

ARE EDUCATORS INTERESTED IN NEW
IDEAS IN EDUCATION?

Semantography Series No. 181

The question may seem outrageous to any educator or laymen. Of, course they are everyone believes, and that included me more than 10 years ago - but not today. Today I know for certain that most educators are not interested in new ideas in education. Of course, they won't admit it. They do "lipservice" to new ideas in education, profess all the time that they are interested, etc. But when it comes down to "brasstacks", that means to sit down, and hear and read, and study a new idea - then you find that they use all kind of excuse^s not to do it. The unbelievable is (and I have seen it a number of times) that they would even use all kinds of counter-arguments to an idea - even when they have seen no detail of it. The best way to sun up my experineces may perhaps be to reprint herebelow a chapter from my latest manuscript GOD AND YOU AND LOGIC.

A GEIGER EDUCOUNTER FOR EDUCATORS.

I have invented a phantastic gadget. Brought near an educator, it clicks with him if he is interested in new ideas in education. I brought it near thousands of educators in^ascore of countries. It went dead with most of them. One with whom it clicked, a visitor from New York, Carleton Washburne, Professor of Education, gave me the explanation by accusing his profession over the Australian network:

"We educators resist any change, we even pride ourselves with the antiquity of our educational innovations."

Suppose you would approach professors of veterinary science saying to each: "Sir, I have bred a cow with amazing qualities. Would you be interested to look at it?" And they would say "No interest!" Suppose you would approach professors of botany and agriculture saying "Sir, I have developed a new strain of wheat with amazing qualities. Would you be interested to look at it?" And they would say "No interest!" Unbelievable? Well, this is exactly what happened in most cases when innovators of livestock breeding and agriculture approached the professors. The pioneers were simple farmers with no degrees, but they confounded the professorial theories and the professors refused to unlearn.

But the new ideas in husbandry, agriculture or technology brought wealth to farmers, so the professors had to give in in the end. But new ideas in education, in the learning of languages, logic etc, etc, do not bring wealth to the laymen outside the schools. There the educators reign supreme and block new ideas for centuries. The "kindergarten" was invented by Froebel a century ago. But the educational authorities sent the police and closed it by force. Pestalozzi had his terrible trouble with them. Comenius had to lay in his grave for over two centuries until they adopted his idea of pictures in schools books.

Suppose I would approach you saying: "Sir I have invented an amazing writing. Imagine an Englishman, who knows only English, writes a new kind of circular letter to people all over the world. A Finchnah would be able to read that letter in French - without translation, a Dutchman would read it in Dutch, a Spaniard in Spanish. In fact, ^{the} letter could be read in all languages - without translation. What's more, this writing contains a simple logic and demasks falsehoods." What would you say to my phantastic story? "Impossible. SHOW ME!" Well, I believed that every educator would say to me "SHOW ME". But most of them refused to look like some of their colleagues refused to look at Galilei's telescope or Pasteur's microscope, because Jupiter moons and bacteria were all nonsense. I pleaded with them to look into my three books, so much praised by Bertrand Russell and other scholars. Many refused me even an interview, ignored my pleading letters, subjected me to the most unacademic indignities. (End of quotation)

This issue contains my encounters with the Education Fellowship, Australian Branch. But it refers also to other branches which were informed of my work by a review of Professor G. Patrick Meredith of the University of Leeds (see S.S. 49) which appeared in the journal of the International New Education Fellowship THE NEW ERA IN SCHOOL AND HOME London. This issue closes with my correspondence and controversy with Australian Workers Educational Association (which is directed

wholly by professional educators) about an article ARE EDUCATORS INTERESTED IN NEW IDEAS IN EDUCATION ?

In previous issues I have taken great pains to print my letters and the ^{answers} completely. I wanted a future researcher be sure that he sees all the evidence, and not only parts torn out of the context. But in this issue it will be of no use to reprint all the futile letters which those new educational fellows wrote to me refusing all the time to see anything of my work, though I asked nothing more than permission to show it to them. The issue would be too large, out in proportion to the intrinsic lesson it contains. I shall therefore reprint only special letters and excerpts. The researchers will find the complete correspondence in my estate.

THE STORY OF THE NEW EDUCATION FELLOWSHIP.

When I had finished book I and II, and was nearly at the end of book III, I thought the time had come to approach educators in earnest. I realised that many of them are old conservatives and reactionaries as far as a new idea in education is concerned. I searched then for organisations who foster expressively new ideas in education. The only such organisation in Australia was the International New Education Fellowship. As membership is open to everyone, I thought I would become a fellow, then ask for permission to demonstrate my work first to a few, and then to the many in one of their larger get-togethers.

I could have spared myself much of my anguish and agony, much of my unhappiness and misery, had I made an enquiry of the total membership of this organisation. In 1949, there were in New South Wales about 15,000 active teachers, and I (believing that all educators are interested in new ideas in education) thought then that most of the teachers would belong to the NEF. Only in later years did I find out the truth. The NEF in NSW had only 650 members. 650 against 15,000 - aren't these naked figures in themselves the proof that educators are not interested in new ideas in education?

After a preliminary letter to the Federal Secretary of the NEF Mrs. Macnamara in which I pleaded for interest, I wrote

The
Executive Council for
New Education Fellowship
of New South Wales

26th July, 1949.

Dear Sirs,

Following the suggestion of Mrs. MacNamara I inform you herewith about my work, proposing that I should give a lecture about it. My friends, who have heard previous lectures, have urged that I should get in touch with you. However, at the time, my manuscript was not completed. Now two volumes are already duplicated, the third and last to be finished in about 2 months.

My attachment to all the problems of education is a long one. I am an industrial research chemist, but have been for 25 years an honorary science lecturer in educational halls, people's universities, etc. in Europe. My work on my manuscript has prevented much lecturing here. Except for lectures in private circles, I have spoken about the "Relativity Theory" and "General Semantics and Primary School Education" in the Australian Psychology Centre. However, now I think, I should get in touch with all people interested in new ideas in Education, Literacy, Semantics and Interlingual Communication. And you are the people who pioneer new ideas in Education.

Very reluctantly I attach a few lines about my work. I prefer to tell about knowing from past experiences that people then get quite enthusiastic about it. Reading the lines only, without seeing how the idea works, may really induce the prejudicial conclusion: a perfect crank with a perfect crackpot idea. Although I am fortified by one thought that this was the fate of all pioneers who proposed new and unusual ideas - I am sure to be able to convince any unbeliever, provided he gives me the opportunity to answer all his criticisms, objections, counter-arguments. Discussing my lecture is therefore very lively and most interesting.

The whole idea is almost too unbelievable to be true. Yet I shall show you that my idea can already be taught in the kindergarten, and that it may lead to a simple logic for the people and a semantics for the citizen. The citizens of today have learned to read papers, but have not yet learned to recognise vague, ambiguous and relative words.

I propose that I should give the first private lecture to you of the committee. Then you would agree that it would interest all the members of the NEF of Sydney. I simply can't imagine that you would decline to hear about it. In due course, my book would be published and would be recognised in the world. Why should not the NEF be the starting point for this new idea in education?

Yours sincerely,
C.K.Bliss.

And received the incredible answer from the N.S.W. secretary.

Dear Mr. Bliss,

Sept. 6th, 1949.

At our Executive meeting last night your letter came under consideration. While our executive members were interested and know that you are working on a worthwhile idea it was felt that the N.E.F. as a body could not undertake any more.

Thank you for letting us know about your work, and may I, personally, add that I believe what you are doing is very necessary in this muddled up world.

Yours sincerely,

Irene Speight.

Hon. Secretary.

I wrote back a long letter, pleading for a reconsideration of the decision and referring to favourable testimonials from prominent educators and professors. Here are some excerpts.

Dear Mrs. Speight,

11th October, 1949.

With my letter of July 26th, I have applied to be allowed to give an informative talk about my work before the executive body of the N.S.W. section of the N.E.F.

With your letter of September 6th, my application has been turned down. As it is impossible to comprehend that the leading fellows of the New Education Fellowship do not want to hear about new education, I can only assume that possible misunderstandings and other incidents account for your rejection. It may also be, that my disparaging remarks about my own work: a crank's crackpot idea, may have influenced you.

Now I could take your rejection as final and let it go at that. Surely, I am no idiot, who believes that he can force talk upon you, if you don't want to hear it. But there are implications, which I submit, together with the above evidence to your rational consideration.

In 1836, more than 100 years ago, Louis Braille invented a new writing, which opened up the world for the lonely blind. But he met with open hostility by his teacher colleagues. But at least they let him demonstrate his writing, before they opened up with criticism.

I wish I could be as far as that. In fact, I desire nothing more than your hostile criticism, one, to be sure, based on rational thought and logical argument. And here it is why.

Judging by my years I am practically an old man. In fact, I am a retired science worker, and I wish to retire at last. But this idea got hold of me seven years ago and for seven years it forced me to work on it relentlessly and without respite.

Now the same force drives me on to submit it to the criticism of people who matter in this field. If it survives, well, then it will live, and I can pass out. What I desire is to hand it over to some young people, men and women, so that they may work on it, discard it altogether in favour of a better system of their own - but GET ON WITH THE JOB.

My handicap is that I am an outsider in more than one respect. But take me as a living testcase, as a walking touchstone for your freedom of prejudice, etc., etc. Besides I am now a member of the N.S.W. section of the N.E.F. I am one of yours.

Just try me out. You will find me a likeable fellow, who can entertain an audience until they are "rolling in the aisles" (so to speak). Mr Seidler will tell you that I am a musician and a pictorial artist, that I have made good films as good and even better as some of Hollywood. I have been dreaming for a long time, that you might like my film "Unfinished Symphony", which I have made all by myself according to Schubert's unforgettable music. Mr. Sydney Tomholt, film critic of the A.B.C. has praised it highly. (end of quotations)

At this they had to show some interest - but only on paper. They were ready to help me to advertise my own private lecture in their Newsletter (whether or not members would be interested.) But as far as officials of the NEF were concerned they themselves don't want to hear anything of my work or see it.

Dear Mr. Bliss,

Oct. 17th, 1949.

In reply to your letter of the 11inst. we were very interested to hear of your success with the people you mentioned. Your work must give you great satisfaction and I am sure, you will prove of great value to the world.

If you are at any time arranging a meeting ^{to lecture} on your work we would be pleased to help you in any way possible. We would be pleased to supply you with a list of our members and also advise members through the medium of the News-Letter of such a meeting.

Wishing you every success, I am

Yours faithfully,

Irene Speight.

Hon. Secreatry.

Mrs. Irene Speight

Honorary Secretary of the New Education Fellowship

49 Cheltenham Road, Cheltenham.

Dear Mrs. Speight,

3rd November, 1949.

I have just received a letter from Mrs. McNamara, in which she answered a personal

letter of mine, and informed me that my long letter of October 11th "will come up before the Executive meeting on November 7th."

Now you are in receipt of my letter of October 19th, in which I gratefully acknowledge your kind offer of help (your letter of October 17th). It might well be that the Executive could gain the impression, that with this the matter is closed. If I want to give a private lecture somewhere, some time, well, I will get the list of members and will have to address them privately. You will also advise people through your News-letter, but the New Education Fellowship as a body will stay aloof.

I beg you therefore to convey to the Executives my application to consider my long letter of Oct. 11 in all its implications. If you stand for the principals of New Education - that is a privilege, but it carries also an obligation - an obligation to investigate any claim to New Education, no matter if it comes from orthodox or outside sources.

The simplest and most sensible thing to do, would have been, if you would have said: "So you have worked out a new idea in education? Splendid. Let's hear about it,"

I propose therefore that you arrange a discussion evening, charge an admission, send to each member a leaflet, as the one which I enclose herewith (which I will supply) and let me talk and answer arguments. If you think that all this would be too harsh, I am ready to show a good film of mine at the end. If this does not turn out one of the most interesting and animated evenings of the season, money will be paid back, and I will make up the loss.

I claim that I have fulfilled the prophecy made 300 years ago by the famous philosopher-mathematician (as I wrote to Mr. W.H. Welding). I claim that my work constitutes one of the most important advances in education in the last 300 years. It opens up a new stage in the evolution of man's communication of thought (reference to Julian Huxley).

Well, either I am a madman or a genius. Prof. Washburne and Prof. Hogben favour the latter view. You have got to give me a hearing, you have got to!

Sincerely yours,

C. K. Bliss.

Dear Mrs. Speight,

5th November, 1949.

Sorry to bother you again with a letter (I must be a terrific nuisance to you all by now) but I just received two letters from Mr. James Hemming, a personal one. and the other one for quotation, and at his request, I quote it herebelow in full.

Dear Mr. Bliss,

The world is now one, technologically and economically speaking. There is, thus an urgent need to develop a language-free means of conveying ideas universally, as in limited fields has already achieved by musical quotations, and by the international symbols used in mathematics, electronics etc.

Your system is designed precisely to achieve this and warrants an extensive trial with children, with adults, and with persons of different nationalities, and with individuals of varying intelligence. If the system stands up to this test - and I see no reason why it should not - then, obviously this particular method of jumping the language barrier between peoples should be developed as rapidly and as widely as possible.

Yours sincerely,

James Hemming.

It was interesting that Mr. Hemming suggests the same thing, which Prof Washburne told me verbally in more detailed form: controlled experimentation with persons having different I.Q. As time was very short with Prof. Washburne he gave me only a short statement, which I quote herewith in full.

"A brief examination of ^{the} "100 Symbols Elements" idea of Mr. C.K. Bliss shows it to be ingenious. I believe it should be subjected to controlled experimentation to demonstrate whether it is practicable or not. If it proves practicable it could be of great value. Carleton Washburne.

I beg you to allow me to close this letter with the same words, with which I closed my very first letter of July 26th:

"Why should the NEF of N.S.W. not be the starting point for a new and revolutionary idea in education?

Why not indeed?

Yours sincerely,

C. K. Bliss.

Hemming and Washburne were two prominent guests from Great Britain and the U.S.A. who were invited by the NEF and were feted and applauded throughout Australia wherever they gave lectures. Now that these celebrated men of education had given such favourable testimonials for my work I felt that the NEF Officials just simply could not turn down my small request.

The matter came up for discussion on the meeting of November 7th. And what was their answer? NONE. Just this. I simply refused to understand such an attitude. At least, sheer politeness demanded a short closing letter in answer to all my pleading letters.

But no! I began to ask myself another pertinent ... and impertinent question: HOW EDUCATED ARE EDUCATORS REALLY? By "educated" I do not mean the memorisation of knowledge, but the education in the meanest acts of courtesy - something which parents try to teach their little children "Say thank you! Say good morning! Say good bye"! I took a close view at the educators who appeared at radio sessions and talks. A few, very few, came on the air, saying "Good evening listeners!" But the majority did not bother to say this. They started their talk as if there was no audience to be greeted and lectured to. With regard to the educators of Great Britain of whom I hoped that they would be instrumental in stirring up some interest, I resorted to plain bribery when I found that my pleading letters met with no response, even with silence. Great Britain had a great food shortage, and rationing was going on although the war was over 4 years ago. I began to send giftfood parcels to them. And believe it or not, some of them proved to be so uneducated that they did not even bother to say "Thank you Mr. Bliss for the food parcel you sent me." I found later that they got my parcels alright, when I enquired to them whether or not I should ask the Post Office to investigate. They got the food and sweets and my good wishes - but why say "Thank you." Unbelievable, but true.

