

Introductory Page I
Semantography Series No. 228

A SYMBOL FOR INTERNATIONAL CO-OPERATION
YEAR (ICY) OF THE UNITED NATIONS AND THE
INTRIGUES ABOUT IT

ICY WAS TO CELEBRATE 20 YEARS OF THE UNO 1965

See also the related issues of the Semantography Series No. 230, 231, 232, 233,
234, 235

This blasted story happened in 1964 one year before ICY. It gave me many hours of sleepless nights and many days of acute anguish. And it is all the work of three blasted women, women who think that they should meddle in affairs, because it pays them, and it pays them to be this or that of the United Nations and it pays them to go to conferences and feel great and glorious. Damn them!

Today when I write this introductory page the time is Friday the 17th December 1971 and the papers have brought a cartoon showing some people who talk about the recent happenings in the world and who repeat the old slogan "If women would rule the world, there would not be any war." And they hold newspapers in their hands with headlines showing what ruling women are doing just now. Today that blasted woman who should be ashamed to bear the proud name of Ghandi, Mrs. Indira Ghandi, prime minister of India has announced that East Pakistan is now "free" thanks to the glorious victories of the Indian Army. She, who should know that now the gulf between Hindus and Moslems has now been widened by a lost war which will poison relations for hundreds of years to come, she, who aligned herself with the suppressor of all freedom, the Despots in the Kremlin, she, who has now antagonised even more the Chinese Despots in Peking who already claim transgressions of their frontier with India, she, who has fostered "socialist enterprises" she should know that her disastrous act - turning away India from the democratic Western World, will have disastrous effects on the poorest of the poor in India.

The other woman who too has meddled disastrously in the affairs of her people is Mrs. Bandaranaike, prime minister of Ceylon. She too has suppressed ruthlessly one part of her people who speak a different language, she too has fostered "socialism" of dictatorial flavour, and she too will ultimately bring more misery to her own people.

And now to my three miserable women who fortunately cannot make a whole nation miserable, except me, silly idiot I am, who still believed that women are of a kinder make than men. Who are they? The first is Julie Medlock (who meddles alright) a professional journalist who (as professional journalists usually do) will write anything for anyone who pays. For Julie Medlock it was her paymaster and saviour - guess who? - the communist savior and redeemer of his people KWAME NEKRUMAH self-styled communist leader of the people of Ghana in West Africa, who accepted Medlock's services, installed her in Accra, and paid her out of the military budget for what? For making Ghana and Nekrumah respectable in the eyes of the Western World. Julie promptly created the "Accra Assembly" and convened - all expenses paid to whom who wants to come - a Conference under the title "The World without the Bomb." One of the participants was my old friend and supporter Prof. Oliver L. Reiser, who too was taken in by the sweet words of Julie and who brought us together - I in total ignorance of the true affairs of Julie Medlock.

The second woman is more respectable. She is a Canadian society woman who somehow or other meddles in humanitarian and charitable work and who writes on a proud letterhead which says: WOMEN'S INTERNATIONAL LIAISON COMMITTEE FOR INTERNATIONAL CO-OPERATION YEAR. She is the "chairman" and her name is Helen Tucker. Apparently she has or got money to travel to the United Nations, to London and to Paris to Unesco for talks and talks and feeling mighty important without doing anything in particular or anything in general. It was Julie Medlock who brought me and Helen Tucker together, and it was Helen Tucker who made me realise that there is a third woman involved, a woman whom I know blastedly well, and who suddenly has shown an interest in symbols and in a symbol for International Co-operation Year, and in exhorting the United Nations to interest themselves in symbols.

All this was very exciting to me, and hence I hoped that my previous approaches to that blasted third woman will at last bear fruit, and she will help me now to get the United Nations interested in my work on symbols. Her name is known all over the world as the Pontifex Rex on Sex in Samoa, Singapor, San Francisco (or rather Regina)

and Somewhereelse. She has to meddle in the affairs of all nations, she has to give advice to the parents and the married couples, though her own record in her own affairs in this respect is rather dismal. She had to testify before an Congressional Enquiry into the use of drugs that marijuana be legalised, though she should blastedly well know what every doctor knows, that marijuana is only the first step to harder drugs. She has to tell parents to "learn" from their immature children how to run the world, and of course she has to meddle in symbols. But has she invented just one single symbol of her own? Not at all. All she could do was to talk about symbols. And she has the dubious glory of having invented the term of "glyph" for inter-linguistic symbols, as she has in her innocent ignorance not known that the sacred carvings (Greek hiero-glyphs) of the old Egyptians was never a picture writing, but an alphabetical one, and least of all were the glyphs of Egypt an interlinguistic writing to be understood in different languages. I have repeated this sorry story in a number of issues wherever I encountered that blasted woman, and I am now collecting the material of recent years for an issue on her sweet self only. Enough of her, and let's turn to the other two women Medlock and Tucker. I received a letter from Medlock telling me of what Tucker told her: she wants an idea for international co-operation year - in fact a symbol. This was music in my ears and I jumped to the occasion. Now herebelow is the first letter from Julie Medlock to me:

Dear Carl Bliss,

February 4, 1964

It is two months since we were dining together in Sydney. Have you not forgotten me? Have you sent me your material on symbols as promised?

One of the things we mentioned in our globe-girdling Sydney conversations was the UN's up-coming 1965 International Co-operation Year. I think I mentioned I was on one of the committees and the newspaper project I am working on also ties in with this observance as well as the Accra Assembly themes.

The second part of Medlock's letter is printed on the next page where she told me about Tucker's wish for a symbol. I then wrote to Tucker on February 16 and started with Medlock's paragraphs about her and the wish for a symbol for ICY, and then I continued:

Dear Mrs. Tucker,

16 February 64

When I received the letter from Julie about your wish for a symbol for ICY, my heart and my mind leaped to the idea and I sat down to write to you about it. But it is a long story, a story which one needs to know in order to understand how my life and the life of my wife was saved by international cooperation and how my "Blissymbols" as my friends call it, came about. Feeling that you would have to submit my explanation to a great many people for approval of my symbol for ICY I am mimeographing my long letter to you, and you will receive it in a few days by airmail. Please bear with me and my long explanation of the explanation of my symbol. But I am sure you haven't heard anything like this before.

Sincerely yours C.K.B.

Dear Julie,

I was really very kind of you to send me all the books about the "Accra Assembly" and now your letter of February 4, asking me to write to Mrs. Helen Tucker. In a few days I am sending you my long letter (it is more than that) and attached to it papers about my symbols which I am mailing to Mrs. Tucker too. I hope my proposal will prevail. Meanwhile I am thanking you for this wonderful opportunity.

Yours sincerely C.K.B.

Dear Mrs. Tucker,

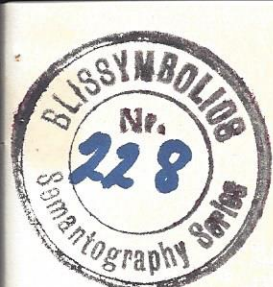
26 February 64

My hope is that you have recognised that the actual text for the explanation of my symbol for ICY fits on one side of a small octave sheet, as shown on page 8 of my over-enthusiastic, and hence overlong, response to your idea of a symbol for ICY. Now last Sunday the Sydney Daily Telegraph, and a few Sundays back, the Sun-Herald brought articles on my work which I attach. The chief editor of the American magazine TIME would like to bring an article, but what he needs is a "newspeg" as for instance that consideration is being given by the chairman of the Women's International Liaison Committee for International Cooperation Year to a semantographic symbol for ICY, or something like this.

I think your own efforts would receive a terrific boost if TIME brings a story about you and your committee. The articles are attached. Copies to Julie Medlock and to Professor Reiser (who has also received my proposal). Sincerely yours C.K.B.

And now follows my proposal titled "A World-embracing Symbol for the forthcoming International Cooperation Year 1965" on 10 long pages. It shows how serious I took the whole affair and how earnestly I set to the task to convince Mrs. Tucker that I have indeed got what she wants: a symbol for ICY which in turn would also explain the finest tool for international cooperation: my semantography.

Alas, it shows also how great a fool and an idiot I was of believing that these women will help my efforts to fruition. Yes, a sucker is born every minute and I am one. I ask now the interested reader to read carefully what I have to say.



This letter has been mimeographed in order to enable you to send copies to all persons interested and instrumental in finding a symbol for the coming International Cooperation Year. Ask for as many copies as you want, and I shall send them to you promptly.

Sydney February 1964

A WORLD - EMBRACING SYMBOL

for the forthcoming

INTERNATIONAL COOPERATION YEAR 1965

A Letter to Helen Tucker inspired by Julie Medlock
written by C.K. Bliss, inventor of "Semantography,"
now also called "Blissymbolics"

Mrs. Helen Tucker
Chairman of the
Women's International Liaison Committee
for International Cooperation Year 1965
341 Bloor Street West, Toronto, Ontario, Canada

Note: This is a long story, but it has to be told in order to understand how international cooperation saved my life and brought my symbolism about, and how out of all this I develop my symbol for the ICY

Dear Mrs. Tucker,

Yesterday I received a kind letter from Julie Medlock and I was fascinated when she quoted you. She wrote:

"Just now I have a note from Helen Tucker, the wonderfully bright and energetic Canadian woman who is Chairman of the Women's International Liaison Committee for International Cooperation Year, in which she says:

"Have you a bright idea for an ICY symbol?"

Immediately your name leaped into my mind - who should know more about a proper ICY symbol than YOU? Besides, all I could think of was clasped hands and that is a bit corny, by now, I expect.

So how about it? HAVE YOU AN IDEA FOR THIS SYMBOL FOR INTERNATIONAL COOPERATION YEAR? If so, please shoot it along to Mrs. Tucker, address above, with a copy to me please. After all, your knowledge needs to be put to work."

Well, my mind and my heart and my whole body leaped to the idea of a symbol for the International Cooperation Year, and I sat down to write this letter to you with gratefulness in my heart for Julie Medlock. As usual, I have no time to make elaborate drafts. I put a wax stencil into my typewriter and begin to type as the thoughts come into my mind. And this may explain my perhaps too long explanation, which we both can shorten for the official explanation should my symbol be adopted. Because every new symbol needs some explanation. Julie Medlock had to explain her Ghananian symbols for her Accra Assembly, and I have to explain my symbol. And it is quite a story. So allow me to tell it to you in detail.

Julie is right. The "clasped hands" symbol is not only corny, it is even worse. Every symbol wears out with the time and often becomes the symbol for the opposite. The flag of the liberators becomes soon the flag of the oppressors. The "clasped hands" are incorporated in a number of official symbols, but it sometimes means a clasp of hands, and a click of handcuffs. The dove of peace with the olive branch is too a worn-out symbol. Besides it was always worse than that. For me, the dove of peace is a terrible symbol of terrible wrath and vengeance meted out by a terrible God, Jehovah with name, who drowned even the innocent children in the great deluge, and who promised to punish all innocent children for the sins of their fathers. When he even went so far to destroy their only means of cooperation, he brought indeed misery upon mankind. As this has a direct bearing on all my striving and all my work and its outcome Semantography, we must read the passage from the Bible in order to understand why you and all good people are working so hard to re-establish international cooperation. Cooperation by teamwork became possible when primeval man invented language. And the Bible tells the story, in which I have underlined the relevant words:

"And the whole earth was of one language, and of one speech."

"And the Lord said: Behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do."

"Go to, let us go down, and there confound their language, that they may not understand one another's speech."

I was born in multilingual Austria where 22 different nations lived, who all spoke different languages. It was Babel, and cooperation was often impossible. In later years I became a research chemist and the chief of the patent department and had to deal with many patent specifications and scientific publications in too many languages. I deplored the eclipse of Latin which was once the international language of all scholars. Why was Latin abandoned? Because it was not more a living language. Why has Esperanto not become the international language of mankind? Because Esperanto too is not a living language. Living languages have an inner force which we have to take into account. People go on babbling from the cradle to the coffin as their mother babbled to them when they were babies. In the United States, In Canada, in Australia, and in many other countries people go on speaking in French, in German, in Ukrainian and in other languages though their forefathers came into the country centuries ago. When I travelled through Canada, English was often of no use to me in Montreal and Quebec. I had to speak French. Then I stopped off for one day in Medicine Hat, Alberta. It was a Sunday and the market place was full of teenage boys and girls who chatted happily with each other in the sunshine. I went near to them to listen to their speech and I was thunderstruck. It was Ukrainian. Not the Ukrainian which they speak in Kiev and in other parts of Russian Ukraine. It was the dialect of my Austrian home town which I recognized so well. And then I remembered when I was a little boy more than 60 years ago. I often watched the Ukrainian peasants with their bundles as they waited at the railway station to go to their new home land Canada. And they took their language with them, which their grandchildren now speak, though they all learn in school English. The mothertongue is irresistible.

Later I learned that hundreds of languages are spoken in India, and in Africa, and all efforts of introducing a common language have all failed miserably. Worse even, people who speak the same language soon develop a dialect of their own, distinctly different from neighboring provinces and countries. Latin was changed into English, French, Spanish, Portuguese, Italian, Ladinian, Roumanian. Even in the same country, different provinces have different dialects, often unintelligible to each other. And we need not be a Professor Higgins to know that the English words as spoken in the East End of London are utterly different from the language as spoken in the West End. And with these different nuances in the very same words a gulf opens up between English people who begin to hate each other. For a Viennese, the Berlin dialect is utterly distasteful. For me the Vienna dialect was and meant home for me, until the Gestapo carried me off to Dachau and Buchenwald, where the harsh words of my blackguards made another linguistic hell for me, besides the hell I went through.

But worst of all: people who speak the same language and the same dialect more than often do not understand each other. They use the same words and mean different things, or they use different words to mean the same thing, and yet they cannot cooperate with each other because of their differences in words. I shudder to think what meaning the enemies of your efforts will attach to the words: International Cooperation Year. Cooperation, oh yeah! Cooperation in the continuance of the oppression meted out to Negroes and Jews and Catholics and Communists, and other people. Cooperation indeed, but what cooperation do they really mean?

