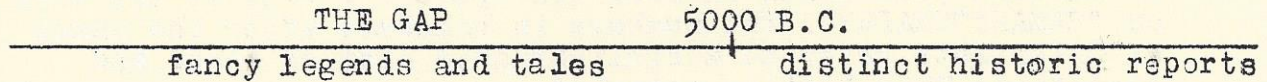


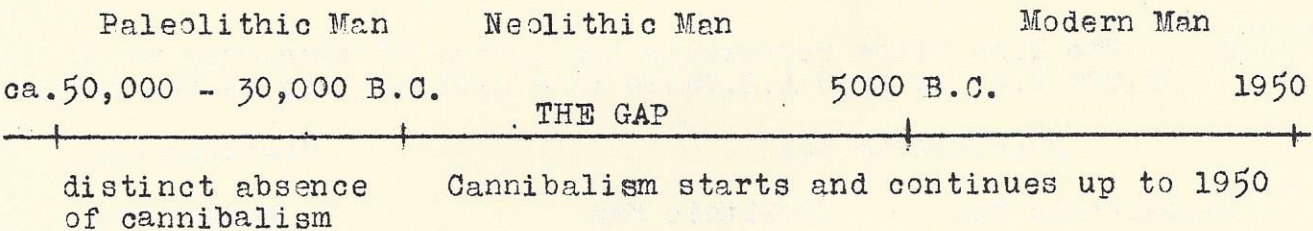
4. Mason (9) wrote about this puzzle: "That we cannot find any transitional stage of pictography or ideography antecedent to the alphabetic stage is no valid argument against the development of the latter signs out of the former; but rather an evidence of the immense age of Egyptian civilisation, through the farthest stretches of which much doubtless has been lost."

5. But even if we do not find any contemporary records of the time before 5000 B.C. we should assume that later historians would have told us the history of kings, of battle heroes and empire builders, who lived before 5000 B.C. Such memories are very persistent in the minds of generations. Instead, we find only curious legends in the writings of the ancient peoples.



6. For the sake of analogy, we may say that it looks as if Man, some time before 5000 B.C. has - by some curious incident - lost his memory of what has happened before. What later generations dimly remembered, they recounted in unreal and fancyful legends.

7. A strange incident happened during that "blackout of the group mind". Man became a Cannibal. And he wasn't one before the gap.



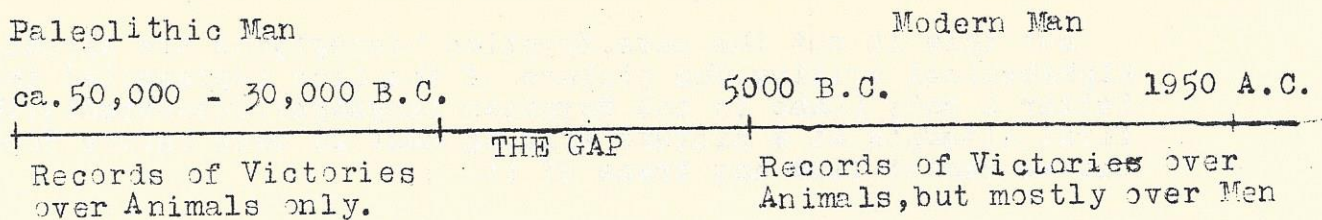
The kitchen refuse heaps of neolithic caves reveal animal and human bones mingled and broken (which people do to extract the marrow). Nothing of this kind is found in the kitchen refuse heaps of paleolithic caves, which contain only animal bones. The archeologist Grahame Clark (10) considers this as sufficient proof. He sums it up thus: "No certain evidence is forthcoming for Paleolithic and Mesolithic times in Europe, but cannibalism seems to have been an established practice among some Neolithic communities."

8. Man is predominantly a hunter. And like every hunter, he proudly boasts about his victories and - at all times - he decorated the walls of his cave, temple, home, club-house with records and trophies of his victories. Consequently we find such records in Paleolithic times and in our time from 5000 B.C.

