



as told to me by Bliss in hundreds of letters of hope, then despair, desolation and now hope again

by Professor Oliver Leslie Reiser Ph.D.etc.
Head of the Department of Philosophy
University of Pittsburgh, U.S.A.

A Universal Ethics

which could encompass Countries and Cultures, Races and Religions - this is the Aim of my Scientific Humanism, I wrote in 1946 in "A Philosophy for World Unification". And in the same year I wrote in "The World Sensorium":

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

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

My book came into the hands of Mrs. Betty Stoltenhoff, Secretary of the Sydney Chapter of the Society of General Semantics, She gave it to Bliss. She knew that the above passage would be music in his ears. It was, and a friendship was born which will last far longer than our lives.

Unified Symbolism for World Understanding in Science

When Bliss' first letter reached me in 1951 I was scheduled to read a paper with the title mentioned above at the Annual Meeting of the American Association for the Advancement of Science in Philadelphia.

I was amazed and rather incredulous when Bliss told me that he has evolved quasi-mathematical, and yet pictorial symbols by which he could transform a law of physics into a law of ethics. He proved it to me, and he is going to prove it again in this book in a way that even children and illiterates can understand.

The Symbol for Human Cooperation

From this law of ethics he evolved in 1947 the very symbol for International Co-operation which stands on the title cover of this book. People think that pictorial symbols should manifest their meaning to the mind immediately. "How false!" says Bliss. Take an illiterate man and show him these pictures of little sticks I II III. He wouldn't know what they mean.

When Bliss was a little boy, his teacher gave him three little sticks and taught him the mathematical meanings of one, two and three. Then he showed him that the Romans have pictured his little sticks thus I II III.

In short - the meaning of every symbol must first be taught, then learned and remembered. Only then - and not before - do we self-delude us by thinking it "self-explanatory" like the symbols 1 2 3.

The Symbol for International Cooperation Year

It is the pictorial symbol of the "clasped hands". For a human tribe which never ever "shake hands" as a sign of friendship, the picture is meaningless. When told that it means co-operation, they might ask "How, if you are tying up your hands by holding them tight"?

Suppose that through centuries the pictorial symbol of the "clasped hands" had come to mean: "Good bye, Farewell, So long, and may God protect you!" Then this symbol would be a "self-explanatory" sign of Parting, NOT a sign of Coming Together for Co-operation.

In short again - even pictorial symbols have to be explained first, then learned and remembered. Usually much that we learn in school we forget too easily, but Bliss will explain his symbol for ^hHuman co-operation so that you will never forget it.

Plutarch and the Reporters

Since 1943, Bliss was stalked by reporters who sensed a story. He showed them his symbols, but he showed them also his anger, when they demanded particulars about his life. "Leave my life alone", he said, "it has nothing to do with my work!"

"But Mr. Bliss," they said, "our readers are human. What interests them are stories of 'human interest'." Besides we are only following the method of Plutarch, a method which has proved successful for 2,000 years."

Plutarch the biographer described the work of a man by showing ^{how} his extraordinary experiences gave him the insight and the impetus for his work. There were plenty of extraordinary experiences in Bliss' life. He went through the horrors of prisons and death camps.

Most other men who have suffered through the worst outbreak of man's inhumanity to man, have become cynics. Bliss however, has become more than ever convinced of ethical co-operation. This is due to another of his extraordinary experiences.

I the Philosopher

I lectured on Bliss' work in 1951 to the American Association for the Advancement of Science and I wrote about it in 195⁵, and then later in most of my publications, notably in my book "The Integration of Human Knowledge" (Porter Sargent, Boston). When Bliss begged me to write a Foreword to this book, he begged me too, to abandon the style of the philosopher. He begged me to tell his story in the same way he is telling the story of his symbols in the following short chapters.

My colleagues of all faculties may be horrified about my reporter-like story. But they know only too well that philosophers and scholars want to be listened to, not bored by. Alas, this is the case with many a ^{scholarly} thesis and scholarly treatise.

So, forgive me my Friends when I follow Plutarch and tell the story as Bliss told it to me in his many letters. "You are the only scholarly friend I have in all the world" he cried out to me year after year.

S o c r a t e s a n d S e m a n t i c s

The story of Bliss is the story of Socrates, and the story of Socrates is the story of Semantics, the Science of the Meaning of Meaning ~~X~~ from the Greek word semantikos significant meaning, see also the semaphor on the rail roads, from sema sign and phoros a bearer of meaning.

Socrates did not write any books. He did not evolve any sensational theory. What he did was to go around and ask people "What do you really mean by your words?" When he began to question the meanings in the high-sounding words of the Greek elders, they condemned him to death.

Because Semantics is the most dangerous of all ^Sciences. It is dangerous to question the words of your rulers not only in ancient Athens, medieval Madrid, or modern Moscow, but even in shabby Shanghai, now, and when Bliss was there during the world war.