How then can we really cooperate? How then can we really understand each other? How then can truly international cooperation come about? It almost seems impossible. And then I realized that there are meanings which have the same meaning in all languages, and on which all people can readily agree. These are the symbols of the numbers 1 2 3 4 5 6 7 8 9 0 and the symbols for their operations. This sentence $1 + 2 = 3$ can be read and understood in all languages. Moreover lies cannot be told in mathematics. Every child who learned these symbols know that $2 + 2 = 5$ is a lie. Later I learned chemistry and was impressed that the symbols H_2O mean: water in all languages. But more than that. Our new international symbol for water shows the real "meaning elements" of which water is composed and even their ratio. Later in the electronic industry I learned of the pictorial symbols in radio diagrams and I found that radio mechanics all over the world can read them as they speak different languages.

When I was in Dachau and Buchenwald my poor wife went to the Gestapo and begged for my release. She could do it, because she was a German Christian. But I was an Austrian Jew. She could not find any cooperation. I too could not communicate with my Nazi blackguards, though we spoke the same language. And then I tried another language, an international language where meanings cannot be muddled up. I tried the language of music. On my clandestine orders my wife sent my musical instruments into the camp, though parcels were not allowed into the camp and returned. But as soon as I told the Nazis in the camp post office what the parcel would contain, they agreed to accept the musical instruments. I had won my first battle in cooperation.

I was a virtuoso in my haydays, and have even played a number of times with the Vienna State Opera Orchestra, the Philharmonikers. Moreover, I had cultivated an art which was widely practised in the middle ages, but which is almost forgotten today. The Art of Improvisation, of making my own music, according to my mood at the moment. And my moods in Buchenwald were the feelings of hopelessness and helplessness, and a begging for my life and my liberty. In these moods I played to the Nazis sweet music, and I moved them indeed. My wife had prepared an entry permit to England, and on the 14th April 1939 I was released. Later we had to flee to Shanghai. And here the most phantastic example of international Cooperation opened up before our eyes: the International Settlement of Shanghai. I have written about it in detail in my books on Semantography, and as this letter deals with International Cooperation let me say here that all the striving for International Cooperation can be based on the wonderful example of what happened during the last century in Shanghai. A great city was built up in which the governing body was the council of all consuls of all countries. They and the inhabitants knew that they can only live and strive if they cooperate together. When I came to China, world war two was already on, and for me, it was a source of never ending wonder when I came into the Shanghai Municipal Council and saw Americans and British, Germans and Italians, Chinese and Japanese officials sitting desk to desk in the same offices and cooperating with each other, though their countries were at war with each other. There was even an International Volunteer Brigade in Shanghai to maintain law and order. There was a British company, and an American company, a Russian company, etc. etc. even a Jewish company, and in a parade they all marched together in the same uniforms, a true picture of international cooperation across all barriers of nationality, language, religion, etc. This international cooperation saved our lives. My wife could not get into England, because she was a German national. I could not get into America, because the town of my birth became Roumanian after the first world war, and the Roumanian quota for entry into the United States was so small that I would have to wait ten and more years. I could not get into Central and South American States because they had barred their frontiers against Jews from Hitler Germany. On the whole globe there was only one bright spot which emitted the light of liberty: the International Settlement of Shanghai, where every human being could come and go without any passport and without any visum. And why? Because a few consuls one hundred years ago decided on a mode of international cooperation and made it work. Many thousands of refugees from the first and then from the second world war fled to Shanghai, and Shanghai gave them a new hope and a new life. Long live International Cooperation! What has been done in Shanghai can be repeated in other parts of the world. Take heart my Friends who work for International Cooperation. Don't be disheartened because the Nationalist Government and later the Communist Government of China had destroyed this wonderful City of International Cooperation, and had made it a Lost City. It is not lost, the Idea of International Cooperation. It had worked once, and it will work again, until the whole World will have an international Government for Cooperation of all human beings all over the world.

But Shanghai had an even greater wonder for me in store, a wonder which even more proved to me that International Cooperation can be achieved between people who were of different tribes and who spoke (and still speak) different languages and yet, joined together to form the largest nation on earth, the Chinese. In their different provinces these 600 million people are as different as the many different nations in Europe. But scholars in Shanghai convinced me that a "European Nation" would have been a reality centuries ago, had European scholars thousands of years ago repeated the example of the Chinese scholars. Those Chinese scholars had adopted a method of cooperation and communication across all languages, which today only the scholars of mathematics, chemistry and physics use: they write in symbols which can be read and understood in all languages. And the Chinese writing is basically a writing in pictorial symbols, though it is now archaic and complicated, but it works, it works beautifully.

I have to give this lengthy explanation to convince everyone that the symbol which I propose for International Cooperation Year is more than just a symbol to be adopted and then forgotten. It is conceived to be a symbol for international cooperation for the whole of mankind of all future generations. Pictorial symbols have already replaced many words written in alphabetical letter symbols all over the world in a field where understanding across all barriers of languages, nations and races ^{is needed:} on the motorways of the world. There quick reading and understanding means more than often life or death. This pictorial symbol  means A CURVE TO THE RIGHT in all languages, and it is quicker to read and to grasp than the jumbles of alphabetical symbols which foreigners have to translate into their own language, if they can do it. And therefore the international arrow symbol  is a most important symbol in my semantography, which I had worked out, inspired by the pictorial symbols of Chinese writing, which has so many great advantages before Western writing that the late Professor Sir Basil Hall Chamberlain explained prophetically:

"Ideographic writing will surely achieve the final victory over phonetic writing."

And he proved it with the symbols of the mathematical numbers, the symbols of chemistry and others. He did not live long enough to see pictorial symbols replacing phonetic symbols as warning signs on the highways of the world. But for me, this was another proof of Chamberlain's prophecy. And I set to work to compose a simple system of symbols - not more than 100 - which can be used as an auxiliary mode of writing where the bridging of languages has to be done for the sake of international understanding in communication and commerce, in industry and science. I do not say that alphabetical writing be abandoned, as my enemies assert. They live under the delusion, maintained by almost all people in the West, that Chinese writing is utterly backward, and that the great illiteracy among the Chinese is only due to this fact. This is utterly false. In the whole world, outside China, in Asia, in Africa, and in South America alphabetical letters of all sorts are used, and yet, illiteracy is as rampant as it is in China, simply because the overlords did not provide enough schools, and the peasants are so poor that the smallest child has to help in the field. In China I have seen how children 4 years of age pick up reading Chinese symbols, much quicker than European children learn the alphabet. Why? Because in many Chinese symbols the picture of the meaning can still be traced. And only 1500 symbols, that is 1500 meanings (words) are necessary for a Chinese to read the newspapers and books, to write letters of commerce and even science, because these 1500 symbols combine to other meanings. And the same is done with my 100 symbols of semantography, only it is done simply and scientifically.

Julie Medlock wrote an article for the Hindu Weekly Magazine (Sept. 4, 1960) in which she told of an interview with Professor Oliver L. Reiser of the University of Pittsburgh. Here is her paragraph headed:

WORLD SYMBOLIC LANGUAGE

"And for Prof. Reiser whose hobby is admittedly 'anything new in the field of ideas' it is not surprising that the field of General Semantics has also captured his interest. In his book 'Unified Symbolism for World Understanding' he deals with the possibility of 'one symbolic language for one world, an epoch-making development which could nullify the long established barriers set up by separate languages.'"

Long before I began to correspond with Prof. Reiser, he had written the following prophetic words in his book "The World Sensorium"

"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."

Mrs. Betty Stoltenhoff, the secretary of the Society for General Semantics in Sydney (of which I was a member) showed me Reiser's book, and I wrote to him immediately that I have fulfilled his prophecy. He was so impressed by my work that he read a paper to the American Association for the Advancement of Science in Philadelphia, and showed examples of my Semantography (from Greek semantikos significant meaning and graphein to write). At his lecture my prepared pamphlet (which now forms the issue No. 52 of my Semantography Series) was distributed, which pamphlet I attach to this letter. Later still he wrote an enlarged version of his paper Unified Symbolism for World Understanding in Science, which now forms Semantography Series No. 150, and this is the book which Julie Medlock mentioned in her article quoted above.

Prof. Reiser said something even more important in his lecture to the American Association for the Advancement of Science. He said:

"Bliss realized the ambition of the great mathematician Leibniz"

Three hundred years ago, Leibniz wrote his New Essay concerning human Understanding, and in this book he said that he was much impressed with the Chinese way of writing. He was a great mathematician, and he knew that mathematical symbols can be used to solve many problems of mankind. Therefore he speculated that one day pictorial symbols will be invented, so simple that even children can use them in a new simple "Algebra of Thought" and thus mankind will be able to use this new simple mathematics to solve many problems. In addition, Leibniz said, these pictorial symbols will be a new medium by which mankind can overcome all barriers of language and misunderstandings.

Let me show you how my symbols conform with Leibniz' dream. Let us imagine an aunt who ask her little niece: "Now tell me, $2 + 2 = 5$, and sometimes 7 and sometimes 9, isn't it?" The child would laugh, and consider it a great joke. Why? Because it has learned how to operate the mathematical symbols in school. But that very same child would be thrown into utter bewilderment and torment, if that aunt would ask (and aunts and "well-meaning" other visitors do this even in the presence of parents) "Now tell me, whom do you love more Dad or Mum?" What should the poor child say without offending her parents? Some parents tell children to say "I love them both equally well." But with many children, this would be a lie. And you can lie, but you cannot lie in mathematics. How can the torment of this child be resolved with the mathematical symbols of my simple symbolic logic?

It is true that all feelings, like love and hate, happiness and sadness, envy and jealousy, reason and conscience, originate in human minds, and the mind is pictured by the outline of the upper skull which houses the brain, thus $\cap$. And every child who learns this symbol, learns also how to operate it. It will learn that feelings originate in the human $\cap$, and these feelings differ in intensity at different times. Today we may love less a certain person, but to-morrow we may love more, and there is no yardstick and no instrument yet invented by which we can measure more or less love and more or less hate. Moreover, we may hate a certain person, but suddenly our hate may turn into love. Consequently all words which refer to meanings which originate in our mind, like love and hate, etc. are "mind meanings" as I call them, and they are symbolized first with the mind symbol thus $\cap$, followed by a second symbol. A child may be angry today because Dad did not allow it something it wanted. It may even go so far to be rude to Dad and say: "I hate you!" which would make Dad very unhappy indeed. To-morrow it may come to Dad and say "Please forgive me, I realized that I love you very much, and indeed more than ever." The meaning of much is symbolized in semantography with the multiplication mark, thus $\times$, and any child will learn that this meaning is utterly vague and almost meaningless. It will also learn that much can be resolved in exact figures where things can be counted, as in "much money" 10 \$ may mean much for a poor child, but little for a rich child. More is symbolized by the multiplication mark put up higher above a line, thus $\times$. But again children would know that this is meaningless, unless stated in mathematical figures, which is impossible with "mind meanings" like love and hate.

Now imagine that aunt and that niece, and both have learned in school my simple symbols and how to operate them. Then the question of that aunt "Whom do you love more Dad or Mum?" would only cause happy laughter by the child, by the aunt and by the parents, and everybody would be happy, knowing that this silly question is as silly as $2 + 2 = 5$. In my books on Semantography I have shown how most problems which occur in childhood and are induced by words and meanings can be resolved with my symbols. For 21 years I have written to thousands of teachers and educators, and have stressed the sorry fact that we teach in school only how to pronounce and how to spell words by which people hurt each other, but we do not teach children which words are vague and ambiguous and almost meaningless and which words have a different meaning with different people, and which words hurt other people, and which words are used by demagogues and dictators to excite and enslave other people.

But all my pleadings in thousands of letters had no effect. And why? The answer is given by Professor Carleton Washburne of New York, a Professor of Education who said:

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

Here are only ^{three} examples, out of hundreds. Three hundred years ago, Comenius wrote his "Orbis Pictorum" in which he showed that pictures in school books would help children to learn quicker. The educational authorities laughed only. His book was printed with money given to him by his friends. It took 200 years until they put pictures in school books. 100 years ago, the teacher Friedrich Froebel invented his "Kindergarten", but the educational authorities rejected it, and when he opened his private "Kindergarten", they sent the Prussian police and closed it down. More than one hundred years ago, Braille invented his writing for the blind, but the French Academy rejected it, and his headmaster in the School for the Blind in Paris, where Braille (himself a blind man) was a teacher, forbade him to teach his writing to the children there. He died a brokenhearted man.

For 21 years my good wife Claire has written and posted thousands of letters to thousands of schoolmen and professors. All contained the words of praise of Professor Reiser, and other eminent scholars, and especially the words of one of the greatest mathematicians and logicians of our age, Lord Bertrand Russell who wrote:

"Any man or men who will spend the money to get Bliss' work printed will, in my opinion, be performing an important service to mankind."

But I could not get a penny for the printing of my work, though I approached great Foundations who have billions and who give away hundreds of millions of dollars and pounds for publication grants, travelling grants, and other things. The educators all over the world still consider me a crank with a crackpot idea, and consequently publishers are afraid to risk money on a subject which is not yet taught in the schools of the world. Together with my good wife, I mimeographed my books and they are now in important libraries of all 5 continents. But they are few in numbers. My good wife saw me year after year sinking deeper and deeper in despondency and desperation. She died heartbroken two and a half years ago.

Some of my friends say:

"Today blind mankind writes in Braille. A day will come when seeing and thinking mankind will write and think in Bliss!"

I have written many a letter to functionaries in the United Nations, and have urged the adoption of at least my symbols for roadwarning signs. Either I did not get an answer at all, or I was advised to write to the United Nations Educational, Scientific, and Cultural Organisation, UNESCO for short. Since 1945 I have exchanged many letters with the director generals and the high officers of Unesco, but without avail. Unesco has not produced one great achievement, not one new idea for education, though it has all the brains of all schools and universities at its disposal. No wonder that the famous Professor Lancelot Higgin condemned Unesco with these words:

"Unesco is a comic synonym for Fiasco"

But Unesco is not to be blamed. I was told that any proposal must come from the National Unesco Committees in any country, and if such a proposal gets a majority vote in the General Conference, only then can Unesco do something. But the teachers in Australia are as "conservative" as teachers in other countries. Recently Columbia University made a study how long it takes for a new idea in education to reach the schools. They found that it takes 15 years to reach 3 % of all American schools, and 50 years to reach all American schools. And this in a country where more money is available for education than in any other great country. How many years must my bones rot in my grave until my symbols will be taught in all schools of the world?

