

TO THE PHILOSOPHERS OF MANKIND

Dear Philosopher,

You are invited to take part in a fascinating philosophical venture.

Whatever you or your students write about it - be it a suggestion for improvement or the most damning criticism - it will be printed and will go into important libraries which have already given standing advance orders.

You will receive enough copies of your and your students writings for the needs of your institution.

Kindly take the time to read this and the attached leaflet and catalog. Please circulate it among your philosophical friends and students.

THE BASIC NEED FOR YOUR CO-OPERATION

Philosophy has fallen in disrepute with the peoples of our planet and their politicians. Whatever money is allocated for scientific research goes to the practical scientists who can produce practical results of benefit to mankind.

At last, here is a chance to show to the world that philosophers can do likewise and can claim the same attention.

THE BASIC IDEA OF YOUR CO-OPERATION

It concerns a practical tool of immense benefit to mankind that is to every boy and girl, every man and woman, every layman and scholar, every scientist, doctor, engineer, educator, etc.etc. Philosophers have talked about it for three-hundred years, since the great philosopher Leibnitz conceived the idea, but it was considered a mere philosopher's speculation, impossible to realize. This has been done at last.

A philosopher in Australia, CK.Bliss of Sydney has devoted 14 years to this problem. According to Bertrand Russell, and other eminent scholars, Bliss has proved that the problem can be solved in a simple way. But much more remains to be done and Bliss is a retired man of advanced age.

The philosophers of mankind must take over the perfection of this tool. You may be the one whose name will be linked with its perfection.

THE BASIC PRINCIPLE OF YOUR CO-OPERATION

Practical scientists have become more and more specialized. They know more and more about less and less. They have lost sight of the great laws which unifies the most diversified phenomena of our world.

Here only the philosopher with his broad vision can help. He can recognize those trends which are in harmony with the unified laws. He can reject those which lead only to chaos.

THE BASIC AIM OF YOUR CO-OPERATION

Our world is in chaos, a chaos due in part to the chaos of the specialised theories. And the trend is towards more chaos, indeed towards the total destruction of mankind.

The solution of Leibnitz's problem has far-reaching consequences. Bliss has stumbled upon discoveries which are in contrast to most of the thoughts and theories involving man. Almost every anthropologist, sociologist, biologist, psychologist and linguist will be up in arms against them. But it will be a battle worth fighting for. The aim is a better future for mankind.

THE BASIC ADVANTAGE OF YOUR CO-OPERATION

However, this time it will not be a battle of words. The new practical tool can be taught in every kindergarten, in every primary school, high school and university. It can be used in every field. It can be of immense advantage to mankind and to the philosophers of mankind.

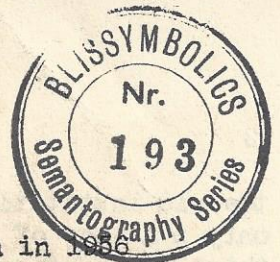
BERTRAND RUSSELL, JULIAN HUXLEY, OLIVER L. REISER, CLYDE KLUCKHOHN and a number of other scholars have already acknowledged the importance and practicability of this idea.

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THE INSTITUTE FOR SEMANTOGRAPHY
(Non-Profit)

5 Maroubra Bay Road, Pagewood - Sydney, N.S.W. Australia.



Written in 1956

PHILOSOPHERS AND SEMANTOGRAPHY

By a happy chance I got hold of the list of the Members of the American Philosophical Association. I found that most of them are Professors at American Universities. Now I have approached already all the American Universities and Colleges twice and therefore, I presume that the Professors of Philosophy in these Universities and Colleges have been informed about the fact that the old speculation of Leibnitz has been realised at last. The more so was I disappointed that only few took an interest.

When I drafted my leaflet which I intended to send to the Philosophers of America, I was in a fighting mood and against my will the following text came into my mind.

Draft of the Leaflet promoting the Books on Semantography and the brochure Unified Symbolism for World Understanding in Science by O.L. Reiser to be sent to the members of the American Philosophical Association.

TO THE PHILOSOPHERS OF AMERICA

A Letter to the Members
of the
American Philosophical Association

Professional philosophers and amateur philosophers (lovers of the love of wisdom), whether they reside in their own ivory towers or in the ivyclad towers of universities, are looked upon with distrust and suspicion by the common men in the streets and even by the uncommon men in the chairs of the other faculties.

For too many centuries, too many philosophers have used up too many words, and words alone, to destroy each other's wordy theories. Mankind has followed through simply by destroying each other, and each side had no difficulty to find a ready-made philosophical theory for doing so.

Compared with the achievements of the other faculties in providing means for an easier and better life, the achievements of the philosophers seem to most people as being less than nil. In consequence thereof, the chairs of philosophy are considered old and obsolete pieces of furniture, carried over from scholastic days, and kept at modern universities for purely sentimental reasons only.

This is a great pity, because the philosophers have a great and important task in this age of the expert specialist where, as the saying goes, every scientist studies more and more of less and less until he knows almost everything about almost nothing. By the ethical code of those specialists who lead mankind to greater and greater efficiency of extermination, it is anathema for one specialist to talk about the domain of the other specialist, though they may be working in the same department of the same faculty. The result is virtual disaster.

Here is where the philosopher is needed. Here is where he should step in and provide practical means for the integration and beneficial use of all knowledge.

But alas, philosophers are anything but practical. So many centuries have been filled with unpractical philosophical speculations that today too many philosophers believe that they simply cannot be practical.

We should realize that this defeatist attitude is a great threat to philosophy in general and to the philosophers in particular. In an age where the common attitude of wholesale destruction has made mankind sweep away many

the old institutions, the breaking up of the wobbly chairs of philosophy may be only a matter of time - unless philosophers realize the danger and begin to think in practical terms for providing practical things for humanity, that is things, which people can use and which can help them in their exhausting business of trying to stay alive.

And now, the unbelievable has come to happen. A philosopher has done it. He has provided a practical tool for humanity, so practical that compared with it all the other practical things invented and perfected by all the other faculties may seem trivial. A new field is opening up for professional philosophy with vistas unheard of - to teach the whole of mankind the use of the new tool for the benefit of the whole of mankind.

True to tradition, the idea itself was outlined by a philosopher three hundred years ago. But of course, it was then considered a mere philosophical speculation, impossible to realize. And that philosopher himself made no attempt. But he believed that it will become a practical reality "I think these thoughts will some day be carried out" he wrote.

But his words remained words only and were taken up by the masters of words. For three hundred years they talked about the idea, they wrote about the idea, but they made no attempt to realize it. Until - in our time a philosopher came along with a practical streak in his mind. He sat down and for seven years - from 1942 to 1949 - sweated it out. That, he thought, were his seven lean years. The fraternity of philosophers, so he thought, will be delighted to hear that, at last, the old problem has been solved and philosophy has proved its practical worth. Now, so he thought, perhaps the seven fat years will come (for he is an old man with no monetary ambitions) - recognition of his work, the teaching of it, and the use of it, so that he may die in peace and contented.

As it turned out to his consternation, the seven lean years were the fat ones; the creative years, the work done in jubilation as it progressed towards reality, the happy expectation of being recognized as the philosopher who has at last solved a problem considered unsolvable for three hundred years.

In 1949 he had finished his work, had laid it down in 3 volumes, showing the application of the idea for every science, for every industry and technology, for every type of commerce and communication, for education and even for the most controversial fields where mankind and its self-appointed leaders are constantly at loggerheads.

In addition to solving the problem, he made, in the course of his studies, a discovery against which all the discoveries of the archeologists and anthropologists may seem insignificant. His discovery is not a word construction. He really found something in the caves of prehistoric man, something of breathtaking importance. The archeologists and the anthropologists haven't seen it, simply because they are the expert specialists. Only a philosopher, holding in his view the whole sweep of human endeavours could have found it - and he found it. When it will become generally known, it will, together with his main work, causing nothing less than a revolution in thought. It may well alter the face of humanity. It will. Such immodest words are written as a challenge. You may belittle the work, but to do so it is necessary first to know of it in all its aspect.