In Europe, Bliss talked freely of Freedom, so the Gestapo shipped him off to Dachau where he had his freedom of thought all for himself. In Shanghai he published his first articles on Semantics. The Japanese military censor let them pass. But the Japanese "thought police" thought differently. Only the approaching Americans saved his life.

And all his semantic troubles began when he was still a boy.

B l i s s w a s b o r n i n B a b b e l

In 1775 the Austrian Empress Maria Theresia (whose coins are still the most valued currency in Africa) acquired from the Ottoman Sultan, some virging forests on the outskirts of the Russian plains of Podolia. Shortly after her death in 1780, her son Joseph II, the brother of Maria Ant^{oi}fonette, travelled to the new land and called for settlers to colonize it.

And they came, Germans and Poles, Ukrainians and Hungarians, Russians and Roumanians and a host of others. And they did what they still do in the virgin forests of Canada, and the city slums of the States of America; they babble their mothers and their mothers' mothers babbled to their babies from generation to generation.

A Babel of Babblings began to assail the ears of the Bliss ^{baby} boy. Mama would speak with the milkman in Ukrainian, with the green-grocer in Polish, with the postman in Roumanian, but with her babies in German only. Because German was the language of culture, the language of Vienna whereto many people of the twenty different nationalities of Austria migrated, including Bliss, the university student.

The Emperor Joseph II and the Bliss Boy.

The history which the boy learned in school was mostly the history of the Hapsburgs. And one Hapsburg fascinated Bliss: Joseph the Second. Joseph travelled to Paris to visit his sister Maria Antoinette. He saw that revolution was rife in France.

In terror he returned to Austria, and took a good look at his poor people of twenty nationalities. He saw that almost all of them were serfs to the big landowners. At once he disowned and disbanded most of them, the monasteries, and allowed only those orders to continue which maintained schools and hospitals. He was a good pupil of his devout and pious mother, the Empress Maria Theresia. She had expelled the Jesuits for their meddling in politics.

Then Joseph enacted in haste his "Toleranz Patente" He had read Rousseau, and he decreed at once the Freedom of the Individual, the Freedom of Speech and the Freedom of Worship. Thus he enabled the Hapsburgs to remain head of state for another one hundred and fifty years. Otherwise their heads of state would have rolled into the basket of the guillotine.

"Alas, the Bliss boy was a good pupil of Joseph, and this got him into terrible troubles later. Bliss couldn't keep his mouth shut, so they shut him up.

From Einstein To Goldstein

Joseph realised that he need^{ed} money to carry out his revolutionary reforms. How to get the money which before the monasteries got? By taxes was the answer. But his taxation commissioners were soon faced with a semantic dilemma, which taxation commissioners face even today. Every man is his father's son. And therefore there are thousands of Johnsons and Donaldsons, Ericsons and Andersons, McDonalds and MacCarys, O'Briens and O'Haras, Feder Fedorowiches, Moses Mandes^{el}ohns and all the others. Besides, every village had a smith and a tailor, and soon there were hundreds of Smiths^{el} and ^hhundreds of Tailors.

Joseph II sent out Name Calling Commissions into his vast Empire, and as usual with commissars of all centuries, they would black-mail their subjects. They demanded bribes for nice names, and as usual they would ransack the Jews. Poor the Jewish family who had to take the name of Stone, Stein in German, Poor the family who could afford only One Stone Ein^{el}stein. It was better with a family who got the name of Berg(Mountⁱⁿain), or Steinberg (Stonemountain).

Soon the commissions made a hasty survey of the mineral resources of Austria. Platinum and Uranium were not known then, but Gold and Silver were. And so they began to sell the precious names of Goldstein, Goldberg, Goldbaum etc. Anyone who could pay in Gold got it in his name. The poorer Jew who had only Sil^vber, bought the names of Silberstein, Silberberg, Silberbaum, Silber etc. Then the poetry in flowers had to be drawn upon and the dearest of them all was a rose by any other name but rose. Soon the roses in Rosenstein, Rosenberg, Rosenblum, Rosen, etc. etc. began to flower.

When the commissioner^{were} was in a jocular mood ^{they}he gave to poor devils who couldn't pay names like Undzu (Andso) Aufdas(^{so}that), Trotzdem (^{In}spiteof) etc

When they were not in a jocular mood, they gave ^{to} paupers names like Ungeheuer (Monster), Schoisswohl (Shitwell), or a name which in German and English is spelt alike: Stinker. Here we can see what semantics can do to the sufferings of that animal which has invented articulate language.

