

Melbourne 29th August 1972

SEMANTOGRAPHY (BLISSYMBOLICS) FOR THE
GRAPHIC COMMUNICATION TEACHERS OF THE
STATE OF VICTORIA

A lecture by C.K.Bliss B.Sc. as Guest Speaker of the Teacher Seminar 1972 on Graphic Communication initiated by the Curriculum and Research Branch, the Joint Graphic Communication Standing Committee, especially Mrs. Elizabeth Dufton, Mr. Peter Hogg, and Mr. Doug Craig, Joint Executive Officers of the Special Services Division of the Education Department of Victoria. The Seminar was held in the Education Resource Centre of the Melbourne Teachers College at Melbourne University from 28th August to 1st September

1972

Introduction by Mr. Doug Craig:

My dear Friends,

I would like first of all invite everybody on behalf of the Committee who wishes to meet our guest speaker personally to come upstairs after his lecture where we shall have a get together. There will be another opportunity for everyone who wishes to discuss with our guest speaker any aspect of his work.

It is my privilege tonight to introduce to you a very unique man. Let me put it this way. Suppose I could resurrect the man who about 5000 years ago invented the alphabet. I am sure that you would welcome this resurrection and that you would greet that person with pride and admiration. You would recognise that he has contributed substantially to human thought. You would recognise that he has made it possible to structure language in such a way that we could record it, and that he has made a substantial contribution to a very vital human need of communication.

Well, Ladies and Gentlemen, I can't quite do that. But what I can do is the next best thing. I can put before you the modern equivalent of that gentleman in the person of Mr. Charles Bliss who has actually been responsible in his own life-time for the invention of another alphabet, and one which, in due time may make a greater contribution to human thought and communication as the original one. I trust that this may be the case.

It is quite a different system. The alphabet we use today is based on sounds, the alphabet which Mr. Bliss has invented is based on images. Indeed it is a short hand version of images. And it may therefore be readily used with all the confident convenience of our ordinary writing. But I leave it to Mr. Bliss himself to tell you more about the inner working of that. I have had the opportunity of the last two weeks to read the account of Mr. Bliss of his story of his invention, and it is a staggering accomplishment. I was left with the feeling and the recollection of something which was once said about the great painter Pablo Picasso.

You will surely remember that he met in his own life time with a lot of bitter criticism and a lot of opposition, and many bad words were said about him in his days. But one critic, more discerning than the others made this statement, and I would like to say this with regard to Mr. Bliss. He said that only a very wise man could persist in this folly. And Mr. Bliss has persisted during 30 years. His work is now receiving the recognition which it justly deserves. And I would therefore ask you to join me in receiving Mr. Bliss with all the warmth and admiration he deserves. (sustained applause).

Mr. Bliss:

My Friends,

A great man said once that a man makes at least on two occasions a very stupid face. Once when he shaves himself, and when he is praised. Well, I am now in the second position. I thank you very, very much Mr. Craig, and I am glad that your wonderful words about my work have been recorded.

My Friends; I wish to thank you very much for coming. After all, this evening could mean for you a lost evening, because the greatest crime a lecturer can do

is to bore his audience. I will do my best not to bore you.

I wish also to give my special thanks to Mrs. Dufton and Mr. Hogg for having invited me. When I received the letter from Mrs. Dufton and Mr. Hogg and saw that it came from the Education Department of Victoria, I cried "Victoria, Victory!" Because for the last 25 years I had bothered and badgered the Education Department of New South Wales - without any success. And so I wrote to Mrs. Dufton "Nemo propheta in sua patria honorem habet" - "The prophet has no honour in his own country" and this means for me New South Wales. In the 1950th I wrote a number of letters to the Director General of Education Dr. Wyndham, begging him to take a look at my work. The answer was always "No!" And then the Minister of Education Mr. Heffron set up a Committee to enquire into new aspects of secondary school education. And he said publicly that anyone who has a new idea in secondary school education should come forth and present his idea. I wrote again to Dr. Wyndham, saying that I want to speak and I want to be heard. Dr. Wyndham said again No! and said that there is no one in the committee who is an expert in my work. True enough, I answered. I am the only one who is an expert and for this I should be heard.

Now, as you know, my symbols have the same advantage as mathematical symbols, namely they can be read in all languages without translation. This here $1 + 2 = 3$ can be read: in English one and two equals three, or in French un et deux est trois, or in German eins und zwei ist drei, and so on in all languages of the world.

Now, had I told the committee about this aspect of my work, my symbols being an international language for mankind, they would have told me that we don't need this in the highschools of New South Wales. Therefore I didn't say anything about this aspect. Instead I wrote a horrible mathematical formula on the blackboard, and said: "look at this monstrous mathematics which boys and girls have to learn, though most of them would never need this in their lives. Of thousand boys and girls in our highschools, perhaps 5 or 10 will go on to become physicists or mathematicians, and these few pupils could well learn all this in the university. But there is a subject which is more important than any other subject taught today in the highschools of the world. And this subject is "how to think logically" and "how to recognise those words which are vague and ambiguous, which are a half truth only, or which are lies." Our highschool pupils are not taught this. All they are taught is how to spell these words and how to pronounce them.

And therefore, I said, I am going to demonstrate to you today only this aspect of my work, namely a simple semantics and a simple symbolic logic. And I want to prove to you that all this is so simple that it can be taught already in the kindergartens of New South Wales. And so I explained, and explained, and explained. But I felt an icy silence. And then I asked for questions, for arguments, and counter arguments. But there was still an icy silence. The atmosphere became oppressive, until a reverend, a member of the committee, stood up and offered a prayer to the Lord for having given mankind the alphabet. In despair I realised that that man hasn't understood a word I had said.