This is why I write to you such a long letter in desperation. If your and the other committees agree to adopt my symbol for International Cooperation Year, and if they agree to include the explanation of my symbol in a small folder to be given to every person interested or participating in International Cooperation year, then I may hope that young minds may become sufficiently interested to take up the fight for this new and world-embracing idea for communication and cooperation of the whole human race. I shall not see this.

And this brings me to my symbol for Cooperation in Semantography, or "Bliss-symbolics" as my friends call it, because they say that the word Semantography is fast becoming a general term for those newcomers who try to copy and corrupt my symbols. This happens with every new idea.

Re-reading the foregoing 6 long pages I feel I had to write it all, remembering my failures of the past 21 years to convince people that my semantography is much more than just a "picture language" How silly, they thought, to believe that a picture language can be used by modern mankind. "It is more," I cry, it is more than any language and any mathematical and logical system ever devised by man. It is the very tool which mankind needs most in a world where vague and ambiguous and fallacious words are used to excite and enslave all of mankind."

It is my esteem for Julie Medlock and through her for you which makes me write such a long letter in the hope that you will understand what I want to convey. And when I am now going to show you my symbol for cooperation, you may or may not be delighted, but you surely will be dismayed - though it is almost self-explanatory at first glance. But it would be a catastrophe if this symbol or a similar one will be adopted for international cooperation year.

→
Progress
in anything

→
Cooperation
in anything

A boy or girl with only a smattering in semantography will reject these symbols, because they are so wide as to be almost meaningless. Show a child these symbols $2 +$ and it will ask "Two plus WHAT? Obviously the words and the symbols are incomplete. The most important word is missing. Tell a student of my symbols the words "Progress" and "Cooperation" and he or she will ask "Progress in WHAT? Cooperation in WHAT?" For a democratic mind it may mean "Progress in freeing all human beings from the shackles of ignorance, superstition and misunderstanding." For a non-democratic mind it may mean the enslavement of all mankind. All communists crave for cooperation, but cooperation in WHAT? They are quite clear about it among themselves. For them it means Cooperation for the Creation of the United Communist States of America, of the British Communist Commonwealth of Nations and the rest. And they cooperate to this end, until they will create one great concentration camp for the whole of mankind. Naturally, they will call it with a different word, say "Global Togetherness" or something.

This is why I think that the words "International Cooperation Year" will be defined quite differently by all enemies of the United Nations. This is why I think that a small folder shall be attached to all the papers for every person interested and participating in International Cooperation Year, which folder I am prepared to print at my own expenses (if you cannot get the money elsewhere) in which my symbols for Cooperation shall be explained together with a short explanation of my semantography as the best tool for international cooperation yet devised. And here it is, a draft to be shortened and edited by mutual work

DRAFT OF THE TEXT FOR A SMALL FOLDER

to be attached to all papers for ICY and explaining the symbols for the

INTERNATIONAL COOPERATION YEAR

THE SYMBOL FOR INTERNATIONAL COOPERATION YEAR

as written and explained in Semantography, named also "Blissymbolics" after its inventor C.K. Bliss. It is the fulfilment of a prophecy made 300 years ago by the great mathematician Leibniz (1646 - 1716). He realized the immense practicability of mathematical symbols for cooperation and agreement between different people.

He prophesied therefore that one day a Universal Symbolism will be invented in which every statement in every language could be written down in simple symbols and operated upon in order to find out the unknowns, the variables, the ambiguities, the demagogies, the falsehoods and the truth.

Leibniz prophesied a happy by-product of this new system of symbols. Just as $1 + 2 = 3$ can be read and understood in all languages, so the new symbols would provide a new

"One Writing for One World"

A letter, a book, a paper, even a poem written in this new "One Writing for One World" could be read and understood in all languages without translation. But, said Leibniz, in order to be of help to all humanity, those symbols and their operations must be so simple as to be understood even by children and illitera-

tes. In fact, he wrote, real things must be shown in pictorial symbols in order to distinguish them from abstract meanings, which indeed may mean anything.

Now in our time, the eminent philosopher and logician Professor Oliver L. Reiser^(University of Pittsburgh) lectured on Bliss' work to the American Association for the Advancement of Science and said:

"Bliss realized the ambition of the great mathematician Leibniz"

Rei-
ser went even further and prophesied that Bliss' symbols will convey to humanity the idea of Humanism which contains

"a universal ethics which transcends races, nations, religions and local cultures"

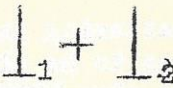
and that Bliss' symbols will show that

"physical laws and moral principles do not stand apart, but on the human level are interwoven."

How Bliss has fulfilled Reiser's prophecy, and how he develops the new symbol for International Cooperation Year will be shown in the next paragraphs

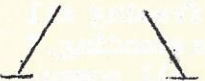

a human being,
male or female
standing erect

and the sentences

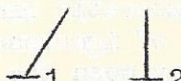

I and You
(plus)

and


I without You
(minus)


human beings in
need of support

and the sentences


I need You

and


I am needed by You

Now we combine both figures



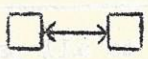
the needy person supported by the helping person

This is an outline of a picture which excited Bliss when he was a boy. It showed the wonderful work of the Red Cross: a wounded German soldier leaning on a French soldier, who leads him to the Red Cross Station, a true picture of human cooperation. Bliss advocates his new pictorial symbol for the Red Cross, because Non-Christian nations have rejected it already, and have adopted the Red Crescent, the Red Star of David, and Heaven knows what symbol the new nations of Africa, composed of Christians and Mohammedans, are going to adopt.

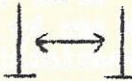
And here is how Bliss transforms a law of physics into a law of ethics:

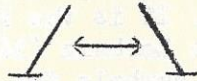

matter as seen
in a crystal


action and reaction
as used in chemistry


Isaac Newtons Law of the
interaction between two
material bodies

Now we substitute (as in algebra) the symbol for a material body by the symbol of a human body and the symbol of a human body in need of support:

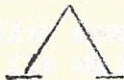

The Law of Interaction
between two human beings


The Law of Interdependence
between human beings who
need each other

This law has been explained in holy scriptures in many languages by Moses and Mohamed, by Buddha and Kung-Fu-Tse, by Spinoza and Rabindranat Tagore, and by many others. The best known explanation has been given by Jesus of Nazareth who interpreted this law in the words:

"Whatsoever ye would that men should do to you, do ye even so to them"

And out of this terse symbolization of a law of ethics we form now



The Symbol of Cooperation of Human Beings who need each other

THE SYMBOL FOR INTERNATIONAL COOPERATION YEAR

As you can see for yourself, dear Mrs. Tucker, the actual text for the ICY folder, as shown on the two foregoing pages will fit on one side of a small octave sheet. In fact no "folder" is necessary. And I am prepared even to use my meagre income to have this small sheet printed here in Sydney in as many copies as needed, and ship it to you. And therefore I attach to this letter my small octave size leaflet of issue no. 157 of the Semantography Series in order to show you that we can use the other side of such a leaflet to print more about this new idea. And I have something which has found the approval of eminent scholars, something which can give mankind a new and breath-taking hope that the future of mankind can be a future without war. It is based on a theory of a famous Canadian, Dr. Brock Chisholm. But it is so new, so contrary to all we believe to know that it will take a long time until mankind will grasp the great implication of it. The inclusion of this theory in this leaflet for the ICY can hasten this realization to the benefit of all mankind. Here then is the

DRAFT OF THE TEXT OF THE OTHER SIDE OF THE FOLDER TO BE DISTRIBUTED FOR ICY

THE ORIGIN OF COOPERATION AND ITS OPPOSITE

The Theory on the Origin of Human Warfare by Dr. Brock Chisholm, former Canadian Minister for Health, and first Director General of the United Nations World Health Organisation, and the archeological Proof for it, as found by C.K.Bliss.

C.K.Bliss is not a professional linguist. He is a research chemist, who analysed language like a chemist. He realized that cooperation began when primeval man invented language, because only through the communication of the spoken word is teamwork possible. But there is something opposite to cooperation by teamwork. It is human strife, violence and war. Bliss asked himself: "which are the worst words in all languages, which sooner or later result in the breakdown of all cooperation and the opening of hostilities?" He was thunderstruck when he read of the theory of Dr. Chisholm, a famous psychiatrist, because Chisholm's thoughts were similar. But Bliss went further.

Shortly after the end of the second world war, the United States government invited Chisholm to lecture on the burning question of the day:

Why does man go to war against his fellowman?

Why does he kill his own kind?

What can be done to stop this disastrous habit?

Chisholm said that human warfare is due to a mental perversion, a brain disease, an epidemic, and it can be cured like any other epidemic. First we must find the virus, then the vaccine. The virus is articulate language, especially the abstract concepts of good and evil, right and wrong. A man is ready to kill his fellowman when his fuehrer tells him that the other man is evil and wrong. The leader of that other man will tell him the opposite, that his cause is good and right, and that the other cause is evil and wrong. Both men will then kill each other with a clear conscience, both believing that they are doing the good and right thing, both believing that the other is evil and wrong.

Bliss came to the same conclusion, but he went further. He asked himself: "If Chisholm is right, how is it with those creatures which have not yet evolved articulate language and abstract concepts - the animals?" They have a primitive language of their own, cries of danger and defiance, of fear and pain, and calls of care and love, but apparently not more. Bliss found that untold species of trillions of the tiniest and the largest creatures on earth adhere strictly to the ethical law "Thou shalt not kill!" They will die of starvation, but they will never attack and kill and eat a creature of other species, least of all a creature of their own species. They live by the food provided by the plants.

However, there are species of killer animals, who must have learned to kill other species in primeval times of starvation. But even they adhere subconsciously to that ethical law. A lion baby, taken from its parents, before they can give him an education in murder, will grow up the best of pals with other animals and will even eat with them out of the same trough. ~~Even~~ among the same species of ^{killer} animals, that ethical law "Thou shalt not kill!" is operating. Lions don't kill lions, tigers don't kill tigers, wolves will roam the wintry forest, howling mad of unbearable hunger, but no wolf will attack and kill a fellow-brother-wolf and eat him, unless it has already been shot by a hunter.

Of course, in the meating season, there are fierce fights between males over the favours of females, but these fights are fought not with the intention to

kill the opponent, least of all to eat him. The weaker male will soon retreat and will wait for his turn in the pursuit of happiness. All these facts have been established by a number of scientists, and Professor Ashley Montagu has formulated it in these amazing words:

"Among the same species of animals, the highest ethics is supreme law. Man is the only creature on earth which kills its own kind and even eats him. Man is therefore ethically the lowest creature on earth."

These are strong words, and contrary to all we believe to know of man and animals. But Ashley Montagu proved that cannibalism among the same species of animals is extremely rare, and only done when the animal is "out of its mind" often due to the sudden loss of freedom, the confinement in too small cages, and other causes. There are exceptions with some species, but in general, that ethical law is respected among every species, as otherwise it would have exterminated itself eons ago.

Bliss was fascinated by all this, and he asked himself: "If Chisholm is right, and human warfare is due to the development of abstract language, how was it with primeval man before the time when he invented the abstract concepts of good and evil, right and wrong?" And Bliss began a search in the first writings of the Egyptians, Sumerians, Chinese and others. Writing was invented about 7000 years ago, but all the documents found recorded on parchment or hewn in stone tell us of the righteous wars against the evil men across the borders.

Bliss went further down into the dawn of human history. In the caves of new stoneage man, who lived from 15,000 B.C. we find the kitchenrefuse heaps of animal and human bones mingled and broken to extract the marrow. "They killed their fellowmen" said archeologists. But ⁱⁿ the refuse in the caves of old stoneage man only animal bones are found. He lived around 50,000 B.C. and some archeologists, notably the late Prof. Clyde Kluckhohn (who supported Bliss' findings) of Harvard University, and other scientists, claim that old stoneage man did not go to war against his fellowman.

And in the caves of old stoneage man Bliss found the proof he was looking for. The caves of Altamira, Lascaux and others, show animals, grazing, fleeing and succumbing to the spears and arrows of human hunters. But nowhere do we see hunters in pursuit of other hunters - in terrible contrast to the paintings and monuments of the last 7000 years which glorify mostly war and victories over our fellowman. The marketplaces are full with these monuments, in ancient Babylon and Ninive, as well as in modern London and Paris. Every town and village has its war memorial, commemorating the righteous warriors and their victories over the evil designs of the other fellowmen.

Chisholm and Bliss have given mankind a new and breathtaking hope. Chisholm said that our mental perversion can be cured by a re-education of mankind, and Professor Reiser shows in his book on Bliss' work how his symbols can be used, even by children, to resolve the disastrous wholesale judgement of good and evil, right and wrong. Reiser's book and other publications on Bliss' work are available from SEMANTOGRAPHY (BLISSYMBOLICS) PUBLICATIONS 2 Vicar Street, Coogee, Sydney, Australia, where Bliss still lives. Most of these publications have been mimeographed by Bliss and his late wife, because his work is so new and contrary to most teachings on language, that he could not get any publication grant from any academic institution and foundation. His books however, are in their crude mimeographed form, to be found in a number of great libraries. Reiser's work and other publications on Bliss' work will be sent to you for the equivalent of \$ 2 to be forwarded to the above mentioned address.

And this, dear Mrs. Tucker, concludes my rather long story which is an introduction (and necessary for such a novel subject) for the short leaflet explaining the idea of Semantography and the new symbol for International Cooperation Year. All my hopes are going out to you that you will help this new idea along. I am, with thanks for all your attention you are giving to my work

Yours sincerely

Attached are the following issues of my Semantography Series:

No. 52, the pamphlet for Professor Reiser's lecture to the American Association for the Advancement of Science

No. 157 a small leaflet explaining the aspects of my work and showing the size of the proposed leaflet for ICY

No. 15 the colour leaflet prepared for the General Conference of Unesco. It was not distributed by Unesco and never discussed at any conference.