After three months had passed without a note as to the result of the meeting, I went to a garden party of the NEF where a gifted dancer Mrs. Thomas recited and danced to poems of the great William Blake. I asked Mrs. Speight whether she has any news for me. She said "No! Our decision is final!" and when I told her words of regret she told me that Blake was not recognised by his contemporaries, either, so "don't give up Mr. Bliss!" This was the unbelievable advice of a New Education Fellow! I was seething with rage, and I decided to apply to the editor of the NEW ERA in London.

Mr. P. Volkov

Editor of The New Era

1 Park Crescent, London

13th February, 1950

Dear Mr. Volkov,

This unusual leaflet-letterhead will inform you about a very unusual idea. If you would take the time "to take in" what is printed here, you would surely be interested to hear and see more about it. I am a member of the NEF and a subscriber of your esteemed paper.

I have worked on this idea for more than 7 years. You will see from the quotations that two prominent fellows of the NEF Prof. Washburne and Mr. Hemming have great praise for it. However, the few paragraphs will tell you where my difficulties lie. Until the educational authorities take notice, I might be dead; until they do something about it, I might be dust. I have therefore decided to do the same thing as Mr. Dutton, the originator of Speedwords, and open an airmail correspondence course, emphasising Semantics and Logic.

In number 8, Sept. Oct. 1949 of your paper, there was an advertisement by Dutton on page 179, half page, and ~~one~~ on page 186 which was written in the form of an article, also about Dutton's Speedwords. Would you now inform me about

- (1) the price for one, or three, or more advertisements, covering half a page.
- (2) Please give me your rates for more or less space and your rebates, etc.
- (3) Would you give me too a page to expound my work in the same way as Dutton did.
- (3) could you send me all printed matter about the NEF, especially its constitution by-laws, addresses of sections, etc. etc.

With thanks in anticipation,

Yours faithfully,
C. K. Bliss

Dear Mr. Bliss,

4th April, 1950.

Thank you very much for your letter of the 13th February and its enclosures.

Mr. Hemming has a copy of your book which he is going to show me, and we will try to find some way to give your work publicity in THE NEW ERA.

I think that I ought to point out that Mr. Dutton was at our International Conference at ~~Chichester~~ ^{Chichester} last year and that his paper went to the New Era as part of the Conference proceedings not as an editorial write-up for his advertisement.

With many kind wishes,

Yours sincerely,
Peggy Volkov
Editor.

Well, I was lucky. Mrs. Volkov proved to be kindhearted and helpful. What's more, she proved to be one of the rare educators who is interested in new ideas. I wrote back, full of thanks and suggested a review of my work.

Back came a reply which made me forget the unhappy experiences with the NEF in Sydney.

Dear Mr. Bliss,

5th May, 1950.

Thank you very much for your letter of the 20th April. I will certainly get Mr. Hemming or Professor Pat Meredith of Leeds University (who reviewed FROM CAVE PAINTING TO COMIC STRIP) to review your book. I think perhaps the latter's review would carry more weight and he is a very generous-minded person and interested. If he reviews it enthusiastically, I think that Professor Lauwerys of the Institute of Education here, who has close contacts with the Head Office of UNESCO in Paris, would perhaps take the matter up for you. He is the close friend of Meredith and they have got a great respect for each other's work. (end of quote)

I wrote a letter of overwhelming thanks to Volkov and Meredith and sent them both the 3 books. I was delighted about the mention of Prof. Lauwerys. I met him in 1946 in Sydney when he was guest speaker of the NEF. I gave him the few papers I had at the time, and explained his later silence by the fact that my work was not completed and in book form. Later I corresponded with him and he even wrote a letter to the Director General of UNESCO Dr. Torres-Bodet.

Dear Mr. Bliss,

22nd August, 1950.

I did receive your books and was deeply interested in them. Two of my three children spent several absorbed days over them too and they are threatening to write a letter to you in your own symbols! I got them a day or two before I was due to go to UNESCO, so I took with me the Synopsis, told Miss Monica Luffman of the Education Department how deeply interested Washburne and Hemming had been in them and how highly I thought of them myself, and she promised to take the matter up seriously. I think with Mass Communications. (end of quote)

I am skipping the correspondence before and after Meredith's review. The interested reader is asked to look through Semantography Series No. 49, containing the review and my remarks, also S.S. No. 117 containing my correspondence with Prof. Meredith

also S.S. No. 167 containing my correspondence with Miss Luffman of UNESCO.

I was intrigued by the interest shown by Mrs. Volkov's two children and so I wrote

Dear Mrs. Volkov

23rd September 1950.

Enclosed you will find a letter to your children, with an explanatory addition so that they may understand the meaning of the symbols. I hope it will make enjoyable reading. However, there is one explanation which I did not give, because I do not know the age of your children. I add this explanation; whether or not you want to give it to them, I leave this to you.

I have sent additional copies of my work to London, and as soon as they arrive I shall send you a complete set, which I beg you to accept for your private book-shelf. I owe you so much.

Prof. Meredith has written. He congratulated me on my "pioneer effort" which he will "study with the greatest interest". I am delighted. And just think, he told me that for 10 years he has been working on a method of analysis which he calls "Sema-graphics," so much similar to Semantography (sema, a sign, symbol, sementicos significant meaning)

I wrote to him saying that I hope that his method of analysis is much similar to my method. I would rejoice, because nothing would convince me more that the time is ripe for this idea, than the fact that it has cropped up in more than one mind. This invariably happens when mankind is evolutionary ripe for a new idea.

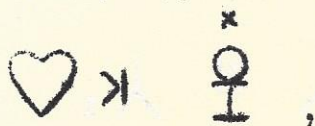
Miss Luffman has written to me and informed me that she will hand over my brochure to Dr. M. Akrawi of the Education Clearing House, when he returns from the Middle East. Let's hope for the best.

Yours sincerely,

C. K. Bliss.

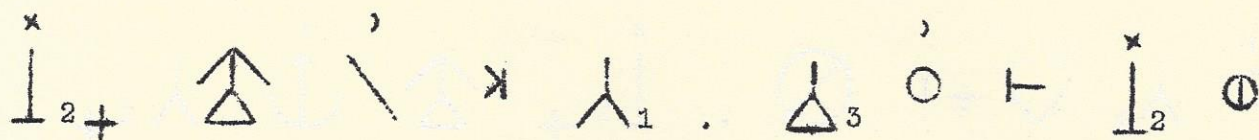
And now I set down to write quite a long letter in Semantography to the two girls of Dr. Volkov. I wrote the meanings in English underneath, and in addition I sent them a special explanation how the symbols are evolved. However, Mrs. Volkov crossed out the words underneath the symbols and let the girls find out the meanings from the explanation supplied. See my letter and this explanation, including the special explanation (which deals with the meaning of my symbol for female in a frank manner) which I left for Mrs. Volkov to decide whether or not her girls should read it. Imagine my happiness when Mrs. Volkov told me that the children were thrilled with the symbols and even delighted with the special explanation of male and female.

All this, the reader will find on the following pages, including the greatest surprise for me at that time: An answer from the children. They were 12 years of age at the time.

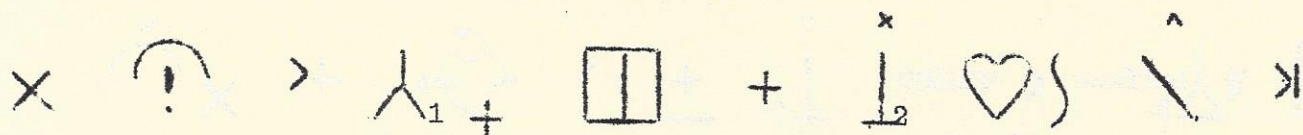


21 - 9 - 1950

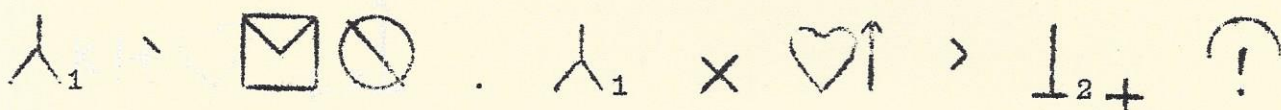
Dear Children,



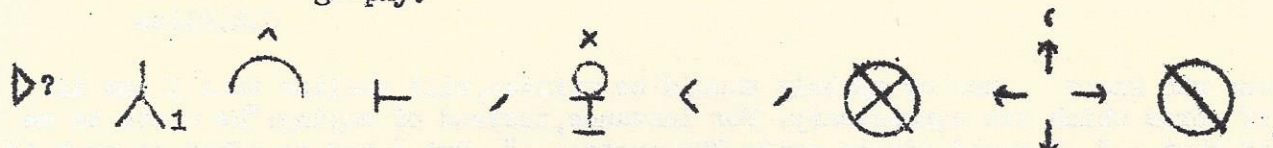
Your mother wrote to me. She said that you are



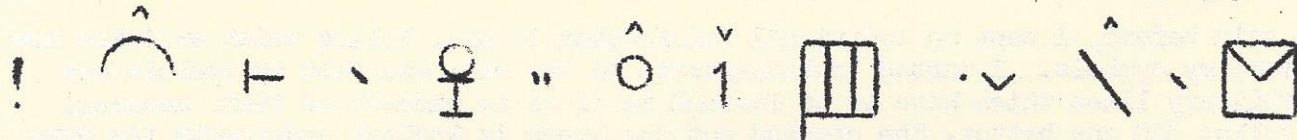
much interested in my book and you desire to write to



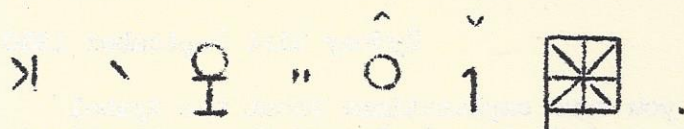
me a letter in Semantography. I (am) much happy about your interest



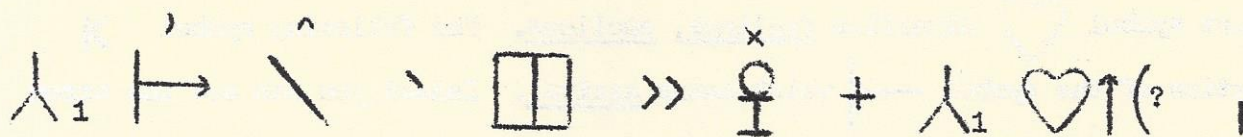
because I think that the children of the world will spread Semantography.



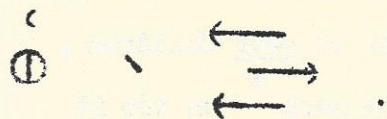
(Just) think that a child who speaks only French can write a letter



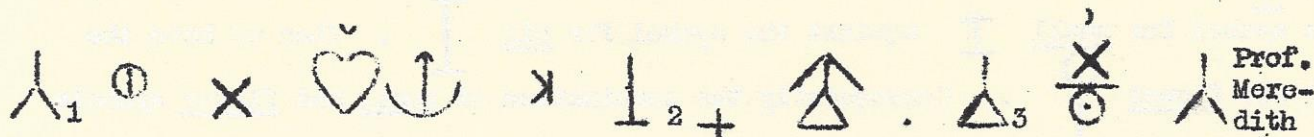
to a child who speaks only English.



I started to write a book for children and I hope it



will be a success.



I am much thankful to your mother She selected Prof. Meredith

"  >  >    THE NEW ERA   >  1

who will write about Sem. in the journal " He wrote to me

+    + !  .   +    1 +

and said he likes Semantography. Your mother gave my

  Luffman < UNESCO   +   +  

book to Miss " of " You have a lovable and intelligent



  +  + ! >

mother.

Yours sincerely

C.K.Bliss

Anyone who knows how my symbols should be written, will realize that I put in a lot of words which are unnecessary. For instance, instead of saying: "He wrote to me and said that..." I would simply write "He wrote:..." But I had to adhere as much as possible to common English phrases in order to make my symbols and their sequence familiar to the children.

As said before, I sent an additional information to Mrs. Volkov which explains how I derived my symbols. I wanted to demonstrate to the children that my symbols are not arbitrary lines which have to be learned in order to understand their meaning. Mrs. Volkov did one better. She crossed out the lines in English underneath the symbols in the letter above and gave the additional explanation to the children to study. Afterwards they had no difficulty to read the letter and even more to write their own letter to me (see later).

Sydney 21st September 1950

Dear Children,

In this additional letter, I shall give you some explanations about the symbol combinations. I hope you will find that the symbols are simple and the combinations logical. I shall now proceed to deal with one symbol after the other, as shown here-below.

The heart symbol  signifies feelings, emotions. The following symbol  is a reduction of the symbol  which means arrival. Indeed you can see the arrow arriving at the post. The reduced symbol  means the particle to, toward (which contains the meaning of arrival. The symbol combination   means that my feelings go out to the person which I address in this letter: Dear Mother or dear Children .

The next symbol  means child, and with the multiplication mark  on top it means  children. The symbol for child is composed of two symbols. Firstly there is the symbol for small  against the symbol for big  . Then we have the symbol for flower  . Consequently the combination of small and flower symbols  means actually a small flower. But when combined (not shown separate) it takes on the meaning of youngster, child. If you look intently at this symbol: it has the the outline of a small child, the circle being the head, and the horizontal line

the outstretched little arms, the lower horizontal line being the feet.

In order to understand the symbol for your (plural) $\perp_2 +$ we must learn first the symbol for a male human being $\wedge$ and female human being $\triangle$. Then we can form I $\wedge_1$ and you $\wedge_2$ if I and you are males. Put the multiplication mark on top and you get us $\wedge_2 \times$ and you $\wedge_2$ (again males only). If there are girls, we write I $\triangle_1$ and you $\triangle_2$ and she $\triangle_3$.

Now I face a difficulty. I don't know whether you are all boys or all girls. I presume you are a boy and a girl. In this case I choose a symbol which indicates a person, an upright human being with no indication as to male and female $\perp$. This means individual, person. Again, when I add the numbers I get I $\perp_1$, and you $\perp_2$ and he, she $\perp_3$. Adding the multiplication mark on top makes for the plural we $\perp_2 \times$ and you $\perp_3 \times$ and they $\perp_3$. Adding the plus mark + makes for the "possessive" pronoun your $\perp_2 +$ and yours $\perp_3 +$. The plus symbol + indicates that you have a plus, that you possess something, in this case the greatest plus children can have: a mother. The two symbols $\perp_2 +$ mean, therefore your (mother).

The symbols for father and mother are composed by adding the symbol for roof $\wedge$. Not only does this indicate that father $\wedge$ and mother $\triangle$ give you a roof. The roof symbol indicates what a roof gives you, protection, care, and this indeed is what a father and a mother give their children. But there is more in the symbol. To provide a roof, to support a roof for the children is not an easy task. Now here you see father and mother supporting a roof, and this symbol $\wedge$ means parents, and each one separate means father $\wedge$ and mother $\triangle$. These symbols are designed to tell children of the heavy burden which their parents bear for their children.

The following symbol indicates a pen $\wedge$ in inclined writing position. On top of it you see a symbol $\wedge$ which indicates Action, the verb in grammar. This is the verb indicator which on top of the symbol for pen $\wedge$ means therefore to pen, to write. Now for the symbolization of time, something we cannot picture. I use these two crescents $)$ to indicate present, and each one to indicate past $)$ and future $($. These symbols in a small form as tense indicators on top of symbols mean, therefore have written $)$ and will write $($. The following symbols you know already $> \wedge_1$. They mean to me. And this concludes the first sentence of my letter to you.