Imagine how happy I am today of being able to tell you this dreadful story knowing well that I shall receive a good hearing and understanding from you.

In 1951 I had given a number of lectures at the University of Sydney which were enthusiastically received by the students. At my first lecture at the Wallace Theatre Prof. A.G. Mitchell, now Vice Chancellor of the Macquarie University, introduced me to the audience. I thought I had won a friend, and later on I approached him and asked him for the privilege to give lectures to students on my work, these lectures should not be obligatory, and for them I don't want any salary. Such a request is not uncommon in Europe where universities have established the post of "private docent" (from docere to teach) giving private men the honour without an honorarium to teach at the university non-obligatory subjects.

But Professor Mitchell told me - though in very polite and professional words - but in fact he told me this: "Mr. Bliss, you ought to be dead first before the university can take an interest in your work. So, into the grave first Mr. Bliss." What he really said was this: "The university can take an interest in a new idea only when a set of literature has been built up around it." To this I replied that I shall be long dead until this happened. To this he shrugged his shoulders. Of course, I could not tell him that he should know as a professor of the English language that a set of literature has been built up around this idea for the last 300 years. He would have been very angry had I proved to him that he is an ignoramus in this respect. Now what happened 300 years ago?

Here is a picture of the great English philosopher John Locke. He wrote a book titled "Essay concerning human Understanding." In this book he accused the professors at Cambridge and Oxford that they use highfalutin' words which their poor students cannot understand. He cried that the professors use so much Latin in their pronouncements that the people think they speak by some sort of divine revelation. And he proved that much we talk and we are taught is full of vague, ambiguous and false words, which indeed block human understanding.

This other picture shows the great German philosopher and mathematician Gottfried Wilhelm Leibnitz. He was so much taken with Locke's book that he wrote a book with the same title "New Essay concerning human Understanding" as a dialogue between Locke and him. And in this book he said that a tool to implement Locke's criticism of our languages would be a system of pictorial symbols, a Symbolis Universalis. He said that such a system will not only help us to bridge all languages. It will also help us to recognise and discern the truth from the lies.

Pictorial symbols covering the whole range of language? The idea seems preposterous. And so for 300 long years the professors of language and logic, the mathematicians and the philosophers ridiculed Leibnitz's idea as impossible to realise. But Leibnitz had said that one day a man will invent just such a system of symbols.

I am glad to report to you that I didn't know what the professors had said about Leibnitz idea. I was an ignoramus in this respect when I started on this work. And so "where ignorance is Bliss, 'tis folly to be wise." (Laughter and applause).

Now I am going to demonstrate to you what Leibnitz had in mind. Look at this statement: $1 + 2 = 3$. It is 3 not 4. So you see that children of 5 or 6 years of age are already learning to distinguish between truth and lie. $1 + 2 = 4$ is a lie. And I show this by crossing out the equal symbol thus $\neq$. Hence we can now write $1 + 2 \neq 4$. One plus two is NOT four. Thanks to this teaching in the primary school, children have learned to recognise truth and not truth. What would happen when you ask a child "Tell me, one and two is four, isn't it?" The child would think you are joking and it would laugh.

Now let us substitute pictorial symbols. This symbol pictures an upright human being standing on two legs a man , and this pictures a woman , and this is a fourlegged animal . Now let us write truthfully that a human being is NOT an animal  $\neq$ . It is the truth. But just think that right now

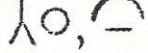
in millions of homes around the world and in all countries and in all languages sensitive children are accused "You are a pig, you are a swine, you are an ass!" And when the child starts to cry it is told "Your tears are crocodile's tears."

But if children are taught in schools to write down such statements in my pictorial symbols it would be obvious to all of them that these are lies. Let us then think the wholesome results of such a teaching when children are taught to write down "I am NOT a pig, I am not a swine, I am not an ass, I am not a crocodile." Today children can only cry about such accusations. A day will come when they will laugh in much the same way as they laugh today if someone would suggest to them that $2 + 2 = 5$.

Here is another example, only much more horrifying. How would I symbolise in my pictorial symbols the meaning of superior and inferior? This is very simple. I draw a line and put a dot above or below the line. Hence this means above, over, superior $\dot{-}$ and this means below, under, inferior $\dot{-}$. I attach now these two meanings to the meaning of a man , and I get a man superior  and a man inferior . And this leads us to the fallacious theory of our anthropologists who tell us of superior and inferior races. Their best pupil so far was Adolf Hitler who convinced his followers that the German race is the superior race, the Herren Rasse, and that the Germans have therefore a right to exterminate inferior races. And because of this fallacy, 6 million Jews, and over 10 million Russians, Poles, Gypsies and other "inferior races" were exterminated.

How then must we treat these pictorial symbols in order to distinguish truth from lies? This too is very simple. We have drawn a line --- . Now we must ask ourselves whether this line really exists in nature. When I say that this thing I hold in my hand is above the table or below the table, we can see the line of the edge of the table. It is a real line. Hence above and below have a real meaning.

But the line in the meaning of superior or inferior man is not a real line. It is an imaginary line. It is a lie. And once we realise which meanings have imaginary, not existing lines we may realise that debating with such meanings means debating with lies, and that we cannot come to any agreement in such debates.

Now look at some other symbols. This outlines the skull shielding the brain or mind . We all have favourable and unfavourable opinions about almost everything. And this we can symbolise thus, a positive favourable mental attitude , or a negative unfavourable mental attitude . This is a man  and this the mouth . I make now a statement man speaks . And when I combine the two symbols I get a speaker . But now I attach an unfavourable mental attitude to that speaker . What do these symbols mean?