In 1949 when he was ready, he set out to contact a few philosophers. He hoped that the good news will spread from one philosopher to the other. In 1950 he met Bertrand Russell, who found words of the highest praise for it. With Bertrand Russell's recommendation he approached every university and every college in the United States. He spent a small fortune in sending out thousands of leaflets and pamphlets, so that philosophers should not be in doubt that the old problem has been solved at last.

The result was dismal. With few exceptions, the philosophers took no notice. The old philosophical speculation realized? It seemed too good to be true. It may not be true at all. It may be just another wordy treatise. We have our own and no one cares about them.

But one philosopher did care. And he spoke up at the annual meeting of the American Association for the Advancement of Science in Philadelphia 1951. Again

the inventor hoped that the news will spread, and again his hopes were dashed. Four years went by in writing personal letters to philosophers, universities, foundations with the same shattering result. Time ran out fast.

In 1955 he published a brochure containing the paper which his professional benefactor read in part to the American Association for the Advancement of Science. And again he sent word about it to every university and every college in the United States of America. But the result was the same. Apparently, professional philosophers are not interested in practical philosophical things which work.

However, there is still the possibility that many philosophers did not get the prospectuses sent for them to the libraries of their institutions. Libraries are swamped with prospectuses. And as the work was announced in the prospectus as being applicable to every science, industry, commerce, communication and education, it may well be that another professor got the prospectuses. Hence this personal approach, this leaflet which is sent personally to every professor of philosophy in the U.S.A. and every member of the American Philosophical Association. This is a last approach. If it fails then professional philosophy will have condemned itself. This will become clear to every layman, because every layman, even every youngster, can grasp the idea, its working and its use. What is it all about?

We learn the 3 R's and then we go on learning more R's and Arts. But the most important Art is not taught in the primary and secondary schools of the world - for lack of a simple method. It is the Art of Reasoning.

The Art of Reasoning is called Logic and Logic is taught at the universities by the professional philosophers. One should think that there is no discipline more important to teach all students of all faculties than the Art of Reasoning. They are the coming leaders of the nations. They will make logical deductions, conclusions and decisions which will affect their people. They should be compelled to study Logic.

But they are exempted. Only those few students who subscribe to the study of philosophy are compelled to listen to logicians. Why is it so?

The fact is that conventional logic is a fossil carried over from scholastic days, in which philosophers thought that they can solve all problems by manipulating words. According to conventional logic a conclusion may be logically true but factually false, or logically false but factually true. No wonder that such nonsense has compelled the academic authorities and the professors of the other faculties to spare their students such futile study.

But there is one kind of logic (not taught in the departments of philosophy) which is held in the highest esteem and which is indeed taught even in every primary school in the world. It is the logic of the mathematical symbols and their operations, something of immense practicability to the whole of mankind. And here our story starts almost 300 years ago.

In 1764, a youth of eighteen, later to become the famous philosopher and mathematician Gottfried Wilhelm Leibnitz was immensely impressed by the great usefulness of algebraic symbols. He then dreamed of algebraic symbols for the whole range of language in which every statement in every language could be written down in symbols and operated upon in order to find out the unknown the variables, the falsehoods and the truth.

Later he read John Locke's "Essay concerning Human Understanding". He was so much taken with Locke's work that he wrote his own "New Essays concerning Human Understanding" as a discourse between himself and Locke. And here he developed his dream of a Universal Symbolism.

"A Universal Characteristic, very popular ... might be introduced if small figures were employed in the place of words, which would represent visible things by their lines and the invisible, by the visible, which accompany them.

This true method of a Universal Symbolism would ... guide the mind as do the lines drawn in geometry, and the formulas in arithmetic ...

This would be of service first for easy communication with distant nations; but if introduced also among us, without however, renouncing ordinary writing ... would be useful in giving thoughts less surd and verbal than we now have ... This figured character would be very agreeable to the people, just as in fact the peasants already have certain almanacs ...

I think these thoughts will some day be carried out, so agreeable and natural appears to me this writing ... for rendering our conceptions more real."

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING (Translated by A. G. Langley, MacMillan New York 1896).

But nothing was carried out for 300 long years.

In 1930 Sir Richard Paget, a philosopher and pioneer in the symbolism for the born mute wrote these prophetic words in his book "Babel".

"We are in the alarming position of having enormous control over the forces of nature, and very little reasoning power to guide our actions - in fact, very much like a lot of children playing with loaded guns. Man, it appears, is still handicapped by his ... muddled way of thinking. May it not be that much of this unreasonable muddle is due to the simple fact that our symbols for thought - language - are not yet set in order; that in the matter of thought symbolism we are still much in the same state of confusion as the Romans were in their arithmetic? We should be horrified at the difficulty of multiplying MDCCIX by LVII; to the educated Roman it seemed natural and inevitable, but his arithmetical powers suffered in consequence.

Human thought requires an efficient method of symbolism such as no language yet supplies. If the keepers of our language maintain a die-hard attitude and succeed in preventing reasoned improvement the result will, I suggest, be that language will be less and less used for intellectual and rational purposes and relegated to an altogether inferior status as the symbolis of sentiment and small talk. All accurate thinking will have to be carried out by means of some other symbolism like that of mathematics.

This idea is also not new ... Leibniz realised the need of a reformed symbolism and method of thought. He imagined a universal symbolism of thought which would be understood by all nations, and by which thought itself would become accurate and quantitative."

BABEL (Kegan, Paul, Trench, Trubner & Co. London.).

In 1950 Bertrand Russell came to Australia and met the man who has realised Leibnitz's dream, C.K. Bliss, B.Sc. of Sydney. He studied his work and he challenged Bliss with regard to some of the most controversial meanings including Philosophy. Afterwards he wrote,

Dear Mr. Bliss,

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

Yours sincerely,

Bertrand Russell

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

In 1951 one American philosopher recognized Bliss's achievement. It was Professor Oliver L. Reiser, Professor of Philosophy of the University of Pittsburgh. He read a paper at the annual meeting of the AAAS in Philadelphia and said:

"This is about as far as my own speculations had gone when - to my surprise and delight - I received a communication from an investigator in Australia which gave a measure of validity to these fugitive speculations. It turned out that

an industrial chemist - Mr. C. K. Bliss of Sydney, Australia - had already realized the ambition of the great mathematician Leibniz.

In explaining his project, Bliss informs me that he was inspired by my words, to the effect that

"The central difficulty with Scientific Humanism has been that it has tried to put an immensely simple message into words, whereas such a message can only be written into a form of a universal picture language.

The job is to find a layout, a picture basis, so simple and so huge that it is usable by anyone who has mastered the movies or can punch a radio panel."

My claim was taken literally by Bliss. Examples of his system and his symbols are shown in the attached leaflet and the following pages.

It is my opinion that Bliss's system has great virtues. Among its advantages is the fact that it offers a new kind of universal literacy to the three quarters of the world's population who are illiterate. Peasants in all countries could master and use Bliss's picture writing. In Asia and Africa hundreds of different languages are spoken. Even adjacent villages may have different languages. Now one primer could be used for all languages.

Scientists have found in Africa that natives, engulfed by superstitions, are not able to adopt improvements in agriculture, hygiene and the like without literacy. Bliss's system provides, therefore, a powerful stimulus and aid to President Truman's "Point Four Program" (now the Technical Assistance Program of the United Nations)."

Sir Richard Paget (see above) too acknowledged Bliss's achievement.

What you can do!

1. You can order the brochure containing Prof. Reiser's exposition of Bliss's work.

O. L. Reiser UNIFIED SYMBOLISM FOR WORLD UNDERSTANDING IN SCIENCE
including Bliss Symbols (Semantography), Logic, Cybernetics
and Semantics
app. 32,000 words, illustrated \$ 2.00 including postage

Contents of Chapters: follows

2. You may order
SYNOPSIS OF SEMANTOGRAPHY by C. K. Bliss
3. SEMANTOGRAPHY 3 volumes by C. K. Bliss
4. You may induce some of your students to make a critical study of Semantography. Whatever they write it will automatically be incorporated in
THE SEMANTOGRAPHY SERIES
the ever growing collection of books, brochures, pamphlets, leaflets, articles, courses, controversies, correspondences, applications in various fields of Semantography.