From Papa Blitz to Bliss

Bliss hails from a family of tradesmen, mechanics, electricians, opticians, and wood turners. Most probably because of this, his great, great, grandfather got the name of Blitz which means lightning. Believe it or let Bliss show you his father's master diplomas, ^DOne of the main occupations of Papa Blitz was the erection of "Blitzableiters" lightning conductors and other electrical things. His little son would accompany him, and would play with telephones and telegraphs, with electric batteries and the chemicals therein. Papa Blitz was also an optician, and he gave his son discarded lenses to make cardboard cameras and telescopes. The boy couldn't help himself, he had to become, quite naturally, a student of "Naturlehre" a scientist.

When he fled to England, and Hitler sent over his bombers to unleash the Blitzkrieg, Englishmen told Blitz to get rid of his name, the semantics of which had changed to mean something utterly deadly. The now dreadful name of Blitz he changed to the delightful name of Bliss. But between his birth and the bombs, between Blitz and Bliss he had some more semantic experiences.

From Beechland to Beechwood

The forests of his home country, ^{through} which the boy would wander on his hiking tours, consisted mostly of beeches, Buchen in

German. Because of this, the old inhabitants called it Bukowina, Beechland, which the German settlers translated correctly into Buchenland. Thirty years later Bliss found himself again in a wood of beeches, but this time in Germany. It was called Beechwood which in German means Buchenwald, the darkest hole on earth. He was an inmate of the concentration camp.

Buchenwald was situated on the Ettersberg near Weimar, where Goethe used to walk. Pumping up water onto a mountain was not easy. The machinery and the tanks were so inadequate that the taps only ran for half an hour in the morning. In the evening, especially after getting a salty herring for dinner, the inmates went crazy with thirst.

Sanitation was impossible. Big and deep latrines were dug ~~at~~ with a log to sit on. During a rain the ground got so slippery that weak prisoners fell backwards and drowned in the urine and excrements. When a prisoner was missing at morning call, the first to do was to poke with long poles in the latrines. Usually they found him there, or hung on a beech tree - Selbstmord, selfmurder, suicide.

Incredible as it may seem, Bliss thought of other things, notably of the greatest German who ever lived and who walked this very forest of beech trees. Bliss took inspiration from this great thinker whose noble words he knew so well.

G o e t h e a n d S e m a n t i c s

When Bliss, the industrial executive, visited the Goethehaus in Frankfurt, he was fascinated to see that Goethe's library consisted mostly of scientific books. He then remembered Goethe's

scientific works on optics, chemistry and "Naturlehre" in general.
In Buchenwald he began to ask himself "Why are we here? What is
the meaning of "political", of "race disgracer" of "Jew" etc?"
Then he remembered Goethe's words about words and their meani.

"Mit Worten laesst's sich trefflich streiten.
Mit Worten ein System bereiten.
Da eben^{wo} Begriffe fehlen,
Da stellt ein Wort zur rechten Zeit sich ein!"

which Bliss translated for me literally

"With words it's wonderful to fight.
With words a system comes to light.
Just where conceptions are so lacking,
A word comes in the nick of time".

F r e e d o m o f T h o u g h t a n d M a m a B l i t z

Mama Blitz was a poetical woman, and she read to him, and made him recite the noble words of Friedrich Schiller in his freedom plays "Wilhelm Tell", "Don Carlos", and the others. Then she took her boy to the theatre where he saw them all.

There was one scene in "Don Carlos" which made an indelible impression on the boy. Marquis Posa the friend of Don Carlos kneels before his Hapsburg Emperor of Spain Phillip II, and says:

"Herr, gebet uns Gedankenfreiheit"

"Sir, give us Freedom of Thought!"

Years later in the high school, the German teacher read Don Carlos with the class. The teacher of French was an Ukrainian Bredzan by name, and knowing that the class was reading "Don Carlos" he began to talk about it - in German of course, because this was the language spoken in school. On the streets, he could speak Ukrainian which everyone understood too. And then overcome with emotion, he cried out in Ukrainian:

"Sho ^KKasal Marquis Posa?
Daita nam Gedankenfreiheit"

"What did Marquis Posa say?
Give us Freedom of Thought!"

The poor devil! His Ucraina was always smarting under foreign and forbidding ^{Russian} rulers. There was no common word in Ukrainian for Freedom of Thought. He had to use the German meaning.

Freedom of Thought in Buchenland and Buchenwald.

In the Buchenland of Bukowina, under the rule of the Emperor Franz Joseph, there was Freedom of Thought, the legacy of Joseph II, interrupted only by Metternich. Hence Breⁿăzan, the Ukrainian could talk about it freely. Thirty years later, Bliss read of Marquis Posa's saying, incredible as it may seem, in the concentration camp of Buchenwald.

The German theatres under the Nazis staged Friedrich Schiller Festivals, and Mr. Goebbels directed all newspapers to interpret the freedom plays as to mean that Germany has at last gained ^{her} freedom through Hitler. Nazi Semantics! There were plenty of beautiful words, especially in "Wilhelm Tell", which could be stretched to fit the Nazi uniform. But there were also a few others.