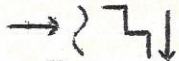
The speaker that's me, the mind who is unfavourably and negatively inclined towards me and my speech, this may be one of yours. One of yours may have had a bad day and may not feel well. You may not have liked the idea of coming to this lecture. Now you are here, you are confronted with an old man of 75 years, and not very good looking either, and to top it with an atrocious German accent. You may not like me at all, and hence, you may be unfavourably inclined towards me and my lecture, and believe me, I would feel it. Indeed, if there are many here with a negative mental attitude they may well wreck this lecture, and I would deliver a most unsatisfactory one.

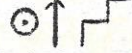
Now what can we learn from this symbol? We see that the symbol of the mind is the most important one, and here we may learn one important rule of my symbolism, and this is: we may change our mind overnight or even within a second. I could say something which may give you a hearty laugh, and suddenly your negative attitude would change into a positive and favourable attitude, with the result that again I shall feel it. Indeed, the hearty laughter and the applause you have given me just a few minutes ago has given me a tremendous uplift and I thank ^{you} for this. We shall soon realise the importance of that rule that human minds can change.

Let's go back to the evolution of my work. Thirty years ago I thought that the men who will embrace me with open arms will be the men who are responsible for the safety of our roads. There are many dangers for which there is ^{no} warning sign. However, I had to wait until I published the 3 volumes of my first edition in mimeographed form. Then I began to approach the road safety authorities in Australia and abroad, and of course within the United Nations. I said to them that I don't want a penny nor a post. I want only to prove to them that I have a pictorial symbol for every warning needed on the roads of the world. I began these approaches in 1949.

But I never got that chance. I was instead told "Mr. Bliss, you are not going to tell us how to run our business!" And what is their business? The slaughter on the roads. I shall show you now a few of my symbols for public places and for the roads.

Have you ever been in a department store, crammed with goods, and have you felt that you had to get out in a hurry, and you just couldn't find where the exit is. In many department store fires people perished because they couldn't find the exit. Now this is a picture of a door, a gate , and when we add an arrow into or out of we get the meaning for entrance  and exit . Now this is the wavy outline of a flame meaning fire  and hence this means fire exit . This means a staircase  and this means fire staircase . Now we can combine to the firestairs down



How many times have people stumbled or broken their legs on unsuspected stairs? So let's add the symbol for the eye  and form look up stairs  and look down stairs . Now you may say that what is needed is a simple warning in alphabetical words saying FIRE EXIT. But when you are in terror of flames, your mind simply refuse to read alphabetical letters. But my symbols are understood much quicker. And the same holds good for other warnings, and especially for road warning signs when motorists in great speed or under the influence of liquor are unable to add up alphabetical letters to the meanings they ought to convey. Here are a few more such road warning symbols which could have saved many lives and even more injuries.

This is the outline of a road , and this shows the road interrupted  a vivid warning of impending danger. Now this is the picture of a hammer or pick

, and when I picture the pick hammering away at the interruption of the road it means road under repair . And when I show a man with a pick it means of course men at work .

How many road workers have been injured, and how many accidents have occurred especially at night at places where the road was under repair. But how about abstract meanings which cannot be pictured? At present the meaning of CUSTOMS is represented by a horizontal line. I picture a toll bar which is opened or lowered, a toll bar open . This toll bar is operated by the authority of the state. A state is symbolised by the planting of a flag  on a territory , hence a state , together CUSTOMS (tollbar of state).

Now you may be able to imagine how unhappy I am when I read of terrible accidents on the roads of the world, and knowing that many of them could have been prevented if only the authorities would take a look at my symbols and use them.

And if we consider that many more people die and are injured on the roads than in all the wars, then you will not understand why the authorities did not even want to look at my symbols. I say that it is criminal neglect. And I despaired and became resigned to my fate that I shall die without seeing any practical application, during my life time, of my work.

And then, the miracle happened. I received a letter from the Ontario Crippled Children's Centre in Toronto, requesting my book. They got it and two months later I received a photograph of a 6 years old girl Keri (Kari is her proper name) and the heartwarming news that cerebral palsied children, Keri and others, have taken with enthusiasm to my symbols. In jubilation did I issue a printed sheet, "The Story of Keri" (Semantography Series No. 362). From the subsequent letters I could see that the communication team had studied my book carefully, but they still have some problems. I decided then to go to Toronto, and I mortgaged my home to get the money for the voyage.

You must realise the great "break through" that has occurred through the use of my symbols. Those poor children could not say a word and could not learn the alphabet. They could not convey to their parents even their most pressing needs. And suddenly, through my symbols they could say anything they want, just anything, as for instance "I love you Mum and Dad, I love you so much, and I am sorry to cause you so much trouble."

When I came back from Toronto there were articles in the papers, and I was invited to give lectures. I wrote to Toronto asking for an official statement that I may read at my lectures. I said in all lectures that I am an ignoramus when it comes to handicapped children. Of course, you must realise that the doctors were reluctant to announce this "break through" as it may well be ridiculed by other doctors. But the principals of the Ontario Crippled Children's Centre relented and send me a statement written by Dr. Whittaker. In the first paragraphs he describes the facilities available at the O.C.C.C. in Toronto, and the begin of the use of my symbols for severely handicapped cerebral palsied children. And then he tells what happened:

"Now for the first time, a severely disabled child has expressed his own thought. Another child has increased his ability to vocalize, while another has begun to understand written words. Yet another girl communicates constantly with her parents who have the symbols displayed around their home."

But suddenly Dr. Whittaker thought that he had said too much of praise, and he issues now a warning all in capital letters:

"SUCH USE OF THIS SYMBOLIC LANGUAGE IS IN ITS INFANCY. EARLY ENTHUSIASM MUST BE TEMPERED WITH EXPERIENCE. THIS IS NOT A CURE FOR AN INCURABLE DISEASE. FALSE HOPES MUST NOT BE ENGENDERED."