The Semantography Series is the instrument to keep this idea alive, and you are invited to induce your institution to give a standing order for all past and future issues.

Harvard University, the Library of Congress and others have done so.

I showed this draft to a Professional Philosopher and he was just flabbergasted. Among the arguments which he brought forward was one which convinced me. He said: "This provocation will do you no good. They will not buy your books." I agreed to this and thought that I might make one last conventional approach to the Philosophers. I altered, therefore, the whole text and wrote.

Draft No. 2:

TO THE PHILOSOPHERS OF AMERICA

A letter to the Members of the American Philosophical Association

Here is good philosophical News.

A 300 years-old philosophical problem, posed by the great mathematician-philosopher Leibnitz has been solved at last. A tool of immense practicability for mankind in all fields of science, industry, commerce, communication, education etc. has been perfected. Philosophy has proved its practical worth and opens up a new field of teaching. Here is the story of its development throughout the last 300 years.

- 1625 Rene Descartes writes about a "methodical system for all ideas"
- 1661 George Dalgarno invents his Ars Signorum "an easy medium of communication and also to cure even philosophy itself of the disease of Sophism and Logomachy."
- 1668 John Wilkins writes his Essay "Towards a Real Character"
- 16 John Locke writes his "Essay concerning human Understanding"
- 16 Gottfried Wilhelm Leibniz answers with his "New Essays concerning Human Understanding" and develops his idea about a "Universal Symbolism" very popular ... which will guide the mind as do the lines in Geometry and the formula for operation in Arithmetics ... would be of service for easy communication with distant nations ... would also be useful in giving thoughts less surd and verbal than we now have." He prophesied "I think these thoughts will some day be carried out." But nothing was done for 300 years and his speculations were considered impossible to realize.
- 1922 C. K. Ogden (Cambridge) and I.A. Richards (now of Harvard) state that Leibniz's speculation "still remains where Leibniz thus left it."
- 1942 C. K. Bliss B.Sc. (now of Sydney) started work on Leibniz's problem and solves it successfully within 7 years. He calls it "Semantography". He also made an archeological and anthropological discovery of prime importance.
- 1950 Bertrand Russell meets Bliss in Sydney and writes "Semantography I think very highly of it". Supporting it means "performing an important service to mankind."
- 1951 Oliver L. Reiser (University of Pittsburgh) reports to the American Association for the Advancement of Science. "Bliss's heroic work ... he realized the ambition of the great mathematician Leibniz".
- 1952 Harvard University, the Library of Congress and later other important libraries place a standing order on all past and future publications on Semantography collected in the "Semantography Series".
- 1952 Clyde Kluckhohn, anthropologist of Harvard meets Bliss and reacts favourably to Bliss's anthropological and archeological discovery.
- 1953 Julian Huxley meets Bliss and writes "Semantography provides something of real importance." He urges Unesco to promote its wider knowledge.
- 1955 Oliver L. Reiser (Pittsburgh) writes his "Unified Symbolism for World Understanding in Science" an exposition of Semantography and Cybernetics.

THE APPEAL TO THE PHILOSOPHERS OF AMERICA

Bliss is a retired old man. He hopes to see that other philosophers will take an interest in this world-embracing idea, and that their and their student's writings on the perfection of this new tool will through the "Semantography Series" be made known in all universities throughout the world. This is an appeal to order the books on Semantography and to give a standing order for the Semantography

Series and to participate actively with articles and treatises to this growing collection of brochures, pamphlets, university lectures, articles, etc. etc.

THE PHILOSOPHERS OF AMERICA can actively realize Bertrand Russell's words and thus "perform an important service to Mankind."

Issued by THE INSTITUTE OF SEMANTOGRAPHY AND THE SEMANTOGRAPHY PUBLISHING CO. (Non Profit) 5 Maroubra Bay Road, Sydney-Pagewood, N. S. W. Australia.

After studying this second draft I discarded it too, and after writing some more drafts I finally settled on the draft below. In order not to make the leaflet too big I decided on a smaller scale, and made also the Catalog of all my publications (Sem. Series No. 163) and the special catalog of the list of all issues of the Semantography Series (No. 100, and 101) of the same size.

The list of the members of the American Philosophical Association contained about 1250 names. The addresses of most members were the addresses of their institutes and universities. At last, with the help of my good wife the leaflet and the catalogs were ready, over 1250 copies of them, over 1250 addressed envelopes, over 1250 stamps and over 1250 hopes went out to the Philosophers of America, hopefully addressed as the Philosophers of Mankind.

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In this leaflet I resorted to a lure. Knowing how deperate philosophers are with regard to publications of their own thoughts, I offered to print whatever criticism they had to offer to Semantography. I offered the same to their students and I offered them as many copies of these publications as they needed - and gratis too.

It was of no avail. From over 1250 professional philosophers only two responded, and they were retired old men. And they too had no desire to criticise or improve. They asked for Prof. Reiser's paper, and this was the last I heard of them. All the time and labour spent on the whole campaign, all the money invested in paper, envelopes and stamps was utterly wasted. No, professional philosophers are not interested in philosophical successs of another philosophical guy.

This result was repeated when I offered Prof essor Reiser's paper to all professors of all faculties of all Australian universities - and gratis too. See Semantography Series No. 177.

The following page numbers in brackets refer to the pages of this long letter.

In 1958 I received an urgent letter from a Professor Grolier to sed immediately by airmail my 3 volumes on Semantography. It appeared that he was head of an institute which studied translation by computers. We had a very spirited correspondence. However, he insisted that I should show him my symbols for highly philosophical meanings, which are very vague anyway when expressed in ordinary language. Herebelow is my long letter in which I refused to form symbols for such vague meanings, though it is easy to form a symbol for any meaning. He was dissatisfied, and the whole correspondence fizzled out anyway. His full address is Prof. Eric de Grolier, Directeur, Centre Francais d'Exchange et du Documentation Technique, Milano.

Sydney 18th March 1958 Italy.

Dear Professor, Grolier

Your letter of March 5, 1958 has been a happy surprise. I am amazed how much you know already about my work, although you had the books a few weeks only. I am happy that you are able to write a letter in Semantography. This gives me the hope that other scholars will learn S. with the same ease and that its practicality will become apparent to others who are doubtful.

You have asked many questions in your letter and you have touched on vital problems. Your long letter deserves a detailed answer. But it would be a pity if my endeavours to answer your questions would be restricted to a private letter only. So I have decided to write this letter directly onto a stencil and it shall be incorporated in the Semantography Series. In this way other researchers who would come across this letter in a library would profit by finding some of their queries answered.

Your first sentence in S. reads: $\Delta \uparrow \times \uparrow \downarrow \downarrow$

This I translate freely as follows: "Truly, I have been very happy (elated, joyous) (about) your book. I must confess that the first symbol presented some difficulty to me. The symbol means Truth and the questionmark within the symbol of Nature, Creation should indicate that the ultimate truth about some happenings in our world (even our domestic world) may forever elude us. But the symbol Truth in the beginning of a sentence made no sense to me until I discovered the V symbol on top of it. This evaluation symbol transformed the meaning of truth into the word truly, and then the meaning of the whole sentence became clear to me. It reads: "Truly, I have been ...(see above).

Now, the same sentence with the same word order beginning with the meaning of truly may be formed in other languages, but it may be impossible in some languages. What I want to say is that you have taken the English sentence and translated it word for word into Semantography. Other translators may find difficulty with this word order, and I do not want that such expressions should be used in S. Instead the order of the physical agent and the physical action should be adhered to. You are the agent and therefore the sentence should start with the symbol for I. Later on you may add whatever evaluation words you like.

These reflections remind me of Otto Jespersen, the great linguist, who was in the forefront of the International Language Movement and who invented a new (Nov) International Auxiliary Language (Novial). Before that he corresponded in Esperanto with people of many lands and he told in one of his books that he found some sentences untranslatable. He then looked at the stamp on the letter to find out the country and the language of the writer. Then he translated the Esperanto sentence word for word into the language of the writer - and then the sentence made sense. But it did not make sense when he translated it into his Danish. I have reflected on Jespersen's experience to prove the importance and the necessity of inventing a word order and a mode of expression which is independent of any language. This word order is the order of the physical event as stated above: Agent acts on Object. This sentence should then read: I have been truly elated (about) your book.

