye, with a telescope, a microscope, voltmeter etc. There is no necessity to explain the meaning of space and time in this simple concept.

The second main rule is based upon the simplest concepts of pyschology and physiology. It runs :

2. There are no two human beings which are exactly alike. All human beings differ slightly from each other. Consequently all minds differ slightly and work differently, that is they think differently. And the very same word could have different meanings in different minds.

Every child can easily realise that even twins are slightly different from each other and also think differently. The above symbols which show the mind symbol must, therefore, have different meanings for different people.

It is, therefore, senseless for two opponents to try to prove to each other that the assumption is "near" or "far" from the point. Either the question can be applied to real spacial distances or, if this is impossible, such fighting words must be eliminated.

The words "Germany wake up!" must be traced to real material things and action according to the first rule. The word "Germany" does not refer in this sense to the mountains and rivers of Germany but to the human beings. These human beings perform many varied actions as for instance eating, sleeping, waking up, being awake etc. These actions are easily observed and can be differentiated. A reveille call at dawn over the German radio "Germans wake up!" has therefore a material and physical meaning. In a metaphorical sense, however, addressed to Germans who are wide awake, it may mean anything and indeed this meaning would differ in different minds.

I realise with horror that I have already written three pages and therefore I shall conclude this letter. I hope that you will realise that I try to create

something new, even if my endeavours may appear naive.

I remain with my best thanks for your attention.

Yours sincerely,
C.K. Bliss

PS. Attached are pages 3 to 6 of brochure No. 6. I do not want to burden you with more.

Sixth letter Sydney 18th January, 1951

Highly Revered Herr Professor,

My succession of letters addressed to you gives me a false feeling of security. I talk undisturbed and cannot see your face. Maybe you are bored, maybe you have no time to read my letters. The fact that no rejection has come from you so far makes me believe that maybe you have found some interest in my work.

Most probably I would not have approached you if not an event had made me mighty courageous. Bertrand Russell accepted an invitation to come to Australia and to give a series of lectures. Before he arrived I sent him some information about my work and my joy was great when he wrote to me that he found it very interesting and that he wants to hear more about it when in Australia. When we met I told him that I do not want to show him some specially selected samples. I want that he should convince himself that I am really in a position to express not only simple sentences and concepts in my symbol writing but also complex scientific statements. I requested that he should choose any sentence in order that I may be able to prove that my Semantography contains also a simple semantics and logic.

I believe that my demonstration was a great success. He kept my work for a few days, studied it, and afterwards wrote to me the following letter:

Dear Mr. Bliss,

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

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

A few days ago I have received another letter from him in which he refers to "my high opinion of your work".

Somebody has said "Few people have success through self-reliance. Most people become self-reliant through success." This looks in my case as follows: I had self-reliance, otherwise I would not have worked fully seven years on this idea which in the beginning looked quite crazy. I have made a success of it. However, I have not (throughout the seven years) bothered the scholars. Now, however, having found more self-reliance through success I dare to write to you.

I hope too that you will see in the right perspective the naivety of my mode of demonstration. I am interested in creating a universal writing which should be common to all people, which should be easily graspable by children and natives and which should contain a simple logic and semantics. Only the simple people who went through primary school only or through no school at all, are the ones who are subservient to the modern tyrants, and their propagandists. They use high-sounding words to influence the simple people.

An immensely interesting discovery was made by English scientists in Africa. They tried to teach modern methods in agriculture, hygiene etc. to primitive natives. It was hopeless. The natives were so engulfed in superstition, so much hindered by incredible taboos that they were afraid to deviate from the ways of their forefathers. Here are a few sentences from the report of the British scientists:

"We have acted on the assumption that people would eventually adopt improved methods of agriculture ... without learning to read and write.

But all the evidence, shows the futility of this assumption. Universal adult literacy is the first essential in the organisation of a community for the improvement of techniques of living."