C. K. Bliss
C.K. Bliss, B.Sc.

In due course I received a letter from Mrs. Tucker and one from Mrs. Medlock. Both letters were just another disappointment for me, another hope for Semantography gone down the drain. Mrs. Tucker told me that she can only give my proposal to the U.N. Committee for International Year, which she has done. She wrote: "We can keep our fingers crossed, or as the Scandinavians say, "we can hold our thumbs." Mrs. Medlocks letter was even more disappointing. She criticised my approach, and thought that I haven't been able to get recognition, because apparently my approach is not just right. It's too "hard sell", "too personal", "too intense". She wrote: "You have to catch the fish with a more subtle kind of bait", "You go so far that you defeat yourself", and similar remarks.

There is no necessity to ask the ladies for permission to reprint their letters here. But I can reprint my own letters, in order to give my future researcher just another proof of the difficulties I am facing in trying to arouse interest in my work.

Sydney 25 March 1964

Mrs. Helen Tucker,
Chairman
Women's International Committee
for International Co-operation Year
341 Bloor Street West, Toronto 5, Canada.

Copy to Julie Medlock
Professor O.L. Reiser
See also the attached copy of
the complementing letter to
Julie Medlock.

Dear Mrs. Tucker,

Many thanks for your kind letter of March 4, and especially for saying that you have been "fascinated" by my work. I treasure even more your good words

"I have been both impressed and moved by the high level of understanding and good-will which you have demonstrated for humanity throughout your life. I do hope there will be some satisfaction to come from it now."

These your heartwarming words are ample compensation for your other words in which you told me that your committee can only recommend my symbol to the other "national ICY committees and to the U.N. ICY committee itself." This spells death to my symbol, because it is too novel to be adopted by a host of committees. Few of the members will take the time and the trouble to study my proposal and to realize that it is much more than a symbol to be put on a stamp or a medal, which the U.N. committee intends to issue.

This my symbol is meaningless, unless people are told what it really means, namely: two persons in need of support, are co-operating by supporting each other, just as in fact two beams are supporting each other in order to hold up a protective roof. Seen in this concept, my symbol means one of the primeval acts of co-operation by primeval men when they began to build huts. All this cannot be explained on a stamp or a medal. And no one could guess that it means not only a symbol but a whole new mode of co-operation between all peoples on this planet, who are at present divided by thousands of languages, and revaged by "wars of words" and "wars of swords". It means a new medium for mankind, and a new mind mathematics, which even children can learn in order to avoid all the terrible words which break up friendships, families and nations.

When Julie Medlock wrote to me your words "Have you a bright idea for an ICY symbol?" I believed (or rather I hypnotized myself into the belief) that your committee has been given the final task to devise a symbol, and all I have to do is to convince you, and if I succeed in this, you will convince all the others. Hence I wrote a long and personal story on 7 large pages, telling you of all the hardships I went through, which made me work on semantography. I wrote my long and personal story with all the intensity of my heart, as a man would write to an understanding woman. I desperately wanted to convince you of the necessity and practicability of my work. I wrote this long story for you and for Julie Medlock.

Now Julie Medlock, being a professional writer, can see much better than I ever can, that my presentation is "too personal" and "too intense" True enough, it is. But my actual text for the small octave sheet to be distributed as an explanation of my symbol, as shown on page 8, is utterly unitense, and a matter of fact story. The only personalisation (without any personal story) I find in this draft is the mention of my name only. Now I know that it is not nice for an inventor to use his name in an explanation of his invention. I am now proposing to Julie that she rewrites the draft on p.8. She may leave out my name. Indeed, this is what I have proposed throughout the years to people who could introduce my work into the schools.

schools. "Leave my name out entirely," I wrote, "but help this idea along in the name and for the future of humanity!" So, I am perfectly willing that my name be omitted and that the U.N. and committees concerned be credited with the proposition of this symbol and this idea of international symbols.

As to the draft on the other side of the small octave sheet, the idea that you are a Canadian made me think that you would be inclined to give a "plug" (as news-men say) to the theory of your great Canadian compatriot Dr. Brock Chisholm. I enlarge upon this in my letter to Julie Medlock. But this theory on "the Origin of Co-operation and the Opposite" may be left out entirely.

It was kind of you to leave the papers I sent to you with Mr. Peter Dobell, rapporteur of the United Nations ICY committee, although (as said before) my long story was written for you and the women members on your committee. Mr. Dobell will be "pleased" by my quotation of Prof. Lancelot Hogben about "Unesco being a comic synonym for Piasco". But it wouldn't make any difference. The case for my symbol is hopeless. I came to this conclusion when reading an article on International Co-operation Year in the American journal WAR/PEACE REPORT. When Julie wrote to me about ICY I knew nothing about it. But these 3 words INTERNATIONAL CO-OPERATION YEAR inflamed my imagination with all the good which can come out of such a venture. And so I wrote my long personal story to you. In the meantime I read the article by George A. Beebe in the January 1964 issue of that journal. It bears the ominous and condemning title A GOOD IDEA GOING NOWHERE. He tells how the U.N. bureaucrats have turned down again and again all proposals for specific new ideas for international co-operation. Instead all has been boiled down, simmered down, cooled down, and freezed cold with the decision that "only existing co-operation be stressed". In other words, there will be nothing but words, words, words, and nothing will be achieved but words. The ICY will come and go, as another proof that the busybodies in the glass house on New York's Riverside can get nothing done, but their salaries.

Dear Mrs. Tucker! I feel that you ^{are} a kindhearted woman, who believes in the good words which mean good things for humanity. But you are falling a victim to the wordmakers in the U.N. You have sent me your papers on your proposal for the ICY: a "Universal Women's Project" a "Children's Share" symbol for a collection box, and a "Declaration of the Rights of the Child." Please realize that two hundred years ago Rousseau proclaimed the "Rights of Man" which were then incorporated in the U.S. "Bill of Rights", proclaimed 1791, at a time when no one could imagine the crimes of a Napoleon, a Stalin, and a Hitler. Please realize that the "Rights of Man" have been trampled under for two hundred years, every forthcoming year in a worse manner than before. Please realize that the best words about the "Rights of the Child" have no effect. The power-crazy men in power do not listen to such words. And you, should not let yourself be fooled by the loafing busybodies in the U.N. Don't become their stooge! If you and your committee joins the ICY venture, do it as a rebel, protesting against the inactivity and impotence to which the idea of ICY has been condemned by the U.N. bureaucrats, who try to do as little as they possibly can.

In my wildest fantasy I dream of a ICY committee which would rise in protest and would take up the cause for an entirely new Medium of Co-operation, as provided by my work. I dream that such a committee would collect the money for a small brochure showing my symbols and underneath their meaning in English, French and Spanish, in the same way as I show it in my 3 colour title for a primer "Semantography for the Children of the World" sent to you. I dream that this committee would distribute this brochure to millions of people who are desperately interested in Co-operation. But I know that my fantasy will never come true during my life-time.

And this brings me to another fantasy of mine which I dreamed many a time in wakeful unhappy hours at night. This unhappiness has now become intensified by one sentence in your letter. And I shall be utterly grateful to you, if you could give me more information. You wrote:

"Did you know that Margaret Mead had presented some idea about the use of glyphs for international communications to the U.N. ICY committee? So their thinking may already in this direction"

Please do me the favour and write directly to Margaret Mead, and ask for all possible information about her "glyphs". Her address is perhaps still the Museum of Natural History in New York, or the publisher of one of her books. I cannot do it, because of the following story, which will give you a glimpse of the tribulations an innovator of a new idea must go through.

Since 1950, whenever an internationally known scholar came to Australia on a lecture tour, I asked for an interview. It was never refused. Bertrand Russell, Julian Huxley, de Madariaga (former president of the U.N.) Prof. Clyde Kluckhohn, and a host of others talked with me for hours, and then said words of the highest praise for my work. After leaving Australia they corresponded with me and wrote on behalf of my work to men and institutions who could do something about it. Bertrand Russell wrote to publishers, Julian Huxley had talks with the topmen at Unesco, Kluckhohn tried to get me a publication grant from the Carnegie Corporation and even tried to find a post for me at Harvard, where I could teach my work. And others have helped in a similar way. None of those famous scholars have refused to see me and to help me - except one. Margaret Mead. When I heard that she was coming, I wrote her a welcome letter to New York, which she ignored. When she arrived in Australia I wrote again, and told her that I want to introduce her to my work which should be of great interest to anthropologists. By this I meant not so much my symbols, but my follow-up of Chisholm's theory and my interpretation of the wall paintings in paleolithic caves, etc. etc. But who is Mr. Bliss? she must have asked. And being a nobody in the scholarly professional world, she refused to see me. I have fretted about this indignity for years, and I am sure that she must have had her misgivings about her treatment of my person. She must have found out about my work. And what has she done about it?

I have now a suspicion that she is now advocating the very same idea. But how does a professional go about it to make it something new, something that looks as his or her own? Simply by inventing a new word. And this word is "glyphs". Nobody can guess what it could mean. Surely not signs, or symbols, or pictographs, or a picture writing. If she would say so, there would be dozens of persons to tell her of my name, and my semantography. And she knows of my name and my work. Graphein means in Greek to write, and Glyphein means to carve, and Hieroglyphs means sacred carvings, the pictures in old Egyptian writings. But why does Margaret Mead call written pictures not "pictographs" but "glyphs". I can see no other reason than to propose my own idea as her own. For this reason I shall be grateful to you if you could get for me everything Margaret Mead has to say about her "glyphs".

Writing about her, all the old memories and all the old wounds are breaking open again and are causing me the same intense unhappiness which has consumed me for years. In order to "abreact" (to use a Freud term) I have dreamed a dream for years and here it is in the last version:

I dream that I am on my deathbed, and the Lord God appears to me, and asks: "Have you one last wish, my child?" And I answer: "Yes O Lord, I have. Give me the strength to put on my hobnailed hiking boots, and give me the opportunity and the power to give one mighty kick into the seat of that great woman Margaret Mead. And make my kick so powerful that my glyph scars should never vanish, and that every time she sits down, she should cry out "Ouch, my glyphs!" Then I shall die happy and contented in the knowledge that I have done at least one good deed for suffering mankind."

What has Margaret Mead done for mankind? Except writing an entertaining book about adolescent sex in Samoa (sex is good for publishers and for publicity) she gives from time to time her wise counsel which papers dutifully print, because it comes from the great Margaret. More than often it is revolting nonsense, when I subject it to the analysis with my symbolic logic. But who listens to me? Nobody. I know that a day will come when Margaret will be forgotten, and my name will be remembered. But this is little consolation for me, now even less so, as you are telling me of Margaret "glyphs". I have collected dozens of case histories to prove that "Nowhere is theft so rampant than in the realm of ideas." Please let me know all about her glyphs. I assure you, I am not going to do anything about them. My case is hopeless.

Re-reading the foregoing unhappy paragraphs, you may think that I am simply a woman hater. But this is not the case. I would not have written such a long and passionate personal story to you and Julie Medlock and now again such a long letter. And to prove to you that I consider the greatest blessing a man could have is a good woman as companion, I am sending you the memorial booklet I made for my good wife Claire on the second anniversary of her death. It will tell you about this wonderful woman, and it will tell you about me. It is the best personal gift I can give you, a piece of my heart.

And this brings me to the end of this overlong letter, and also to the end of my hopes for the ICY, I don't believe in miracles, and only a miracle could make

make the U.N. adopt my symbol and propagate my medium for co-operation. Complying with your wish I am sending you a number of copies of the story I wrote for you, and the leaflets attached, but I am not sure that it will have the proper effect in the eyes of others. Julie Medlock has her great misgivings about this, and I am sending you a copy of my letter to her, as she sent you a copy of her letter to me.

One year ago, a Mr. Stanley Gerr, of the United Nations Secretariat (Room 1512) wrote to me and told me that he would like to purchase my books on Semantography. I wrote back and told him about the price, and also about the scarcity of copies, and suggested that he could find my books in the New York Public Library, and the Queens Borough Library Jamaica New York, and so he would not need to spend money. But he never answered. Perhaps he could help you if you contact him when in New York.

Kindly excuse if I have written too much, and have taken too much of your time. I wish you all success in your humanitarian endeavours, and all my best wishes for yourself and your family.

Yours Sincerely,

C.K. Bliss.

P.S. I remember now. Margaret Mead was invited to Australia by the New Education Fellowship. of which I was a fellowmember. They told her about my "graphs" which now became her "glyphs".

Sydney 25 March 1964

Mrs. Julie Medlock
Secretary
The Accra Assembly
P.O. Box 1627
Ghana, West Africa.

Copy to Prof. Reiser and
Mrs. Helen Tucker
see also the attached copy of my
complementing letter to Mrs. Tucker.

Dear Julie,

Received your two kind letters of March 5, and then the letter of March 6. I am really overwhelmed by your desire to help me and my work, and I can realize what it means for you to devote so much time and thought and labour on the improvement of my presentation so that it may be accepted by the men in authority. Your long and detailed letters deserve an equally detailed and considered reply, because I want that you should see clearly why 22 years of efforts on my behalf, of thousands of approaches to thousands of educators and educational institutions have been futile.

First, concerning the symbol for the ICY I enclose copy of my letter to Mrs. Tucker which explains everything. As to the article in TIME, the editor told me that neither the interest by Mrs. Tucker's committee, nor the interest in Africa on your behalf is enough of "news value" to warrant an article in TIME. He will however write one when the ICY committee will adopt my symbol, or when a country in Africa will institute experimental classes, or something similar. In short, it must be News.