But then, he waxes lyrical, and takes off on the wings of pegasus when he says like a true poet:

"It cannot be denied however, that a child whose world has been enclosed by doors not of his own making, has found a key to open these doors which lead him into a world of delights formerly denied to him."

My Friends! With all my power of words I could not have found better words than these, and I did send a telegram to Toronto, thanking in delight for this statement.

When I came to Toronto I was fascinated with the various symbol tables that have been constructed in the engineering department. The first table is pictured in "The Story of Keri", a half circular disk with the symbols displayed at the circumference, and a movable pointer like the hand of a clock which Keri could move from one symbol to the other, pointing out what she wants to say. Her own delight about her new ability encouraged her to a new physical ability. After a while she managed to point at the symbols with her index finger. She did not need the movable pointer. She advanced to a square table which contained one hundred symbols.

Other children could not point with their fingers at the symbols. They could however, use their fists to bang at the proper symbol on the symbol table. One little girl hit the table with such vehemence that rubber strips had to be glued on between the symbols to avoid hurting her little hand. Again, other children could not even move their fist. For them another half circular table was constructed with the symbols arranged at the circumference and a movable pointer to move by pressing an electrical switch. Another child could not even do this, and for her, a foot pedal was constructed by which she could move the pointer electrically. The photographs of these various symbol tables are here and I pass them around.

During the many years I had a number of opportunities to instruct children in the use of my symbols, and to my delight, they learned them with great speed and enthusiasm. And would you believe it, they improved on my symbols. They showed me that some of my symbols are not logical enough, and that the meaning could be better expressed. I learned an interesting fact: children think logically - before they are introduced to the illogical idiocies of the many irregularities in all languages.

I shall show now a few examples of the symbols which the children have combined from the basic symbol elements. When I came for the first time into the symbol classroom and said "Hello!" immediately all children pointed at these symbols: mouth  and two arrows coming together $\rightarrow \leftarrow$. Combined it means a saying at some coming together "Hello!" $\bigcirc \rightarrow \leftarrow$. And when I left and said "Good bye!" they pointed at this combination $\bigcirc \leftarrow \rightarrow$ and this means indeed "Good bye, So long, Au revoir, A revederci, Auf Wiedersehen, and so on in all languages of the world. I had not invented these combinations. And I was delighted to adopt them.

Another important symbol for a most pressing need is a symbol for toilet. And a funny story hinges on this symbol. There are a lot of commercial designers who maintain that they can design symbols which can be instantly understood at a moment's notice. Of course, they ask for money, and much money at that. Some asked for half a million dollar to design a symbol language, another asked for one million dollar to assemble a symbol dictionary. And they all hate me, because I have done all already without asking for money. It then came about that the management of the Montreal Exhibition in 1967 paid such a designer a hefty sum for designing 24 symbols. It was a disaster. These designers claim that there will be no need to print the words underneath, because people would recognise their meaning without a word.

Now if you go along a corridor looking for the toilet and you see on two doors the pictures of a man or a woman you may know that these are the doors to the toilets.

But an exhibition consists of many buildings and pavillons, and the toilets are often in a separate building. The management in Montreal put then up the outlines of a man and a woman and an arrow - without a word underneath - on signboards in the grounds, at streets, on grassy stretches, etc. Result: nobody knew what the pictures mean, and, according to Time magazine of May 12, 67 people had to make many desperate enquiries for the oilets. The management was forced to put up word signs in a variety of languages. The very same thing happened at the Osaka World Fair 1970.

I insist that the meaning of every symbol must be learned, and consequently I demand that my symbols when displayed in public places, or road signs, must carry the words in the native language underneath. However, I was worried about a good symbol for toilets when this symbol is not displayed on doors, but in the grounds.

I came up with this solution. This here is my symbol for a bowl, a vessel  of any kind and shape. This wavy outline of a wave means water . When I combine both symbols I get a bowl with water , any bowl. It may mean a toilet bowl, a washbasin, etc. But the children knew better. This is my symbol for a chair  and the children put the symbol for water underneath symbolising a toilet . This is my symbol for a wheel  and the children combined it to a wheelchair .

My symbols can also be used to teach pre-literate children of say 2 years of age to form sentences and to learn to read. As you well know, many young mothers want their little boys to be an Einstein, nothing less. And there are manufacturers in the United States and elsewhere who sell large cardboard strips with words printed on them in 3 inch high letters. The mother is supposed to show the letters and the words to the child and to pronounce them. This presents difficulties especially in English. For instance, the mother would teach the child to pronounce the letters t and h and r and o and u and g and h. Now comes the catastrophe when the mother produces the word through and says in effect sru. Where is the pronunciation of the t and the h and the o and the g and the h? Nowhere. I believe therefore that a little child of say 2 years of age should be first introduced to my pictorial symbols, and should learn to read complete sentences and to form them. Afterwards it will be much easier for it to learn the alphabetical letters and the irregularities. I shall show now how a little child, or a mute child can learn with my symbols. At the same time I shall show you how little children are perverted in their thoughts.

This is my symbol for a room  and this for a roof , and this for a house . How do I form the plural? Simply by putting a multiplication mark $\times$ on top. Hence rooms , roofs , houses . Now the child has learned to form the plural by adding an s. Now it says "house and houses, mouse and mouses!" "No!" says the teacher, "mice." The child says "goose and geoses." "No!" says the teacher "geese." "Child and childs" says the child. "No!" says the teacher "children." "Sheep and sheeps" says the child. "No!" says the teacher "sheep." Imagine the bewilderment of the child who thinks that language is built up logically. Imagine the difficulties it has to experience in learning all the idiotic irregularities, and imagine the greater difficulties with all the irregular verbs.