Now another matter. The books were written during 1946 - 1949. As it is often the case, a better solution presents itself at a later date and cannot be incorporated because no new editions (for lack of money) are forthcoming. I shall here-with point out a very important improvement with regard to the personal pronouns. I symbolised them in my books

But I think these symbols are better

$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$
I	you	he	she	we	you	they	
$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$	$\downarrow$
1	2	3	3	1	1	1	
I	you	he	she	we(male)	we(female)	we	(etc.

Another new symbol is the symbol for Semantography itself. In the books I have symbolized the pen in the world. World for us means everything between heaven and earth. This is expressed by the two horizontal lines, the one for earth, and the upper line for sky. But now I use another symbol for Semantography.

Σ
old symbol

$\odot$
new symbol

This new symbol should indicate the pen as the axis around which our planet revolves. Almost all our activities are bound up with man's foremost invention, the art of writing, by which we can pass on our knowledge from generation to generation. Somehow I feel that the new symbol looks better as the first one which resembles an inverted letter Z.

The second sentence in your letter reads: $\odot \setminus \times \times \times \odot \uparrow \uparrow > \wedge !$
and I have translated this: "It is a very, very beautiful piece of work." Here again the symbol for part $\uparrow$ (something divided by the horizontal line) means indeed a piece, a bit, a part. But again the sentence as it stands is purely English in expression, and therefore I would avoid the symbol for part. "It is a very beautiful work." would be quite sufficient. Again, however, the "cosmic" word order should be kept in mind. This means that you as the agent should come first as follows: "I think the book is a beautiful work." I admit that this cosmic word order may make writing and expressions somewhat awkward, but if we are to write something in S, so that it could be understood in all languages, then we ought to avoid expressions of our own language in which we think and write. My idea is that the reader will take in the whole sentence and will then read it in the way he is accustomed to express the meaning in his own language. Think that $2 = 2 = 4$ can be said in a variety of word order sentences.

Your next sentence gives me great honour for my work and I thank you for this. However, you are doubtful with regard to the chances of my work and you ask me my opinion to this. After 16 years of innumerable approaches to educational authorities of a score of countries, including UNO and UNESCO I would say that they are the greatest obstacle to the introduction of an international language into the schools of the world. Esperanto, or Basic English, or Interlingua, Occidental, etc. could have been introduced into the schools of the world decades ago if the educational authorities would get together and adopt one system and introduce it. Every system has its faults. Nothing is perfect. But if Esperanto had been introduced into the schools say 30 years ago, then most literate people would now something about it and we would have an international language throughout the world. But the educational authorities did nothing - and they have done nothing with regard to Semantography - and they will do nothing whatever about your system. All that will remain of your labours will be some treatises, perhaps some books and brochures, mouldering away in some libraries. It takes centuries until an educational idea is adopted. This is my despairing conclusion after 16 years of work and hope and thousands of letters to thousands of educators.

I agree with your statements that S. is an incomplete tool and that Esperanto and the other international languages are not classificatory languages. I agree too that what we need is a spoken language. But here again we must realise that people everywhere (even in the United States and Canada) do not take to foreign languages (and English is to millions of born Americans a foreign language). They prefer to go on speaking French, or Italian, or German as their forefathers spoke who came into the country centuries ago. In view of the complete failure of the educational authorities to make foreign languages a success (and this includes an international language) we shall not make any progress. However, communication across the countries and languages is mostly carried out by the written and printed word and here S. could be of use, because everyone could read the printed statement in his own familiar mother tongue. Whatever new language you would introduce - without the whole-hearted support of the educational authorities - will remain a failure as all other attempts (including mine) has remained a failure.

You say that my reference to Chinese writing is not more of value today because the present rulers have turned to an alphabetical writing. But this has been attempted centuries ago and always abandoned. Even in Japan (which country faithfully adopts the ways of the West) the alphabetical Katakana introduced centuries ago has not been fully adopted. And Prof. Basil Hall Chamberlain prophesied that a symbol writing which people could read in all their languages will ultimately supersede all alphabetical writings. I am firmly convinced that the new Chinese attempt will be a failure.

You agree with me that my 3 books are not a textbook, not a grammar, and not a dictionary. True enough. What I had in mind was to convince first the relevant people that a symbol writing could be used for every human activity in which speech and writing is used. Therefore my large chapters on transport, banking, commerce, the most

important sciences, etc. etc. (including the Bible and poetry in S.). I hoped that some encouragement will be forthcoming from some educational authority and then I would work out with speed primers, textbooks for primary and secondary schools, grammars, and of course a dictionary. Alas, all my hopes came to naught.

Of course, I had a typewriter in mind and I describe its working in the second book. I have written many letters to the great American typewriter companies. I was firmly convinced that they would be interested in a machine of ordinary size by which symbols could be used for communication with firms of different countries and languages. Alas, again all my hopes vanished. They were prepared to adapt a standard model for the typing of my symbols, provided I pay handsomely for this experimental work. I have no money and they would not invest any money.

You write that you saw the owner of the famous Olivetti plant. If you could write to him and interest him in a typewriter by which complex technical symbols (used today in electronics, radio, electricity, etc. etc) could be typed - and if he would say that he is actively interested in this idea and that he would build an experimental model on his own expense - then and then only would I approach him and will gladly give him all information and all my practical technical experience as an engineer. But if I write a letter to Olivetti now, it would not reach him. Some underling would read the letter, decide that I am a crank with a preposterous idea which cannot bring immediate profits and would throw the letter into the dustbin. May be, he would answer with a few meaningless phrases. This was my experience with all American typewriter companies. Once I approached the head of the International Business Machine Corporation of America. They make the electric typewriter, computers, etc. etc. He was in Sydney and I wrangled an interview. But after an initial handshake he left me with his secretary and the end was again a meaningless letter, saying No. So, if you could interest Olivetti so much that he would be prepared to build an experimental model - then I shall be very happy to furnish all information. I am sure he comes to Milano from time to time. Make an appointment with him, show him the 3 books and especially the chapters p. 94 - 98 in the second book and try to interest him. After all, the user of the new typewriter would have to learn how to use it. But today a girl who want to learn to use a typewriter of the ordinary kind must go to a school too and must learn some months until she is able to use the typewriter. Think that at present every larger firm has employees who have learned to use the most cumbersome and complicated ideographic writing - the telegraphic codes. Semantography is much simpler as you know.

Now you are coming in your letter to a great many meanings and words used in the fields of logic, dialectics, psychology and philosophy in general and you ask me my opinion with regard to these meanings. Before I deal with every word I must say something in general about the terms used today in philosophy and psychology and related sciences. This has a direct bearing of the use of my mind $\cap$ symbol.

Philosophers and logicians and psychologists operate with words only. These words have usually very wide meanings and most of them are abstract and can indeed mean anything. Hence the divergence of opinion between two scholars both using the same word but meaning different or slightly different notions by it. I have studied some books on logic and philosophy and I refer here specially to the book "Semantics" by Rudolf Carnap, one of the logical positivists (whatever that may mean). At the end of the book he gives a glossary of terms which he has used throughout the book. And he is honest enough to say that he has used the same words in previous books of his own but then the word meant something different. Even so, his new meanings attached to the same words have again different meanings for different logicians.

Or take another book "The Philosophy of Bertrand Russell". In this book a number of the first scholars in this field, philosophers of world repute, have written articles about Bertrand Russell's philosophy. At the end of the book there is a special chapter written by Russell himself, in which he takes a stand with regard to all articles in the book about his philosophy. And the main theme of his writing is his consternation that they have all misunderstood him. And this he said about some of the world's greatest philosophers.