And now to my unhappy self. Reading and re-reading your kind words, I remember similar words and similar thoughts which others have voiced and which I myself have thought in innumerable sleepless nights and wakeful happyless days. Here is the situation as I saw it for many years, and as others saw it, and as you now see it, being confronted with it:

This idea of interlinguistic pictorial symbols which can be read in all languages is simply great. And moreover it isn't an "idea only" anymore. Bliss has worked it out down to the smallest detail. He has proved in his 3 volumes that his semantography is practical and workable in education and communication, in commerce and industry, in science and politics, and even in religion, philosophy and poetry. In other words: Bliss has done it. All what is now needed is that experimental classes be instituted, and a primer be worked out. And semantography will be on its way.

But now, who can do it? Only the teachers and educators can do it. They have the classes, they can make the experiments and no doubt Bliss will supply his primer lessons, as he has already worked them out. So, all what is necessary is a proper approach to the educators of the world, to the United Nations and to Unesco.

Now Bliss tells us that he has done all these things, that for 22 years he has approached thousands of educators with thousands of letters and leaflets, and

and pamphlets, and that he has approached them all with utmost deference and politeness. And yet, the result is nil. What went wrong and where? And what and who are the "ingredients" to make a success of this idea. First there is Mr. Bliss, and then there are the educators who can introduce his work into the schools of their country. Now the educators, as everyone knows, are men of the highest virtues, full with the loftiest ideas of their high vocation. They profess all the time that they are working for the progress of humanity, and that they are intensely interested in new and better education. Why then did Mr. Bliss fail to interest them?

The fault cannot lay with the educators. SO THE FAULT MUST LAY WITH MR. BLISS. This was the conclusion to which my friends came, to which I myself came in my greatest unhappiness, and you too now came to the same conclusion. And sure enough, you have found enough words of kind and constructive criticism in order to tell me why my approaches are just no good, and why a new approach has to be tried.

But what have you seen of my approaches? Only one, my approach to Mrs. Helen Tucker. You find it "too personal" and "too intense". And you are right. Because I wrote it with all the intensity of my heart, and I made it deliberately a personal story. Why? Because I wrote this personal intense story to a woman, who is NOT an educator, who is only intensely interested in the welfare of humanity. I would not write such a letter to an educator, or to an educational institution, or to anyone else but a woman whose whole life is immersed in charitable work for mankind.

Anyone who does not know me, comes quickly to the conclusion that I am a good-natured idealist, who has his head in the clouds, who has fantasies, and who is simply incapable to work out a proper approach to the authoritative persons who can make his ideas work. Nothing is further from the truth. The truth is that I am an engineer, who had great successes in all his engineering ventures. An engineer must be able to work with matter and material, but even more with men. He must be a psychologist. And I am one. My great successes in industry were possible because I always found the right words to talk to the tradesmen and workers, to the factory girls and to my bosses, and make them co-operate, make them convinced that my ideas are sound, and all they have to do is to follow my instructions and the task will be completed successfully. And so it was time after time throughout my whole life. And so it is still with every business venture I am interested in. My friends in Sydney, and my former friends in former lands have often told me: "if you Bliss would only stop running after humanitarian ideas, if you would stick only to making money, as you can do so admirably, you would be today a millionaire."

But I had set my heart on working for humanity, on new ideas in education. The question is: can I talk to educators as well as I talked so successfully to the men in commerce and industry? The answer is: yes, I can talk even better, because education is my passion and my love. And in fact, everyone who attended my lectures sat spell-bound and enraptured. Students of Sydney University wrote enthusiastically in their papers about my lectures, "the best they ever heard." And I have spoken and written to educators, as educators want to be spoken and written to: with utmost deference and submission. I have made no claims, and have not boasted and all that. I asked only that my work be examined, nothing more. And yet, not even this was done by most of the men whom I approached. They dismissed me and my work, and most of them didn't even care to write a few lines in reply. I got a new understanding of the ambiguous meaning "to be educated". Of all the peoples in the world to whom I ever wrote and enclosed a stamp for a reply, educators and educational authorities are the only ones who pocketed my stamps and did not reply. Shortly after the war, I addressed a number of educators in Great Britain, because I believed that they will make experiments with my work in their classes. There was great hardship in England, and little food. So I sent off a number of food parcels to them. And believe me, some of them pocketed even my food parcels without a thanks and a reply. They got them alright, as I found out. How "educated" are educators really?

Now, you may not believe me. Should I send you my voluminous 16 page catalog, listing only my over 200 issues of my Semantography Series, containing all my leaflets, pamphlets, brochures, lessons, correspondence courses, lectures, primers, and the text of my approaches to the great educational authorities of the world? Should I send you my issue no. 181, almost a whole book titled "Are Educators interested in new ideas in Education?". "They are not" said some great educators. And this book contains some of the incredible indignities I suffered at the hands of the men who claim to be educated and to educate others. Should I send to you

you another book, issue no. 197 titled "Revolt against the Educators" confirming further proof?

How can I burden you with so much reading matter! Instead I am only sending you and Helen Tucker and Prof. Reiser a reprint of an article from the International Language Review "A Challenge to every Linguist". But understand, that I came to the conclusions in this article (written in 1957) after 15 years of approaches to educators and educational authorities. And my Semantography Series contains the proof that all these approaches are made with utmost politeness. I almost crouched on my belly, begging for an examination of my work, nothing more. But I got not even a few phrases in reply.

Here is another proof, this time you can make it yourself. You draft the text of a letter to educational authorities. I shall have this text typed in 100 letters addressed to the ministers, and directors and professors of education of your choice. You may sign it, and the answers should be directed to you. And then watch how many (over 90%) will not reply, and how few (below 10%) will write only a few phrases, and how none (0%) will agree to an examination of semantography. Then you will agree with the title and the question of my book "Are Educators interested in new Education?" And you will then agree with the condemnation of Professor of Education Carleton Washburne of New York, who voiced the opinion of others when he said:

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

Here is another proof: According to TIME magazine, Columbia university found out in a survey that it takes 15 years for a new teaching concept to reach 3% of American schools, and 50 years to reach all American schools. But why, why, why? BECAUSE THE EDUCATORS ARE NOT INTERESTED IN NEW IDEAS IN EDUCATION. Read my article "A Challenge to every Linguist" and begin to realize the torments and tribulations through which all innovators of new educational ideas went through.

And read my first letter to Helen Tucker again, and realize that page 1 to 7 contains a personal story as intense and passionate as I could possible make it at the moment, because it was NOT addressed to an educator but directly to a woman's heart, and then read the draft of the short leaflet directed to all people interested in International Co-operation Year on page 7 below and 8, explaining my symbol for ICY. See that it contains no personal story whatever, except my name. (about this see my second letter to Mrs. Tucker and later on). Then, when I found that the text is so short that it will fit on one page only of a small octave leaflet, I made a try to interest Mrs. Tucker to have the other side of this octave leaflet devoted to a theory of her famous Canadian compatriot Dr. Brock Chisholm, first director general of the United Nations World Health Organisation.

Now you said to this second text that it needs "very tight editing. It is more like a newspaper or magazine article." How wonderfully and correctly you assessed my text. Yes! I wrote it as a magazine article, because I wrote it as a leaflet which should come into the hands of millions of people, common and ordinary people (not educators) who are interested in International Co-operation Year. But why did I mention my name in both drafts of the first and the second page of the leaflet?

Whenever journalists approached me to write an article, I went mad when they began to question me about my personal story. "Leave me out entirely" I said, "my personal life is of no importance whatever. Write only about semantography!" "But Mr. Bliss" they answered, "what the newspaper reader wants to read is some personal story of human interest. Besides, we are only following a method which has proved successful for more than 2000 years, since the great Plutarch invented it. It is the method of explaining a new idea, by showing how the exceptional experiences of a man were instrumental to make him create this new idea." In short, what they wrote in a number of articles about me and what they write today is nothing else that what I wrote in my long story to Helen Tucker. BUT I NEVER WROTE SUCH STORIES TO EDUCATORS.

I wish I could show you the 3 volumes on Semantography which I wrote and sold to University libraries. The only place in Africa of which I know that they are there is the University of Witwatersrand. Should you come to South Africa and Witwatersrand, convince yourself that I have written these books as scientific books should be written, without any personal words at all, without any boast, without any sensational claims. On the contrary. I have written them in the scholarly

scholarly restraint of a scientist, who offers something to other scientists, who deals with all the possible disadvantages and counter arguments, and who invites criticism and improvement.

Now, you are very much worried how ^{to} "put the matter over" to the educational authorities, and you ask me a number of questions in your desire to do something which would bring at last acceptance. Thank you very, very much for your intentions. But you are up against the most formidable barrier ever conceived by man. This is what a professional scholar wrote to me who realized my plight and who wanted to spare me further disappointment and unhappiness. He wrote:

Dear Mr. Bliss.

As for believing that university committees will 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.

Now here is one method to get things going, and the only method I have come to believe, though it too will end in utter defeat. Sidle up to a minister of education and promise him 1 million dollars deposited in his name in a Swiss bank, and transmitted in instalments as he introduces semantography in the schools of his country. Make the first instalment and then watch him go into a lather telling his people how intensely he is interested in the welfare of his people and their education and in understanding among all the people of the world. And then watch the professional educators of his country and the officers in his ministry of education balk at the very idea of semantography simply because it is a new educational method of which they know nothing. But he knows that the second instalment will only come when he introduces experimental classes in one of his schools. And so he will, and so his teachers and officers will try to defeat him along the whole line. And as sure as the to-morrow will come, they will defeat him and he will be out of his ministry in no time. And this will be the end of semantography.

And this must be the end of this overlong letter too. I feel I have taken too much of your time. But I feel only intense gratitude to you. You say that I suffer from a "persecution complex". It's true, but the word should be "ignorance complex". I wish I would be persecuted for my work. This only will bring me friends and fighters for semantography. But my trouble is that I am ignored, ignored, ignored. But thanks for people like you and Helen Tucker and Prof. Reiser. You all are giving me the will to live. Thanks a thousand for this. I am

Yours Sincerely

C.K. Bliss

What now happened was as dramatic as it could be in this dreary affair. When I read the sentence in Mrs. Tucker's letter, that Margaret Mead has proposed the use of "glyphs" I thought that this was an action of hers totally disconnected from the Canadian ICY committee. I have quoted the sentence in my foregoing letter and I find it necessary to quote it here again:

"Did you know that Margaret Mead has presented some idea about the use of glyphs for international communication to the U.N. ICY committee? So their thinking may already be in this direction."

Who are THEY in the last sentence? The U.N. ICY committee obviously, surely not the Canadian committee! But the truth was that the Canadian delegation has taken up the promotion of international symbols for ICY, and has used their influence in the U.N. committee for this promotion. Or in other words: it isn't the question of just ONE symbol for the International Co-operation Year which is the aim of the Canadian committee. It is the use of as many international symbols as possible which the Canadian committee wants to promote. Of this, there was no indication in Mrs. Tucker's letter. Hence, in my long letter of March 25, I spoke wistfully of an unattainable miracle which could never come true, namely that the Canadian committee would ever promote a whole system of symbols as in semantography. I did not know that this miracle has already taken place and that Mrs. Tucker is withholding this from me. But the truth must come out.

I received a letter from Professor Reiser, containing the cut of an article which appeared in the New York Times of March 29, 1964, on Page 1. Here is the full text, in which I have underlined the most important sentences:

U.N. TO USE GLYPHS TO PROMOTE UNITY

By Kathleen Teltsch

"United Nations, N.Y., March 28 - The search for international understanding has led the United Nations to the glyph.

Glyphs are little symbols, such as the plus and minus signs used in mathematics. Since they are "independent of language and culture," glyphs have been stressed as a means of breaking down the language barrier.

With this in mind, the 113 United Nations members states are being asked to promote glyph development, invent new glyphs and standardize old ones, use more glyphs as road signs and widen the use of glyphs generally.

Since 1965 has been designated

Continued on Page 21, Column 3.

U.N. SEEKS A GLYPH TO INSPIRE UNITY

Continued From Page 1, Col. 2

as International Co-operation Year, it is being suggested that developing the glyph is one of the useful tasks that could be encouraged.

The idea of promoting glyphs was first mentioned in United Nations circles by Dr. Margaret Mead, the anthropologist.

Suggestions from individuals are not customarily received or acted on. The idea was not pursued until the Canadian delegation saw its merits and sponsored it in the 12 nation committee planning the 1965 observance, which coincides with the 20th anniversary of the founding of the United Nations.

The committee has given the glyph the go-ahead. It has said it regards the idea of promoting glyphs as in complete harmony with the International Co-operation Year but is leaving it to the member governments to discover their own ways of using the symbols.

One obvious field, the committee suggests, would be in foreign travel, where identical road signs with universal acceptance would be a safety measure. The whole communication field stands to gain from the glyph - le glyph to the French, glifko to the Spanish and znak to the Russians.

The official glyph (the origin of the term is a Greek word meaning "carving") for the 1965 international year is almost certain to be the insignia for the United Nations celebration. Artists at work on preliminary sketches have selected as their theme hands clasped in brotherhood. If the committee approves, the design will go on postage stamps and posters, as the first United Nations glyph."

Now, the word "glyph" has been invented by Margaret Mead, and I approached Mrs. Mead thirteen years ago, under circumstances which I shall relate in a special issue under the title "Charles Bliss "Graphs" and Margaret Mead's "Glyphs". Something about our encounter will be found in the following letters.

My friend Mr. Treuer of Yellow Springs Ohio, wrote to Miss Teltsch of the New York Times about further information on her article and he received from her the following communication from the United Nations which I reprint herebelow:

UNITED NATIONS
GENERAL ASSEMBLY

Distr.
LIMITED

COPY

A/AC.118/L.5
19 March 1964
ENGLISH

ORIGINAL: ENGLISH/FRENCH

COMMITTEE FOR THE INTERNATIONAL
CO-OPERATION YEAR

Facilitating communication

It has been suggested to the Committee for the International Co-operation Year that one of the useful tasks which could be encouraged during the International Co-operation Year would be the development of a kind of symbol, known technically as a glyph. A glyph is a symbol which has meaning that is separable and independent from the names given to the symbol in different languages. The development of glyphs is already widespread in the sciences and in mathematics. Examples in the field of mathematics are as follows: + - %. Road signs are also glyphs, as are the flags used by ships for communication.