Now we come to she $\triangle_3$ said $\circ$. This is the symbol for mouth $\circ$. With the Action indicator on top it means to speak $\circ$. With the past indicator on top it means said, have spoken $\circ$. The next symbol for that $\perp$ is a

reduction of the symbol for start $\rightarrow$. It indicates what your mother is now starting to say. The next symbol means you $\perp_2$. And now comes the symbol for to be, am, are, is, $\odot$. This is the reduction of the symbol for life $\bigcirc$ and this is a combination of the sun $\bigcirc$ and the individual $\perp$ indicating that without the warmth of the sun we individuals would not be able to live, to exist, to be. Therefore $\perp_1 \odot$ means I live, I exist. But for "smaller" purposes, as in I am interested, we use a small symbol for am, are, is $\odot$.

Interest is indicated by the outline of the upper skull, seat of the human brain $\cap$ and beneath is the familiar exclamation mark $!$. This mark is normally used to emphasize an exclamation, something which is interesting $!$. The multiplication mark standing on the writing line means much $\times$. The symbol for book $\square$ is self-explanatory. But note that it is the double symbol for page $\square$. The plus symbol standing in the middle of the writing space indicates and $+$. Desire $\heartsuit$ is expressed by the symbol of the heart $\heartsuit$ and a flame $\searrow$. To write $\nwarrow$ we know already. This means a $\backslash$ and this means the $/$. Letter $\square$ looks like a letter. Semantography $\bigcirc$ is symbolized by the pen $\searrow$ which in inclined position looks like the inclined axis of our planet $\bigcirc$. It should indicate that the pen $\searrow$ is symbolically the axis around which our modern world is turning. Indeed all the ideas about mankind and all improvements for mankind are expressed in writing. And this ends the first paragraph of my letter to you.

The first symbol in the next paragraph which needs explaining is $\heartsuit \uparrow$ expressing heartlifting joy, happiness. The symbol for because $\triangleright?$ shows the symbol for cause $\triangleright$. And this is the symbol for effect $\triangleleft$. The first looks like a wedge $\triangleright$ which causes an imprint $\triangleleft$ the effect of the cause. Hence we have cause (wedge) and effect (imprint) $\triangleright \triangleleft$. From the symbol for cause I make the smaller symbol for because $\triangleright$. However, it is necessary to add the symbol of the question mark $?$, thus because $\triangleright?$. Whenever we say "because" we may not really know the real cause. Whenever we say "because" we should realize that our "because" may still be questionable.

To think $\cap$ is indicated by the Action indicator on top of the symbol for the mind $\cap$. It means to mind, to think, to study, to contemplate, to muse, etc.etc. This symbol for world $\bigcirc$ indicates our world, the planet earth on which we live. In order to make it distinct from the symbol for Semantography $\bigcirc$ I have added the equator line. Spreading $\leftarrow \uparrow \rightarrow$ is indicated by the arrows going in all directions. The indicator for future $\uparrow$ is on top making it to mean will spread. Only is symbolized by the numeral symbol for one $\uparrow$ with the adjective (evaluation)

indicator on top. French is expressed by the outline of a flag showing the three vertical lines of the French tricolore. English by an outline of the Union Jack. The symbol for can · √ (ability) needs some explanation. I develop my symbol from the basic meaning of "can do". Do indicates an action for which we have the Action indicator A. But can indicates an evaluation about an action. If I say "I can do", I haven't done it yet. I evaluate my powers and my ability before I undertake the action of doing. Now the meanings of before and after are indicated with my symbols by placing a dot before or after a line, thus before · | and after | · . Hence the evaluation of "I can", or "I am able" is an evaluation before the action. I use therefore the evaluation symbol with the dot before it, thus can, able · √ This dot before should always tell us never to bragg that we "can do" something. Whenever we say that we 'can', we are 'able', we haven't done it yet! We may indeed fail if we try it.

Hope carries the heart symbol and the uplifting arrow  meaning happiness about a future event. The symbol for future (?) we learned already. The question mark tells us that the future is questionable. We don't know what the future has in store for us, but we hope  (?). In comparison, when we are unhappy  about some future event, we fear  (?). Here however, the question mark tells us that all our fears may be groundless. Don't be downhearted with fear!

We learned already the symbol for to be ① . With the future indicator on top it means will be ① . The small future symbol on top does not carry the question mark for convenience sake, but every student of Semantography knows that whenever he uses the future tense of any verb the question mark must be remembered in the complete symbol for future. Indeed, every pronouncement about some future action is questionable. It may turn out quite differently.

The symbol for success should give courage. Every human being wants to progress forward → . But there are usually counter forces ← which we have to face with courage → . I use 2 symbols for counterforces to make it visible that courage is needed to overcome overwhelming counter forces. Man faces the forces opposing his drive for progress with courage → and if he persists he may eventually go forward → to success → leaving the counterforces behind him. Do you like this presentation?

In the next paragraph we find a new symbol combination meaning thanks   We have first the heart  symbol for feelings, then the symbol of a bowl  The arrow out of the bowl means giving out  against taking in  . When

your heart is overflowing with feelings of thankfulness towards the Creator or some person, you feel thankful. The next meaning selection, to select is symbolized in a mathematical way in a fraction formula. On top you see the multiplication mark meaning much and many, a multitude $\times$. Underneath the dividing fraction line you see the eye $\frac{\times}{\odot}$. Hence the complete symbol for to select $\frac{\times}{\odot}$ shows you that you divide with your eye a multitude. If you select an apple out of a heap of apples you select with your eye. Similarly when you select a person from a multitude, your eye divides the multitude (so to speak). If you want to indicate that it is not only your eye, but also your mind $\cap$ your reasoning, which partakes in the selection, then you may add the symbol of the mind on top, and you arrive at a very important symbol for the meaning of democracy, to elect $\frac{\times}{\odot \cap}$ a person from a multitude.

A journal, a magazin is indicated by the symbol for page $\square$ and the eye $\odot$ thus journal $\square \odot$. Indeed an ordinary journal is meaningless for a blind person. The symbol for like and dislike carries the old symbols of the plus and minus $+ -$ to indicate a positive or a negative attitude. Hence, I symbolize yes $+ !$ by adding the exclamation mark, and also no $- !$. When I put the symbol for feelings, the heart $\heartsuit$ before the symbols for yes or no, I indicate a liking or disliking. Hence like $\heartsuit + !$ a positive attitude, and dislike $\heartsuit - !$ a negative one. However, the heart symbol indicates only feelings. If we don't want to be guided by likes and dislikes, if we want to be guided by our reasoning mind $\cap$, then we arrive at the rational meanings of good $\cap + !$ and bad $\cap - !$.

To have something, to possess something indicates a plus, and hence I use the plus symbol $+$ and add to it the symbol for earth — indicating the possession of some earthly goods, hence to have, to possess $+ \text{—}$. Lovable shows you the age-old symbol for love $\heartsuit \rightarrow$ with the evaluation (adjective) indicator on top carrying also the dot before an action, thus lovable $\heartsuit \rightarrow \cdot$. But to say "my mother is lovable" means only that you can love your mother (see the explanation for the meaning of can). You must show by real actions that you really can love her. Clever, intelligent is indicated by putting the multiplication mark meaning much $\times$ before the mind indicating much mind, much intellect, much thinking, etc. Sincerely $\heartsuit + !$ shows you the symbol for liking $\heartsuit + !$ and the symbol for to, towards $\rangle$ indicating that your liking is directed towards a certain person to whom you feel sincerely $\heartsuit + ! \rangle$.

Now you should be able to compose a letter of your own in return. It does not matter if you make mistakes. Just remember the many mistakes you made when you learned ordinary writing. When you start writing Semantography and when you will

write a letter to me, remember that you are the first children pioneers who are going forth into a new "land" of mutual understanding among the children and people of the whole world!

Yours sincerely
C.K.Bliss

I add^{ed} the following explanation on a separate sheet of paper, not knowing the age of the children and whether their mother wants them to read this additional explanation. However, she showed it to them and they were "delighted."

Additional Explanation

The symbols for male  and female  and the symbols for father  and mother  who carry and support a roof  (which symbol means also care, protection) seem to be almost self-explanatory. They show the male with legs apart, and apparently wearing trousers, whereas the female symbol indicates a skirt. However, there is more to it.

The symbol for male  contains also the symbol for Action . Man's foremost endeavour is Action.

The symbol for female  carries the symbol for Creation . I took this symbol from an age-old symbol showing the eye within a triangle and being a symbol for the Creator . Without the all-seeing eye, the symbol stands for Nature, Creation . Woman is the trustee of Creation. Within her the miracle of Creation takes place: a baby is born.

Re-reading these words after 10 years have gone by, I fail to understand why it they had no effect on Mrs. Volkov the professional educator, though they thrilled and delighted her children. Though she professed interest and readiness to help, she never went so far as to give me a little space in her journal for the demonstration of my symbols.

I wrote a letter to Mrs. Volkov, told her of my anxieties about Unesco, and received the reply

Dear Mr. Bliss,

13th October 1950

Professor Meredith's review will appear in the November NEW ERA and I have sent a galley proof on to Prof. Lauwerys who has promised to send it to Unesco at once with a covering note to Bill Farr of Mass Communication. If he and Miss Luffman both press for consideration for Semantography, something should happen. Miss Luffman said that it could not be taken up until the 1951 programme but that she would make sure that Dr. Akrawi had a personal look at it before then.

If you can manage it I should try to think of UNESCO's 'Examination Board' as too un-imminent to be worth worrying about, though I think that Lauwerys and I can guarantee that your work will be seriously considered.

The first paragraph roused tremendous hopes in me, so much that I failed to understand the second paragraph. Only the later correspondence with the Unesco people, the Farr, Luffman, Akrawi and the others convinced me that they had no intention to do anything about my work. All their letters, all their promises and all their subterfuges were utter fraud. See the futile correspondence with Unesco in S.S.No. 167.

With regard to my letter to the children Mrs. Volkov wrote in the same letter that "The children are only just settling down back to school and I have not yet taken your letter to them, but will do so at this weekend."

Then she added the following postscript:

P.S. I took your letter home last night and Martha and Caroline (twins age 12) were thrilled with it. I had crossed out your 'crib' after typing it out and they got straight to work on reading the symbols with the help of your covering letter. They fully seized and were delighted with your explanation of Δ and Δ .

And here below is the letter which delighted my wife and myself. I am re-drawing their symbols the way they drew them themselves. They even invented their own symbols for meanings for which they knew not the correct ones, and they did it in a very logical way. I shall type the English words under the symbols, disregarding proper word order. They in turn added words for their symbols.

 $\times$  Mr. Bliss,

Dear

Δ_1 $\oplus$  (our sign for twins) Δ_1 $\oplus$ $\times$ $\ominus$ $\times$ $\ominus$
We are twins We are much interested in Semantography.

Δ_1 +  $\oplus$ $\times$ $\ominus$ $\times$ $\ominus$ $\times$ $\ominus$ $\times$ $\ominus$ $\times$ $\ominus$
Our (friend) is much interested in Semantogr. She₃ lives at

Epsom  $\oplus$ $\times$ Epsom Δ_1 $\times$  + !  + 
Mother lived at We enjoyed your₂ + letter

$\times$ $\ominus$ $\times$ $\oplus$ $\times$  $\times$ $\oplus$ $\times$ $\ominus$ $\times$ $\oplus$ $\times$ $\ominus$
in Semantogr. We shall be very happy about the books on Semantog. Are you₂

$\times$  ? $\times$  from  Sweden $\oplus$ $\times$
a childrens father? a big brain man Sweden is much

$\ominus$ $\times$ $\times$ $\oplus$ $\times$ $\oplus$ $\times$ $\oplus$ $\times$ $\oplus$ $\times$ $\oplus$
interested in your₂ + Semantography. Our₁ + father is departing to mother.

 +  + ! $\times$ Caroline and
Yours sincerely Martha

$\times$  $\times$  

A big thinker man from Sweden is a member of the Swedish Parliament who has just been staying with us.

And here in this accompanying letter from Mrs. Volkov. The letters brought tears to the eyes of my wife and myself.

Dear Mr. Bliss,

16th October, 1950.

Martha and Caroline spent the whole of Sunday morning, reading your letter and answering it. Yours took them about two hours and theirs just took over an hour. They refused to translate it for you because they say that you ought to be able to read it unless they have been very stupid. But they couldn't do any part of the verb "to have", nor certain essential prepositions - "with" and "of" - so they say that they "had to make it more babyish than if they had been writing it in English."

You'll probably learn more from their shortcomings than from their achievements, but at least they have been keenly interested and would like to write in Semantography to an Australian child of their own age if you have one up your sleeve. They were born 27th April, 1938 and have identical I. Q's of 136. I give these details in case their mental age can help you.

Forgive haste,

Yours sincerely,

P. Volkov

Dear Mrs. Volkov,

27th October, 1950.

Your two letters of the 11th and 13th October and the letter with the sweet little drawings of your daughters have been received. My wife couldn't help crying. After 8 years work, this is the first letter, written by children thousands of miles away.

Believe it or not, there are practically no mistakes. It's amazing. Moreover, I see that they can use the symbols in a way, which they couldn't find in my letter. So they must have it in their memory from the time they had the books in hand before you sent them off to Prof. Meredith.

Moreover, they have solved a problem for me, for which I did not find a solution all these years, the symbol for "friend". I tried to combine the symbol for "male" and "female" with the symbol for "love" (the heart pierced by an arrow, the age-old symbol) But this would have meant "lover". Well, friendship is something less than love, but how to express this "less than love"?

Your children solved the problem. They simply combined the symbol for female with the symbol for heart (emotion, feelings) In leaving out the arrow, they expressed that 'less than love'. But there is great significance in that; the old meaning of the symbol of the arrow piercing the heart, indicated not only the sweet heart-piercing pain we experience when we think of the person we are in love with (seeing him or her suddenly), but also that love is combined with pain.

In my letter there is a symbol for love. So the children did this symbol combination for 'friend' deliberately and thoughtfully. And indeed no simpler symbol could be found. I do not want to make this letter too long, so I shall not tell you of my struggle for the symbol for 'friend'. I accept the decision by Caroline and Martha.

Moreover, I learned from their letter that they have a girl-friend (for whom they evolved the symbol for girl-friend) who lives at Epsom, and who too is interested in Semantography. This again makes me happy. I can fulfill their wish. My niece, age 12½ has learned to write Semantography. So the next letter will be a letter from her and me. I am sorry that I can not send the letters off with this letter. I beg Caroline and Martha to have a little patience. I enclose a leaflet for them. Give them my love and my wife's love too.

I intended to write you a letter with a few lines, and now see what has happened. So happy I am with your letters, so much distressed I am that you must find the time to write them. I feel sure that you know how much they mean to me. More than a year ago, Professor Washburne gave me the following advice: "Collect say a dozen persons, children and adults, ascertain their I.Q. Then teach them for 10 hours your Semantography and ascertain how much they have learned. Then give them another series of 10 lessons and note down how much they kept in the memory. Then make graphs with reference to each person's I.Q."

It sounded easy enough. But then I found that I had not the practice to ascertain a person's I.Q. And when I turned to experienced person I found that they were too busy with their own affairs, to find interest in my quest.

So the letter of your children is a happy fulfillment of my wish to somehow carry out Professor Washburne's proposal. And I can report that two children, who haven't had lessons at all, but only a letter with explanations, have been able to write Semantography.