Unfortunately the primitive people speak so many idioms and languages that it is impossible to print books with phonetically different alphabetical signs for so many languages. Two villages separated by only a few miles would have a different writing because of their different language or dialect and in view of the fact that pronounciation and spelling are changing in every language - the correct pronounciation of to-day would be different twenty years hence.

In my pictorial writing we have now for the first time a common medium of expression for all people. Everyone speaks easily his own mother tongue but has great difficulty to acquire a foreign tongue. This is one of the reasons why Esperanto could not gain acceptance. Here now is a pictorial script and I beg you to convince yourself of the simplicity of the symbols. I attach a draft for a first lesson in lantern slides and with this I close for to-day and thank you again for your attention.

Yours sincerely,
C.K. Bliss

Attached, Semantography Series No. 23

Seventh letter Sydney, 25th February, 1951

Highly Revered Herr Professor,

This is my longest and also my last letter in this Series. I must not take too much advantage of your kindness. Afterwards I shall take the liberty to send you my work, hoping that you will find it sufficiently interesting to browse through it and to convince yourself that I really tried hard. All this is only a beginning, an experiment. Others and younger ones may continue it.

In this last letter I would like to answer a question which might have come to your mind. In my first letter I have symbolised spatial meanings. They, of course, are easily expressible with geometrical lines. Together with my foregoing letter, I have sent you the first lesson of my picture writing for primitive people. Here too it was easy to symbolise real things in schematic outlines.

However, how is it with the symbolisation of abstract meanings? Well, you will soon have my work before you. But there is a certain "danger" connected with it, which I would like to avoid. My work consists of three volumes, contains about 500,000 words and thousands of symbol drawings. I have done all by myself, the stencils, the drawings, and the printing, because I did not want to canvas publishers with such a manuscript. There is no money in my work at this stage.

The first impression of my three volumes is, therefore, one of bewildering complexity. No one can take the time to go from chapter to chapter in order to find that it is indeed possible to express with about one hundred symbol elements even abstract meanings of all languages.

I want, therefore, to write this letter as an introduction, and I want to symbolise some abstract meanings which interest you, as for instance gravitation, physics, physicists, etc. I beg you, however, to keep in mind that my symbols and their interpretation have been evolved mainly for simple people who have only primary school education, or will have only primary school education. In this sense I have written the following paragraphs. Nevertheless, I believe that the "naive realism" in my symbols could be equally accepted by scientists.

I want to repeat the first main rule of Semantography which I would like to call the "relativity concept for primary school pupils". It runs : "all words which refer to space meanings are relative." The word progress for instance demands the question "where?, wherefrom?, whereto?". In addition it is necessary to name the system of reference and ask the question "progress? for whom?". In other words it is necessary to refer to the observer.

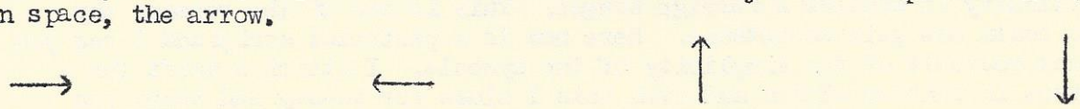
The second main rule could be called "physics concept for primary school pupils". It runs : "our world consists of material (chemical) THINGS which perform physical ACTIONS in space and time.

Chemical THINGS one can touch, weigh and count. Physical ACTIONS one can observe. And here is my general symbols for a thing

THING

None of my symbols has been chosen arbitrarily. Everyone has to make sense. The symbol above shows that a material body has a closed surface, that it extends in space, that it has an outside and an inside and that the THINGS of our world are not the creation of chaos but show in their structure a wonderful harmony as for instance in crystals and crystal structures.

Now, we are going to use an old international symbol to express a movement in space, the arrow.

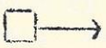


forward movement — backward movement — upward movement — downward movement

If we connect both symbols in the following way, we receive a simple symbol for the meaning of

Gravitation

In general we can use the following symbol.



Movement of a material body in space.