Now, let us take a look at the people everywhere who are able to read a philosophical, logical or dialectical treatise - and understand it. How many, or rather how few students in one university attend philosophical classes? How fewer understand what is talked about. And how few are they with regard to the whole population of a country. What necessity have we in worrying about philosophical terms

when the philosophers themselves are not sure about their meanings. What necessity is there to invent words or symbols for terms which few, very few people try to understand. Let the philosophers argue. They have done so throughout the centuries and they have produced no results whatever. Semantography, on the contrary, should be a simple tool which everyone of average intelligence should be able to use. As you know I lay great stress to the 3 divisions which correspond to matter, energy and mind (that creative mystery which works in every living creature). Consequently all words of all languages can be divided in 3 groups (1) words referring to material things, which we can touch, weigh and see, (2) words which refer to physical actions of material things. These we can observe, and finally (3) words which refer to something which we cannot touch and cannot observe. They are meanings which exist only in our mind and hence must be symbolized with the $\circ$ mind symbol.

Now let's have a look at the verbiage which psychologists use today. They use words which refer to mind activities, but we know nothing about the working of our mind. We are completely in the dark. True enough, we have measured some electrical brain impulses, we have done some brain surgery, but how a mind really operates - this we do not know. As an example: imagine a man who is completely devoid of jealousy. He simply does not know what it means. No matter how many explanations will be given to him, he will still be unable to grasp its meaning fully, because he never experienced it. The word has little meaning for him. Now take a psychologist who invents a new word say Heterophy. It should mean love and hate at the same time. If he is persuasive enough he will surely make many fashionable women believe that they are suffering from Heterophy. Why yes, they love and hate their husbands at the same time.

What I want to convey is that words which refer to mind meanings only, meanings which have no counterpart in the world outside of our mind, are extremely vague and understanding is often completely blocked, or we can be made to believe any mind meaning attached to a word. The rules of Semantography say that there is no use debating about mind meanings, because they have different meanings in the different minds of the debaters and they may change their meaning in the same mind.

With this introduction I am afraid you will not get much enlightenment with regard to the philosophical meanings to which you refer. However, I shall do my best, and you kindly realise that philosophers themselves speaking English would have difficulties to explain to you in English words the meanings to which you refer. Indeed, as I have found out in debates with philosophers, when hard pressed, they will start to define their meanings and the end of it often was, that the definition was something quite different as the meaning with which they set out at the beginning of the debate. In short, such mind meanings and sweeping abstract terms have no place in an auxiliary interlinguistic medium which should be used to convey concrete meanings.

Another important item, before we begin, is to realize that the symbols for a mind meaning (symbolized $\circ$) and the symbol for a human evaluation (V) are after all used to describe meanings in our mind. Therefore jealousy refers to a $\circ$ mind meaning, but so does the adjective jealous and the adverb jealously. However, in order to comply with present-day grammar I have used the V symbol for adjectives and adverbs. It is my intention to do away with the V symbol and use the $\circ$ mind symbol only. For instance $\circ$ sun (the thing) $\circ$ shine (the action) and $\circ$ sunny (the evaluation). Naturally we would never say a sunny sun. We would transfer metaphorically the meaning of sun to something else, as for instance a sunny person. This metaphor is transferred in a mind. It is a mind evaluation and consequently is open to argument. Other people might deny that that person is "sunny". What I want to say is that we should get away as much as we can from metaphors and evaluations, that is adjectives and adverbs. What remains is a communication of facts only and that is exactly what I want Semantography should do. There is no room for philosophical arguments in Semantography. In consequence, you have used a number of adjectives in your list of meanings, and I shall now try to trace these back to the matter and Action from which the transfer was made.

Nothing, naught. You have written this correctly - $\circ$ $\downarrow \circ$ referring to the small symbol for existence. However, I would prefer that the writer should state exactly what he means is not there, as for instance $\sim$ $\square$ no matter (as two separate symbols) or no action. Even better would be to use instead of the minus symbol, the symbol for no by which the mouth (and the mind) of the writer is shown $\circ - \square$ no matter. This would indicate that the writer himself finds no matter (but he may be mistaken). Again no room for philosophical assumptions. Lastly, we could use the numeral zero and cross it out to make sure that nothing whatever is meant, thus: $\circ - \square$.

Immaterial, unsubstantial. Again your symbolization is correct - $\circ$ $\downarrow \circ$ but I would prefer the avoidance of the adjective and say that there is no matter involved (see above)

Of course, immaterial is used today to express no importance, unimportant. This is quite a different meaning because the meaning of matter has been metaphorically transferred to something different. Important is what a mind thinks is important (which may be hotly denied by another mind). I symbolize important thus $\odot$ and unimportant $\ominus$.

Invariability, stagnation. You have written correctly no change - $\oplus$ or $\otimes$ but the meaning of stagnation carries a disapproving undertone. It means that the unchange is of bad nature, it's stagnation. In this case, we ought to add the disapproving bad $\ominus$ thus - $\otimes$. This would indicate that the man who uses the word stagnation thinks that it is bad. This again, might provoke a different opinion by another mind.

Unreal, is again a beloved word in philosophical circles. It has no meaning with the practical scientist and technician. True enough, we read the word a lot, as for instance, the staff of Australian universities are at present much dissatisfied with the granted salary increases. The papers are full with complaints that the granted increases are "unreal" (in the way that they take not into consideration the high cost of living, etc. etc). But the salary itself and the increase of it is very real. Nevertheless, your symbol is correct, meaning without fact, or opposed to fact, but as said before I frown upon the use of adjectives and adverbs. - $\ominus$ $\downarrow$ $\ominus$

Excitation, Reaction. If these meanings should indicate excitation or reaction of a mind then the mind symbol must be put before the next symbols. If they refer to actual movements in space and time, then the arrow $\rightarrow$ indicates movement, and excitation means more movement thus $\times \rightarrow$. Action and Reaction are together expressed either thus $\rightleftarrows$ or $\leftrightarrow$. Then we can use the little pointer so indicate what we mean $\leftarrow \leftarrow \rightarrow \rightarrow$. The double headed arrow stands too for reciprocal action. action reaction

Antagonism in the general sense must carry first the mind symbol, because it refers to a mind reaction. From page 301ff, Book II you have learned of the meaning of Purpose $\gg$ and for $\gg$ and the opposite $\ll$ meaning Opposition and $\ll$ against. You can then write the meaning of Antagonism thus $\odot \ll$ or $\otimes \gg$. But I would not use the symbol of the crossed swords.

Peace can be expressed as no war - $\times \downarrow \times$. But peace in the general sense refers again to a state of mind. I have symbolized the meaning of emotion or the mind (for reasoning) shown between heaven and earth thus $\heartsuit$ or $\spadesuit$. It indicates that you are content in this world, you have peace.

Liberty in the most general sense is only a feeling, expressed thus $\heartsuit$ heart open. Here the student of S. must learn each time he hears or read the word Liberty to ask: "Liberty to do what?" Consequently the symbol for Liberty must never stand alone (unless you want only to express a feeling). It must always be followed by showing what you are free to do, as for instance Liberty to move: $\heartsuit \rightarrow$

Vulnerability means first and foremost that a living creature can be wounded. In the second, but metaphorical sense it means that a material thing can be partially or fully destroyed. In the meaning of a theory having faults and being vulnerable the metaphor has been overstretched - no place in S. for this. Now the meaning of sick or wounded I derive according to p. 276ff from the pictorial symbol of a man standing $\perp$ to a man lying on the ground $_$ to a man drawing his knees up as if in pain thus: $\wedge$

If we put the small V on top we get the adjective sick. If we put a big V in front of it we get the noun sickness thus $\vee \wedge$

From p. 243ff Book II you have seen how I form the adjective before an action and after an action. In this particular case we would the action to wound and woundable vulnerable (before the wounding) and wounded after the wounding. Before $\cdot$ and after $\cdot$ an action $\wedge$ refers to an adjective V. This I have shortened thus $\vee$ and $\vee$. Thus we have

$\wedge$	$\wedge$	$\wedge$	$\wedge$	$\vee \wedge$
sick	to wound	vulnerable	wounded	Vulnerability
	make sick			

I hope I have made this clear. Otherwise please look up p.243ff Book II

Failure. You have correctly symbolized this as non-success: $\nrightarrow$ However, the student of S. must bear in mind that arrows as such do only indicate that something is moving in some direction. It remains then to say whatever it is in which you have success or not.