U p r e a r i n t h e T h e a t r e

Nazi newspapers came into the camp, and with them came the only non-Nazi ^{paper} ~~paper~~ the Frankfurter Zeitung. It was the influential paper of the German industry, ^{and} the Nazi censor had instructions to play soft with the editor. Hitler needed ~~it~~

guns more than butter. The editor knew this, and so he reported outwardly in utter revulsion and rejection, but inwardly in rejoicing glee, ~~and~~ something which otherwise would have been suppressed.

For the prisoners, the Frankfurter Zeitung was a goldmine of information. It told them of happenings in the world which the Nazi papers did not print. And there Bliss read of what happened in the Frankfurter Stadt^hteater when "Don Carlos" was shown. When Marquis Posa said his words "Herr, gebet uns Gedankenfreiheit" suddenly a storm of applause broke loose.

Immediately the lights went on, and police and Nazi storm troopers broke into the auditorium. But the culprits could not be found, because no one had seen anyone in the dark, and as everyone had applauded, everyone kept mum. "The cowards" cried the editor, "they dared their dastardly deed only under the cover of darkness!". But he brought the story to light.

The Beasts of Buchenwald

Kommandant of Buchenwald was Obersturmbannfuehrer Koch. His wife Ilse loved lamp shades from human skin. Koch loved creatures in cages, ^Hhe had a whole animal zoo of cages erected next to the gigantic cage which ^ehold over 20,000 human animals.

Many a time, Bliss stared in sorrow from his cage into the cages of his fellow creatures, they too innocent prisoners like him and his fellows. And then, a semantic thought flashed through his mind which had far-reaching consequences for him.

What is the meaning of bestiality and brutality? These words are derived from the animal beast and brute. But do

animal beasts and brutes ever ^{be} display so ^{bestly} much bestiality and brutality as humans ^{are?} do?.

F r e e d o m i n A u s t r a l i a

Freed from the horror of Dachau and Buchenwald, freed from the terror of the Ghetto of Shanghai, Bliss and his wife Claire found at last real freedom in Australia. Here he saw in wonder a wonderland of freedom.

He remembered how Austrian workers had fought for a ten hour day when he was a boy. And he learned in amazement that Australia had given to the world the eight hour day at a time when the whole of Europe was revulsed with the freedom revolutions of 1848, more than 120 years ago.

In Vienna, where most workers lived in tenement houses, which were three story hovels in fact, with one tap and one toilet (no bath) for three families, Bliss and his friends discussed and dreamed of the "City of the Future", ^a A city where every worker and his family would live in one family house only.

When Bliss landed in Sydney, he saw that his dream had come true in Australia decades ago. He read in the papers how the various municipal councils refused one building permit after another for blocks of flats in single-family-cottage areas. He listened on the radio to the discussions of the Federal parliament in Canberra. He learned of the legal arbitration system to settle labour disputes by friendly co-operation. When he went to work in Sydney factories, he saw something which he had not seen in any European factory.

The born Australians worked together with the new Australians

10
Germans, Poles, Ukrainians, Italians, French, Greek, Yugoslav
and many others, Gentiles and Jews alike, all fresh from the
European witches' cauldron of hatred. But in Australian
factories Bliss never saw and never heard any ~~any~~ acrimonious
discrimination from the born Australians against ^{their} his new fellow
citizens.

E X A u s t r a l i s L u x

"What makes you so different from all the people in the
world?" he asked a fair dinkum Aussie. "Ah Mate, I wouldn't
know," he answered with a twinkle in his eye. "Perhaps it's the
sun and the dry air. Look - our really old original Australians,
the blackfellows in the dry deserts of Australia, they didn't
fight wars. When an argument came up between two tribes, there
was a lot of hallabaloo, with wild chants and wilder waving of
weapons. Their two leaders made wild passes at each other, but
when only one drop of blood flowed, everybody was sorry, and the
"war" was finished before it had begun.

"Here is our home land!" said Bliss to his wife Gaire "Here
is the Home of Humanity. Here I want to live. Here I want to
die!"

And he closed ~~many~~ of his lectures to students of Sydney
University and to ~~the~~ others with these words:

"The philosophers of old used to say "Ex Oriente Lux" -
From the East comes the Light. But the lights have
gone out in the East. The West has become the land
of the setting sun in more than one sense. Why should
not people begin to say:
"Ex Australia Lux!" - From the South comes the Light -
from Australia?"

And Bliss thinks ^{that} only in Australia could he think out the thoughts which came to him in Buchenwald.

The Animals of Australia

The real and innocent Beasts of Buchenwald, the imprisone animals, were always on his mind. He read books on zoology and made a "discovery" so stupendous that he had difficulty in believing it. Why haven't the Zoology teachers of all nations never told this story to us?