Now, I must give you a lesson in Semantography. According to the rules, words expressing human EVALUATIONS, and Mind Reactions, like "I thank you" (I and You are human beings, THINGS, the EVALUATION word is thank,) are words only. They must be translated into real physical actions of real Things, in order to take on a real meaning. My symbol for thanks show the heart, and the meaning of give out (from a bowl). And so in order to translate my feelings of thanks to your children, I have despatched a little box of Australian fruits to you. It should arrive about a week after this letter. It goes by express service of an Australian firm.

I have also ordered that two sets of books should be sent to you. One for your office, and one for your home. But the set which I want to give you personally with my dedication, I shall send from here. When it arrives, you may use the other set to give to friends to have a look into them.

And now forgive my long letter, and take my sincere thanks for all you have done. With best regards to you and your children, I remain

Yours sincerely,
C. K. Bliss.

Dear Caroline and Martha,

12th November, 1950.

I am sorry that more than two weeks have passed until I had the time to write to you. I work in a factory of General Motors. We make the world-famous refrigerators FRIGIDAIRE. And now in Australia the Summer is coming, and Xmas time when people like to give presents. And because a FRIGIDAIRE is a fine present indeed, we work overtime until 9 p.m.,. This makes a man dead tired when coming home. But today is Sunday afternoon. I have just written my first letter to Professor Albert Einstein in Princeton New Jersey, and I cannot think of any more important letter than the one to you, because you are historically the first children pioneers of Semantography, who live far away from Australia and who have written the first letter to go over the lands and the oceans.

I enclose a letter from my niece Ariane, a letter to you and a letter to the "big thinker man from Sweden," please give it to him and if he has left England, please send it to him. I am happy that people from other countries are interested in Semantography.

Now let me tell you that you have made me and my wife very happy indeed with your letter. And I am amazed that you have made "practically" no mistakes, except two expressions, which I seem to understand, but I am not sure. I shall now deal with your letter, and then give you the explanations for the attached sheets. I did not know that your dear mother crossed out the "crib" beneath the symbols, which made my explanations more difficult, especially because I have not explained a few symbols in my explanatory letter, thinking that the word beneath my symbol in the symbol letter will explain it anyway. Therefore I am happy that you worked it out so well. And now to your letter. I hope you have made a copy of it.

Your letter of the 15-10-1950

You wrote ♡»Λ Mr. Bliss. But the "Mr." was not necessary. Of course, it does no harm, and after all, there is a difference between a Mister, an adult, and a master. You could have written simply ♡»Λ Bliss.

Your own symbol for twins ΛΛ is very sweet, and it shows me that you have grasped the essential rule of the composition of my symbols. One symbol may mean one thing but put together they take on a new meaning.

In mathematics the number 2 has a definite meaning and so has the number 3. But when we put them together 23 they have taken on a new meaning.

In the same way you realised when you put down two symbols for female ΛΛ together, this does not mean just two females, but female twin. And I could be satisfied with your symbol and accept it for my dictionary, if there had not been other troubles which bother me. And telling them to you - you may give me an idea, and also you will realise the worries which have plagued me for 8 years.

Quite often I find that I must abandon a symbol or change it, and sometimes I have written the symbols already into my book and abandoned them afterwards. For instance I have written into my book (page 274) the symbols for I ↓ You ↓ He ↓ and She ↓ and only much later did I realise that the following symbols are much more natural, and simpler: I Λ₁ You Λ₂ He Λ₃ She. Λ₄

Now here is what bothers me about your symbol for twins. If I accept it, we could agree to these symbols: girl twin ΛΛ and boy twin ΛΛ and boy girl twin ΛΛ.

Unfortunately I have used in my book (page 272 and 343) this symbol for the meaning of people ΛΛ (at least two). If we put the multiplication mark on the top we get the meaning of a multitude of people ΛΛ such as we can use in saying: The People of Britain.

If I accept your symbol for twins, the above line would mean the Boygirl twins of Britain. I would be in a mess.

However there is some ray of hope. On page 345 of my book I have combined the symbol for male Λ and the symbol for earth — to the combination citizen Λ of this earth, or native. This has one advantage. The horizontal earth line make the difference between male and female citizen disappear ΛΛ and I can use a simple symbol to express a citizen of both sexes, and the meaning of people.

But the other symbol for people ΛΛ has a great appeal. Today women have won equality with men. They vote and fill posts of highest importance. So I would like to leave the combination ΛΛ as it stands, because it is very appealing and shows the two sexes standing together. But then I would have to abandon your symbol for twin (boy girl) ΛΛ. Of course I could still leave it for the symbol for boy twin ΛΛ and girl twin ΛΛ. But then what symbol for boy girl twin? And these symbols would be illogical with regard to the symbol for people.

Now I have found a way, and I shall explain it. But I am not yet sure whether it is the simplest way. So I shall be interested to hear your opinion.

If we use the symbol for birth with the number 2, we would get the meaning of a double birth which indeed would mean a twin. Now below is my symbol for birth. I shall refer to the page of my book, because I have ordered that two sets of books should be sent to your dear mother one for her office and one for her home, that means for you. I don't know whether the messenger firm has already carried out my order. So in any case, I shall explain my symbol.

By the way, you might have found my book very unpracticable, because it does not contain a dictionary of symbols which you could consult any time you want to know a symbol. This indeed is a disadvantage. On the other hand, I had to end it somehow, and one day I shall start on a dictionary. But you yourself may start on a dictionary and I shall then use yours as a basis for mine. Buy an exercise book, but one which has slips sticking out on the right margin with the letters A B C D E etc, running down. Such books are sold and used for addresses etc. Then divide it vertically in a few columns, so to use the space as best as possible. Then open the page for B and write on the first line the word birth and next to it the symbol. Of course it will not be alphabetically within the same page. After birth may come bath, then brother, etc. But this can be arranged later on.

Such a dictionary would of course only be for English-Semantography. That means that it would list alphabetically the English words. The other dictionary in which the symbols would be shown first cannot be arranged according to the ABC. The other dictionary would have to be divided according to the symbols. For instance one page would carry on top the symbol for female Δ And then in the lines below all symbols would be listed which show the female symbol first. Thus we would gather on this page all the symbols for female girl, mother, wife, grandmother, nurse

Well, you may start such a dictionary too. But it would be wise not to use a bound booklet, but a loose leaf book. Later you can arrange the various pages according to a definite scheme.

All this may seem very novel, but I made myself such a dictionary when I learned Chinese writing, which is also a Picture Writing (but very complicated and the original picture is not more discernible). The Telephone Directory of Shanghai is a big book, about the same size as one telephone book of London, and all the firms and all people in whose name the female symbol appears first are listed together and you have to look for it. But now back to our symbol for birth, and please look up page 280 THE SYMBOLS FOR THE FAMILY OF MAN.

As you know every newspaper registers in a special column the birth and deaths of a community. Some newspapers in some countries use a cross symbol before the name of the deceased, and the star symbol * before the name of a newly born child. And indeed a star is a wonderful symbol. If you have an astronomy book, look up the picture of a Stella Nova. This means in Latin a New Star, which suddenly appears in the firmament. And just as suddenly and as miraculously a new baby is born.

But my symbol for star * means a real star in the sky. To make it mean a birth I have to do some combination. You remember my symbol in my first explanatory letter for parent $K\Delta$ a man and a woman supporting a roof, which means not only a real roof, but also protection, care. Actually in my book this symbol $K\Delta$ represents only a married couple, not yet parents. (page 280) To make a couple parents a miracle must take place: a birth of a new human being. And this is symbolised by a star appearing under a roof Δ^* . This then is my symbol for birth, and I think that it is a very appealing one, and it has some connection with the star of Bethlehem.

Now if I put the number 2 before the symbol for birth, thus $2\Delta^*$ I get the meaning of double birth. And this would then be my symbol for twins, girl twins $2\Delta^*$ boy twins $2\Delta^*$ and boy and girl twin $\Delta\Delta^*$. And who are these? they are world-famous: $5\Delta^*$

This letter will never end if I go on in this way, so I must cut it short from now on. But I wanted to show you how much thought and how much difficulties there are in these symbols, and why I have spent 8 years already on it.

Now to another symbol in your letter. You use the symbol > rightly for saying: She lives at Epsom $\Delta \hat{\phi}$ Epsom The dot indicates position >. I can say also: at 4 o'clock > $\odot 4^{00}$ Here again we have the dot indicate a certain point in space or time.

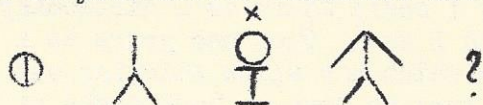
But the relation symbol itself > indicates usually about > and you can see the arrow pointing to what it is about, as in your letter: Our girlfriend is much interested about Semantography $\Delta, + \Delta \odot * \times \hat{\phi} > \odot$. But your symbol > is not an error, as the meaning is clear in any case, even if I say: She is interested at Semantography. Maybe you are right, and you have helped me again to a simplification.

I am glad that you have helped me with another simplification which indeed bothered me very much.

I could not find a simple symbol for the meaning of friend (and you will soon know why). You solved this problem for me, by simply using the heart symbol and nothing else. Thus a male friend is symbolised so $\Delta \heartsuit$ and a female friend so $\Delta \heartsuit$. Why did I not find this simple symbol myself? Because I used the heart symbol to express emotions and feeling of any kind, including bad emotions, like anger, fury, hate, etc. (see page 172).

Now you have given me a good idea. I shall from now on use the heart symbol only for good and friendly emotions. But for bad emotions I shall use the lower brain symbol $\cap$ down on the writing line, instead of up high, in which case it means reason $\cap$ (see page 30)

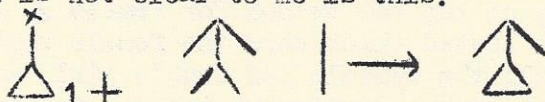
Now there are two sentences in your letter which are not clear to me, and here is the first:



I should read these symbols thus: Are you children father? I understand that you ask me if I am a father of children. Then you have only put the symbol for children before father.

Are you a father of children? See that this relation symbol $>$ indicates here of and the arrowhead points in the direction of the symbol for children. You could have written simpler $\cap \Delta \wedge ?$. Are you a father? or $\pm \Delta \cap ?$ Have you children? In any case you have not made a mistake, because no one could have misunderstood your sentence above.

The second sentence which is not clear to me is this:

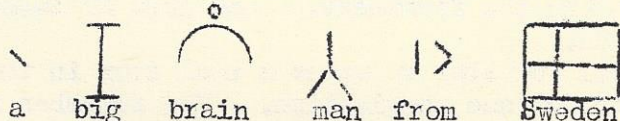


I should read it: Our father departs for mother. Did you mean that your father sets out (by train or by foot or in any way) to go to mother? The sentence is perfectly clear to me. I want only to know whether you wanted to write this down. Lastly there is the sentence which I liked so much



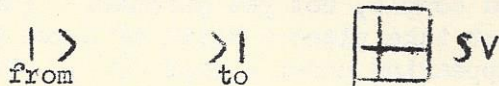
I like it because you hit right on the way to represent Sweden, and you did it so nicely in clours. And furthermore I like your sentence, because it shows me that you have picked up something from my book, when you had it, before your dear mother sent it to Professor Meredith. You use the little square $\square$ on top of the symbol for mind thus Δ . Now, according to my rules, the little square represents a material thing as for instance house Δ . If I put instead the Action indicator on top Δ it means to house (the verb).

Now put the thing indicator on top Δ and this means the material Thing, the brain. Your sentence reads actually



a big brain man from Sweden

Again this is not an actual mistake, because I knew immediately what you wanted to say. And here is the symbol for 'from' as distinct to the symbol 'to':



You can see the post and the arrow in both symbols. And Sweden if not in clours must have an SV which means Sverige the Swedish name for Sweden. All Scandinavian countries have the same outline, the cross. See page 349 of my book.

And this ends my remarks to your letter, and you can now judge for yourself. There are practically no mistakes in your letter, and there cannot be any misunderstandings in it. I am now awaiting your comment to the two sentences referred to above.

Now to some explanatory notes to the letter of my niece Ariane. Naturally, I am here to correct any mistake of hers, which makes it easy for her.

The symbol for name Δ shows the pen Δ and the mouth $\cap$ indicating that a word, a name is either spoken or written. The "name" for what you are reading now is "letter". So you see that ^{not} only human beings have names but anything too.

The past indicator $\cap$ on top of the symbol for birth Δ means of course 'was born'. She wrote: I was born at (in) 1938 like you. Now the symbol for like needs some explanation. Look up page 199. Here are the symbols for far and near $\cap$ $\cap$ and this is the symbol for equal $=$. It is the mathematical symbol which you know well, as for instance in this equation: $1 + 2 = 3$. Now, if we combine the symbol for near $\cap$ with the symbol for equal, we get the meaning of 'near equal', which means 'similar' $\cap =$.

For instance we may say: this apple is similar (or like) that other apple. We can equally say: this apple is near equal to that other apple.

In the next sentence you find the symbol for uncle, which seems a bit complicated but isn't. Actually the combination means "father's brother", which indeed means uncle. This means son $\wedge$ and this daughter Δ and if there is a brother there must be 2 children. So this means brother $\wedge_2$ and this means sister Δ_2 . And at right we have the symbol for uncle


father's brother

Now here is another symbol for uncle $\wedge_2$. But this means mother's brother. If you come to think of it, when you say 'uncle' you don't know whether it is father's relation or mother's relation. Look up these symbols on page 282.

The letter and the two arrows going to and fro means correspondence, and it is not necessary to add the word with. In this picture writing we can say: I letter you $\wedge_1 \square \Delta_1$. I correspond you $\wedge_1 \square \Delta_1$. The meaning is clear. The relation I add to the symbol for girl Δ and 12 years. It means here a girl of 12 years. Year is expressed by the sun $\odot$ and the arrowhead indicating a full circle. Hope $\heartsuit$ I have already explained in my first letter. The symbol for happiness $\heartsuit$ and the symbol for future (?) with the question mark in it. Girl friend $\Delta \heartsuit$ is the symbol invented by you.

Please $\heartsuit$ shows the exclamation mark first and the heart afterwards. It means an appeal to your heart. Answering a letter is expressed by the letter $\square \leftarrow$ and the arrowhead going back.

Many $\times$ (multiplication mark) and wishes $\odot \heartsuit$ expressed by the symbol for the mouth $\circ$ indicating speech and the heart.

And this should enable you to read the whole letter written by Ariane.

And now the additional explanations in my short letter to you.

Today is the 15th December. More than a month has passed, since I wrote to you the first ten pages of this letter. You will see from this how busy I am, answering letters from other people, working on my book and making a living too. It is 6 o'clock in the morning. I want to send to you these letters before Xmas.

Looking through the draft of my symbol letter to you, I find that I need to explain one symbol only, and here it is Δ . It is a combination of two symbol combinations. The first indicates name Δ and I have explained it on page 9. It shows the pen Δ and the mouth $\circ$ to indicate that a name can be written or spoken.

The second combination shows the earth line $_$ and the little arrowhead points out a place on earth $_ \Delta$ and this is the symbol for 'place'. Both combinations mean name and place or simply address. I shall ask you to give me his address.

Now I have written also a letter to him, the big brain man from Sweden. But I shall address him just a little differently. If I had put the symbol for mind $\cap$ behind the symbol for man $\wedge$ I get the symbol for thinker $\wedge \cap$ and thus we get big thinker $\wedge \wedge \cap$ or great thinker. This symbols means a page, $\square$ It means also paper, and with the multiplication mark on top it means papers $\square$. And this ends all my explanation. I hope that you will not have any difficulty, but if you have, remember you have spent only a few hours on this new mode of writing.