With the great increase in international contact and the development of new forms of communication, especially through the use of communications satellites, it would be advantageous to have more symbols which are independent of language. The development of new glyphs and the standardization of glyphs already in use would reduce the difficulties involved in foreign travel and in international communication and facilitate international co-operation. For example, now that there is more international travel by car and travellers often rent cars locally, safety would be promoted if road signs in all countries used identical symbols.

The committee considers that this suggestion is in harmony with the aim of the International Co-operation Year. Since glyphs are independent of language or culture, the suggestion is also consistent with the criteria specified in the report of the Preparatory Committee.

The Committee could not itself suggest specific fields in which new glyphs might be developed or in which existing glyphs might be standardized. But, the Committee would like to call attention to the importance of glyphs as a means of communication and the advantages to be gained through their further elaboration. It would be for the specialized agencies, Member Governments and voluntary organisations, both international and national, to consider whether possibilities existed in their own fields of co-operation for expanding the use of these useful symbols.

.....

Then I received a letter from Mrs. Medlock admonishing me for my negative attitude, and suggesting all sorts of action. She too sent me the communication from the United Nations as reprinted above, and a copy of her letter to Mr. Engers, the secretary of the ICY committee of U.N. in which she spoke about me in the following words

"Re Document A/AC.118/L.5 of March 19th on Facilitating Communication - on glyphs - have you as yet caught up with Charles K. Bliss of Sydney, Australia, who is something of a master on this subject? There is a good deal more to symbols than just recognizable artwork as you have no doubt discovered - the real thing gets to the core of the thinking process. For example, it has been said that it is impossible to lie in the Bliss Semantography! I met Bliss when I was in Australia this winter, and will try to get you something on this shortly."

What worried me most was the complete silence of Mrs. Tucker and the fact that she did not discuss the promotion of my semantography at her London conferences, as otherwise Mrs. Medlock who was with her in London would have informed me about this good news. Mrs. Tucker wrote me a short letter on April 13, before leaving for London. Now that the New York Times has come out with the news that it was the Canadian delegation which promotes international symbols, Mrs. Tucker had to tell it to me in these words:

"I pass along this bit of good news from the New York Times. The U.N. ICY committee favors the use of glyphs and the Canadian delegation has promoted this interest."

Meanwhile I received two letters from Medlock which created the erroneous belief that she really wanted to do something for me. But at the moment the woman who could do something was Tucker in America, not Medlock in far-away Africa. And so I wrote to Tucker

Dear Mrs. Tucker,

Sydney 27 June, 1964

Two and a half months ago you sent me a short note that you are leaving for Europe, and that you have received my printed material. But apparently not my long letter to you and Mrs. Medlock, or my Remembrance Booklet for my late wife. I sent all off with the same mail, and I am sure you have received all in the meantime. In your note you had also good news for me, namely that according to the New York Times, the ICY Committee favours the use of glyphs, and that the Canadian delegation has prompted this interest.

Now, you will remember that I sent to you my paper with my proposal for a new symbol for ICY. This proposal could only be made and carried out if at the same time an active explanation and promotion of my symbol system is done. When I received your answer that you have given my paper and enclosures to the rapporteur of the ICY, and that you are hoping for the best, and that a stamp and a medal will be made for ICY, I realised that my proposal is doomed to fail, because on stamp or a medal my symbol is useless without an explanation - though nowadays abstract symbols are used anywhere which may mean anything. I realised then that the clasped hands symbol will be adopted, and this means that another of my hopes is gone. Hence the tone of resignation in my long letter to you.

But there was also bitterness, because you informed me that Margaret Mead has posed the use of symbols under the name of "glyphs" to the ICY. I have now found the whole correspondence, and I am going to make a certified copy by a notary public to prove that Margaret Mead has known of my semantography all the time for the last 13 years. How would you feel if someone would propound your idea and your work under a new name and would fail to mention that you have actually solved the whole problem? Would you not be revulsed by utter bitterness?

So, as two and a half months have passed without an answer from you, I feel that I must have annoyed you by my letter and my bitter words about Mead. You must also be cross with me about my references to the UN which refuses to promote new ideas of co-operation, but wants only to "stress existing co-operation" as an in the New York journal WAR/PEACE says about ICY. In my long letter to you I said in resignation that I am dreaming of a miracle, namely that you and the Canadian Committee for ICY would override the UN and would go ahead with the active promotion which I and I only have brought to perfection. But, I said, this is a miracle that will not happen.

But exactly this miracle happened. You informed me about the article in the New York Times, and that the Canadian Committee is actively promoting international symbols. Professor Reiser sent me the article from the New York Times which says:

"The idea (of Margaret Mead) was not pursued until the Canadian delegation saw its merits and sponsored it in the 12-nation committee planning the 1965 observance (of International Co-operation Year) which coincides with the 20th anniversary of the founding of the United Nations."

"The (Canadian) committee has given the glyph the go-ahead. It has said it regards the idea of promoting glyph as in complete harmony with the International Co-operation Year..." (brackets mine)

In short, dear Mrs. Tucker, your own national committee for ICY is actively sponsoring the use of international symbols, and you can now come out and say that the idea has been solved in Bliss' semantography, and we are therefore actively promoting the study and possible use of Bliss' symbols or glyphs.

In other words, the miracle has come true. Imagine now my mood when I waited for two and a half months for a response from your and for news about the active implementation of the Canadian committee's proposal by your liaison committee - and I am still waiting. In the meantime I learned another piece of depressing news. You went to Europe on a conference on the ICY, but apparently no mention or no discussion of my symbols in connection with the avowed intention of the UN committee and the Canadian committee has taken place in London. Otherwise Julie Medlock would surely have conveyed to me the good news, even if a mention without a debate has been made. Instead she informed me only that she and you discussed in private how I can be helped to get me out of my depressive mood. But how can I get out of it, if I see that nothing is done, in spite of the fact that the UN committee and the Canadian committee said that something must be done about international symbols?

Will you please explain this to me in order to relieve my bewilderment and depression? Maybe you have good news for me, and only your other pressing work has made it impossible for you to write to me. Please write and explain.

Meanwhile all these depressing events have taken a toll on my peace and in order to relieve my torment, and in order to bring some action into effect I

have written the attached long letter to Julie Medlock. However, as I mention your efforts too in ACTION 3, please consider this letter also written to you, because I don't want to repeat myself. Excuse the rambling wanderings of my thoughts in this letter, the overlong explanations, etc. etc. Excuse all and please understand that a man who has given mankind a new and wonderful tool for international co-operation must be judged by higher standards, and much must be forgiven to him, because of the rough treatment he has received so far from the teachers who could really do something for humanity. If my long letter, my exhortations, my deprecation of UN, my bitterness about Mead's usurpation of my idea has annoyed and exasperated you, forgive me and understand me. You are a woman, not a professional educator, not a bureaucrat, a feeling woman with a warm understanding heart. Read my tribute to my late wife, and you will understand me better - and maybe, you will do for me what the UN committee and your Canadian committee want you to do. Awaiting your kind answer and thanking you I am,

Yours sincerely,

C.K. Bliss

After this long letter I sent off a long letter to Medlock responding to all her suggestions and again imploring her to help me by pushing my case with Helen Tucker. There is no need to reprint my long letter. But a few days later (as I was thinking day and night of nothing else) I wrote to both women and Prof. Reiser.

Dear Mrs. Tucker, dear Mrs. Medlock and dear Prof. Reiser, Sydney 2 July 64

I am writing to all of you because I have worked out a wonderful plan which could be put into operation easily, and which would not cost a penny to all concerned, and which would also bring the full co-operation of Margaret Mead. Before I outline my plan I want to express my belief that I am sure you have understood and excused my long letters of March 25, full of resignation, hopelessness and bitterness. In these letters I spoke of a miracle which could not come true, namely that the Canadian ICY committee would undertake to promote a whole system of symbols for the whole activities of mankind, in short my semantography.

But this miracle has come true. From your letter, dear Mrs. Tucker of April 13, and from the article in the New York Times of March 29 it is now clear that the Canadian delegation to the U.N. has endorsed the promotion of as many symbols as could possibly be invented. From the circular of the U.N. which you dear Mrs. Medlock have sent me the U.N. ICY committee too has endorsed this promotion. Now, if hundreds of various persons and agencies would come forth with symbol suggestions, it would only create a new Babel, apart from personal and national jealousies involved. But if the relevant committees learn that such a complete system is already available, they would easily agree that it should get the necessary publicity as part of the International Co-operation Year. The authorities most interested in such a publicity are (1) the Canadian delegation to the U.N. who promotes the idea, (2) the Canadian ICY committee (3) the Canadian women's liaison committee, and (4) the UN. ICY committee.

You Mrs. Tucker are the driving force behind all Canadian authorities, and you should take command of this venture. You have already enough of my printed pamphlets to convince the leading people of these 4 committees. If you send me a cable for 3 books and an additional book containing selected issues of my semantography series, I shall put all on a plane the same day. But you will then have to carry with you my books which weigh over 10 lbs. But after all, it will fit into a small suitcase. As soon as you have the endorsement of the 4 committees, the U.N. will tell you the names of the publishers who publish U.N. publications. And one of them could be easily persuaded to publish a small book of not more than 100 pages, a paperback in fact, which would sell cheaply because of world interest. When it comes out, all the papers in the world will review it in connection with International Co-operation Year, and they will also bring samples of symbols from this book. It would enhance tremendously the efforts of the Canadian committees for ICY. It would be a personal triumph for you.

As soon as you have the agreement of one U.N. publisher, I would come by plane to Pittsburgh and within 2 weeks or less you Leslie and I would hammer out the text to be presented first to Margaret Mead, so that she may write the introductory first chapters. The book should therefore be a common venture and should come out under the authorship of Margaret Mead, Leslie Reiser, and myself (I am prepared to forego this) and should bear the title THE UNITED NATIONS ONE WRITING FOR ONE WORLD. When Margaret Mead has added her chapters (she is already writing something for the U.N. as she informed a friend of mine Mr. Treuer who approached her) the manuscript will be presented to the three Canadian committees for endorsement and then to Mr. Engers secretary of the U.N. ICY committee. Any objections, any suggestions and alterations must be dealt with on the spot, and this can only be done personally. It can't be done by letters. WE HAVE ONLY 5 MONTHS should the book hit the bookstands on Jan. 1, 1965 with the commencement of ICY. And this means that I must be present personally to disperse any doubts, to answer any questions, to make the wanted alterations and then submit all to

the publisher, for printing. Only then could I go home. All in all it will take me only 4 weeks. Now what about the cost?

As soon as I have your letter dear Mrs. Tucker, that a U.N. publisher is ready to print the book and ready to pay the expenses from the sales, I shall have no difficulty to get a loan from the bank for my travel and stay in America. It may involve say \$2500. I am prepared to sleep in a third-rate hotel, or under a bridge, and eat at a hamburger stand. And I am sure I shall get the money here in Sydney. So NO ONE OF THE COMMITTEES INVOLVED NEED TO CONSIDER ANY COST. I shall pay it all.

You dear Mrs. Tucker must be in command of every step all the time. Mrs. Medlock has already mentioned my name and my work in a letter to Mr. Engers, but you Mrs. Tucker shall decide about the proper further approaches. You will decide whether you or Professor Reiser shall approach Margaret Mead. We will all follow closely your directions. For the introductory approaches to the 4 committees concerned I think we should forget of my intense story to you in my paper. I think that the following 5 printed pamphlets of my Semantography Series (of which I attach herewith one set) should accompany your personal approach to the 4 committees involved. These pamphlets are: (they are arranged not in the number order for better impression).

- No. 1 the title page of my 3 books 100 SYMBOL ELEMENTS TO OVERCOME BABEL
- No. 52 the pamphlet for Prof. Reiser's lecture in 1951 to the American Association for the Advancement of Science, which contains many symbol examples
- No. 15 the three colour pamphlets for Unesco SEMANTOGRAPHY FOR THE CHILDREN OF THE WORLD
- No. 175 showing the scope of Semantography in an address to librarians
- No. 198 the reprint of 2 newspaper articles which appeared a few months ago, and which contains the best drawings of my symbols.

I am sending 4 or more of these sets off to you by the same airmail, and I am ready to post to you by airmail the 3 books and an additional book of my series. Please send me a cable asking for more of these 5 pamphlet sets, and the books.

And please, dear Mrs. Tucker, the approaches to the 4 committees involved cannot be done by letters only, if the book should come out with the begin of International Co-operation Year. Please go personally to the persons who can give the go-ahead, then see the publisher of U.N. and send me the letter necessary for my bank. Naturally there is no obligation concerning the cost, neither for you or any other committee. I only shall get the money on my own name and my own risk, but it would be less than useless if I should come to America for nothing more than to sit in antechambers and cool my heels, and then go home with the only wish: to die and to end it all.

This is the only chance I have during my last days or years to see my work be made known to mankind. There is the saying: Everything depends on me, and I depend on God. This time I, and my work and its benefits for mankind's co-operation depend on you dear Mrs. Tucker. Make this venture your personal concern and your triumph, and may God Bless you in your endeavours. I am with thanks,

Yours sincerely,
C.K. Bliss

I wrote a special letter to Prof. Reiser, which I do not reprint here. But I sent off on the very same day, only later in the evening two personal letters to Tucker and to Medlock which I reprint to show how my mind was working feverishly not to let this great opportunity pass

Dear Mrs. Tucker,

Sydney 2 July, 1964

I sincerely hope that this letter will find you in the best of health and spirit. I wish to thank you for your letter of April 17, before you departed for Europe. I hope that you have received my long unhappy letter of March 25, and the enclosed papers. Maybe you have waited for a letter from me. I have waited for one from you, and sometimes I wondered and feared that my bitterness as expressed in my deathwish about Margaret Mead may have offended you. I hope however, that you understood and that you have forgiven me. In the meantime I found the whole correspondence with Margaret Mead, and I remember now what happened on the basis of this. I sent her 3 letters to New York which she ignored. When she came half a year later to Sydney I wrote to her my 4th letter, but she sees no need to meet me. This was a terrific affront. But from my first and my 4th letter alone she knows what semantography is. Maybe she has forgotten. I sincerely hope she has, and I want to forget too. I think also that we can get the full co-operation of Margaret Mead, and this is a plan which I have outlined in the attached letter to you, Mrs. Medlock and Prof. Reiser, because you all 3 will play a part. Please give this attached letter and its plan your kind consideration and please go ahead with it.