Construction You maintain that there is a difference in meaning between construction and making. Here is an opportunity to dwell on the fact that two different words meaning actually the same thing (as liberty and freedom, brotherhood and fraternity) seem to have a different meaning. At least, this is what many people believe. The authors of books on synonyms support this view, and I myself had great difficulties with regard to such words with (as it seems) slightly different meanings. I had to make a stand, as otherwise symbolization of these twin words would create great difficulties. I then discovered that different people explain those slightly different meanings differently. That settled it. With regard to S. we must not be bothered with slightly different shades of meaning. We can make a house or construct a house. We can make a dam or construct a dam. We can make a theory or construct a theory, etc. etc. In S. for both meanings there is the same symbol, the smaller creation symbol thus: $\triangle$

Liberty in the meaning of absence of ties, is again too wide an abstract meaning. If I translate tie as a relationship symbolized $>$ (see p. 298, Book II) then we come to an important part of the "philosophy" of Semantography. This is that there are certain words which have been created by philosophers and which have no counterpart in the physical world. Such a word is absolute. The philosopher of old observing the manifold relationships between things and events and realising that all is relative to something else, created the opposite word absolute. There is nothing absolute in the world of ours. Everything has some ties with something.

Aggregate, set, hierarchy, collection, seriated, etc. in the field of logic and mathematics, logistic, etc. These again are too abstract meanings to be dealt with in S. I would use the mathematical plus sign $+$ with the $\square$ symbol on top. material aggregate, collection, etc.

Collection with and without Order. Collection is symbolized above if you deal with the addition of material things. If they are only thoughts and theories then the $\square$ symbol on top must not be used. Instead use the $\cap$ symbol. Order I would symbolize like plan

$\triangle$
Order, plan, theory, design, system, etc.

The mind symbol on top would indicate that the order is in your head (if you do not refer to specific things). Then we would have a Collection, ordered or Collection without order. Ordered is an adjective after the action of ordering, hence:

$\square, \triangle$
Collection, ordered

$\cap, \triangle$
Collection without order, heap.

Hierarchy if understood as a group of men according to an ordered plan would be: $\times \triangle$

Collection homogenous, and heterogenous (non-homogenous). Here again we can translate collection as an aggregate (addition) or as a mixture of mixable or not mixable materials. Mixable is symbolized as an adjective "before" the action of mixing. Therefore

$\cap, \triangle$
mixture of matter

$\cap, \triangle$
mixable

$\cap, \triangle$
non-mixable

Collection, classified I would symbolize this as you have indicated $\square, \triangle$ but you object against the symbol of the mind, saying that classes exist without the operation of the mind. This meaning of classes has given me great headache. But I resolved that most if not all "classes" are divisions by which we divide certain things and events. Thousands of years later, when our knowledge has advanced we would realise that many "classes" we have believed to exist, do not exist at all. I have made the stand that classes are a mind meaning because the history of the human race shows that some of the greatest tragedies in human affairs come directly from such words. We talk today about the qualities and vices of classes, like Frenchmen and German, Jews and Catholics, proletarians and bourgeois, etc. etc. Let the philosophers argue that classes do exist without the mind dividing certain phenomena. In S. the meaning of classes is bound up with the mind.

Order, row, principal, secondary, typical, representative Order is a system, a plan (see above) row is a line symbolized by a vertical stroke (p.150, Book II) thus | Then you have to say what stands in a row, usually things. If you refer to ideas, theories, etc. then the mind comes into the picture and other mind may deny that you have really arranged the ideas in a row (it's a metaphorical expression and must bear the mind symbol). Principal means something of the first order, but the mind

must come into it. Only a mind[^] finds principles[^] in systems[^], and ppoints of secondary importance. Therefore

- | | |
|----------------------|-------------|
| 1. | 2. |
| principle, primarily | secondarily |

The meaning of typical representative is very difficult to translate into Semantography, simply because the very basis of the theory of Semantography is that not two human beings are alike. Consequently there cannot be a typical representative of a whole group. The trouble is that in present-day talk and writing the "typical representative" plays an enormous role, simply because people judge a whole group from one man whom they call a typical representative. Where is the "typical representative" for the French nation, or the Italian nation, or the group of managers, or the group of gangsters. In short, I would say that the student of S. should never say such words, nor write them. However, if we have to symbolize some meaning like this, I would say that "similar" symbolized as "near equal" comes nearest to the point. Consequently we would say

$\wedge$ $\odot$ $\equiv$ $>$ $\times \wedge \setminus$
 Mr. Soandso is similar to the group of writers

We have to bear in mind that "similar" is an adjective and bears the evaluation symbol on top and consequently is open to argument.

This deals also with the meanings of sort, kind, belonging to such class, etc. I simply refuse to deal with these dangerous and fallacious meanings. You write that they are extensively used in modern logic. I shall say at the end of this letter what I think of the modern trend in modern logic.

Any. You have translated correctly any man $\wedge \wedge$ but you have looked in vain for whatever. Well, whatever in itself is a very abstract meaning. I could say whatever man, or whatever animal, or whatever stone, etc. etc. "Whatever" statement I would make about whatever thing it would be too sweeping a statement to be true. Therefore I would warn students of S. of using this word. I think the same of the meaning of any, because it must lead again to statements which cannot be correct as "Any man might do soandso" It's against the prime rule of Semantography that not two human beings are alike and would do alike. I have found a symbol for a because it is in the English language, but I frown upon the use, as I frown upon the use of "it". You have tried to symbolize what ever by combining the symbols for a and it meaning any it, whatever. It is also a dangerous meaning, because it can be used for sweeping statements. Furthermore, the rule of S. says that sentences must begin with the agent and his action. When I start: "It is regretted that..." (as letters from government departments usually begin) the reader does not know who regrets, who answers, whom he has to contact, etc. etc. In my opinion we should refrain from using the symbol for it.

Rest, residue, remainder would be best symbolized by the meaning after subtraction $\mid -$. However, we should add the matter symbol on top if we deal with material residue.

General in the sense of common, non-individual. This meaning too is contrary to the rules of S. Of, course, you are right in symbolising this as being the opposite of individual, but S. does not recognise such sweeping terms. We must be forever aware that statements concerning many individuals cannot be true. Indeed, I can prove that such statements cause only resentment and worse. 11

Each, every one, singular, is correctly symbolised by $\uparrow$ as you did.

One (as a universal term as in French on dit, in German man sagt) should not be translated in S. This word is used to make sweeping statements made by no one in particular, as One cannot possibly tolerate... etc. WHO cannot possibly tolerate? The man who says this remains in obscurity and cannot be tracked down. No use in S. for such words.

Comparison is translated by me by using the mathematical division sign $:$ as ? We must use the mind symbol because a comparison is made in a mind only. Moreover only a mind compares the most diversified things, often with false conclusions.

Identity is symbolized by using the mathematical equal sign $=$ again with the mind symbol on top $\equiv$. According to the rules of S. there is no identity in nature. Not two blades of grass, not two flowers, not two persons

are alike and act alike. Not even identical twins are absolutely alike and have the same identity. Not only do they think and act differently at times, the physiologist would have no difficulty to find slightly different organs and other differences, although they both come from the same egg. In short, the meaning of Identity is a philosophical one. It is a purely abstract meaning. It can be used, of course, in mathematics as $1 + 1 = 2$, but as soon as we apply this equation to the physical world, we find that there is no true identity between two apples, or two anything.

Correspondence. Here again, there are no material things nor actions which correspond exactly with other material things and actions. We have therefore again the meaning of Identity hidden within a new word Correspondence. The nearest translation would be near equal $\approx$ which again must bear the $\vee$ or $\wedge$ symbol.

Less and least has been correctly symbolised by you as the opposite meaning of more and most. ∇ ∇

Average This meaning has baffled me and I have not yet found a good symbol. Mathematically the symbolization should be simple. The average being the sum total divided by the number of parts. But this is of course a wholly abstract meaning. As soon as we take into account material things and especially human beings then the meaning of "average" becomes pernicious. We are talking today of the average Frenchman, the average American, etc. etc. and we are jumping to conclusions which are not good for the peace of the world. The student of S. should know that this meaning is dangerous in the highest degree (see above)

Minimum is to be symbolised with the symbol for least (opposite of most). ∇

Optimum is to be symbolised with the symbol of best (most good) ∇ and carries the mind symbol (as far as non-mathematics is concerned). The meaning of condition as in optimum conditions is to be symbolised by the symbol of fact ∇ the existence of certain conditions bound up with our earth (matter). The student of S. knows that the meaning of fact itself is not enough. The facts must be described, and may be differently evaluated by minds.