Bliss found that trillions of animals from the tiniest to the largest species adhere strictly to the ethical law "Thou shalt^t not kill!" He learned of the droughts which devastate the semi-arid parts of Australia. Sheep and cattle, Kangaroos and camels, and thousands of other species die in the drought of thirst and hunger. But never, never do these ethical animals ever attack and kill another creature for eating it. And NEVER NEVER do they attack a fellow brother or sister of their own species in order to eat it. Together they live, together they starve, and together they die, following an ethical urge which seems natural to them. But what seems natural to the zoologists is only that these animals are nothing but herbivora - plant-eaters.

Bliss discovered that ethics is a natural force, just as natural and irresistible as gravitation and electro-magnetism.

Animals and Humans

Then Bliss took a hard look at the killer animals. He discovered in surprise that they kill by education. Take a lion baby - "born free," not inside a cage - take it away from its parents and the lion clan, before they can give it an education in murder, and this lion will grow up the best of pals with other animals and humans. It is "born free an ethical creature" with the principle "Thou shalt not kill!" built into its organism.

Take a human baby, says Bliss, let it grow up with Jewish and Negro babies, and it will play happily with them. Only when it receives later an education from his elders that the Jews have murdered Christ, that Negroes have inferior blood, etc.etc. the boy may grow up a killer, who will kill Jews and Negroes with a clear conscience, believing that what he does is good and right, two words of the worst semantics.

Aldous Huxley and Semantics

Take classes of boys, says Bliss, and teach them this phenomenon of ethics in animals, and when they grow up to be men, they may refuse to go onto the battlefield to kill their fellowmen and be killed by them, who too have no desire to kill and be killed.

To kill for God, King and Country, that's savage semantics, says Bliss. Why not creative Co-operation instead of destructive Killings? And he quotes what Aldous Huxley said about the teaching of semantics in schools (see later chapter):

"Our elders, even in the democratic countries, don't want to give our children this kind of education."

And, says Bliss, this is why the zoology teachers of all countries don't tell their children of the natural ethics in animals. Instead they make them memorize the strange Latin words of Herbivora, Carnevora, and Omnivora, though

2.
though it would be so much simpler to tell them of Planteaters, Meateaters, and Alleaters, all the great ethical story behind these words.

And this is also, says Bliss, "why I can say all this in the freedom of Australia. I can't say it in countries where elders put semanticists to death, as they did with Socrates."

Bliss and I

When I published my book "The Integration of Human Knowledge" Bliss wrote a review of it, as a chapter of his book "In search of a logical God". In this chapter he deals with my life work, with my vain attempts to refute the catastrophic scientific theories and cosmologies which all picture this world of ours as devoid of any ethical purpose and any ethical power. I try to re-awaken interest in the grandiose idea of Pantheism and Bliss explains my ideas in detail. Then he says this:

"This is the Vision, this is the Message, but this is also the Warning of Professor Reiser

"We can be sure that we are facing the greatest reactionary movement in history, for this is the last ditch of the 'rule or ruin' people in politics, business and the authoritarian churches, who have their counterparts in every country of the earth."

Pantheism, the idea that God (theos in Greek) is in all (pan in Greek) creatures, all cells, all molecules, all atoms, has been evolved by other thinkers throughout the centuries, as Professor Reiser pointed out before.

In his book he dwells especially on the cosmology and pantheism of Giordano Bruno. The difference between Bruno and Reiser is that Bruno lived in a country where the authoritarian church had the power to persecute, prosecute and execute thinkers who thought differently and deviated from the doctrines of the party in power. He was burned in 1600 in Rome for defending the Copernican cosmology.

Reiser's books would have been burned in Berlin and his body in Bergen-Belsen had he been in the hands of the Nazis. Had he been a Russian scientist, he would have found peace long ago in an eternal rest camp somewhere in the Siberian wastes. The authoritarian church, of which Karl Marx is God and Lenin his prophet, does not tolerate deviation from its sacred doctrines.

Fortunately, Professor Reiser lives in the United States. He can write freely and without fear. I am a citizen of Australia and so I too can write freely and without fear about Reiser's writings. Though we both have no hope that our ideas will be put into practice by the professionals during our life-time."

Ashley Montagu and the Animals

No doubt, says Bliss, some animal species have gone through terrible times of hunger and thirst, and have learned to kill other animals for food. But, he discovered in utter disbelief that lions don't kill lions, tigers don't kill takers, rattlesnakes don't kill rattlesnakes, and wolves don't kill wolves. They will howl mad of hunger through the wintry forest, but no wolf will kill a fellow brother wolf. Together they live, together they starve, together they die as fellow creatures of an ethical brotherhood.