Now to the meanings of <u>physics</u> and <u>physicists</u>. A simple definition could be : "a physicists is a human being who measures the movements of material bodies in space."

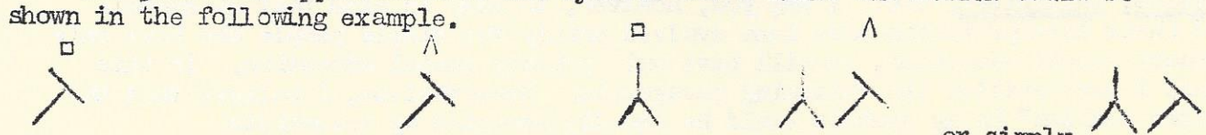
Primary school pupils might easily understand that this definition could be applied also to the measuring of the movements of electrons in a wire or tube.

In order to express the meaning of <u>ruler</u> and <u>measure</u>, we must first learn the general symbol for a physical ACTION

ACTION

The meaning of this symbol could be explained to primary school pupils in the following way. Its outline expresses one of the very first primeval actions on our planet, the throwing up of volcano cones and mountains. Blasé intellectuals could recognise in the symbol the letter A of the Latin word ACTUS.

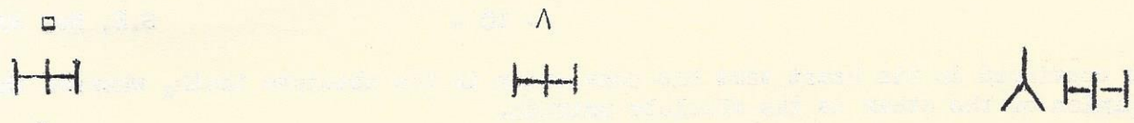
The practical application of the symbols for a THING and ACTION could be shown in the following example.



hammer (THING) — to hammer (ACTION) — man — hammerer — or simply hammerer

You can see that it is not necessary to put the THING indicator over the symbols for hammer and man. The ACTION indicator could also quite often be omitted.

The symbol for ruler can be found on all maps. It is international.

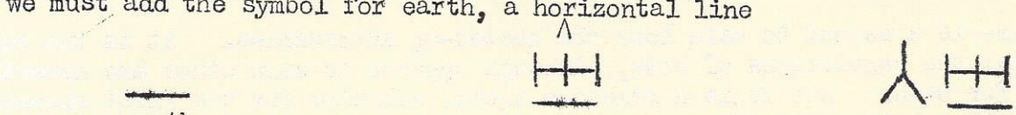


ruler
THING

to measure
ACTION

the measurer
(Vermesser)

In the German language the word measurer (Vermesser) is usually applied only to a surveyor (Geometer). In order to symbolize the special meaning of a surveyor, we must add the symbol for earth, a horizontal line

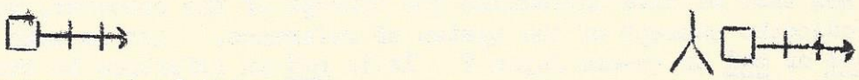


earth

surveying

surveyor

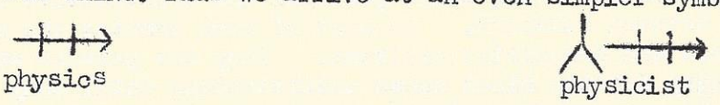
Now let us combine the symbols for movement of a thing in space with the symbol for measure.



measuring the movement of things in space, the domain of the physicist

the physicist

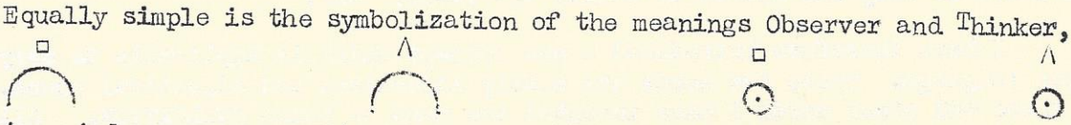
This is quite a simple symbol, and after all it is just as good or even better than the phonetic symbol p-h-y-s-i-c which has little meaning for many people. Adherents of wave mechanics who are opposed to the corpuscular theory could leave out the symbol for THING. Thus we arrive at an even simpler symbol



physics

physicist

Equally simple is the symbolization of the meanings Observer and Thinker, etc.