I enclose also an outline for a filmstrip which will be used for the natives in the Pacific islands. Please use a squared paper, such as Ariane and I have used in our letters. It is better for making the symbols more equal. And please here is an important point for writing the symbols: You must leave ^{between} each symbol or symbols combination one full square empty space before proceeding to the next symbol. Look at Ariane's and my letters and at page 96 of my book. Writing in this way it will be impossible to mistake the meaning of symbols. If they are written too near to each other, misunderstanding may occur.

And now a little surprise is coming. The printer has delivered the title page for my children's book, and I am going to send it to your mother in about 4 weeks time, because I still have some work to do on it.

And so the letter is at an end at last. Although it will arrive after Xmas I wish you a Merry Xmas and a Happy New Year, to you and your dear parents, and my wife joins me. We have no children but we love all children. We hope to receive a letter from you soon.

Yours sincerely,
Mr. & Mrs. C. K. Bliss.

$\heartsuit \times$ I $\wedge \cap$ $\square$ $\square$ sv
Dear great thinker from Sweden

$\wedge_1 \heartsuit \uparrow$ $\odot \square$ Δ $\square$ $\square$ $\square$
I was happy reading in the letter from Caroline + Martha
Caroline and Martha

that you are interested in Sem. I shall forward papers to you in Sweden

and I hope that the people of Sweden will be interested.

Yours sincerely
C.K.Bliss

Dear Caroline + Martha

My uncle gave your letter in Sem. to me. He

said I shall write to you. I desire to become your girlfriend.

Please correspond with me. Please forward letters to address of uncle.

I am a girl 12 years was born like you. Many wishes

I regret to report that I received no answer from the children and neither did my niece Ariane. Apparently Mrs. Volkov did not find it worthwhile to continue this correspondence, nor to offer any apology for not answering.

Ariane
Your

We exchanged a few more letters full of hope about Unesco and other educators. Meanwhile however, Unesco proved - according to Professor Hogben - a comic synonym to Fiasco. All our approaches came to naught. The reader is kindly asked to read the sorry correspondence in S.S. NO. 167. And meanwhile another hope went dead. The New Era goes out in many countries in about 5000 copies. Considering the fact that these copies are available to the staff of schools, at least 20,000 teachers in various countries must have seen Meredith's review. Anyone, reading his praise must ask themselves "what do these symbols look like"? Meredith didn't show a single symbol. I expected then many enquiries from many teachers. But NONE came. Only one letter came my way and this was from a man working for the New Era in an honorary position. He reviewed a number of books in the New Era, a Mr. Hirsch. He requested that I send him and his friend Jacoby in Switzerland material about Semantography. Having done this, I waited at least for an acknowledgement of the papers sent, if not for a favourable appraisal. But Hirsch and Jacoby acted with the courtesy of true educators. They remained silent. The utter despair which filled my heart is in the following letter.

Dear Dr. Volkov,

17th June 1951.

Many thanks for your kind letter of May, 29, for your sympathy, and for your offer for help. Whatever you do will be greatly appreciated. However, the centre of gravity with regard to my work has shifted, and grave is the word. I have worked for 7 years on my work and lived for 3 years on my savings. The books finished, I have tried for the last 2 years to interest educators and educational authorities; I have squandered my savings for printed matter, leaflets, etc. My airmail expenses for the last 2 years alone have come to the sum of over £ 150. And I hoped, I fervently hoped, that such a novel innovation, a writing which could

be understood in all languages, which contains a Semantics and a Logic, would be taken up by the educators with open arms. And I hoped that somehow there would be a possibility for me to work all day on primers, and new publications. Now, after 9 years of work, after Unesco's fiasco I can take stock, financially, morally, and mentally. It's dismal.

My savings are ^{down} to the limit. My wife and I are well over 50. Invalidity and illness can strike any day. My work at General Motors brings me what I need to live and no more. In short, I cannot spare any money for leaflets, for pleas to educators, and educational authorities. And they have convinced me that my efforts to convince them have been futile. Yes, a few, a very few, have taken kindly to my work, and you have done more than anyone else. Now look at the result in your particular case. How much have I bothered you, how many letters have I written to you, and how many letters have I induced you to write to me, to Meredith, etc. You have given me generous space, and I hoped, I fervently hoped that Meredith's review would be good. And it was good. I was jubilant. Now, I said "something must turn up," And indeed something did turn up, one enquiry only, just one, and not more. Your permanent reviewer Mr. K.F. Hirsch, wrote and asked me to send material to him and to a Mr. Jacoby in Switzerland. I did by airmail (December 4). After three months and no answer, I sent more, (March 15). And up till now I haven't had even an acknowledgement neither from him, nor from Mr. Jacoby. AND THIS IS THE WHOLE RESULT OF YOUR AND PROFESSOR MEREDITH'S EFFORTS. It is as if no review of my work had ever appeared.

What Mr. Hirsch has done to me, many other educators have done too; just ignored my letters. I could have overcome this; but what you don't know are the many humiliations and indignities which I have been made to swallow. And Unesco has given the final blow to my hope that educators will do something in my lifetime. Nevertheless, if I would have money at my disposal, I would have gone on bombarding them. But I haven't. Now you again, the only soul want to help me by offering your journal, But you repeated that "I can't promise anything," and you are right. The outcome of ten lessons in your journal would be in any case complimentary, but it would not get me out of my difficulties. "I want to work on Semantography, from morning to night. I want to get out of the factory." My wife and I, we are going to pieces, literally. Working 8 hours in the factory, and then till midnight on Semantography. one can't do this indefinitely. Physical fatigue and mental strain are sometimes unbearable. The day of the University Lecture, after months of tension and preparations, and hopes, my wife fell so ill, that she believed that she was going to die. And the result of my lecture was exactly the same as the result of Professor Meredith's review in your paper.

You know about "psychosomatic" influences. I understand now why men who pioneered a new idea, died an untimely death in embitterment and frustration. And I am now after 9 years work in the throes of mental depression. I have to snap out of it, and this is my decision. No more letters and bother to educators and educational authorities. I must put Semantography on a commercial basis, that is so far, that I shall be able to work on it all day, and be able to buy food and to pay the rent.

I shall now advertise correspondences courses on Semantography. Something along this line: "A word can hurt you. But words can hurt you even more. Certain words hurled at you can change your life and your personality. We are hurling words at each other, words which are vague and ambiguous, fallacious without any reality. We need a simple method to recognise such words, and an antidote to their destructive power. Furthermore, we make decisions every day. We come to conclusions based on words, we make agreements which prove later on fallacious, containing words which can be differently interpreted. We need a simple logic. Semantography provides this semantics and logic. Enrol in this correspondence course, Bertrand Russell.....etc."

. Now if you want to go ahead with your ten lessons, I shall be glad to co-operate. But let us see first the response among the teachers, who are subscribers to your journal. Instead of going to all the trouble you want to go to, give me the gratis privilege of inserting a folder (which I shall supply) about my course, say in three issues of your journal. I remain with thanks.

Mine sincerely,

C. K. Bliss.

Mrs. Volkov proved very sympathetic, and promised even to put folders into all copies of an issue. But by this time, I had not the money to print them, nor had I the belief that teachers would respond. I was prompted in this belief by the New Education Fellows in Sydney who all saw the review of my work, but remained silent. When I prodded Mr. McNamara, the federal secretary, about this, she sure found a few words of shilly shallying - but the previous attitude was maintained.

They didn't want to see anything of Semantography. Came May 1951 and my lecture at the Sydney University. I sent out pleading letters to all officers of the NEF in Sydney to come and see my work. They ignored my invitation. Another hopeless year went by.

Here is the last letter from Mrs. Volkov. She really did what she could, but one thing she never did, though I suggested it in a number of letters: bring out an article on Semantography with symbols in the New Era, or bring ten lessons in ten consecutive numbers. But she declined these ideas.

Dear Mr. Bliss,

5th February, 1952.

I was awfully upset to get your last letter, to see how low-spirited you have grown about Semantography.

I think that the first and the most awkward thing I want to say is that I am sure that Semantography cannot be a source of livelihood for many years. I am sure that when you spent so much time and money on bound volumes you had not thought of this as such a long-termed investment, but that in the present state of the world; the only hope for Semantography itself is that you should compose your mind to earn your living otherwise and wait for the seeds that you have sown to mature slowly.

And some of them are maturing. I met Dr. Gattegno of the Institute of Education in the Underground on my way to work this morning and he told me, without asking him, that he used the introductory volume which I lent him last summer to a very good effect. He has mentioned Semantography enthusiastically, but not uncritically, in a paper that has been published in a French periodical and I promised to send him your address (I will do so as soon as I finish this) so that he may send you a copy of the periodical, or at any rate, tell you about it. He also used Semantography for several of the Youth Camps which he ran last summer. These are international camps for adolescents from all Western countries and are really his main life work although he has the job of Reader of Mathematics at the London University Institute of Education. He said that the young people in the international youth camps were absolutely fascinated by Semantography and that in one of them they had all spent a whole day experimenting with it. I think that many of these same young people will meet Gattegno next year and that slowly their interest will spread to a practical use of Semantography, at least in their correspondence with one another.

Further, I gave another volume to Mr. A.A. Bloom, who is Headmaster of St. George-in-the-East Secondary School - an exceedingly interesting Secondary Modern school in the heart of the London docks, where they have a great diversity of races because of the Dockland population, and are doing some magnificent experimental (see the New Era, June 1948.) work in the education of non-intellectual adolescents. I have just had a word with Mr. Bloom and he says that he has read the volume with deep interest himself and is definitely going to arrange for one class at his school to work on Semantography as an ordinary school lesson of the whole term. But he cannot do this immediately - certainly not this term, which is always the most difficult in England what with 'flu, measles and other infections. Bloom is not quite certain that a child whose natural easy of mind is not at all analytical can cope with Semantography, though he fully realises that the effort to do so is itself a strong educational weapon and may very well improve the quality of thinking of the youngsters who are not normally expected to think abstractly in symbols, but rather concretely and in strict accordance with the immediate problem on hand. It will be exceedingly interesting to see whether anyone as intelligent and keen and internationally-minded as Bloom can use Semantography in a school of this kind.

If he can, James Hemming and I have decided that the next step would be to get a real lesson or two in Semantography on to television, perhaps using one or two of Bloom's children; television here is highly experimental, forward looking and intelligent in some of its programmes and James and I between us ought to be able to do something. But it would be much more effective if we could tell the television people that Bloom had made a successful use of Semantography in East London, and we do not propose to approach television until we have heard how Bloom gets on.

Anyhow, you will see why I say peg away at something quite other and let the seeds you have sown have time to sprout. Bloom will not be able to do anything until the summer term and possibly not until his new entry in September. He must then have several months for his own plan at St. George -in-the-East and only after that we can approach television.

If by any chance British television does something intelligent about Semantography we will then bring all our guns to bear on Carlton Washburne to get something done on the very much more widespread, powerful and wealthy television set-ups in America. This ought to be possible, though it will not be as easy as in Britain even because, as you know, all television in America is sponsored by big business as an advertising medium and it would be difficult, though I am sure by

no means impossible, to find a big advertiser who would see the point of taking Semantography under his wing.

Anyhow, please Mr. Bliss, do not get too depressed or too excited about any of this. It is all long slow work, I just want you to know even if you feel forgotten, a good many of your friends are thinking about you and working for your work.

I will collect and return one of my sets of your volumes as and when I can, but several of them are lent and I am sure you will agree that to snatch them back from people like Gattegno and Bloom who are slowly considering them would not be very sensible.

I am afraid that the New Era can not pay for your lessons. I am awfully sorry to say this, but it is only with the most utmost struggle that I keep the magazine going at all.

James Hemming and I both feel that your idea of an advertising in The Listener (they cost £120 a page and the minimum space, which is almost invisible, is one sixteenth of this,) would be a sheer waste of money at the moment. If we can get television interested and can time an advertisement to appear in the listener at the same time as a lesson in Semantography, there might be some hope.

With many kind wishes,

Yours sincerely,

Peggy Volkov

Editor.

May I end this sorry story by telling the reader that neither Gattegno nor Bloom found it worthwhile to write me a few lines about their experiments. Gattegno wrote a review of it in a French periodical, but did not think it worthwhile to send me a copy. Apparently these 2 educators have interested themselves in Semantography, but they treated me as if I were really dead.

And this indeed is the usual fate of educational pioneers.

APPROACH TO THE WORKERS EDUCATIONAL ASSOCIATION OF NEW SOUTH WALES.

I have approached other educational institutions, but it was a one sided affair. My first letter was ignored and that was the end of it. In the next pages I want to make my last demonstration that educators are not interested in new ideas in education. It concerns my wrestling with the ^{workers} educational association. Years before, I approached the senior educator responsible for all courses, (I have forgotten his name). I proposed a course about my new logic and semantics. I introduced him to Bertrand Russell's words about my work. I asked to be allowed to give him a demonstration. He may choose any sentence he wishes: He chose:

"Americans are materialists"

I started to explain to him that not two Americans are alike and act alike, that within the same American family there might be a greedy scoundrel and an altruistic saint. I told him of the innumerable fallacies involved when saying: Americans are this, and Britons are that. I showed him that whenever we use the abstract term Americans, Britons, Frenchmen etc. we are usually saying a lie. I explained the fallacy of treating all human beings belonging to a certain territory alike.

With regard to the word "are" I explained the "is" of identity, and the "is" of prediction. I told him that Bertrand Russell considers the indiscriminate use of the words "is" and "are" a disgrace. I showed him that it is more than that. It is a disaster, resulting in innumerable disasters in human relationship all over the globe.

As to the word "materialistic" I asked him to define what he means by that. Who does not love a good and nice home? Who does not want some earthly goods which will make life more enjoyable? And if we think of an asketic saint - is he not materialistic? Suppose he sleeps in a cave on the bare floor, suppose he feels cold all the time when he meditates about God and the world. He is spiritual all over, and yet he is materialistic all the time about some specific matter, whether it agrees with him or not: his food. Is he not materialistic in this respect?

In short, I showed him how these 3 words expose the catastrophic way in which our teachers of language have taught us to use words, to say lies, to cause havoc in human relationships.

He understood perfectly. He realised that if he allows my logic and semantics to be taught to the students of his courses, I shall wreak havoc with the conventional methods of the teachers. Naturally he declined.

Years later, I came to know Dr. W.B. Grant, a medical practitioner of Toukley some 50 miles out of Sydney. He was very much interested in Semantics and Education. He bought some of my publications. He urged me to get in touch with Dr. Eddy, a great educationalist of Newcastle. I did. But Mr. Eddy ignored my letter. After a number of months Mr. Grant enquired. I told him that Mr. Eddy had not answered. He had a talk with him. Then Mr. Eddy wrote. Did he say something about my work? Did he express the desire to learn more about it? Not a bit. His letter was full of the usual educational shillyshally we so often read in papers.

But as far as my new idea in education was concerned, he was just not interested.

Later on, Dr. Grant sent me an article he had written for the journal *The Australian Highway*, organ of the workers educational association. He urged me to write an article on Semantography, and he urged the editor to accept it.