9. Yet, victories over strong, but dumb animals are nothing compared with a victory over a cunning human enemy, who has been outmatched not only in strength, but also in skill, intelligence and ingenuity in the weapons employed.

Consequently we find throughout historic time a great number of monuments of battles and victories, of heroes and vanquished, of kings and conquerors, of bounty and slain enemies. The market places are full of such records, in ancient Babylon, as well as in modern Rome.

10. But when we compare the records of Paleolithic Man and Modern Man, we make a strange discovery.



The caves of Paleolithic Man show hundreds and hundreds of pictures of animals, standing, grazing, fleeing and succumbing, pursued by hunters, wounded and killed by arrows, spears and axes. We see men in pursuit of animals. But we don't see men in pursuit of men.

George Grant MacCurdy wrote: "The paleolithic artist's range of models...was confined almost wholly to the fauna."(11)

11. Some scientists interpreted correctly this strange difference. W.P. Paterson (12) said: "The prehistoric age, which extends over tens of thousands of years down to about 5000 B.C. enjoys a fairly pacific reputation."

C.F. Scott (13) wrote: "It is doubtful, if serious war was known in Europe until the Bronze Age was established." The Bronze Age coincides fairly well with 5000 B.C.

12. The idea that human warfare should be only a "recent" human perversion is strange indeed. And the militarists, who glorified war, and maintained that war is innate to human nature (and "you can't change human nature") point to the warfare in the living world, especially the warfare among those creatures next to man, the animals. But here, they made the mistake.

13. Living organisms can live only by taking in organic matter. And organic matter is produced only by living organisms. Consequently living organisms must feed on matter produced by flora or fauna. There is therefore biological warfare in the living world, but with one tremendous difference: THERE IS NO WARFARE AMONG THE SAME SPECIES. Lions don't kill lions, and tigers don't kill tigers.

Occasional scraps about a female are fought with no intention to kill and devour the vanquished rival. On the contrary. The highest sportsmanship is the rule. The male who has lost by points, retreats and leaves the victor to enjoy his victory.

Animals will rather die of starvation, and they will die nobly together in the community of their own species. The idea that they could easily attack and kill one of their own, simply does not enter their mind. Wolves will roam the wintry forests, howling mad of unbearable hunger. But no wolf will kill a fellow brother wolf.

14. The anthropologist Ashley Montagu (14) described recently a number of experiments and instances to prove that among the same species the "highest ethics is supreme law" Cannibalism among the same species is exceedingly rare, and as Montagu proved by experiment, only due to causes not "natural" to the animal's or fish' "way of life". In Australia cannibalism among the same species of snakes has been observed and described as follows: Two snakes get hold of both ends of a lizard. Swallowing on and on, they will soon reach each other's nose, and the not-so-quick-one will find itself in the other's throat - but it is quite "unintentional". And indeed, they never do it when meeting each other.

15. And Paterson (12) who stated (see above) that "The prehistoric age...enjoys a fairly pacific reputation" says the contrary with regard to the historic age, which started only 7000 years ago:

"War has been one of the most constant and distinctive feature of human history and it may even be thought to be a sinister peculiarity of the human species that hordes should pursue hordes of the same kind with a persistent purpose of rapine and destruction."

16. Well, something must have happened during the "dark age of the gap", say 10,000 years ago. Something which disturbed the "natural way of life" of the human species, who before that time lived together in peace, as all creatures of the same species do.

All this fits in perfectly with the findings of the archeologists, as summed up by Grahame Clark (10) in paragraph 7, that cannibalism was absent among paleolithic communities, but developed later in neolithic communities.