Let us now write a full sentence like man sees woman $\Lambda \odot \Delta$. To indicate the verb we put this little Action indicator on top of the eye to mean to see $\odot$. We can also form the active and passive form as man sees woman, and woman is seen by man. To indicate this we turn the Action indicator in the direction of the Action man sees woman $\Lambda \odot \Delta$ and woman is seen by man $\Lambda \odot \Delta$. Now to the past and future verb form. Time is invisible and hence not picturable. I use these two crescentlike lines for past $)$ and future $($. We may think that these lines represent parabolic mirrors, the past where we have read this is mirrored $)$ and the future $($ where we are going to read these words. Now we use these lines as small indicators on top of the eye symbol to mean have seen $\odot$ and will see $\odot$. How about the conditionalis may have seen indicated by the past indicator and a question mark thus $\odot$ and the future may see $\odot$. And this my Friends are all the symbols you need to express all verbal forms - and to hell with the irregular verbs.

Now let's form symbols for the child's most important meanings father and mother. This means a man Λ and this a woman Δ . When they join in matrimony they think first of a roof over their head and protection for the coming children. Roof $\wedge$. And here husband and wife $\Lambda \Delta$. And then a miracle happens. A star $*$ a stella nova, a new star appears under the roof, a baby is born $\wedge$. How do we symbolise a baby? Here is my symbol for big I and small i . Here is my symbol for a flower $\odot$. A baby is indeed like a small flower. Hence I combine both symbols to baby $\odot$, and look, it looks indeed like a little baby with its big head, small hands and feet. It looks at father and mother, and I symbolise both as holding up the roof, therefore father $\wedge$ and mother $\wedge$. And look, the roof outline has disappeared, and instead the symbol looks like father and mother spreading out their arms to embrace their child. And just think of us grown-ups and living away from our parents. When we are in great trouble we hurry back to the old nest like frightened chicks and there is father and mother opening up their arms and ready to embrace us no matter what we have done. Isn't this poetical?

You may be disappointed by the sparsity of my lines. But I had to design these symbols as simple as possible and to fit the keys of a typewriter. I realised from the beginning that my symbols will only succeed in our modern world if they can be typed on a typewriter of ordinary size. And indeed, the great typewriter firms have agreed that they can easily convert a normal typewriter for my symbols. IBM is prepared to cast a special ball for their exchangeable ball type typewriter. But they want money about \$ 8000. And I haven't got it. There was no use telling them that their experimental typewriter could bring orders for instance from the travel industry. Travellers could book tickets and hotel reservations and could read the tickets and reservations in their own language when typed in my symbols.

You may say that up till now I have pictured only picturable things. How about abstract meanings? These can easily be symbolised and I shall show you a few examples. This means a human being standing I . You can see the feet and the straight line of the body. But when this person is weak, he will sag in his knees, hence weak $>$. This shows a person lying horizontally in a bed, hence lying $—$. When this person feels sick, he may draw up his knees thus sick $\wedge$.

That even the cerebral palsied children could easily grasp my abstract symbols can be proved by this beautiful pewter. I was attending a schooling in my symbols when suddenly the teacher and the other ladies in the room began shoving the wheel-chairs with the little children towards me, until I was surrounded by them. And right in front was Kari and on her symbol table was a gift package, and when I opened it, there was this pewter which I shall soon pass around and in symbols engraved I could read this "Thanks Mr. Bliss, the children symbol students."

Here is the explanation of these symbols. This heart signifies emotion $\heartsuit$ and this symbol means a vessel $\cup$ and the arrow added means giving out $\uparrow$ altogether it means that your heart gives out something, namely thanks $\heartsuit \uparrow$.

The next symbol on the pewter means a little child  which symbol I have explained already on the foregoing page. The next compound symbol means a symbol. It shows the pen  in inclined writing position between heaven(sky)  and earth  altogether symbol  indicating that the written symbols we use (phonetic and pictorial) are at the basis of our modern society. Lastly we have the symbol for a student. This is a compound symbol. It could mean a male  or a female  student. In order to have a simple symbol for male or female I use the outline of a human being either sex standing upright with feet (not legs) apart thus . To indicate a multitude of human beings we place the multiplication mark on top . Now, what does a student do? He or she takes in knowledge. To take in  or to give out  is indicated by a bowl  and the arrow in or out. Now to the abstract symbol for knowledge. This is our symbol showing the outline of the upper skull which protects the brain or rather I prefer to say the mind . Within the enclosure  of our brain and skull is all the knowledge contained which we took in in all the years of learning. Hence our "mindbox" or mind enclosure to mean knowledge . This then is a student who takes in knowledge  and this is a teacher who gives out knowledge  And what are we doing in this seminar? We are people who exchange knowledge . Now I pass around my gift pewter and you will now be able to read Thanks Mr. Bliss the little symbol students. You may ask how to symbolise Mr. Bliss? Well, the male symbol can be used for Mr. but Bliss is a name written in the sound symbols of the alphabet, and hence on my typewriter I retain the small letters of the alphabet to write names and international words and even normal correspondence. Even Leibnitz 300 years ago assured his readers that he doesn't think that we should abandon our alphabet. He thinks of pictorial symbols only as an auxiliary medium to bridge languages and to learn how to think logically. However, we can use a Chinese custom to write down names in pictorial symbols IF THE NAME ITSELF SUGGESTS SOMETHING PICTORIAL OR ABSTRACT. For instance a Chinese scholar gave me a nice name by dissecting my name of Bliss into three syllables B and LI and SS. For B he gave me the Chinese character meaning: the learned one  which is pronounced B(e) (the e being silent). My next character was LI  which means standing, and the last character SS(e) means time  altogether B(e)LISS(e) meaning THE LEARNED ONE STANDING IN THE TIME meaning that I am a scholar who is up to date with our time. I liked my Chinese name. Well, let me write my name down in Blissymbols. Bliss means joy, heartlifting happiness  But Bliss means much more than just joy. It means much, much joy, and for this we have the multiplication mark  and altogether BLISS  And look, the multiplication mark has another meaning with lovers when they write letters to each other. Each x means a kiss, Hence they write below their name at the end of the letter x x x x x x x x meaning so many kisses.