The article by Dr. Grant deals with debating exercises as carried on in high schools of New South Wales. When I heard first of the way these exercises are conducted I did not believe it. In my schooldays a theme was selected and the pupils who were for or against the assertion made, came forth and argued their point. During my long life, I had witnessed and participated in such debating exercises. It went without question that the student who maintained a stand believed in what he said. It was quite inconceivable for us to be asked to defend the opposite viewpoint, in which we didn't believe. But here in New South Wales the pupils are asked to do this exactly, which means that they are exhorted to lie, and asked to argue against their conviction. Some years ago I read an article in the *Herald*, written by Mr. H.D. Black, a lecturer in economics at Sydney University who gave me much sympathetic help with my work. In his article, Mr. Black told of his experiences as adjudicator of such debating exercises. He explained that the debators are given a subject and are asked to reject or defend it - even against their conviction. And he summed up his observations by saying that they "lied beautifully", condemning in this way this perversion of education which makes hypocrites of young persons who thought before that one must tell the truth and not lie. Now they are even trained in lying - a disastrous education.

Here below are excerpts from the article from Dr. Grant.

IN HIGH SCHOOLS - DEBATING OR DISCUSSION?

"In each of the past two years, it has been my lot and, indeed, my pleasure to adjudicate a debate between teams consisting of senior pupils of two high schools.

On the first occasion, the subject for debate was drawn out of a hat, one hour before the time scheduled for the opening of the debate, the boys and girls, having no prior knowledge of the titles from which one was to be selected. On the second occasion, the debators knew the three titles from which one would be selected, the selection being a chance one hour before the debate.

I enjoyed both these experiences, but they gave me cause to wonder as to the results achieved by the retention of debating in the curriculum, especially debating under the above related circumstances.

This article is written in the hope that some high school teacher may see it and enlighten us as to the ends which the Department of Education seeks to produce by having high school pupils debate. I do not doubt the desirability of team spirit, of seeking to do one's best for one's side, but I can not believe that the desire to win an argument is conducive to the approach to the truth as it relates to the subject which is presented for debate."

"As I see it, a further disadvantage of conventional debating in high schools may be the suggestion that one must adopt, when taking up a position with regard to any subject, an "either or" type of attitude. For the purpose of winning a debate, one must be a 100% for or against. One is not expected to make concessions."

"Debating, to me, seems to force one to adopt a dogmatic attitude which may often be false, and I cannot feel altogether that it is a good thing to have an attempt to argue for a contention in which one does not believe. One has often heard folk boast that they will argue against their beliefs merely for the sake of an argument. This approaches intellectual dishonesty."

"It has been obvious, in the two debates which I was present at, that some pupils have relied, largely on their histrionic prowess, hoping that their adjudicator will applaud their ability to sway the emotions of their hearers. It is widely believed, I think, that the ability and value of a public personage is measured by his capacity to make people think his way. This belief is, in my opinion a handicap to democracy."

"It appears that high school debates have been used just as another event in inter-schools competitions - another means of winning points for one's side. Whilst this may have its good aspects, is it the best way of preparing our boys and girls for worthy thoughtful citizenship?" (End of excerpts from the article)

In my opinion it is the worst way. If this were the only evidence to condemn our teachers and their methods, this would be enough to send them flying. But who cares? The parents are told time and time again that they are ignorants in education and that only the teachers are competent. We, the citizens have no say what so ever. We don't elect our teachers and we can't dismiss them. And they continue to warp the minds of our children. They are the men who we should blame for the mess in which we find ourselves. In my unfinished manuscript *REVOLT AGAINST THE EDUCATORS* (see a later issue) and in my finished manuscript *GOD AND YOU AND LOGIC* I have elaborated on this disastrous aspect of modern education.

I had realised that not a hundred articles in the *New Era* or the *Australian Highway* would make the teachers take to my work, least of all would the educational

authorities introduce it to schools. There was for me only one thing to do: to create a controversy, to charge the educational authorities and the educators, to raise hell. May be, this will make a few of them look up and take notice. This perhaps may draw some attention to my work, and to the sorry fact that it takes centuries until a new idea in education is introduced into the schools of the world. In this vain, I started the correspondence.

Dear Mr. Bliss.

9th August, 1955.

Dr. Grant of Toukley has asked me to send on to you the first and second numbers of the Australian Highway for this year. I shall be sending them on to you in due course.

He has also suggested that you might contribute an article on Semantography. I would be glad to have this if you would write it for me.

Yours faithfully,

John Leahy.

General Secretary,

Worker's Educational Association.

John Leahy, Esq.,

General Secretary

Worker's Educational Association

14th August 1955

Copy to Dr. W. B. Black Toukley.

Dear Mr. Leahy

This is to thank you and Dr. Grant that you both consider an article on my work worth printing in the Australian Highway. Years ago, my hopes would have gone high with such an article. My hopes were that educators would become interested in my work and will take it up, examine it, introduce it. Today, after 13 years of approaches to thousands of educators, from village teacher to university chancellor, from education official to director and minister of Education in many parts of the world, I am convinced, indeed I can prove it, that educators are not interested in new ideas in education. This seems unbelievable, but it is true nevertheless and it is well known to eminent educators. In 1949 Professor Carleton Washburne of New York, a world authority in education, gave a talk over the A.B.C. network as guest of honour. He said among others:

"We educators take easily to technical innovations, but we resist any change, we even pride ourselves with the antiquity of our educational innovations."

Of course, I did not believe him 6 years ago, though there were other ominous signs. After completing my work I approached many university professors. One was very frank and he wrote to me:

"If you think that university committees will be formed to study your work, I wish you luck. Nothing is harder to penetrate with a new idea than the universities."

In the end he was right. Indeed, as I am now setting out to prove, every new idea had to wait centuries until it became respectable enough to be introduced to the universities, and every innovator had to go through a life of bitter disappointment, indeed despair, because of his belief that educators are paid to be interested in new ideas for the betterment of mankind. They are not. In endless hours I have studied this phenomenon from every angle, until today I believe I know the answer why it is so, and also why we human beings have a job before us, a job more important than anything else, namely to see that this unhappy state of affairs is ended and that the innovators of new ideas get a better deal. By this I do not mean money, a position and a salary. I mean that the ideas by which man can benefit should be given a fair trial during the innovator's life time.

Now to the article which I should write about Semantography for the Highway. Looking through the articles I find that most of them are written for the people interested in education, indeed, for teachers. Having worked for over three years as an ordinary worker in Australian factories, I can assure you that the level of your paper, high as it is, is too high for the ordinary worker. Take that article by Eugen Kemenka, a highbrow if ever there was one. Who else but a highbrow can get through his writing? Surly not a fair dinkum worker. I could write an article on Semantography for workers, but it would, in order to prepare a reader for a new idea, begin with a condemnation of everything which is now accepted in the teaching of languages, mathematics, logic and related subjects. Teachers would not like such an article which has to be straightforward and in simple language which workers can understand. Take the article by Dr. Grant "In Highschools - Debating or Discussion?" It is a polite protest against an incredible state of affairs in the schools. In order to make a simple worker understand what happens in such debating contests I would have to tell him:

"Who teaches us to lie? Who teaches us to talk of things we know so little of, indeed almost nothing? Who tells us to defend arguments against our better judgement? Who teaches us to lie? Why the teachers, of course. They teach us how to say yes and no in one sentence, how to defend the

the wrong and how to defile the good, and their best pupils then become barristers and politicians, ready to support and to defend any crooked deal. And they get away with it, because the very same teachers have ^{not} taught the simple people who cannot afford more than primary school a simple logic and a simple semantics. They, the workers are unable to recognise vague and ambiguous words which may mean anything. And therefore they fall easy prey to the wordmongers, the word tricksters, the word twisters, the word jugglers. The teachers of language have taught us how to pronounce words, how to spell them, how to write them correctly. After that we are allowed to tell any lie, provided only that we tell it correctly, in correct language. We can write "spiritual materialism" or "materialistic spiritualism" and we can get away with it, but to write "material spiritullism" would shock the teachers. The terrible result of such teaching in all schools of the world is reflected in the fact that Russian leaders who continue the old Czarist despotism on a terrifying scale are nevertheless able to convince millions of simple minded people in the free countries of the world that they are deporting, enslaving and massacring people by the millions for one reason only: the liberation of mankind. Yes, you can do all sorts of things with words, and the best school for such tragedies is the one of which Dr. Grant writes. He protests against it, but how polite! No teacher will deviate from the orthodox course of rearing word tricksters who win all arguments in the home, in the community, and in the nation."

Now Semantography is something which can not be explained in one article. People get the wrong idea about it. Imagine a writer in the 18th century trying to explain in an article the new idea in operating with such symbols as 1 2 3 4 5 6 7 8 9 0. They have the same meaning in all languages, and therefore the superficial reader (learned man or layman) would exclaim Ah! a new international language! Indeed, mathematics is a international language and people of different countries studying a different timetable realise its advantage. But mathematics is more than that. And this cannot be explained in one article. However, I have lost hope that anything will ever come out of an article, no matter how well meant. There is only one way open for me: to attack the old order, to expose its fallacies and to fight for the new idea, of which my mind sometimes becomes the unhappy vessel.

If I should devote my time to write an article for the Highway, let it be a controversial one. Let it be an article which should rouse the people. I have a terrifying story to tell, the story of my advances and approaches to thousands of educators through 13 long and bitter years. The title of such an article should be: "ARE EDUCATORS INTERESTED IN NEW IDEAS IN EDUCATION" I shall name no names, but what I have to tell will be the truth, the whole truth and nothing but the truth. No, educators are not interested in new ideas in education. On the contrary.

Now, one glorious aspect of our society is that a manual worker can be promised payment for any work he will undertake. A brain worker, on the other hand, must write an article and then go around canvassing it. If it is accepted, he will get a pittance for it. More often than not, he gets nothing and must be happy when his brain work is accepted free of charge. In my case, I do not want money. On the other hand, I can not devote my time to write an article and to get it rejected.

This letter is written on a Sunday afternoon, after a day of manual work in the garage. I am tired, and I may not have found the best words for what I have to say. But you know already what I want to say and how I am going to say it, and if you would agree to bring such an article I shall write it. I shall be ready to alter a word here or a sentence there, but on the whole you must not reject my article once you have agreed to bring out the story I have to tell. You might dissociate yourself completely from my views, you may declare in your introductory note that the pages of your journal are open for every view, no matter how contrary to accepted views, but once you promise to bring out my article you must not reject it. I know that this is contrary to accepted standards of publishing, but as I have lost hope in any advance of my ideas by educators, I am only interested in showing the sorry state of affairs which hinders the acceptance of my work, as well as of other new ideas in education. I may then make some statements of Semantography, but only to wet the readers appetite for more. This "more" can only be given in an extended work, a brochure at least, and I am ready to pay for an advertisement for the brochure written about my work by the American scholar Prof. Oliver Reiser. I enclose a prospectus. I see that you accept advertisements for the Highway, and I think that my proposal is a fair procedure.

Hoping to hear from you, I am

Yours sincerely,
C. K. Bliss.

Of course, such a letter did not please my sponsor Dr. Grant. He still believed that humble approach and gentle persuasion will do the trick. He did not go through the terrible experiences I went through. He still had hope in the educators.

Dear Mr. Bliss

29th August, 1955.

Thank you for your two letters and for the copy of the letter to Mr Leahy. May I say, at the outset, that I think that Mr. Leahy will welcome any article from you, however controversial and that I have found, in the W.E.A. a most healthful regard for the right, indeed for the duty, of both free expression of opinion and free criticism of expressed opinion? In our culture, I think, too many people indentify opinions with the people who express them, forgetting that one should be able to attack a man's opinion and still remain on very friendly terms with him who has presented those opinions.

Incidentally, I have found at least two "professional educators" who have been willing to consider a layman's views. I sent a copy of my article "In High Schools - Debating or Discussion?" to the Deputy Director of Secondary Education. He wrote thanking me for my article and interest and put me in touch with Mr. Bowra, Inspector in charge of debating in the Metropolitan high schools. This latter gentlemen wrote to me a long letter and asked permission to publish my article in the English and History Bulletin which goes to all high schools. Our hope is that it may stimulate thought, discussion and re-examination. In parenthesis - I wonder if my article was accepted partly because it was, as you suggested "polite". I wonder if it would have been accepted had I adopted an uncompromising iconoclastic attitude in the belief that my opinion was the best possible one. I am bound to admit that it is always an effort for me to overcome a tendency to counter-aggressiveness when I am confronted with one who tries to bowl me over with his first onslaught.

I feel that evolution, whilst time consuming and sometimes exasperating in its slowness, may be a wiser and in the long run, more secure basis for oncoming new positions, than sudden revolution.

May I be a little personal? I wonder if, in your enthusiasm for ideas - which I think good, and in your assuredness of the necessity for change if mankind is remain free to think, do you not present your opinions in such a way that you stimulate aggressiveness, or mere "sulking" in others. After all, general semantics, and Semantography are being presented to a culture which is "set" towards certain methods of "thinking" and of communicating, by some centuries of tradition in those methods. It is true that people may be blown out of their ruts by an explosion, but I believe that it is wiser, perhaps gently, firstly to get them to realise that their path is rutted and then stimulating them to climb out themselves.

One realises that you have more than just cause to believe that there are forces at work which may well drive mankind to the abyss. Nevertheless, it seems to me that "politeness" (if I may defend myself) is, atleast, the outward sign of belief that the other man has a place in the sun and that, however good one's opinions may be to their creator, it is not the creator's right to expect that other men will hail them as a means of salvation. We can, I think, waste much of our substance on impotent fury if Mankind does not seem to see the light or the darkness - as clearly as we seem to see them.

I shall write to Professor Hayakawa as you suggest. It seems to me a great pity that there should seem to be a personal difference, precluding communication, between two men so interested in the very same problems of communication and understanding.

With every good wish, I hope that I shall see an article from you in the "Highway", I am

Yours sincerely,

W. B. Grant.

Dear Dr. Grant

7th September, 1955

Please recieve my sincere thanks for your kind letter of August 29. I am most grateful to you because sometimes I feel that the bitter resentment which eas away my mind is tending to make me a recluse who is at logger-heads with the world. If at least a few people believe in me and take the time to write letters like yours it gives me the feeling that I am still not at logger-heads with everyone.

I agree with you that approaches to people higher up must be made polite and submissive. Now you have made my acquaintance at the time when I had 12 years of politeness and submissiveness behind me. I have approached with letters, pamphlets, brochures and articles, thousands of educators in many parts of the world from village teachers to vice-chancellors, from ministers of a church to minister of education, from the Director of New South Wales to the Director General of the United Nations and Unesco. It was of no avail; they did not want to listen to me and a few good letters which I received from Bertrand Hortrand Russell Julian Huxley and others might have been a way of getting rid of me. To-day I believe that the Forces at work which you mention which drive a man into the abyss, are those forces which bring children up, teach them to be citizens and lead them on.

They, the educators, the leaders in spirit and soul, in science and education, have not brought mankind to the abyss but into the abyss.

Today I do not believe that any approach will help.

To give you but one example. The Minister for Education of New South Wales has instituted a committee to enquire into the aspects of secondary school education. Such committees are a time honoured way out to placate those voices who clamour for improvement and change. This committee has to formulate the principles for secondary school education, not now, not in the next year, but for 1959 to be executed. The Minister said that the public shall come forward and give evidence. Whereupon I wrote to the Director General, Dr. Wyndham and said that I want to come forth and give evidence. Whereupon the Director General rejected with one pretext and another my plea. Who, he wrote is competent in Semantography in the committee?

I therefore wrote to him that unless he follows the ministers words, I shall protest to the people of New South Wales in paid advertisements in the leading newspapers. Whereupon he changed his mind.