Someone must have had the same thoughts, said Bliss, and he began a frantic search in books on zoology and biology. It was in vain. Then he turned to his old friend from his university days Prof. Paul Abel of Bienna, who had taught him physical chemistry. And Abel told him to read what Ashley Montagu the American anthropologist has to say, namely:

"Among the same species of animals the highest ethics is supreme law."

Man is the only animal species which kills his own kind.

Cannibalism, says Ashley Montagu is extremely rare in the animal world, and then it is only due to some disturbance of the natural way of life of the animal, for instance confinement in too small cages, where the imprisoned animals sometimes panic and go "out of their mind".

Bliss remembered the horrible hours with other prisoners compressed in cattle cars on the way to the concentration camp. Some fell and were killed in the stampede. Others went out of their mind, and attacked their own fellow prisoners.

Brock Chisholm and Semantics

When the United Nations Organisation constituted the World Health Organisation, they chose as its first Director General the distinguished psychiatrist Dr. Brock Chisholm. Shortly after the end of the second world war, the United States Government invited Chisholm to lecture on the most burning question of the day:

Why do we go to war and kill our fellowmen?

How can we stop this disastrous human habit?

Chisholm's answer created a furore in church and scholarly circles alike. He said that the basic distortion of the minds of men, which make them go to war against each other, is language. In particular, it is the abstract concept of good and evil, right and wrong. Men kill their fellowmen with a clear conscience when their Fuehrers tell them that the others are evil, and to kill them is the right thing to do.

But the furore quickly subsided. Chisholm could not offer any proof for his sensational theory, nor any tool for his proposed re-education of mankind. It was for Bliss to find the tool and the proof.

The Symbols for Good and Evil, Right and Wrong

It was comparatively simple for Bliss to evolve pictorial symbols for say sun and moon, male and female, house and garden, chair and table, etc.etc. Surely the sun is not the moon, a house is not a garden, etc.etc.

But he discovered crestfallen that what one person considers good and right, the other person rejects as evil and wrong. What some Jews consider good, some Christians may consider evil. What they consider good, Mohamedans may reject as evil. And this goes not only for religious sects. These words cause division and disaster between political and ideological factions within every country,

country, and then between different countries and nations.

What divides Germans from Frenchmen?

What divides Roman-Catholics from Protestants? What divides Conservatives from Socialists? What divides Social Democrats from Communists? What divides Russian Communists from Chinese Communists, etc.etc.?

The basic division, answers Bliss, is Language. First, the different languages themselves, then the different words within the same languages, then the same words of the same language which are interpreted differently by different people - semantics at its worst.

But let us consider believers in the same religion, in the same political ideology, in the same anything. The only difference between these people are: that some are born and bred in the East End of London, and the others in the West End. The slight difference in pronunciation of the same words will make the Cockney man hate the Mayfair man, and vice versa.

Pictorial Symbols for good and bad, best and worst

It's impossible! You can picture real things, but you can't picture abstract meanings. You can photograph houses and gardens, you can make movies of lively dogs and cats, BUT YOU CANNOT make a picture of the abstract and utterly unpicturable meanings of good and bad, righteous and evil, right and wrong, and similar synonyms in all languages. It's utterly and hopelessly impossible.

Yet, Bliss has made the impossible possible. The idea of pictorial symbols for all meanings of all languages, and especially for hate-inciting abstract meanings, is in fact 300 years old. The great mathematician and philosopher Leibniz has dreamed of such a salutary Symbolis Universalis, as will be shown later by his own words.

But for 300 years the linguists and logicians, the mathematicians and philosophers have agreed and decreed that Leibniz' dream is a mere philosopher's speculation, impossible to realize. And impossible means impossible in any language.

Well, Bliss has confounded them all. Not only has he evolved pictorial meanings for those abstract meanings. His very symbol for impossible will show you that another mind may come to the conclusion that it is possible - and prove it, as Bliss is going to prove it in the coming chapters.

From Breakfast Table to Conference

Table

He will then demonstrate his very educational tool which the psychiatrist Chisholm demands for his proposed prophylactic treatment and re-education of mankind. The aim is breathtaking, nothing more nor less than the elimination of warfare between the nations, as Chisholm and Bliss see it. Hopeless idealists? Just go on reading.

Bliss will show you how his symbols can eliminate the incessant warfare going on in almost every home between father and son, mother and daughter, man and wife, brother and sister, not to speak of the lambasting in-laws. They don't quarrell whether $2 + 2 = 4$ or perhaps 5. They have learned in school the symbols for these meanings and how to operate them.

But they quarrel about other meanings of which they had learned nothing. "This is good!" cries one of them. "No it's bad!" answers the other. "I am right!" "No, you are wrong!" "Your thoughts are bad and evil!" etc.etc.