Now I am coming to a most important application of my symbols. It is the learning of our mother tongue and the learning of foreign languages. We may ask ourselves: why it is so difficult for children to learn properly their mother tongue? Some may never be able to write a proper letter with proper sentences. WHY?

As to the learning of foreign languages in school, let us admit that it is a catastrophic failure. A few gifted pupils excepted, most children who learn foreign languages in school are not able to say in correct French, or German, or Latin "May I have a glass of water, please?" And this after years of schooling. WHY?

I have given much thought to this perplexing question, and I think that the many thousands of "idiomatic" uses of our languages are the main cause of this catastrophe. There are idiomatic word combinations which make no sense when translated into a foreign language, and the foreigner who wants to learn English is baffled and stumped when trying to learn these idiomatic uses which make no sense when translated into his own mother tongue. For instance to put down  something on a table can be translated into other languages and still have the same meaning. But "to put down" means also in English "to write down." To put up  something on a shelf can be translated into other languages. But "to put up" somebody means in English to provide him with a room and a bed for the night. To put up something with something else, may make sense in different languages, but "to put up with" somebody means "to suffer his presence!" Idiotic, isn't it? Or let's take another

idiomatic use of the English verb "to do". "Will you do this for me?" can be translated into other languages. But "will you do me?" means will you paint a painting of me. "Will you do me in?" means will you denounce me to the police? Etc.etc.

No wonder that a foreigner complains that the English language is difficult to learn. What he does not realise is that his own mother tongue is also full of idiomatic uses which are untranslatable. What is the remedy to this?

The remedy is Semantography. Once we try to write an idiomatic expression in my pictorial symbols we will realise that it cannot be done. It makes no sense.

To put down must be symbolised by the hand and the arrow down thus . But

to write down (in English to put down) must be symbolised with the pictorial outline of the pen . And this realisation gives us a clue why foreign language learning in school is a failure. The teacher uses too many idiomatic expressions and this makes hell of learning. If the teacher is himself a foreigner it is even worse. He will use mostly idiomatic expressions. What is the remedy?

We can work out say 1000 elementary expressions which can be truthfully and pictorially written down in my symbols. These 1000 expressions will not contain a single idiomatic expression. We shall choose the proper expressions in our mother tongue conforming with the symbols, and we shall have the proper 1000 expressions compiled in a foreign language say French. Hence children will learn first the symbols, then what they express in their mother tongue, and then the corresponding words in the foreign language. The children will learn to recognise idiomatic expressions and will learn to avoid them. This method will give them a kind of international language in symbols and the proper non-idiomatic expressions in other languages. But this means that the teacher himself must never use other than these inter-translatable expressions. Thus a pupil will get a working knowledge of French, or German, or Spanish and will be able to make himself understood. Gifted pupils could be gathered in special classes and they should be introduced to the idiocies and vagaries of which our literature is so full. But not the other children to whom language learning is only a vale of tears. I am saying this, knowing well that almost all teachers of foreign languages will oppose me. All of them claim that they have a special and sure-fire method for teaching their language. If the pupil fails to learn, it is his fault, not the teacher's, they say.

In the foregoing pages I showed you the idiocies of many plural constructions and I mentioned the idiocies of the irregular verbs. I do think that language is mankind's most important tool for communication and co-operation. I am an engineer, and we engineers know that every tool must constantly be improved, and we do this. But language teachers are adamant in preventing any improvement, any logical simplification of any of their many languages. And for this they should be damned and condemned. They should be put to the task to improve language every year gradually. This has been advocated for centuries, but nothing has happened. Let us try to outline the 6 most important senses for which we have special organs. These are the eye  and to see. Hence we must correct the irregular expression of the past saw . We must begin to say seed, just as we say visioned, or glanced, always adding the ending -ed for the past verbform. We have the mouth  and we say to speak . Consequently we must begin to say speaked  like we say talked, or chatted, or gossiped. We have the nose  and to smell  hence smell-ed . We have the hand  and to touch  and hence touch-ed. We have the mind  and hence to think . Hence we must begin to say think-ed  and drink-ed, etc.

When we go on like this we will make English the true international language of mankind. English is today the mother tongue of hundreds of millions of people. It is the language of commerce and communication in Asia and Africa. It is the language of science. And it is even learned compulsory in the dictatorial countries which reject Anglo-American "capitalism" but force all highschool pupils to learn English. Let's learn English by using my symbols as a bridge from all the mother tongues of the world to the learning of simple and logical English. I have constructed the grammar of Semantography to be closely related to English. Let's realise that Esperanto is already nearly 100 years on the "market" without result. All other constructed auxiliary and artificial languages are suffering the same fate. Hence I proclaim "Let's use my symbols for teaching mankind a simple and logical English as the true international language of mankind."

However, I have not yet truly demonstrated to you how I symbolise with my pictorial symbols abstract meanings and abstract ideas. And for this there is a dire need in our society because we are simply overwhelmed by announcements and denouncements by eminent writers and professors and philosophers who talk their

Now to another aspect of my work. For over 20 years I said and said again in many papers this

"We learn in school the 3 R's, and then we go on learning more R's and Arts. But the most important R is not taught in any primary and secondary school in the world, and even in the Universities, namely THE ART OF REASONING.

Logic is taught to those few students who subscribe to philosophy at the university, but I have proved, and everyone in the business knows, that it is either a scholastic fossil or a mathematical monstrosity. It cannot help the future leaders of their nations, the judges, doctors, engineers, etc. to think logically."