brain, mind
THING

to think
ACTION

eye
THING

to see
ACTION

and in combination

observation

observer

thinker

In order to realize the meaning contained in these words and symbols we need the third "main rule" of Semantography. I repeat it herewith, and would like to call it "the anthropological differentation rule for primary school pupils." It runs: Every human being is just a little different from any other human being. Every human brain thinks differently."

Primary school pupils would easily realize that even identical twins are different human beings and think differently.

And now, here is my "crime" for which I hope to find forgiveness from you. I have used an analogy to combine the relativity rule and the anthropology rule of Semantography. As an excuse I beg to say this: in many cases, analogies have resulted in new knowledge and discoveries. I have before me a book to which you have made a contribution. It is THE PHILOSOPHY OF BERTRAND RUSSELL. There I found a contribution by Kurt Goedel of the Mathematical School of Princeton, and I hope that he too will become interested in my work. I would like now to quote one sentence which I found in this book in a contribution by Philip P. Wiener. On page 269 he uses an analogy in order to apply the first rule of Newton to the human mind. He said (apologising for the analogy):

> "Any mind at rest in certain premises or moving along certain lines of thought determined by these premises will continue to rest content with these premises or develop in lines consistent with them unless acted upon by external historical forces."

If analogies can be applied to such far apart concepts, I hope my analogy will be excused. I use it as a "rule of thumb." The following consideration has lead me to it: We see that most people are verbally fighting each other in heated and often angry debates. Whatever one man considers good and beautiful, the other think it is bad and ugly. In such debates no one can convince the other, and everyone

is convinced in his heart that his conviction is the absolute truth, whereas the opinion of the other is the absolute untruth.

This has lead to fights, and battles, and murders through the ages. There were religious persecutions, religious wars, and in our time the ideological propaganda. The third world war will be an ideological war.

Here is a method to calm down the heated-up adversaries. It is the supposition that the convictions of both, although opposed to each other are nevertheless a "truth" for both. But it is a relative truth, relative for the first observer, another truth relative for the other observer. Both may honestly and honourably defend their"truth". But theirs are relative truths.

Now that we have introduced the concept of the observer, we could go further and introducethe concept of the system of reference. Let us take one example. Is it good or bad to re-arm Japan ? It.is bad in reference to the possibility of a repetition of Japanese aggressinn. And Japanese aggression, the two observers may agree is bad. We have therefore brought both observers to the same system of reference and thus both have found agreement. But both observers may agree that re-arming Japan may be good with reference to stop Communist expansion.

Such a method can bring about peaceful and constructive co-operation instead of angry fights between debators. In most of such debates the men who argue violently are good and democratic citizens. They are persons who have much in common. But angry debates block human understanding until many of them believe that there is only one method to decide the issue: war.

I have therefore introduced a new concept which is applicable to many words, in our languages. These few words are mostly adjectives and adjectival nouns. For these and other words I have invented the name of human EVALUATION. All such words have only a relative meaning,they must be refered to the observer and to his system of reference. Even more, they must be"reduced" to real THINGS and ACTIONS.

All such words are symbolized either with the mind symbol, or with the following sign.

human evaluation
menschliche Bewertung.

This symbol looks like a cone in labile position in which it can only be kept from toppling over by "word jugglers". It is also possible to recognize the letter V in the Latin word Valere (value).

This rule of thumb can be applied by primary pupils in the following sentence: war (is) inevitable. War means ACTIONS with real THINGS, soldiers, guns, bombs etc., but what about the word inevitable ? Is it a THING, which we can touch or put on a scale ? No! Is it an ACTION which we can observe ? No! Is it a space, time or mathematical meaning ? Again No! There remains only one class: a human evaluation, a relative concept with no absolute fatalistic truth. The interpretation is therefore that"war is not inevitable." Some might think it is others may think it is not. But both would agree that war means the destruction of real THINGS.