In the end, tears are shed during the day and even more at night, oceans of tears, worlds of misery without end. And all caused by words of which our language teachers have told us only the spelling, pronunciation, grammar and word order. They have however not told us of the disastrous semantics in these

these and other words.

More than a Million Peace Congresses

Bliss will also show you how to eliminate animose and scrimonius debates which destroy human co-operation so desperately needed in every office, every shop, every factory, every firm, every government department, and every inter-government agency assembled in the various congresses which of ten get nowhere, but to the breaking-up of co-operation, and the breaking-out of hostilities.

Man has invented the making of fire, and he has already learned how to cope with the dangers of fire. Man has invented articulate language, BUT HE HAS NOT YET LEARNED how to cope with the dangers of articulate language. In our days of radio and television, disastrous lies are injected into millions of minds millions of times every day.

If nothing remains of Bliss' teachings than this, it will have more worth than a million of peace prices and peace congresses. And there is something more, the greatest and most breathtaking hope for humanity.

Clyde Kluckhohn, the Anthropologist

My good friend Professor Clyde Kluckhohn of Harvard died too young and too soon. For all his books and all his teachings, he may go down into history as the man who fought for Bliss - and lost.

He commissioned Bliss to write an article on his sensational findings as they will be explained later. He tried to get it into a scientific journal of which he was co-editor. He failed. Then he tried to get Bliss a publication grant from rich scientific foundation. He failed in this too.

Then he tried to get Bliss a post at Harvard where he could teach his new ideas. He lost in this too. Somewhat in desperation Kluckhohn wrote to Bliss that the institutes of learning are governed by "irrationalities"?

What is the semantics of this word?

Max Planck the Physicist.

The greatest physicist of our 20th century so far, is undoubtedly Max Planck. His quantum theory has proved more fruitful than all the cosmologies of Einstein and the Einsteinians.

And Planck said that a new idea does not gain ground by convincing the upholders of the old ideas. It gains ground as the old opponents die out, one by one.

Max Planck lived well over 90 years of age. He had an opportunity to see his opponents sinking into the grave, and his idea rising in acceptance.

How could Bliss ever find recognition when his findings are in direct opposition to the theories of anthropologists and archeologists, linguists and logicians, biologists and zoologists? Would they ever admit that they have taught false theories all the time? Not over their dead bodies!

And these are indeed the "irrationalities" which govern the institutes of learning.

What is the greatest Find, Discovery and Theory of our scientific Age?

Before we go into this, we need to ascertain the semantics of these three words: Find, Discovery, and Theory. Once we know of the Blissymbols for these meanings, we will know of their semantics. But we need not go that far. All we need to know are only 4 (yes, just four only) symbols of Blissymbolics. We don't need to write them down at all. Once we know of them, and how to operate them, we can analyse every man's speech, including our own (in our own case often with disastrous results).

For our analysis of these 3 important words, we need not at present the knowledge of any symbol. So, here we go.

A Find is something we find. We can find it in the stars, but more than often we find it on the ground, or less often, beneath the ground. We have to dig for it as the archeologists do.

A Discovery is only the Latin synonym for the Anglo-Saxon Find. But somehow we believe that it is something more than just a Find we find on the ground, or above, or beneath. In fact, we think a Discovery has something of the third meaning: a Theory.

A Theory is something we cannot find in the stars, on the ground, or beneath it. There is only one place where theories can be found, and that is in the minds of men. And because of this, theories are hotly digested, contested, and detested by other minds, notably professional minds who make a living by the theories they make - or unmake, if it concerns the theories of their worthy colleagues.

Rational things we can find on the ground. Irrational things, which are no things at all, we can find more than often in the irrationalities of the institutes of learning.

With this in mind, let us consider the greatest Finds, Discoveries, and Theories of modern Anthropologists and Archeologists, Linguists and Logicians, Biologists and Zoologists.

A protesting Disclaim and a preposterous Claim.

I am a professional scholar about to retire. All my life I have propounded ideas and theories which were anathema to most other scholars. Some listened politely, others ignored them. I have been attacked by religious and scholarly circles alike.

No wonder that I, the "black sheep" the rebel among the scholars, have taken kindly to another scholarly rebel, to Bliss. No wonder that I consider it my

my duty to bring the thoughts of this man to the knowledge of the world. Let us not forget that the great thinkers of the past were not considered great when they were still alive.

Bliss is considered a crank and a crackpot by most people. The same happened in the past to other thinkers. The same happened to me.

However, I must make a protesting disclaimer to the following chapters. I am sure my worthy colleagues will be enraged by them. I have condensed these chapters from Bliss' writings. They contain a savage attack on modern anthropologists and archeologists, linguists and logicians, biologists and zoologists.

Bliss has asked me to put these chapters into this story because - and here it is Bliss who makes the preposterous claim - it is he who has made the greatest modern discovery in these sciences. The reader may then judge for himself.