I am sending you with the same airmail, but in separate cover 4 sets of the 5

pamphlets which I think are the best to convince the persons concerned. Let's forget my intense story about a symbol for ICY, which I wrote to you. Should one of the persons concerned see the three colour leaflet which I designed for Unesco and should this person try to put it off by saying that this is a matter for Unesco to decide, then tell him what all Director generals of Unesco and their main officers have told me in the 15 years of long letters: Unesco can only make a move if a majority vote is obtained by the general assembly, and if the necessary funds are allocated. Without a majority vote by the member states Unesco is helpless.

Reading this paragraph I remember that I have made the very same leaflet in 3 colours but without the paragraph for Unesco, but with a paragraph interest publishers. This leaflet No. 16 is much better then, and I shall use this leaflet.

Should you be annoyed and dismayed about my unhappy thoughts concerning Margaret Mead, please do me the favour and spend the few minutes necessary to read the tribute to my late wife, which I sent to you. You will then get the proper impression what kind of person I am. Now, as I said in the attached letter and which I repeat here in a shorter form: Everything depends on me and I depend on you dear Mrs. Tucker, and we both depend on God. May God help you in your endeavours. And please realise that WE HAVE ONLY 5 MONTHS BEFORE US SHOULD THE BOOK HIT THE BOOKSTANDS WITH THE COMMENCEMENT OF INTERNATIONAL CO-OPERATION YEAR on January, 1965. Please go ahead, and be thanked for a thousand times.

Yours sincerely,
C.K. Bliss

Dear Julie Medlock,

Sydney 2 July 64

Thousand thanks for your kind and long letter of May 29 and please forgive me when I answer only today and return to you the letters sent to me. It took me weeks to think out a plan which could help my work and the ICY endeavours of Mrs. Tucker. Now at last I have worked out this plan, and you will find it in the attached letter addressed to her, you and Prof. Reiser, because you all 3 will play an important part in it. Please read it carefully and give it your kind consideration. And let's forget about any promotion in Africa for the present. If Mrs. Tucker helps in the publication of a U.N. book about my work then you will have the necessary copies to spread the idea in Africa. So, for the time being, let's not think of Africa. Let's think only of Mrs. Tucker, and let's encourage her to go ahead.

I attach herewith my personal letter to Mrs. Tucker, and URGE YOU INTENTLY TO WRITE TO HER IMMEDIATELY AND TO ENCOURAGE HER IN HER ENDEAVOURS. ENDORSE MY PLAN, AND MAKE HER REALISE THAT ALL DEPENDS NOW ON HER, Please do so.

I thank you for mentioning my name and work in your letter to Mr. Engers. As you know Mrs. Tucker has given my papers to the rapporteur of U.N. ICY. And nothing has happened. Nothing has and will happen in regard to your kind mention of my work to Mr. Engers in your letter to him, UNLESS MRS. TUCKER GOES TO HIM AND GETS HIS APPROVAL IN PRINCIPLE RIGHT AWAY. THIS AND THIS ONLY IS THE ONLY WAY TO GET THINGS GOING.

You admonish me about my negative approach and attitude, but I am only discouraged about the negative approach and attitude of all the people whom I have approached with utmost deference and politeness during 22 years. Now, this is my last approach, AND THIS IS INDEED THE ONLY AND THE GREATEST OPPORTUNITY I SEE: INTERNATIONAL CO-OPERATION YEAR PROMOTING AN INTERNATIONAL TOOL FOR CO-OPERATION.

So please, write immediately to Mrs. Tucker, and use all your power of persuasion on her. Do what she says, whether you or better she shall approach Mr. Engers. Best would be if she does it, and you second her.

I want that my letters to you, Mrs. Tucker and Prof. Reiser should go with today's airmail. Therefore nothing more than my thousand thanks for your kind co-operation and understanding and help.

I am,
Yours sincerely,
C.K. Bliss

And then I sent off another letter and wrote on top of it

ONE DAY AND ONE SLEEPLESS NIGHT LATER Copy to Prof. Reiser and

Dear Mrs. Tucker, Sydney 3 July 64 Julie Medlock.

One day and one sleepless night later, I have a much simpler and much better plan to propose to you, a plan which has the following advantages: (1) I need not come to the United States, and you need not run around to (2) the U.N. ICY committee to (3) the Canadian U.N. delegation, (4) the Canadian ICY committee, and not to (5) any publisher. During the night I had envisaged the nightmare of the endless conferences which I had imposed upon you in getting approval of many people who surely will hedge around and being afraid of making any decision, and putting it off until the next general meeting, etc. etc. etc. This way we would get nowhere. Here are the details of my new and simpler plan.

(1) I need not come to the U.S.A., and the money thus saved can be used to print

the booklet here in Sydney and under my supervision, and have it shipped to the U.S.A., or even have thousands of copies shipped from Sydney to all newspapers of the world. There are mailing list bureaus in the U.S.A. who have all the addresses on addressograph cards, and who can provide all addresses already printed on envelopes. In addition you can send me the mailing list you have in mind, and this goes too as far as the United Nations are concerned. Today is Friday, but Monday morning I am going to the United Nations Association in Sydney in order to find out whether I can get their co-operation here. I would write the text, which I have already in so many publications and drafts. Professor Reiser has already written the text of his lecture to the American Association for the Advancement of Science, and he has already worked out with me an Introduction to a new publication ONE WRITING FOR ONE WORLD. I am now going to make mimeographed copies of this introduction immediately, and shall send them to you all within a few days. As soon as I have my own text made, I shall have my text and Prof. Reiser's Introduction translated into French and Spanish, and shall send you the French text for approval. As for Margaret Mead, see a later paragraph.

(2) We don't need any further approval from the U.N. ICY committee at present, if you will find it difficult to go to New York and get another approval. Because we have already the approval of the U.N. in the same memo "Facilitating communication" written under the heading UNITED NATIONS GENERAL ASSEMBLY and bearing the indicator date: A/AC.118/L.5 19th March 1964 English/French. If this text is printed on the very first page of the booklet, it means all the approval we need from the U.N.O. If they see then the finished galleyproofs, or even the finished first copies, and want that another special text be added, it would be the wimplest thing for the printer to do so.

(3) We don't need any further approval from the Canadian U.N. delegation, because the New York Times article says that the delegation has given this approval already. All we need is the text of the minutes of the conference in which this approval has been given, and this text would then appear on the second page of the book.

(4) We don't need the special approval of the Canadian ICY committee, if you find it difficult to rally them round quickly. Surely, there is some text of the minutes of the Canadian ICY committee available in which they agreed with the approval of the Canadian delegation to the U.N., and this text could be put on the third page of the book. And now I come to the main point.

The main point is the organisation which actually launches this book or booklet. And I think that the title of this organisation is impressive enough to appear on the book cover, namely

THE WOMEN'S INTERNATIONAL
LIAISON COMMITTEE FOR
INTERNATIONAL CO-OPERATION YEAR
presents

ONE WRITING FOR ONE WORLD

And I think that the Foreword should be written by you. You are the driving force behind all this. You should write the Foreword and no one else.

This then is my plan, and I could have your approval within the next few days. I am prepared to get a bank loan to cover the whole cost of production. I am prepared to repay this loan, and no one has any obligation even by one penny. Once the booklet is underway and we can present it in galley proofs, you would get an energetic book distribution house to distribute it to booksellers. Or, as I am going to use the photo-offset method, I can make the negatives and zinc plates and the first edition here in Sydney and then ship the zinc plates to an American or Canadian publishing house which would then make another edition.

As to Margaret Mead, we could show her the text, and if she wants to add an introductory chapter after Prof. Reiser's Introduction well and good, and she will be welcome. If she doesn't want to have anything to do with this publication she may go ahead and publish whatever she wants to have published. I don't know your personal attitude to her. I know so far that Julie Medlock thinks not much of her introduction of "glyphs". And allow me here to show how misleading this term really is. "Glyphs" means "carvings". Now, everyone has seen the picture carvings, and almost everyone believes that they are a picture writing which could be read in all languages. In this everyone is wrong. The Egyptian picture carvings are an alphabetical writing only. Each picture stands for one alphabetical letter only. This becomes clear when we look at the pictures which mean C L E O P A T R A. The second picture is a lion, because it stands for the letter L (Labo in Old Egyptian). The nine letters in the word CLEOPATRA are represented by eight pictures only because the picture representing the letter A appears twice in the word cleopATRA. It is the picture of an eagle. Ask the Egyptologist of Toronto University. He knows what Margaret Mead does not know, namely that "glyphs"

as shown in the Egyptian hiero-glyphs are alphabetical only, are not symbols readable in any language. Only occasionally did the Egyptians use a picture as a pun or as an additional symbol.

In short, Margaret Mead has been able to confuse everybody nicely with her new invention "glyph". These + - x : = ! ? are not "glyphs". They are marks, signs, symbols. Roadsigns are not glyphs. They are signs and symbols.

But as said before, I shall be happy to include a chapter by Margaret Mead in which she can talk of glyphs and of glyphs only. But in the text, the word symbol and symbol only will be used, because this is a word which is international and which everyone understands. Professor Reiser in his introduction speaks even of Blissymbols, and he repeats what some of my friends, including Reiser himself says:

"Today blind mankind writes in Braille.

A day will come when seeing and thinking

mankind will write and think in Bliss."

Now, because of this prophecy and because of the praise which scholars have lavished upon my work, and because of the fact that my word semantography has already been used by others to mean a general term of symbol system, I ask only for one favour in return that I put up all the money and all the work and printing. I ask NOT that my name as author be put on the cover. I ask only that under the title as indicated above two more words be added, as follows

ONE WRITING FOR ONE WORLD

Blissymbolics(Semantography)

In short, I want to be treated as if I were dead already. This is indeed my main handicap. Ask any publisher and he will tell you that the best author is a dead author, preferably one who has committed suicide after tearing up his manuscript. Then a friend has not been able to save him, but he has been able to save the manuscript. This is the stuff which brings in the \$ACE\$ in all currencies. What shall I do then, being still alive? Shall I kill myself? Why, the thousands of educators whom I have approached in 22 years have nearly killed me already.

I am alive, and the old fighting spirit is still within me. I was and still am the old industrial executive who can get things going. In England before war broke out I was manager of a Tungston factory. Suddenly the war plunged the country into blackouts. Within 10 days I had a factory for torch batteries organised. I can send you all the documents to prove this. Now the question arises, can I do a good printing job? This is answered by the pamphlets I sent to you yesterday. Look at the tree colour pictures of the children holding up international flags. All my own design. Look at the little booklet I wrote for my Claire. All my own design. Now that another anniversary of her death approaches, my printer is already at work on another booklet in her memory, much more elaborate and beautiful. In short, I can do the job better than anybody else. And here is my design for a glossy three colour paperback cover for the proposed booklet. It will show the international symbol for Co-operation which I have shown in my books thus , but this outline will form the two beams of a roof for a house in the course of erection. And in front, and following these outlines will stand a young couple holding each other and forming thus the same triangle as outlines by the beams of their house to build. Haven't you seen them on the streets? Haven't you yourself as a girl held your boy when walking the street, and forming the happy eternal "triangle" of love?

ALL YOU NEED TO DO NOW IS TO GET YOUR LADIES IN THE COMMITTEE TOGETHER, AND THEN SEND ME A CABLE WITH THESE WORDS ONLY "GO AHEAD CHARLES" and I shall know that you and your committee are behind this venture. And then watch me going ahead sending you every page for your approval. The first, Professor Reiser's Introduction you will receive with the next few days. Meanwhile, may God guide you and help you to make the right decision. I can say no more.

Yours sincerely,

C.K. Bliss

And now begins the "aftermath" the "explanations" and criticism of Julie Medlock why all I am doing is all wrong, though all I have done was to write only urgent letters to her and to Tucker. Here she goes, meddling Medlock, giving me words but nothing more.

My dear Charles Bliss,

July 11, 1964

Your two envelopes (with ALL those words!!) arrived together last evening and I spent most of it reading them. I was glad to hear from you especially as I figured I had been so tough with you that you probably had stopped speaking to me!! Please allow me to continue to be tough. Diplomacy can harm your cause now, and candor can help it. Hence:

The idea of Helen Tucker's WILC for ICY getting out the booklet on One Writing for One World is good, I think. But I foresee problems about this one for Helen, even if she tried to do it in a simplified way. 1) She has an

International Committee which is not meeting again until the first part of December, in Paris, at UNESCO. She would, I think, have to present this idea to all her Committee members, complete with the proposed draft of the booklet.

And that brings up the problem here and the point at which, over and over, you defeat yourself. The only thing that is relevant here is the booklet itself and the text. None of us have ever seen this and you expect us all to take your word for what is to be in it. All your thousands of words on these matters, covering production, promotion, financing and so on mean absolutely nothing until we can see WHAT is in the booklet! This goes for ANYONE who is to be approached to co-operate organisations, publishers, ANYONE. We don't want to know ABOUT it, we want to SEE it, so it can be evaluated for what it says and does.

Please don't be annoyed about my pointing to the crux of this matter, for that is precisely what it is and you will someday see it, if you don't now. You are putting second, third and so on steps BEFORE the first step - and this is where you stop everybody who tries to help you.

The second place where you defeat yourself is in bringing in all the personal material you do. I know you think it has a bearing, but actually, Charles dear, it does not. The greatest thing you can possibly do with your material is to take out every single line of personal reference, and this includes letters. The inevitable reaction is that a super-ego is loose, and this so obscures all the fine and correct things you have to say that nobody ever gets to the Semantography itself. It appears that you are in a kind of a habit-groove about this. I suggest therefore, that you trick yourself out of this habit, be religiously editing every personal reference out of everything you write. I think you will at once begin to see a difference in response. This - above - is point 2 of the problems I think Helen will have with your material: and Reiser: and me. I also think they will be too kind and gentle to say this. Hence I rush in where angels fear to tread - and solely because I want to see your ideas finally get the proper attention.