All this may seem very naive. But I had great success with this method in a number of lectures and many debates. I was able to prove that such debates can be conducted and ended peacefully. Of course the debators would have to know and apply this method. Such a development might be slow. Therefore, I think first of the children and young people and I prepare a booklet for them. They are the citizens and soldiers of to-morrow.

And now Highly Revered Herr Professor, here is my great plea. We have learned of the revolution in men's minds, brought about by the discovery of Copernicus. The realization that our earth is not the centre of the universe has revolutionised our concepts of the role of man in the universe. We have come to realise our utter negligible smallness.

In much the same way your great discovery may make mankind realise that our opinions and beliefs are not absolute and indestructible truths. They are relative truths only. Now we can start to evolve invariant formulas on the purpose and meaning of our existence. Please consider my endeavours from this point and please support it. The University of Sydney has announced a lecture on Semantography. Attached is a brochure containing opinions of scientists about Semantography. And take my heartful thanks for your kind attention.

Yours sincerely,
C. K. Bliss.

After having sent six of these consecutive letters I waited and hoped. I was, of course, perturbed that Einstein did not send me any note throughout the 4 months during which he received my letters. My hope faded fast when week after week and month after month passed without any word from Einstein. After waiting 4 months I wrote to him my last letter.

Highly Revered Herr Professor,

More than half a year has passed since I sent you the first of my 7 letters. Since wirting the last of them I sent you the three volumes of my work. Up to this very day I don't know whether perhaps your secretary has decided that all my letters are too tiresome for you. I begin to think that you don't know anything of my work. A painful thought.

I beg you therefore to write to me. Since my student times you have been my hero and my model of a scientist, of a man, and of a Jew. I have given a number of popular lectures about your work, two of them in the concentration camp Buchenwald. In the terrible winter of 1938-1939 we had two free days over the Xmas holidays. A few hundred of fellow prisoners sat crowded in our hut and I by giving a lecture on your work, made them feel that they are listening in freedom in a lecture theatre.

The thought that you might ignore my seven years work and my letters which I carefully thought over and which I wrote out of the depths of my heart, this thought simply did not enter my mind. I don't want to live through this experience. My belief in good and glorious man has not been destroyed in Dachau, in Buchenwald, and the Japanese Ghetto in Shanghai. But you can destroy it. You don't want to do that.

I don't want a letter from you saying: "Very nice, there is a good boy!" I know - even without the good words of Bertrand Russell, Carleton Washburne Lancelot Hogben and other eminent scholars - and that I am the first man who made the first practical attempt of realising the dream of Leibniz. Mankind will use a simply ideography sooner or later. We have already symbols on the motor roads of the world, in mathematics, chemistry, electricity, radio, etc., I have proved that it is indeed possible to use a few ideographs as symbol. elements to express everything a language, all languages, are made to express. But I wrote to say "All this is only a beginning. Others and younger ones may continue." And I closed with the words: "Please support my attempt!"

I have now given my lecture at the Sydney University. The chairman Prof. A.G. Mitchell, found so many words of praise that I was quite bewildered. The lecture was according to Prof. Mitchell "a great success".

What do I want ? I want to find young people in all countries who are interested in just this, a common script for the whole of mankind, I want to find young people who are interested in a new logic and simple semantics, and who are prepared to continue my work. I worked on this idea already for 9 years. I used my earnings, my time, and most of my thoughts. I want to get rid of them. I want to feel that I have done my duty, and that I have made a small contribution to common understanding of the human race, and I want to see that others are taking up my work.