Now this is blackmail, but the Semantics of the word blackmail is that there must be a personal monetary gain, which in my case is just the opposite.

Well, I appeared before the commission, but not to make this letter too long the result was nil, and I have indications that nothing will be done with regard to my work. I have asked the Director General to enable me to give a few lectures in the teachers college to stimulate some experiments. All this was declined with the pretext that the committee will decide. I have asked that atleast my book should be included in the reference library of the Department of Education. This too was declined; and so on.

And so there is only one way open for me. If I give in, I shall go to pieces. I have got to fight and I make all the preparations to publish my own journal.

Allow me to explain to you how I see the situation. For everyone who witnesses the amazing purposefulness and ingenuity in living organisms be they human beings, animals, birds or plants, it becomes clear that a purposeful force is at work in the world and the purpose of this force is higher and higher co-operation between more and more individual cell organisms, individual animals and human beings. Professor Reiser believes that just as the billions of cells which form a single human body are co-operating, mankind itself is now in the birth pangs of a new planetary organism. The goal is the same as we observe in the human organism of cells: co-operation for the common benefit. Now I feel myself as a single unit in this universe. Take plant seedlings for instance; they will thrive if put in good surroundings, they will build up communities of flowers etc., they will withstand difficulties and they will fight for survival if threatened by extinction.

In my case, I could have died a hundred times in the concentration camps. It was my will for survival and of course my good fortune that I came through. Then I was planted in China and here in totally different surroundings I realised that other modes of expression and better modes of expression are possible. Indeed every sinologist will tell that many tribes which were in the end united in the largest nation of earth comprising 450 million people, were united by their writing which bridge all languages.

With this knowledge in mind and driven by the eternal urge, I was then planted in Australia, a country where everyone can say what he wants to say. What I said in my books would have brought me to Siberia had I been in Russia. But I am in Australia and believe that I must use the creativeness which has been given to me to fight for a new idea.

I advocate the over-throw of the educational hierarchy. There is no other way, and for me there are only 2 ways open, to die in obscurity or to live in controversy.

I feel sure that you will understand my feelings even if you do not agree with my plan of action. Mr. Leahy has not yet answered and I doubt very much if he will agree to bring out my article. Mr. Eddy too has not answered and commented on my work. And Hayakawa - this is another story, and I should be very grateful if you would be able to help me. I have at present no copy of my only letter to him and I will send you one at a later date. You will see that I have approached him with utter submissiveness.

I thank you very much for keeping me in good thought and I remain with best wishes to you and your good family from me and my wife.

Yours sincerely,
C. K. Bliss.

And what happened to my letter addressed to Mr. Leahy? By now the reader of my series could guess. Why! No answer, of course. After waiting for 4 months I wrote to Dr. Grant.

Dr. W. Brodie Grant
TOUKLEY. 1. N. N.S.W.
Dear Sir,

14th December, 1955.

Half a year has passed since you indeed the editor of the Australian Highway to send me a copy of his paper. I wrote to him on the 14th August, 1955 and you have received a copy of my letter.

From your letters I have gathered that you do not agree with my impatience and aggressiveness when it comes to the acceptance of my work by the educators. I have tried to convince you that for 13 years I have tried to approach thousands of educators with all humility and courtesy. Many of them have treated me with contempt. I ask you whether I am entitled to a short letter from Mr. Leahy acknowledging my long letter of 14th August. Surely, it is unpolite to ignore my letter. It is an affront against me but I think that it is an even greater affront to you because after all you have suggested it that I should write to Mr. Leahy.

What Mr. Leahy has done to me many educators have done and I hope that you will understand that my impatience and anger is well founded. I shall wait another month and if Mr. Leahy really believes that he can ignore me I shall protest to his superiors. I have found that this is the only language educators understand. As a doctor you will know of Freud's term "Abreast" I feel offended by Mr. Leahy and I shall "abreact".

I hope that you have received my letter of September 7th, in which I referred to my fate and to the fate of other pioneers and to the men who make their life miserable: the educators.

I close my letter wishing you a Merry Xmas and a Happy New Year.

Yours sincerely,
C. K. Bliss.

Two and a half months later I wrote to Mr. Leahy.

Dear Sir,

1st February, 1956.

On the 9th August, 1955 you wrote to me on the suggestion of Dr. Grant of Toukley. You said that you would be interested in an article on Semantography.

I wrote to you immediately on the 14th August. I regret to say that you have not answered my letter, and I beg you to do so.

I have spent considerable thought on my letter to you and I feel that I do not deserve to be ignored.

Yours faithfully,
C. K. Bliss.

Dear Mr. Bliss

7th February, 1956.

I am sorry to hear that you have received no reply to a letter to Mr. John Leahy on August 9, 1955. Mr. Leahy is no longer employed with this Association and the "editorship" of the Highway has been given to Mr. J. A. Day, senior tutor, Department of Tutorial Classes, Newcastle.

I have written to Mr. Day asking him to turn up your letter which I expect is in the Highway file which is in his possession. You should therefore be hearing from Mr. Day within the next week or so.

Yours faithfully,
J. W. Warburton.
Metropolitan Secretary.

The University of Sydney.
Department of Tutorial Classes

71 King Street,
Newcastle.

8th February, 1956.

Dear Mr. Bliss,

I have had referred to me your letter to John Leahy of the 1st February. Mr. Leahy resigned from the W.E.A. and left the office in October of last year and I have since taken on the editorship of the "Highway". I am sorry that he does not appear to follow up his initial approach to you, but I have been able to find your letter to him of 14th August 1955 and have read it with interest.

If you care to write your article on "Are Educators Interested in New Idea in Education?", I shall be happy to consider it for publication in the Highway. The limit would be 1,500 words, and naturally I could not undertake in advance as you seem to ask, not to reject or edit the article.

On the question of offering an advertisement to appear in Highway, we do not in fact accept advertisements (with the exception until recently of a long-standing custard advertisement, now discontinued); but policy is not fully defined as yet, and could in the future be revised in this matter.

Yours faithfully,
J. A. Day.

Senior Staff Tutor.

Dear Mr. Day,

14th February, 1956.

Many thanks for your kind letter of February 8th and for your willingness to

see my article on "Are Educators Interested in New Ideas in Education"? I attach the article. However, I do not know your reaction, whether you are ready to accept it or whether you are ready to edit certain parts. For this reason, I haven't cut it down to 1,500 words. Such an unusual story is difficult to cut down. You miss many facts which in turn fail to bring forth the true picture. If you are ready to bring the article, please consider to bring it uncut, perhaps in two installments.

In view of the fact that the content is controversial, you may in a foregoing note dissociate yourself from the content. In a democratic society every view should have a hearing. Moreover, here is a pioneering idea which suffers the fate of every pioneering idea. I hope that you will be among the enlightened few, who give it a helping hand.

In a postscript I have given a broad outline of the essence of my work and invited the reader to ask for more information. This was my previous idea of an advertisement. Not only do I ^{not} make a single penny profit, most of my earnings are spent on my work. I am near 60 and have no ambitions of a job or the like. All I want to do is to hand over my work to younger minds. I hope that you will help me.

Yours sincerely,

C. K. Bliss.

Typing these letters four years later, I am distressed at the volume of pages they take up. In order to make the article itself readily available to readers who do not want to wade through the correspondence, I am typing the article on a separate page, beginning on the next page. This leaves the end of this page free for some much needed reflections on my part, and for a proof which came into my hands this week only.

The reader is now aware why I try to save these correspondences for a future researcher. I realize, of course, that this researcher will be one of the university crowd, because only they have the time and the salary to do research of any kind. I realize too that my future researcher will not be happy about my wholesale condemnation of the class of educators. I shall therefore - in all probability have a "bad press", as the newspapermen say.

Now, by a sheer stroke of luck, an article in TIME (May 30, 1960) came into my hands which I consider a godsend - not so much for my future critics, but for my present critics among my friends and even relatives, who think my attacks on the educators all wrong. This article on Education bears the title

PUTTING IDEAS TO WORK (TIME, p. 31, May 30, 1960)

"Fresh ideas abound for U.S. Schools but spreading them is something else again. According to a Columbia University study, it takes something like 15 years for a new teaching concept to reach 3 % of the nation's schools, 50 years for it to reach all of them. Last week a small group of researchers calling itself the Educational Research Council of Greater Cleveland was doing its best to hurry the process for suburban schools around the city."

Here is the proof of what I am talking all the time, namely that educators are extremely slow to adopt new ideas in education. However, I maintained that it may take hundreds of years until my Semantography is taught in all schools not only of the U.S.A. but the whole world. The Columbia University study speaks of 50 years in U.S. alone for "new teaching concepts" to reach all schools. So let's take a look at those "new teaching concepts" in order to realize the difference between them and Semantography. Here is another excerpt from the article.

"The council's first job is to revamp math teaching for 100,000 youngsters from first through eighth grade. The basic idea is to make math fascinating instead of a drudgery....tinkertoy type men with wooden "fingers" to play variations on a theme of ten."

THAT is the great new idea, the great "new teaching concept": tinkertoy men with wooden fingers to teach children what children have learned through thousands of years "counting on their fingers!" This is the great new idea which the council is demonstrating on TV to thousands of math teachers. As the article explains

"An hour before the kids arrive, teachers gather around school TV sets as Math Professor Bernard Gundlach lecture to 2000 teachers the new approach to math. By lunchtime, many have put the ideas into practice."

And this tremendous "new teaching concept" might take 50 years to reach all schools in the U.S.A. according to the survey by the professional educators of
Columbia University.

ARE EDUCATORS INTERESTED IN NEW
IDEAS IN EDUCATION.

by C. K. Bliss B. Sc.

The question may seem outrageous. But here is my story, true and well documented. My answer is: they are not interested. How can I prove the non-existence of their interest?

The existence of Uranium ore can be proved by the clicking of a Geiger counter. Well, I became the unhappy owner of a sort of Geiger counter for educators. I brought it into contact with thousands of educators. It clicked with a few only. It went dead with most of them. Another outrageous statement? Well, let me explain.

Suppose you have bred a horse with new and exciting qualities. You rush to the people who are paid just for this purpose: to be interested in new ideas for breeding horses. They are the professors and teachers of veterinary science.

You approach them politely. You expect that they will get excited, they will rush out to see your horse. But they show not the slightest interest. They won't move, they won't listen. You think you are dreaming, it can't be true.

In exasperation you obtain a certificate from the world's foremost authority on the breeding of horses. It is full of praise. Now you try again. But the certificate has made matters worse. You conclude, those horse breeding educators in the schools and the universities are not interested in new ideas in breeding horses.

Of course, this analogy is right off the mark. If you have found a new method to breed new horses you can make a lot of money with it. But if you have found a new method of breeding human beings, making them more mature citizens, what else can you do but go to the educators. After all, they profess to be interested in new ideas in education. After all, it is their job. They are paid to do just this job. But they are not interested. They don't want to hear about new ideas in education. You think you are dreaming a nightmare.

I have dreamt this nightmare for the last 14 years. Since 1942 my mind has become the unhappy vessel of a fascinating idea. One of the greatest scholars of the 17th century has prophesied that one day this idea will be worked out. This idea is so novel, so fascinating, so incredible in its practical aspects in every human sphere, that you think educators will be elated when they hear that, at last, the 300 year old dream has come true.

I perfected it in years of work. When educators showed no interest in my work I said to myself: it isn't finished yet. After finishing it I approached an educator in Australia of whom I believed that he would be greatly interested. This is what he wrote to me.

"As for asking University Committees to study your work,

I can only wish you luck. There are no bodies, I think, harder to penetrate with a new idea than the universities."

He meant the universities of the world. Not the universities of Australia. Of course, I did not believe him. He must be disgruntled. I had better not mention his name. It may be embarrassing for him.

Then I heard of the New Education Fellowship. "New Education" why yes, these are the fellows I am looking for. I became a fellow and I made a polite request to be allowed to give a short informative talk on my work. It was flatly refused. We are not interested, they indicated. I thought that I was dreaming.

In 1950 they invited Professor Cateon Washburne of New York to a lecture tour. He is the president of the International New Education Fellowship and a world authority on Education. And to my consternation I heard him saying in his "Guest of Honour" speech over the Australian National Network:

"We educators take easily to new technical innovations. But we resist any change, we even pride ourselves with the antiquity of our educational innovations."

I did not believe him either. When I tried to speak to him, the Sydney Fellows of New Education actually tried to hinder me. But he looked over my work and gave it a lot of praise. But the fellows still didn't want to listen. I was crest-fallen. I could not understand.

Of course, I was a fool. I believed that all educators are interested in new ideas in education. I believed therefore that all or most teachers of New South Wales are members of the New Education Fellowship.

Years later I learned the sorry truth. At that time out of about 15,000 teachers in New South Wales, a few hundred only were members of the N.E.F.

In 1950 I did not know this. But I knew of the old proverb of the prophet who finds no recognition in his own country. In desperation and determination I appealed to the headquarters of the New Education Fellowship in London. The secretary commissioned Professor G. Patrick Meredith of the University of Leeds to review my work for the educational journal THE NEW ERA IN SCHOOL AND HOME. The review appeared, 2000 words long, and Meredith classed his judgement as next to an "unconditional eulogy." In short, unconditional overwhelming praise. And he said that he simply could not stop reading out of "sheer fascination".

I was elated. But the Sydney crowd wouldn't bother and wouldn't budge. I didn't bother any more about them. THE NEW ERA goes out in thousands of copies to many countries of the world. At least 20,000 teachers must in one way or another read about my work. And Meredith praised my work, but did not show how it works. I expected thousands of enquiries to come in, asking for more information. I prepared thousands of leaflets and pamphlets to be distributed gratis to teachers of all countries. Well, just guess how many enquiries I received? NOT EVEN ONE. Now the nightmare was real.

Bertrand Russell came to Sydney. He studied my work and wrote afterwards that assistance given to me "means performing an important service to Mankind." Julian Huxley came and wrote that it "provides something of real importance". But the professors of Sydney remained aloof. I was allowed to give one talk only to the university students and to some student societies. This they wrote in the student papers:

"You could not forget having heard Mr. U. K. Bliss lecture.....
This speaker has something to say and is worth hearing.....
if you have not yet heard Mr. Bliss then you can not afford
to miss an opportunity.....to hear this vital personality."

The Extension Board has a list of luncheon speakers for social clubs and the like. I applied to be added to the list. I was turned down. Well, I realised, the prophet has to turn to other countries.

I sent out prospectuses and pamphlets to every university and college in the United States and Great Britain. The result was dismal. Washburne was right after all.

But as it happened, I met the exception, Professor Oliver L. Reiser of the University of Pittsburgh, a man intensively interested in new ideas. He realised the plight of the pioneers of new ideas and he fought for their recognition when they are still alive. He read a paper about my work at the annual meeting of the American Association for the Advancement of Science. He praised my work, called it "heroic". The Sydney Morning Herald brought a cable from New York with Reiser's statement. Later they printed an article about my work. But the Educators of Sydney remained as silent as before. But so did the educators of the United States, in spite of an article in an American paper about Reiser's lecture and the "Achievement of an Australian Inventor."

These are only a few instances. I can not tell of the many instances in which I have been treated most shamefully by educators and educational officials of a score of countries. At first I could not understand it at all. I approached them all in utter submission and courtesy. I haven't asked for a job.