Impossibility You have done very well with your symbolisation ∇ which shows me that you have grasped one of the most difficult symbolisations in my system, namely the quality before and after an action (see the foregoing paragraph on vulnerability.) However, the symbol which I have in mind is even simpler. Here is the sequence of symbols

as indicator on top
of symbols

.V

V.

as in wound-able, vulner-able

wounded

Now, the first symbol .V means also can be wounded (woundable, vulnerable) and if I write this symbol not on top of other symbols but on the writingline it means man can $\wedge$.V We can put the Action symbol too on the writing line in which case it means act, as for instance

$\wedge$
Man acts

$\wedge$.V
Man can (do), able

.V
can, able

$\vee$.V
Ability

Previously I have explained that I have omitted the Action symbol in the quality word before and after the action. .V means actually $\vee$ | $\wedge$ that is a quality before an action (able to do) and a quality after an action (done). My friend and co-worker Dr. Everingham suggested that I should omit the dot and put the past symbol) or the future symbol (next to quality symbol V as follows

V(instead of .V
quality before action
future symbol

)V instead of V.
quality after action
past symbol

Now we can form the symbol for impossible. It means in plain language: cannot do, or no can do and in symbols ∇ .V Impossibility carries the big evaluation symbol ∇ .V that means Non-Ability to do. This interpretation may seem strange to many. I am connecting the meaning of impossible with a mind, and indeed what many a mind considered impossible (cannot be done) another mind came along and showed that it can be done. In view of the fact that so many bureaucrats declare certain demanded actions impossible (because they do not want to carry them out,) we should be reminded that impossible is a mind meaning. Man has sent up satellites, and perhaps one day will be able to move a galaxy.

Necessity in the general sense. You find the fact that I am connecting this meaning with a mind unsatisfactory. Necessity, you declare, would be independent of an operation of mind. Now, I want to prove to you that it is of the utmost importance for mankind to realise that the meaning of necessity is only a mind meaning and nothing less. Let us consider the following.

I have referred in the previous paragraph to the bureaucrats who refuse to act, because they consider the action impossible. Let us realise that mankind is ruled by bureaucrats only. The difference between the so-called free world and the others is that in the communist states and the fascist states the bureaucrats can send you to a slave labour camp or the firing squad, whereas the bureaucrats in the free countries cannot. But even in the free countries the bureaucrats can put you behind prison bars if they want to and their excuse is: that it is necessary in the public interest. The victim and other people may hotly declare that it unnecessary, but the bureaucrats have the power and they will do it. Necessity and necessary being mind meanings will be differently interpreted by different minds. Stalin found it necessary to kill off 10 million kulaks, he found it necessary to deport millions of Lithuanians, Estonians, Jews, etc. And the Neonazis today have also an answer to the massacre of the Jews. "It was necessary in a higher sense." (see p. 464 Book III.)

We can use two different symbols for the meaning of necessity. You have used one, the symbol of the clenched fist within a mind which indicates the force of arms or any other physical force which that mind may ultimately use. However, I have indicated another symbol which I evolve as follows

↓	/	/	/	/
individual standing	individual in need (about to fall)	needy, necessary	needy, necessary	Necessity

I agree that philosophers are talking about impossibilities and necessities as meanings which are independent of a mind. That may be in an abstract world but not in our world. I regret that I cannot give you a more satisfactory symbolisation.

Serving as referent, taking referate from, determinant, etc. I have expressed my misgivings about these meanings when I discussed in previous pages the meaning of typical representative. The abstract mathematician, logician and philosopher may talk about these terms. They have no place in Semantography.

Direct, exterior of a system, direct, interior of a system, Indirect, exterior at this system, indirect, interior at this system, etc. These are difficult meanings when used in the abstract sense. You mention that they are used today in social psychology. I am against the use of such meanings where human beings are concerned. As they stand, the meanings are easily symbolised when they refer to something concrete in our world.

□	□	△	↓	-↓
exterior, outside	interior, inside	system	direct (touchable by hand)	in-direct (non-touchable)

The last symbolisation about direct and indirect may seem to be very unsatisfactory, yet so many arguments revolve about the question whether a certain relationship is direct or indirect. So the mind, or the Valuation mark must come into the picture.

Influence If it concerns an influence by a mind then we use the Action indicator but turned around to show the direction in which the action by the mind is going as in

/	/	/
1	influence	2
I		you

There are other influences however, as gravitation, electro-magnetism, etc. which are symbolized by the action and reaction between two bodies □ ↔ □

Finality is symbolised by the arrow arriving at a stop. However, it must be stated what matter is moving and where and when the action stops. →

Regulation, Control direction in the general sense. You refer to my symbol ↪

but you say that it would cancel out the meaning of control as exerted by automatic control in the sense of cybernetics. Here, however, I am an engineer who is able to reduce the extravagant claims of the cyberneticists. Those computers and electronic apparatuses have not a mind of their own. They act as any automat acts only in the way their mastermind has set them to act.

Liberty in the sense of absence from control. I have already dealt with the meaning of liberty on page 6. There is never absence of mind control with any individual. If he is alone on an island it is his own mind which controls his liberties. If he is in a community there are a lot of other minds which controls him (including his wife and his baby). He cannot feel complete liberty. He has to take into consideration the controls exerted over him by the society and his own Superego.

Function, substitute, surrogate. Function could be symbolised by the relation $\rangle$ symbol. The next sentence should then explain in what way the relation functions. As I have said again and again, S. should be a deterrent to the use of abstract and sweeping terms so beloved by the philosophers. Substitute means actually something in exchange of something else. This I evolve as follows

$\downarrow$ take in $\downarrow$ give out $\downarrow$ exchange or $\uparrow$ exchange $\diamond$ instead of $\downarrow$ substitute $\circ!$ surrogate

Surrogate means something in exchange which is not so good. Therefore we must add the mind symbol and the meaning of bad.

Fault in the general sense. This you explain as "something which is contrary to the finality attributed to something, to the use to be made (by man or not by man) of this thing." As I have symbolised this meaning as bad, you find it inadequate because I stress the mind operation by the symbol for bad $\circ!$. Unfortunately I cannot follow you here. Firstly, it appears to me that no thing has a "finality" in our real world. Even a dead stone may start to roll or disintegrate and crumble into dust. Secondly the meaning of use is bound up with the creature (human or not) which uses something. This applies even in a religious or atheistic sense to the notion of a higher intelligence, because the mind symbol $\circ$ does not refer to a mind of a man only, or an animal with a cranium $\circ$. It refers in general to that mysterious purposive force which acts in this universe of ours.

Concept. Judgement (as a group of related concepts). Concept appears to be as a plan in a mind, a scheme, a theory, a design and therefore we use the symbol shown $\triangle$ on page 6 of this letter. If we refer to a group of related concepts we should add the relation symbol in the way we make the statement. Judgement may be an opinion expressed by a mind and therefore the mouth and mind symbol should be shown $\circ$. If the opinion is not expressed verbally then only the mind is to be shown, meaning a reasoning. Judgement as a pronouncement by a judge shows the mind symbol and underneath the age-old symbol for justice, the scale thus $\triangle$. Of course, the scale is only a metaphorical expression, but the mind above it indicates this clearly. Consequently what one judge pronounced another judge has often declared void.

Reasoning (as a group of related judgements). Yes, you can symbolise this as a number of parts (numbered) of some reasoning as symbolised by you: $+_1 \circ$ $+_2 \circ$ $+_3 \circ$. But of course, it is very abstract to be shown this way.