The obvious thing to do would be publishing books on my work. But publishers must make a profit, and my work does not look like a profitable business venture. This is the reason why Bertrand Russell wrote that any man who will spend momey for the publication of my books on my work "will be performing an important service to mankind." This testimony was, unfortunately, not enough for publishers to persuade them to publish my work. What I need is a direct appeal to the American Scientific Foundations. Hundreds of thousands of dollars are spent on deep sea research and other researches.

A little could be spared for my children's primer in different languages, and also for my special treatises on the use of Semantography in the various fields of science industry, commerce and communication. Just a little bit. Unfortunately I have no connection with American Universities.

I am thinking of finding interested people in various countries by publishing correspondence courses. It should be a kind of seminar, where we could work together on various problems of communication. We human beings do not learn in the primary schools and also in the high schools a simple method of how to reason logically. We don't learn a simple method how to recognise abstract, vague and ambiguous words. With such words we fight within the families, and within the communities. A war with such words is going on almost everywhere. It may indeed lead to the third world war. In my previous letters to you I have demonstrated how the German nation was driven into madness and misfortune by such vague words. Such correspondence courses need money. They must be advertised in the various journals. And furthermore: If I show mankind that most fighting words are relative, and that they must be referred to an observer and a system of reference - then a few helpful words from you would indeed encourage some people to study my work and improve on it, so that something is perfected that can indeed be of service to mankind.

I beg you for such words, directed towards the common people and the scientific foundations. You need not mention my name at all. Just mention the idea only which is valuable enough to be improved upon.

Please write to me. Don't let me lose my belief in you. And take my deepfelt thanks in anticipation and my blessings for yourself.

Yours sincerely,
C.K. bliss.

The reader might think that even if Einstein had no time and no patience to read my pleading letter, that at least his secretary would have the decency to send off a small letter with a few lines "The Professor regrets....And wishes you all the success." But No! Einstein apparently considered me a crank, in spite of Bertrand Russell and the other scholars. Or perhaps because I am not on the payroll of a university. Be that as it may, it was a heavy blow for me, and today writing this translation after nearly 10 years, it still burns me up.

But not only Einstein acted in this offending way. Lesser scholars than he treated me in much the same way. Only later did I find out that even university men of little fame or no fame at all (the young lecturers) are treated in much the same way by many of their more famous colleagues. A colleague of Einstein at the Institute for Advanced Study of Princeton University was Kurt Goedel. I did not know that he himself is a man from Vienna. I found an article of Goedel in the book THE PHILOSOPHY OF BERTRAND RUSSELL. In this article he spoke at length of Leibniz's Characteristica Universalis. A footnote told me that he speaks German, and therefore I wrote him a letter. Here is the translation of some excerpts:

Dear Professor Goedel,

I am writing to you because in your article in THE PHILOSOPHY OF BERTRAND RUSSELL you mention Peano and Leibnitz...I feel sure you will be interested to hear that the prophecy of Leibnitz, a simple symbol writing which simple people can read and understand, has now found its first practical realization. I attach brochure no.6 which also contains the opinion of Bertrand Russell and other scholars...Of course, Semantography is a far cry from mathentical logic, but Peano himself tried to evolve a simple medium of international communication in his Interlingua...I am coming to you with one great plea. I am of advanced age. I don't want publicity and all that. I feel I shall not see the day when my work will be used. But I have a great ambition, and this is to find acknowledgement of my work in the eyes of my "master" Albert Einstein. I wrote to him a number of letters, showing how my work introduces the relativity principles into language. Now I sent him the 3 volumes of my work and I would be too happy if he could find a few good words for it...You are working in the same institute. You can go and see him. You can see my work too, and I hope you will find that I have worked out something which could be useful indeed...Could you inform me whether he has received and seen my letters and my work?...I am writing to you, because in my innermost heart I am convinced that you too have magnamity and that you too are ready to help a new idea towards recognition. I shall be most grateful for your answer, and I thank you for it in anticipation. Yours, etc.

But Professor Goedel acted in true scholarly fashion towards a nobody like me. He followed in the steps of Einstein and ignored my letter.

The End.