Only later did it dawn on me that I am going through all the tribulations of a pioneer of a new idea. And this holds true even for the pioneers who are professors themselves. One of the greatest and most successful of pioneers is Professor Max Planck, originator of the quantum theory. This is what he wrote in his autobiography:

"This experience gave me also an opportunity to learn a fact - a remarkable one in my opinion: a scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die^{and} a new generation grows up that is familiar with it."

Planck was lucky. He started young and grew old to become 90. He had an opportunity to see his opponents die. Usually it is the reverse. The pioneers are driven into debt, despair and death by the experts of their time.

I live in Sydney. My hopes were that some day the Director of Education would invite me to give him a demonstration of my work. But the years passed by. At last I wrote to him and was turned down. I renewed my plea and was turned down again. Then I wrote,

"Anyone who knows of the history of education knows too that originators of new ideas in education have been treated similarly by the Education Authorities of their day. Bishop Comenius, the inventor of the picture book for schools (Orbis pictorum) was a refugee living on the mercy of a few friends."

Pestalozzi was forced to close down his private school. Froebel invented the kindergarten and the authorities promptly closed them down, and so on."

Then something happened where he just couldn't turn me down. The Minister for Education set up a committee to enquire into secondary school education. He invited the public to come forth and give evidence. Here I am, I said I want to give evidence. Now they had to listen to me.

And they listened in silence. My work is so novel that I expected a flood of counter arguments. When question time came, no questions came forward. Instead, one member of the committee, a reverend, said something which amounted to a prayer. He thanked God twice (literally) for the good things we have and which apparently I want to abandon. I was dumbfounded. How completely have I been misunderstood.

To make you, dear reader, realise my consternation, imagine that you have invented the discipline of mathematics. You demonstrate your work before a forum of competent educators. Then one of them gives thanks to God. He says: "At present we can say and write: Two hundred and sixty four and three hundred and twenty-eight make five hundred and ninety two. Why should we bother ourselves with new-fangled and absurd looking symbols and write: $264 + 328 = 592$. Thank God for our alphabet!"

Now think that it took hundreds of years until the educators of old accepted the Arabic-Hindu mathematical symbols and that it took again hundreds of years until mathematics was taught in the primary schools of the world.

My story is one of the many with which students of the history of education are quite familiar. Indeed, they could bring forth thousands of statements made by educators themselves who said, like Washburne, that educators are not interested in new ideas in education. They resist any change, they even pride themselves with the antiquity of the education innovations; and they even thank God for this sorry state of affairs.

P.S. This article does not deal with my work as such. But the reader may have become curious. Here is the idea:

We learn the three R's in primary school, and then we go to learning more R's and Arts. But the most important R is not taught in the schools of the world - for lack of simple method - the art of simple "reasoning". The Logic taught at the universities is a fossil from medieval days. Most students are not compelled to study it, yet they are ^{the} coming leaders of the nation. They should study - more than anything else - the Art of Reasoning.

Today husbands and wives, fathers and sons, workmen and managers, do not quarrel whether 13 is more than 12 or perhaps rather less. They have all learned mathematics in schools. But they still quarrel a lot. They hurl at each other statements and hurt each other with them. "You are insincere." - "You are good-for-nothing" - "Your never do things right" - and so on. Such statements ruin our peace of mind, disrupt co-operation within the family, the community and the nation, break up marriages, friendships, lives. We can do nothing against this - or can we?

Three hundred years ago, the great mathematician Leibnitz speculated that one day a Mathematics of Thought will be invented in which symbols for every human statement will be used and operated in much the same way as we operate today mathematical statements. Such mathematical symbols would help us to find out the truth or falsehoods about our arguments. In addition, he said, mathematical symbols are independent of any language. $1 + 2 = 3$ has the same meaning in all languages and those new symbols will be understood by all nations. But, he wrote, the new Medium for Mankind must be very simple. Children and common people must be able to use it. And he concluded "I think that these thoughts will be one day carried out."

For 300 years Leibnitz's idea has been considered an impossibility. Now, that a few eminent scholars have hailed me as the first man who has realised Leibnitz's dream, the educators won't listen.

But there are other men. Their job is to recognise the work of the pioneers and preserve it for later generations. They are the librarians. A few enlightened librarians in Australia (Sydney, Canberra, Adelaide,) and in the United States (Harvard University, The Library of Congress) are collecting everything I write and have given a standing order for all my future writings and be it on typewritten sheets only. Others have ordered my books only.

If this article is printed in the "Highway" I shall praise the courage and co-operation of its editor. If he rejects it, my labour is not lost. This article will soon be found among the many issues of my writings on my work in different libraries of the world.

No. 152, 153, and 154 of my writings concern my submission and appearance before the ministerial committee on secondary school education in New South Wales.

The self-cost of the mimeographed sheets (28 pages with app. 13,000 words) is 4/-. For this amount the interested reader may obtain a comprehensive report on my work and he may then judge for himself. C. K. Bliss.

I believed that Mr. Day will ask for the "comprehensive report on my work" as offered in the last paragraph. But he ran true to form. HE DID NOT ASK FOR IT.

Dear Mr. Bliss,

Thank you for sending your article " Are Educators Interested in New Ideas in Education." I have read it carefully and find it interesting and revealing though rather tantalising in giving little clue as what the great new idea is.

I regret to say, however, that I cannot publish it in Highway, both on the grounds of ^{un}suitability and of its length, and I am returning the manuscript herewith.

With best wishes,
Yours faithfully,
J. A. Day.

Dear Mr. Day,

24th February, 1956.

With your letter of February 8th, you have informed me that you have studied my elaborate letter of the 14th August 1955 to the former editor of the Highway Mr. Leahy. In this letter I have outlined in detail the content of my proposed article, titled "Are Educators Interested in New Ideas in Education." It must have been perfectly clear to you in what manner I intend to write the article and that my intention is to prove that educators are NOT interested in new ideas in education.

You have then asked me to write the article in question. I did so. However, with your letter of 17th February you have declined to publish the article. Your letter contains 5 "evaluation words" (applying the Semantics of Semantography) In your opinion you said that the article is (1) interesting (2) revealing (3) tantalising. However, you reject it as being (4) too long and (5) unsuitable.

As to (1) interesting and (2) revealing, thank you very much. This is something which cannot be said of many articles on education. As to (3) tantalising see later. You reject the article as being too long. But you must have overlooked my accompanying letter of February 14, where I said I have Not yet cut it down to 1500 words, not knowing your reaction. This excuse is therefore no excuse. Remains there for the judgement of (5) unsuitable. In present day language teaching pupils are allowed to use the word without adding the reference meaning. "Unsuitable - to what". A house, a book, a tool, some food may be suitable or unsuitable for various referents. The Student of Semantography learns that he can not use this word without the reference meaning.

Who are the referents with regard to the journal Highway? They are the readers, the workers, and you, the editor. No one else is concerned. Is my articles unsuitable for the workers? It cannot be. The article tells a true story. It tells it in restraint words. I brings out the facts only, not vague generalisations. And the workers have a right to hear this story.

Remains therefore the second referent You!! Is the article unsuitable with reference to you? Of course it is. You're a salaried educator. Your livelihood depends on your superiors. And they would not be pleased when you bring out an article like this. They might take you to task. They might endanger your promotion. Yes, I agree the article is totally "unsuitable" as far as you are concerned.

But such a consideration cannot be allowed for the editor of a worker's journal. He has to be fearless. He has to criticise where criticism is warranted. He has to give space to facts which point to serious handicaps in the education of the children of the nation, the worker's children. Exactly the opposition of the worker's representatives in England and elsewhere have brought vast changes to the betterment of the children of the world.

If you reject my article I dare to say that you are unsuitable with reference to the editorship of the worker's educational journal. Relinquish your post! I am going to protest today to the Secretary of the W.E.A., if necessary to the topmen of the W.E.A. and if necessary to the people of the state.

You are unsuitable with reference to another point. You are an educator. Well, you are not interested in new ideas in education? Is the former editor Mr. Leahy interested in new ideas in education? I am sorry to say that you and he have fallen into the trap - my Geiger counter for educators, of which I speak in the first paragraphs of my article.

Mr. Leahy must have become curious about Semantography when reading my letter to him dated 14th August, 1955. Was he curious? Did he ask for any information on Semantography? He did nothing of the sort. He did not even accord me the meanest courtesy of a note acknowledging my elaborate letter. He affronted me, and even more affronted Dr. Grant who asked him to write the letter to me.

As for him, he is not interested in new ideas in education, just as the rest of the educators.

And so are you. If you have read my article to the end you must realise that my article deals with the title, and the question in the title, not with Semantography. Anyone who is interested in what Semantography is, could have asked for the report which I announced at the end, the report about my appearance before the ministerial commission enquiring into secondary school education. One word from you, and I would have sent the report gladly. It contains 13,000 words, proof that a short article about Semantography cannot be written. But you did not ask. You are not interested.

You wrote that my article is rather "tantalising" in given ^{little} clue as to what the great new idea is. But Tantalus, if you remember your mythology, dear Mr. Day, was always reaching for the water and the food which receded. He was hungry and thirsty. Educators should be hungry and thirsty for new ideas in education. But they are not. Even when offered to them, as I offered you the report on Semantography, they do not reach out. They are not interested. And your reaction and Mr. Leahy's reaction to my offer is yet another proof of my contention: educators are not interested in new ideas in education. I intend to make a pamphlet out of my article and my story with regard to the W.E.A. As I am protesting today to the secretary Mr. Warburton, will you please send the whole correspondence to him.

Yours faithfully,
C. K. Bliss.

J.W. Warburton, Esq.,
Metropolitan Secretary
Worker's Educational Association
of New South Wales
171 Phillip Street, Sydney.
Dear Mr. Warburton,

I was gratefully pleased by the speed with which you tried to rectify the discourtesy meted out to me by the former editor of the Highway Mr. Leahy. As you might know, Dr. Grant of Toukley, author of the article "In High Schools - Debating or Discussion." (Highway, February 55, p. 13) asked Mr. Leahy to write to me and to invite an article on my work. Seeing that the Highway is anything but a journal to be read by undereducated workers, seeing that it is actually a journal for educators, or rather edited in this way, I proposed to Mr. Leahy an introductory article with the title "Are Educators Interested in New Ideas in Education?" My answer was emphatically, NO! and I proposed to tell the truth about the story of my tribulations which I went through with regard to my new idea in education, which has been highly praised by Bertrand Russell, Julian Huxley and many other eminent scholars.

As you know Mr. Leahy did not accord to me the meanest courtesy of acknowledging my elaborate letter. When I protested - half a year later - you hastened to put things right. Thank you very much. In no time, the present editor Mr. Day, after studying my letters to Mr. Leahy, advised me to write the article. However, in no time he declined to publish it.

I feel that there is more at stake than whether or not my article should be published. My article well documented and true (which I enclose herewith) points to one of the greatest handicaps to the betterment of Mankind, the fact that educators themselves have no intention to interest themselves in new ideas in education, least of all to put them into practice. I believe that serious injustice has been done to me, to the readers of the Highway, to the workers and the people of this state. I protest herewith, and ask that the matter be rectified and that the article be published.

One of the most exasperating facts about educators is this: Although they always talk of democracy and democratic procedures, they themselves are one of the worst autocracies. When they judge a man and his work they do so in camera. A pioneer can not get what every prisoner gets: a fair deal, a judge, a jury, a counsel for the defence; and he himself is present when his deed is considered. Even if he is turned down, reasons must be given, and he has the right to appeal to the higher court.

Now, I sincerely hope that you find the article worth publishing, in view of the fact that worker's educational associations in Great Britain and in other countries have always fought for better education, that means for better educators and better educational ideas. I sincerely hope therefore that you will do justice to me, to my work, and to the cause of the worker's education, and that you will order that the article be published. Thank you in anticipation.

But it might be very well the reverse; you might decline with so many or so few words. You may perhaps go further and submit the matter to the men who administer the W.E.A. They might never have heard about me and my work, and they might adopt the course which you would advocate. They might decline me, my work and my article without knowing anything about it and without me being present to defend the cause of better educational ideas.

Please note that I am not a professional educator, that I do not want an educational job, nor a salary, nor any material advantage. My mind has become the vessel of a great idea and I can do nothing else but work for it the rest of my days. And work I shall, if necessary directly to the workers and the people of New South Wales.

Should therefore the directors of the W.E.A. decline my plea without knowing directly of the article, will you send me please some informative pamphlet setting out the structure of the W.E.A. and the name of its directors so that I might send them all copies of the article and the whole correspondence. You might not know that I have a most honourable distinction before all or perhaps most educators of Australia. One group of administrative educators here and abroad have already recognised the great value of my work for mankind and the coming generations. They are the librarians. They have given a standing advance order for all my future writings, and be it on typewritten sheets only, I mention for instance Harvard University and some of the prominent libraries of Australia.

Should my request for justice be turned down, I shall make an issue of my Semantography Series under the title "The Worker's Educational Association and Semantography" and you will soon find it in prominent libraries. After that I shall think of further protest moves.

However, I hope that all this will not be necessary, and that the article will be published, because you will realise that I point to an important obstacle to better worker's education. I hope too that you will understand my bitter feelings, because Mr. Day knew very well what I was going to write, and asked me to write it, and then declined. I have written to him and have told him that I am going to protest to you today. I have asked him to forward the whole correspondence to you.

Hoping to find justice for the sake of a great idea in education, I am

Yours sincerely,

C..K. Bliss,

Mr. Warburton came up with the same flimsy excuses the fallacy of which I had already pointed out before.

Dear Mr. Bliss,

28 th February, 1956.

Thank you very much for your letter of February 24, with the enclosed article "Are Educators Interested in New Ideas in Education. As you must know it is fatal to the life of any journal if the organisation or institute financing it attempts, interfere with the judgement of the editor. It would, of course, be quite proper if the members of this association argue with Mr. J.A. Day, the editor of the Australian Highway, if they felt that he was withholding material which they thought should appear in the journal, but I should be surprised if any member of this association felt that they should personally interfere with the editor's decisions regarding what ^{should} or what should not appear in the journal.

After carefully reading through the article which you enclose I agree with Mr. Day's decision not to print it. There would be little point printing an article of this kind when the readers of the journal have probably heard nothing of your publications on Semantography. Mr. Day probably mentioned to you because of the size of the Highway it is necessary to limit articles to 1600 words. If you submitted an article, or indeed, a series of articles on the nature of Semantography, then I have no doubt that the editor would give your articles serious considerations.

Yours sincerely,

J.W. Warburton,

Metropolitan secretary.

Dear Mr. Warburton,

7th March, 1956.

In reply to your letter of February 28th, the fact remains that Mr. Day has agreed to an article as outlined in my letter to Mr. Leahy. Then he refused to bring it. Saying that my article is too long is a flimsy pretext in view of my words that I shall cut the whole article down to size as soon as I know of his reaction.

Now, I believe that a serious disservice has been done to the workers who are members of the association, to the cause of education and to the principles of the W.E.A. and I want to protest against it. I want to protest about Mr. Leahy, and about Mr. Day, and about you.

Last Monday I heard you over the radio when you spoke about democracy, democratic procedures and the courses you offer on democracy. Well, Mr. Warburton, democracy begins at home. What democratic procedure has the W.E.A. when a serious protest against some officers is coming up, and must be heard?

Otherwise there is no democracy in the W.E.A. You have failed to answer to relevant paragraphs concerning my protest to the directors of the W.E.A. in my last letters. I ask you to submit to me the procedure I have to follow in order to protest against you and Mr. Day in a democratic way. It is not true what you say, that it is fatal to interfere with the editor of the journal.