Now I maintain that my symbols can teach logic already in the kindergarten. And I am going to prove to you just this in a few examples.

Let us first realise that my symbol for emotion  and for love  is a poetical one. As teenagers when we saw our sweetheart turn the corner, we felt a sweet pain in our heart as if an arrow has pierced it. But emotion seats in the brain and for this we have the outline of the upper skull . Sigmund Freud told us that common people and philosophers have realised that our brain activities can be grouped under 3 different headings, namely emotion, reason and conscience. I symbolise these meanings by placing the brain symbol on 3 different levels, thus emotion  reason  and conscience . But it is difficult to write this on unlined paper. Hence I prefer these different symbols for emotion  reason  and conscience . This last symbol is most instructive. It shows that a higher mind is superimposed on our own mind of reason. This higher mind could be the mind of God, say religious people. Freud however says that it could be and indeed it is usually the mind of our parents, our teachers and preachers, but alas also of our heroes. Now look at this normal man who has conscience feelings . The superimposed mind could be the mind of his father who has told him to hate all Jews, all Catholics, all Negroes, etc. But the higher mind could be the mind of Hitler, who convinces him that to kill Jews is good and right. Then this man will kill with a "clear conscience." And just imagine what our teachers and preachers are telling us that when we shed the blood of our ^{mortal} fellowman in war, we are actually covering ourselves with immortal glory for God and Christ, King and Country - and realise the tragedy.

Here is now an important rule which even children can understand, namely not two human beings are alike, think alike and act alike, or in a simple symbol formula man 1 is not equal to man 2  $\neq$ . As this refers to women too, let us symbolise only the mind of a man or a woman and say mind 1 is different from mind 2  $\neq$ . This seems self-evident. But not so self-evident is that everyone of us can change his or her mind overnight, or even within one second. To symbolise this we must remember our symbol for past  and future . Hence we must state that my mind (mind 1) yesterday is different from my mind today or to-morrow  $\neq$ .

Let us now realise that we are actually living in two different worlds. We live in the world outside of our body, the real world, and we have thousands of words to describe the phenomena in our outside world. For instance this is a pencil, and that a clock. Different people will quickly come to an agreement about these THINGS. And children in the kindergarten can be taught to recognise meanings which refer to the outside world. Our simple rule is: whatever we can see, or can touch, or can photograph, or can put on a scale big enough is a real THING.

But whatever meaning refer to something which we cannot touch, cannot see, cannot photograph and cannot put on a scale is not a real THING. In this category come the words good and bad. We cannot see, cannot touch, cannot photograph and cannot weigh the meanings of good and bad. How do we symbolise these?

We have already symbolised a favourable, positive mental attitude  and a

negative unfavourable mental attitude $\bigcirc$. For these attitudes we have the words good and bad, and I symbolise these by adding the exclamation mark for emphasis.

Hence good $\oplus$! and bad $\bigcirc$! . Now you see that two different human beings can come to an agreement whether this is a pencil and that a clock, but in many cases they will consider something good or some other thing bad, but they will differ. What one mind may consider good, the other mind can consider bad. And they may never come to an agreement. I call the words good and bad MIND MEANINGS and we realise that they are the ones which cause arguments and wild quarrels.

But there is a ray of hope. Today a man may consider something bad. But after a good nights sleep he may change his mind ^{and} come to the realisation that it is good after all. Here are more examples.

A wife may accuse her husband "You are jealous!" "No!" he will retort. "I am not!" "Yes you are!" "No, I am not!" They may never come to an agreement, and they may ruin their marriage. And indeed mind meanings are ruining our friendships, our marriages and even our lives, and NOTHING LIKE THIS IS EVER TAUGHT IN ANY SCHOOL.

Another accusation by a man or a woman "You are insincere!" "I am not!" "You are really bad!" "No, I am not bad." No reconciliation may come about because these mind meanings originate in our minds and not two minds think alike. But tomorrow the woman may crestfallen realise that her accusation yesterday is not true. But it may be too late. The man has left her for good.

What can children learn from this demonstration? Once they have learned in many exercises to distinguish THING words from MIND words by asking themselves: "can I touch it, see it, photograph it, weigh it, OR NOT?" Once they have recognised that it is a MIND MEANING they will know that arguments will lead nowhere. Here is an example. A boy may tell a girl "My father has more shoes than your father!" Shoes is a THING word something we can touch, see, photograph, weigh. Hence, let's go to each others home and count the shoes of our fathers - and the argument is closed.

But when a boy tells a girl "My father is more intelligent than your father, and my mother is more beautiful than your mother!" what can the girl answer to this? She can only cry in unhappiness and say that it isn't true. And she may weep bitterly. Such tears are shed during the days and even more during the nights and they can fill an OCEAN. Is there ANY SCHOOL IN THE WORLD WHERE CHILDREN ARE TAUGHT HOW TO RECOGNISE THESE MIND MEANINGS AND HOW NOT TO CRY ABOUT SUCH MEANINGLESS ACCUSATIONS? THERE IS NONE!

But once children have learned my symbols they will also know that "intelligence and beauty" are mind meanings and different minds will differ about them. For the girl, her father may be the most intelligent person in the world, and her mother may be the most beautiful of all women.

But how can such quarrels be resolved? Very simply by "translating" mind words into thing words and the action with these thing words. When the boy's father is a professor or a lawyer, does it prove that he is more intelligent? No! The girl's father may have become also a professor or a lawyer had he had the same opportunity (and the money) as the boy's father. And how many professors have only proved that they can well memorise outdated theories and nothing more.

This pencil is bad. Bad for what? Bad for architectural drawings, but good for writing ordinary memos. This clock is bad for a calculation with a sextant, because it varies by a few seconds. But it may be a good clock for daily uses.