Deduction, syllogism, inference, induction, analysis, synthesis, reason, motive, incentive, etc. I have given much thought to all these meanings and shall explain first the symbols which I have found for analysis and synthesis. They refer to a division or to an adding up carried out in a mind. If applied to chemistry then we put first the meaning of chemistry (the outline of a retort) and then declare that we are dealing with a chemical division of matter thus

$\frac{\text{retort}}{\div}$ chemical division of matter $\frac{\text{retort}}{\div}$ analysis (general) $\text{retort} +$ synthesis $\text{retort} + \square$ chemical synthesis

Reason is symbolised by the mind only. Motive $\circ?$ is a big question mark rising out of a mind. Everyone of us often does not know why we do this or dislike that. This refers too to incentive. If the motive is money, well this then is the incentive. So if we can, we better state the motive. The question mark and the mind should remind us that we may be mistaken. With many people it is not the money why they do some things, although they may think it is money.

The differences between deduction, induction and inference are such fines ones that I have found great difficulties to distinguish them. The fact is that we do not know how we arrive at some conclusions. What we consider to be an induction may just as well have been a kind of revelation, a flash of the creative genius, or what not. As the mind rule of S. states that we do not know how we think, there is no need to distinguish between finesses of thinking of which we know little or nothing. As to the meaning of syllogism I shall return to this later.

Explanation is a teaching, a giving out of knowledge out of a mind. This I symbolise by making an enclosure with the mind indicating knowledge, all that is contained in a mind. On p. 242 Book II I have shown the relevant meanings to teaching, explaining, learning, teacher, pupil, school. Briefly

 giving out
  knowledge
   teaching
 or simply
  explaining
  learning

Proof. I have thought long about this meaning, but I cannot find a proper symbol. Naturally, the mind symbol would be first and this would indicate that what one mind considers a valid proof, another mind may deny. This is indeed what happens. I am not thinking here of simple mathematics, which is an abstract science, as explained before. I am thinking of arguments in our daily life to which many a debater offers a "proof" which the other does not accept.

Criticism. You have drawn the symbol for discussion, argument thus $O \rightleftharpoons$. This itself means a conversation between two human beings. If one person thinks about something then the mind symbol alone with the Action indicator  on top should be sufficient. If however, criticism is meant in a derogatory way, if the person think that the matter in consideration is bad, then the symbol for bad  must be added.

The notion of "Aufhebung" as used by Hegel to be expressed in a symbol is a hopeless task. I am reared in the German language and Aufhebung means today, or say during the last 60 years during which I lived nothing but Cancellation. A verdict, a law, an order becomes cancelled in the German language when it is "aufgehoben". May be in Hegel's time, the meaning of "Aufhebung" was different, may be, he used this word in a special sense as you indicated. There is no use of trying to explain or define this word in English or any other language and least of all in Semantography. Whatever you say about this meaning in English or French will carry so many mind meanings and will therefore be interpreted differently by other minds. I refer to what I said about Bertrand Russell's consternation, when he saw that the greatest living philosophers have all misinterpreted his own philosophy, expressed in so many words (carrying the mind meaning).

To try to symbolise the meanings of philosophy from a standard dictionary of philosophical terms into S. would be a hopeless task. My friend Dr. Everingham has given a lecture about Semantics and Psychiatry. He has tried to symbolise certain psychiatric meanings using the mind symbol all the time and little arrows in various places. This should mean certain technical terms used today in psychiatry. But firstly, these bewildering little arrows make no sense to anyone who is not a psychiatrist, and secondly, within a year those technical terms may have changed or ^{been} completely abandoned. The fact is, as I have said here again and again, we have not the slightest idea how our mind operates, and therefore all talks and all terms about these mysterious operations are just idle.

You refer to the philosophical notions of intelligible reality as contrary to sensible tangible reality. Now, it would be quite easy to use the symbol for reality  and the symbol for intelligible  and the symbol for tangible  indicated by the hand. But what do these notions mean in reality to an ordinary person. Reality is the world around us, that what happens on our earth and above, that what exists as symbolised thus . Then we have our intelligence expressed by the mind  but sensible means also the mind. Whatever senses we have, they are all controlled and evaluated by the mind. The fine philosopher may find differences and may be happy to enlarge upon them in so many words. I have no place in S. for all this, because I want it to be a medium for people of intelligence who want to convey concrete meanings to other people speaking different languages. Consequently it is not a medium for philosophers and their idealisms, or solipsisms, or "Ding an sich". As one man proved the reality of this world by kicking a stone and getting hurt by it, I am interested in our real world only, not in fancy ideas of philosophers.

As to Bergson's terms and the meaning of intuition and instinct, etc. here again we refer to meanings of the ^{know}miraculous working of our mind (or the minds of other creatures) of which we/ nothing at all, nothing at all. I am afraid that these deprecatory remarks about philosophers would not satisfy you, indeed you may be much displeased, but I can't help it. I blame the philosophers for this. And I believe that they themselves are beginning to admit that all their talk is futile. I have read that the foremost discipline among present-day philo-

sophers is Semantics, the science of the meanings of words. In short, philosophers are beginning to ask themselves: "What the hell are we actually talking about? What do we mean by our words?" This proves to me that at last they realise that talking with words which have vague or sweeping meanings is futile.

I shall now use the last page of this overlong letter to deal with present-day logics. Let us first consider the logic which has been taught in schools for the last 2000 years. I myself, when I made my acquaintance with logic thought that our teachers and the textbooks of logic are joking. Those little paradoxa, the race of Achilles and the tortoise in which Achilles never, never overtakes the tortoise, the story of Epimenides the liar who said that all Cretans are liars and he being a Cretan is telling a lie when saying this, etc. etc. all this made no sense to me. I came to believe that the logic of the textbooks is a fossil from the scholastic days in which everything was proved and disproved not by experiments with real things, but by words, which are not real things.

When I dealt with the Semantics of Semantography I had to take into account the syllogism and all that. Now here is one example how the Semantics of S. works. Let us take the so-called square of opposition. Before me is a book "Groundwork on Logic" by Welton, and he uses one example

All Books on Logic are dull	dull = not interesting
Some Books on Logic are dull	
No Book on Logic is dull	- ?
Some Books on Logic are not dull	

Now Welton wants to convince the reader that there is only one truth among those 4 propositions, and one truth only. However, we can imagine many a person for whom the proposition "All Books on Logic are dull" are the truth and nothing but the truth. I am one of them. Now in Semantography the meaning of dull carries the mind symbol because it refers to a happening which occurs within a mind only. Consequently what one person may find dull, another person may find highly interesting. The result is that these propositions are all relative truths, relative to certain minds. Some minds may find some books dull, some other books not dull.

Or let us take a syllogism. If this syllogism contains one mind meaning then the logical conclusion from both premises may be correct by one mind and incorrect by another mind. If we say Greek are bad people. Mr. Soandso is a Greek. Therefore he must be bad, we have the meaning of bad and consequently the whole syllogism has to be abandoned. I was crestfallen to see that many books on logic show syllogisms in which mind meanings occur, and yet the writer believes that there is only one truth which is really valid.

But my consternation about the old logic of scholastic days (still taught in universities) was nothing against the new logic which modern logicians have evolved and in which they excel. These modern logicians take numbers or letters as symbols and then evolve rules how to operate them. The most grotesk nonsense can be the result if these philosophers then substitute real meanings for those letters and figures of their equations. It may read like this: Headaches are predominant, but Stalin is nice, or more of such nonsense. When people ask these logicians in consternation why they evolve such nonsense, the answer is that their rules are very general and all embracing, including the nonsense. Understand this who may, I cannot. Indeed, I am firmly convinced that later generations will look with horror on our age. They will realise the horror of the concentration camps of today, the extermination of millions of people, and they will conclude that our age is an age of mind madness. The present-day teaching of modern logic with all their nonsense will surely convince later generations that in our age people were mad, and ^{some} philosophers and logicians were mad too.

And so I come to the end of my letter. I beg to excuse and to understand my simple way of writing. I am not a philosopher and do not want to be one. I am also not a scholar who excels in long sentences with many words. Consequently my writing may appear too simple to people. But I hope that you will understand that only a mind like me could undertake the task of constructing a simple new mode of communication. That this new medium cannot be used by philosophers should be to my credit. We need understanding between the simple people of our planet.

And so I close and thank you very much of having given me the opportunity to express my thoughts. Your interest is stimulating and a great joy to me. I am ready to answer further questions and I remain meanwhile

Yours sincerely

C.K.Bliss