Next: I don't think that it is right for you to try to finance this effort with personally borrowed funds. I believe it will be possible to get this financed once we have something in hand to show people so they can be understand what you are talking about.

Next: The most convincing material, from the standpoint of selling your idea is, as I wrote to you before when I asked for copies of it which you have never sent - is the William De Vere material from the Sydney Sun-Herald, of January, 1964...on your Semantography (Blissymbolics) Series No. 198. And here you have gone and ruined it with your "Introductory note" again bringing in that self-pitying note which turns everybody against you. Will you STOP IT, STOP IT, STOP IT, before I SCREAM?!

Now I am looking at the attractive sheet - Leaflet No. 1, with the Tower of Babel on it. I realise that this is outdated - and should be brought up to date. But circulating something with a 1949 date on it, now, in 1964, only dates YOU and your ideas. Moreover, the Sydney article you reproduce under that date is quite interesting - but you have cut it off without letting us have the complete story and instead, on the reverse side, we find some more of that promotion which just kills the whole effort... Again, the sheet with the title page of the Children's Primer, the red: "Praised by Bertrand Russell, Hogben, etc. etc. etc." is overdone here. It merely looks like you are trying to ride big names instead of letting what you have to say stand on its own merit. There are a lot of people who dislike these men, great as they may be, and the minute they see their names they will drop this material into the waste-basket. The testimonial approach is outmoded and reminds me of the way it has been overdone in India to the point where NO testimonial now carries any validity whatsoever. I think there is a place to mention what they have said, but certainly it must be subsidiary to the material you're presenting. And why use a picture of Russell - taken, as I recall it from my long work with him, at least 40 years ago!?

Finally: What I, and I'm sure Reiser and Helen want to see, is just simply the booklet - copy and art suggestions for ONE WRITING FOR ONE WORLD - an excellent title!

Maybe I missed something, correspondence, etc...but what has Margaret Mead got to do with it? All kinds of people are fiddling with this symbology stuff now and the UN ICY suggestions will encourage them. There is no possibility of getting all these efforts into one stream, as there will be far too much pride of authorship involved. They will all have to come out, and let the best man win. That man, I venture to guess, will have the least complicated presentation. Out of this hurley-burley will emerge the practical method. I believe it can be yours. I devoutly hope so. And will do all I can to help, providing YOU will face some of the facts of life I have so bluntly tossed at you here with the sole purpose of trying to help you. Forgive me if it makes you angry, but be a good boy and take your medicine and you'll be feeling much better in a few days.

I am sending a copy of this little "note" to Helen and Reiser and you can all

browbeat me if you like, and of course you don't have to agree - but this is my reaction, and I'm stuck with it, even if you are not! What next? I await your signals, Lady and Gentlemen!

Most, most sincerely,
Julie Medlock

At last Helen Tucker wrote and here again a mighty disappointment. She can go to conferences, and hop to New York, to London, to Paris, feeling mighty important but she cannot help me in any way nor can she help ICY with a good and new symbol. Here she goes and from here onwards all my ardour and all my hopes began to fade into hopelessness.

Dear Mr. Bliss,

July 14, 1964

I have just returned from an extended period abroad and a short holiday in the United States. Hence, excuse what may seem a delay answering your letter which awaited me.

I am sorry that I cannot cable you with the desired request. I must explain my position which is not as clear cut as you assume. In the first place, my committee is made up of one person from each of nine countries. These are balanced amongst east, west and non-aligned countries. Hence, agreement is not quickly arrived at.

However, I do not wish to discourage you, especially in your inspiration to prepare a 100-page booklet on the subject of ONE WRITING FOR ONE WORLD. I must say frankly that I should like to see this material in toto before I can give you carte blanche-approval. I am much encouraged by the material you present, although in a shorter statement I would expect less space would be given to persuading the reader of the value of your work and more to the demonstration of its useful function. The material ought to be able to sell itself. If you can satisfy me on this point, then of course I would be happy to write a word of introduction or recommendation and to give whatever assistance I could to its promotion.

However, you must bear in mind that my powers are limited and I am quite sure that I would have much difficulty in persuading the members of my committee to take up this promotion internationally. Yet, on December, 1, 2 and 3 my committee will be meeting at UNESCO headquarters in Paris and this would be an opportunity to present such a plan as yours as an ICY project. In truth this will be the first opportunity that I shall have to present your ideas to the ICY committee.

For the present, then, I can only say that if you can produce a booklet by December 1, or before, I will see that it reaches officials of UNESCO and many others with whom I have contacts. Meantime I shall try to think constructively about the many ideas you have presented and keep in close touch with you.

I am not in the particular good grace of Margaret Mead, hence consideration for her means little to me. I have received a note from Prof. Reiser urging my co-operation, and this I am willing to give in whatever way seems sound to me.

I hope this does not discourage you as I appreciate how very important this work has been and continues to be to you. And, who knows, it may well be to the world.

With every good wish,

Yours sincerely,
Helen Tucker.

Dear Julie Medlock,

25 July, 1964

I find only today the time to answer your kind letter of May 29th which was your answer of my letter of March 25th. You have received in the meantime a number of answers to your letter as copy of my letters to Mrs. Tucker. Now at last I can write to you answering your kind letter.

It was nice of you to discuss with Mrs. Tucker all possible ways to help me to get out of my depressive mood, and as you said, my mention of past efforts hold any new effort back. As an answer I showed you in my letters to Mrs. Tucker that I am full of effort, enthusiastic and optimistic as ever. You will remember that I was full of fire when you asked me to shoot along a symbol for ICY. It was only when Mrs. Tucker told me that she can only keep her fingers crossed and can't do anything more that, WHAM down I went into depression. To this came then your letter that I myself must be blamed for everything, which brought me even more down.

But now I have recovered, and in my letter of July 2nd I put a definite proposal to Mrs. Tucker for a small book to be published by a U.N. publisher. Then ONE SLEEPLESS NIGHT AND ONE DAY LATER (as I headlined my next letter of July 3rd) I proposed to print the book at my own expense with no effort and worry as far as Mrs. Tucker is concerned.

Now at last I've got an answer from Mrs. Tucker (after three months of silence) in which she tells me that all she can do is to submit the text of my book to her Committee and UNESCO on December 1st as a proposal for ICY. Now, you too wrote

in your letter that we must try to get UNESCO interested after doing something in Africa. I don't know whether you know something about the procedures of UNESCO, but I know, because I have personal letters from every director general of UNESCO since 1945 and from their chief officers. The first director general of UNESCO had a personal discussion with the then director general Dr. Luther Evans and with Mr. Maheu, the present director general. Huxley tried to get UNESCO to have my books printed. But all the letters of UNESCO told me this: UNESCO CAN DO NOTHING UNLESS THE GENERAL CONFERENCE OF UNESCO DECIDES BY A MAJORITY VOTE OF MEMBER COUNTRIES THAT MY WORK BE PROMOTED AND THE NECESSARY SUMS BE APPROPRIATED. WITHOUT THIS MAJORITY VOTE UNESCO CAN WRITE TO ME LETTERS ONLY. THIS IS THE STORY.

Now, if Mrs. Tucker wants to propose the promotion of my work in Paris in December 1964, and assuming all goes beautifully then something may come out five years later on the occasion of the 25th anniversary of U.N.O. This is again the story, based on 19 years' experience with UNESCO and its member states.

Now, I am still an incorrigible optimist, and I am ready to go along with Mrs. Tucker, provided you give me some necessary information. I believe that you too must realise by now that any effort on your part in Africa will too get you nowhere. And I am prepared to fade out of your life and not to worry you anymore with my overlong letters and laments. I feel that I have already taken too much advantage of your kindness.

What I want to know from you is the real status of Mrs. Tucker with UNESCO and UNO. When I got your first letter about her being the chairman of a Women's Organisation in Toronto I imagined that she is a Canadian housewife with charitable intentions who has gathered a number of Canadian housewives in a women's committee. I imagined also that she is a woman of wealth. At last, I said to myself I am not dealing with educators and bureaucrats but with good and charitable women. At last I might really get somewhere.

But now I have to change my mind about her. A Canadian housewife, no matter how wealthy she is, cannot go away for months on end from conference to conference. I must conclude therefore that she is an official or semi-official of UNO, or at least the Canadian delegation of UNO and that her travels are subsidised by these organisations. If I approach her again as she wants me to do, I must be fully informed about her real powers and her real possibilities, what she can do and what she can't. Otherwise I am going to make the same mistake which will bring the same disappointment. SO PLEASE INFORM ME FULLY AND FRANKLY ABOUT HER REAL STATUS.

Now to the other parts of your letter, I wish to thank you from the bottom of my heart for your kind letter to Mr. Engers, the Secretary of UNO ICY in which you informed him that I am a master in symbols. He hasn't approached me afterwards, and I feel that it would be a waste of time if I start bothering another UNESCO official. Thank you also for mentioning my name in your report on your Asian tour. I hope it had the desired effect. Thank you also for sending me letters of other people which proved that the idea of symbols is a-coming. I know that. In the last twenty three years I have sent out pamphlets and brochures to everyone who showed the slightest interest. Until I was almost broke financially and mentally. Allow me therefore to return these letters to you. I enclose a few copies of my issue No. 198 which you may send to those people. In the future if any person should show interest in symbols tell them to write to me to state their educational background and their special interests (education, language, logic, semantics, ethics, science, be it physics, chemistry, medicine, etc.) AND TELL EVERYONE TO INCLUDE IN HIS LETTER THE EQUIVALENT OF \$2. Then I shall send them some literature. Otherwise I can't. My airmail fees are enormous.

And now Julie Medlock I ask you for one letter only, and I promise never to bother you again.

Yours sincerely,
C.K. Bliss

In the meantime I have done my bit here in Sydney and have approached the President and Secretary of the Australian Association for the United Nations. I have also drafted an Introduction to be written by Professor Reiser for the booklet to be issued by the United Nations. These papers are contained in the Issue No. 230, 231, 232 and 233 and 235.

Julie Medlock wrote again, and in the usual way blaming me for getting nowhere. She explained why all I am doing is wrong, totally wrong. This, as I found out slowly is only another way to get away from her own responsibility to do something constructive for my work not only with the United Nations, but also with teaching illiterates of Africa my picture writing, something which she could do easily, because her employment by that scoundrel Kwame Nkrumah, the saviour of Africa, has only one aim: to show the West that Nkrumah is doing something for the forgotten races of Africa. But here again she did nothing. Her letters to me, full of meaningless admonitions are to be found in the whole correspondence of this issue in the National Library of Australia. Herebelow I reprint only the letter she wrote to Prof. Reiser and to Helen Tucker.

Dear Helen, and OLR:

I think Bliss - bless him, may be getting closer to something practical - although his surroundings thinking (purely emotional) about it is certainly up in the clouds. For instance it doesn't occur to him, apparently, what it would cost in time and funds for you to make the contacts proposed in the first letter which he has now superseded with the second suggestions. Nor does it take into consideration that the UN itself is not sponsoring ICY projects (although he may not know this). Nor, as I pointed out, that you have a committee which has to vote on your projects strung out all over the world and not meeting again until December.

HOWEVER, none of this has any real bearing on the very good idea for a booklet on ONE WRITING FOR ONE WORLD. I think we ought to try somehow to get it done. The whole matter rests, as I have indicated to him, on his ability to get us drafts of the layout and copy - especially the copy - for the booklet so that we have something precise to show possible backers. I know from experience that they will not read anything merely related to the subject: how can they sponsor what they do not see? This copy must be so sharp that say, an Education Minister could easily grasp the idea and decide to try it in his schools. There are innumerable ways to get the book distributed and there is no point in enumerating all of them now - but remember we have a world-wide mailing list, for one. If we get the RIGHT thing, George Beebe ought to be interested. And the publicity possibilities are enormous. If Charles Bliss will just do us drafts of what he thinks ought to be in the booklet and let the three of us study it and make suggestions, we'll be on the way. I will take the matter up here also - but up to now I have not had anything concrete enough so that I could make the proposal.

Anyhow, as you will see by the letter enclosed to Charles, I have been as tough as possible with him because I am sure there is no possibility of all this coming to anything unless it is a disciplined co-operative effort.

Let me hear how your thinking is going in regard to this, please.

Cheers to you both,

Julie Medlock

P.S. Have you thought of telephoning to confer on this?

P.S.2: As an afterthought - maybe the Bliss material for children could be done in Helen's Committee Project on "Sharing our Care for Children". That would leave all the other angles for further promoting. JM

The next paper in my file is the article which appeared in the Reader's Digest August 1964 and titled GHANA: COMMUNISM'S NEW FOOTHOLD IN AFRICA and showing a full page of Kwame Nkrumah "Marxist Dictator and self-styled Lenin of Ghana." Then came a short plaintive letter of Julie crying out "Have you abandoned Leslie, Helen and Medlock"

Yes, my sweet sourheart, I have abandoned you and all my hopes in Helen!

The End

A few years later when Nkrumah was deposed and ousted from Ghana, Julie Medlock got the sack too, and I wondered whether she has gone back to the U.S.A. and has taken on a honest job. Not so. Two years later I received a letter from her from a new town being built in India with the name of Auroville. In this town all the world saviours will have a cosy place where to preach whatever they have to preach in return for free meals and free quarters - and lo, Julie is there too, taking part in whatever money is there to be given to such idlers for idle purposes.

What has happened to Helen Tucker I don't know, but as she is apparently well off I am sure she has found new venues to go on free travel to congresses and the like, and feeling great in saving mankind. How I would like to wring the neck of such people!

I am writing these last lines in September 1972 the year in which my symbols have gained at last acceptance and in Helen Tucker's country, Canada. I am sure she has read about me in Canadian papers. And I hope she has some qualms about how she and Julie had led me on the nose in 1964. Well, I am still alive when writing these lines and concluding this unhappy affair for my Semantography Series.