Now my Friends, and I say deliberately Friends, because you are teachers in technical schools, and hence you are engineers. And I am an engineer too. And you will soon realise the importance of my symbol for tolerance. What happens when

we put the symbol for good $\oplus$! and bad $\bigcirc$! together into one symbol thus $\oplus$! We get the symbol for tolerance. This symbol tells us to be tolerant towards the

opinions of our fellowman. It tells us not to be so sure that we are 100% right and the other guy is 100% wrong. Indeed, after a good nights sleep we may come to realise that we are 100% wrong. It tells us to be tolerant.

Now my Friend, you recognise this symbol, because you use it very often in making drawings for men in the workshops to be worked out. You know that you must be tolerant towards human failures and frailties, but you can limit your tolerances by say ± 1 mm, or ± 0.1 mm.

These few examples of my simple symbolic logic must suffice to show you what I have done, and what can be done when all this is taught in school. It can result in a better humanity with tolerance towards our fellowmen. It can result in more happiness and less unhappiness. It can result in happier and better lives.

Alas, one hour has passed, and I have not finished my demonstration. Indeed what comes now is the most important item I want to tell you. Look at the title of my book THE INVENTION AND DISCOVERY THAT WILL CHANGE OUR LIVES. In my hour long talk you have heard about the Invention. Let's make a pause and let me tell you then about my Discovery that will really change your life.

What is my Discovery that will change our lives? Once a man begins to think in symbols, a quite different way of thinking, he is bound to make strange discoveries. It began actually in Buchenwald concentration camp. There was a zoo there for the "enjoyment" of the nazis. Often I stared in sorrow from my big cage that held 20,000 human animals into the cages of the other creatures, they too innocent prisoners of Hitler. A strange thought came into my mind. Can the beast and brute ever be so beastly as the human being and ever be so brutal? Suddenly I realised that trillions of the tiniest and the largest animals adhere strictly to the law "Thou shalt not kill!" But for zoologists they are nothing but herbivora, planteaters. But what about the killer animals? Have they perhaps gone through terrible times of starvation and have learned to kill? Today we know the answer. We have read the book and seen the film "Born free" and we know today that a lion baby, when taken away from its killer parents before they can give it an education in killing, will not kill.

But the strangest thought came upon me when I realised that even among the killer animals - lion don't kill lions, and tigers don't kill tigers even when they starve. After the war in Sydney I searched books on zoology and anthropology and found Prof. Ashley Montagu's statement "Among the same species of animals, the highest ethics is supreme law." Only man kills his fellowman. But why?

When I began to design my symbols it was easy to picture things of our real world. But it was impossible with abstract meanings as for instance "good" and "bad". Now men can distinguish between the sun or the moon, but they may argue about good and bad. How to symbolise them? It was then when I came upon the lectures of Dr. Brock Chisholm who said that men kill their fellowmen when their leaders tell them that others are "evil." That set me on the quest of how abstract language developed and when. Apparently man developed from some anthropoid ape, and I knew already that apes don't kill members of their own species. Could I find the moment in man's history when he began to accuse his fellowman of being evil and kill him?

I searched books on archeology and found that old stone age man of about 50,000 B.C. was not a killer of his fellowman. But archeologists found in the kitchen refuse heaps of new stone age man animal and human bones intermingled and broken to extract the marrow. The archeologists concluded that he became a killer and a cannibal. But what set aside all other creatures who obey to a law of ethics?

When I make a cut in this piece of wood the cut will remain as long as this piece of wood will remain. But when I make a cut in a living tree, the atoms of this tree will try to heal the cut. The same we observe when we cut ourselves. An ethical force is working in our cells to heal our injuries. And Alexis Carrel, the biologist and Nobel prize winner said: "Among a living organism cells act unselfishly in the interest of the entire community of cells." Here is the proof that an ethical force works in every living atom of every living cell. Ethics is therefore a natural force like electricity.

This is nonsense, say our scientists. The brutal force in the living world is survival of the fittest by brute strength. Hence, if you have stronger elbows, and better battalions and bombers you will survive. In other words, our professors teach us that ethics doesn't exist in our world and violence is almighty. But they are wrong, as I found out.

Who are the creatures most unfittest to survive? They are the babies of fishes, birds, animals, insects, and human beings. And what do we see? Without any moral teaching of moral philosophy or religion, the parent creatures are compelled to care for their offsprings to feed them and to teach them, to defend them or even to die for them. Think of a bushfire sweeping through the tree tops. The birds will rise and flee. But not the mother bird, who sits with her young. She will spread her wings, and she will die, but the children underneath her may survive. Think of a mother kangaroo with her joe in her pouch and hunted by hunters on horseback. She will jump hither and thither, and when she comes to a thicket she will throw her baby into it and jump away - to her doom. But the baby may survive. Think of a mother seal with her baby when an icebear attacks. She will abandon her baby and run away pursued by the icebear. The baby is white and blends with the snow. It will survive. I can quote and quote and quote many, many instances and they all prove that an ethical force works in the living cells of every living creature which works for the survival of those most unfittest to survive.

But this is not the whole story. I am a chemical engineer, and I know how much ingenuity, and reason and logic, and co-operation and help goes into the manufacture of any product in any factory. And suddenly I realised that the most fantastic chemical factories are within our own bodies, and working for one ethical purpose only, that we shall survive the rigours of our environment. That a complete creature can built itself up from one single cell of the mother and one single cell of the father, this is sheer magic, an ethical magic of logical engineering and ethical co-operation that works in every living atom of every living creature.

You may call it God or any other name. But it is now a fact that an ethical Power of selfless help works in all living creatures. Why haven't we learned this in school? Why are we told that brute strength and violent force govern our universe?

The End.