Bliss and his Backers

But before you reject Bliss and his discoveries, you must know that for every sensational discovery made by Bliss, he found an eminent scholar to back him up. In short, the discoveries made by Bliss have been made by lone thinkers before him.

But they were criers in the wilderness of accepted false theories. We have learned already of Ashley Montagu who said that among the same species of animals the highest ethics is supreme law. We have also heard of Brock Chisholm who said that the cause of human strife and warfare is articulate language.

But nobody listened to them, as nobody listened to me when I spoke about Bliss' work 13 years ago in my lecture to the American Association for the Advancement of Science. Nobody listened to him either.

If my scholarly colleagues are enraged, let me remind them of the attack which Professor Jacques Brazun of Columbia made recently against the socialists and scientific research. He titled his book most appropriately "The House of Intellect."

Then perhaps you will be more inclined to listen to Bliss' attack in the following chapters.

The greatest Discoveries in Anthropology

The Science of Man (Anthropos) should be the greatest and most important science of all. After all, we live in a world of instant misery. Anything which can help us to a better life should be welcome. And this indeed is the aim of the anthropologists.

They have indeed succeeded to a better life, says Bliss. Haven't you ever longed to loll at a lagoon, somewhere in the South Seas, being with the belles on the beach, and generally speaking, having the time of your life?

Well, the anthropologists are NOT doing just this. They are there, but they are terribly busy with scientific research, recoding the singsongs, studying the language and legends, and writing bestsellers on sex in Samoa or Sumatra.

They should be proud of their best pupil so far: Adolf Hitler. He has put into practice all their great theories of superior and inferior races.

In vain and in despair, in protest and prostration cried Ashley Montagu the anthropologist in his book "Race, Mankind's most dangerous Myth." He remained a crier in the wilderness of accepted scientific theories.

The greatest Discoveries in Archeology

The greatest archeologists were amateurs only. The professionals have brilliantly succeeded in perverting the semantics of "amateur" as being "amateurish" as being something utterly and hopelessly below the true professional.

But the Romans understood something quite differently under their word amator. It means a lover, a lover in search of truth, for the sake of truth, not for the sake of a salary.

The greatest archeologists were therefore amateurs, travellers, consuls, officers. They started to dig and find. The next step was massive derision and denunciation by the professionals. Afterwards they themselves went to the sites and started digging. In some places they dig there for decades, in fact as long as they find the money in the foundations, scientific foundations to be sure.

How great is the importance of their discoveries, asked Bliss. What has been found that was so important? Important broken pottery, important broken artefacts, tools and trinkets from stone, bone, bronze and iron. Important golden jewellery and statuettes, sarcophagi and mummies, palaces and tombs, and lots and lots of important inscriptions.

What do all these tell us of ancient times? That the potentates lived in splendour and the people in squalor. As if we haven't read this before. That the good and rightful kings of kings went to war against the evil wrongful lesser kings, that thousands were killed in battle and many more men, women, and children slain or made slaves, and all for the greater glory of god and the divine dynasty of the great kings of kings - and so on, and so on, from the oldest documents of 5000 B.C. - including God's own words in the Bible - down to the newest documents of middle age and modern age.

History has repeated itself again and again, a bloody history of continuous bloody battles where both sides fought always for a right and good cause against the evil wrongdoers on the other side.

The greatest Discoveries in Linguistics

No discovery has been made for many centuries, says Bliss. In century after

after century boys have been subjected to the most savage teachings of irregular verbs and worse in Greek, Latin and other languages, accompanied by beating of buttocks. If discoveries have been made by the language teachers, they can be summed up in these words:

1. Language without tears is no language at all.
2. It doesn't matter what you teach a boy, provided he doesn't like it.

We have heard already of the utter neglect of semantics in school. Why don't our teachers of language teach children how to recognize vague, ambiguous and false meanings? Why don't they improve language? Why don't they remove irregularities in spelling, pronunciation and grammar? Why don't they make language logical and simple?

And why do they teach children crime by compulsion? In all countries they teach youngsters exalted crime stories by Shakespeare and Schiller, Dumas and Dostojevski and all the other great writers. No wonder that children take to crime and "crime comics". No wonder that they try to do it themselves. Hardly a day passes without the news that some juveniles have killed for the sheer thrill of the kill.

The greatest Discoveries in Logic

Bliss claims that he has invented a simple logic, so simple indeed that even children could learn to handle it, as he will demonstrate it with his logical symbols. He scorns the formal logic taught at universities, which he considers a fossil from scholastic days.

Indeed he shows that the formal syllogism which usually begins with the premise "All S are P" (where S are the Subjects and P the Predictions made about them) is the direct cause for most of the fallacious thinking that "All British are hypocrites", "All Americans are materialists" "All Jews are soandso" etc.etc.