17. In paragraph 7 the expression "blackout of the group mind" has been used to describe (not to explain) the blotting out of records during the gap, and the disastrous perversion of the human mind to cannibalism. In paragraph 5 it has been pointed out that the historians of 5000 B.C. simply could not remember what has happened before. Instead of stories of former heroes and kings, which persist so consistently in the minds of countless generations, the people of 5000 B.C. remembered only dimly something, which they told in curious fancy tales and legends. They remembered dimly some disastrous catastrophe, something terrible, something utterly sinful.
18. Seen from this angle the fanciful legends of the Bible and the scriptures of other ancient people take on a new meaning. Man sinned and was driven out of the paradise. Cain killed his brother Abel. Mankind was punished for their sins against their Creator; the Deluge, the confusion of Babel...etc.etc.
19. What catastrophe overtook neolithic man during that "dark age of the gap"? What happened to his brain cells to make him a killer and cannibal of his own kind? Surely it was a "natural" cause, a climatological, a meteorological, a physical or a chemical cause. What could it have been? What hypothesis presents itself?
20. Main ingredient of the atmosphere, as far as fauna and man is concerned is Oxygen. The air contains nearly 20% of it. Latest research carried out by physicist David Martyn (15), reveal that there is a large layer of atomic Oxygen, beginning 60 miles above earth. Furthermore, sun and moon produce giant tides in these atmospheric layers, sometimes 40 miles high. We may therefore assume that at certain times, due to exceptional tides, etc. the amount of Oxygen in the Troposphere (in which we live) may have differed. What effect would a different amount of Oxygen have on human thought and action?
21. We have extensive observations on this point. We know what happens to man's brain cells when the amount of Oxygen is increased or reduced by even a few percents. In both cases, a kind of drunkenness is the result. Pilots will go on, doing the things they are supposed to do, and making notes if necessary, and feeling all right. Only on the ground will they discover that their observational notes are illegible scrawls.

With different minds, there will be different resistance to this intoxication and different actions, insensible and nonsensical. Some pilots will go up in a loop or down in a spin, because (as those who lived through it, said) it seemed to them a good thing to do at the time.

22. Then there is the amount of Carbondioxyde in the air to be considered. Only about 0,04% are there. But paleontologists assume that the amount was higher (perhaps 5 %) during the paleozoic and mesozoic ages. This would account for the giant fern forests at that time. Through those gigantic growths roamed giant creatures, which had exceptionally small brains.

Those saurians met their doom. They were exterminated in a catastrophe, of which we know nothing. But now a simple explanation may be possible. A small change of a few percent of the air could have seriously upset their organism.

As a sidelight comes a report, recently published. I. J. Meduna (16) a psychiatrist of the University of Illinois claims that he has effected cures of neuroses by treatment with carbondioxyde gas.

23. Nitrogen, the main part of the atmosphere, seems to have no direct influence on the brain cells. But under electric discharges in air, Nitrogen combines with Oxygen. One of the compounds is N_2O , commonly known under the name of "laughing gas". In large doses it makes people insensible to pain. In small doses it has been extensively used to make up "laughing gas parties" in the 19th century, the forerunners of the riotous cocktail parties of today.
24. At this point we may consider that chemical agents can indeed change human nature most drastically. $C_2H_5.OH$, commonly called alcohol can break down all mental barriers of conscience and reason, moral and law, and can make a killer from a gentle person. But we are here concerned with chemical changes which could affect the whole surface of the earth.
25. Radiation, especially from the outer space, is now the vogue. So let us turn to the physicists. Sir James Jeans (17) recalls the calculations of Millican and Cameron about cosmic rays, and says that ultra waves "must break up millions of atoms in each of our bodies every second - and we do not know what its physiological effects may be."

Well, we know today what magnetic storms, sunspot activities, etc. do to our radio. And we can easily assume that at certain times, radiation may have been terrific. A lot of people today get headaches through atmospheric disturbances. Others get depressed.

Indeed, the archeologists have turned the 11 year sunspot cycle to their advantage. The year rings of trees show distinctly the 11 year sunspot cycles. And an exceptional year of sunspot activity is clearly to be seen in an exceptional year ring. A series of such 11 year cycles, some of them more, some less accentuated, can therefore be distinguished on old trees. And the archeologists use the picture of these variations to determine to which century an old piece of wood, dug up in a cave, belongs.

And so we have arrived at the cycle theory.

26. Archeologists, historians, and art-historians agree that human history shows recurring features. Cycles (disputed, of course) have been distinguished with regard to war activities, and with regard to ascendancy and decadence of art, displayed on pottery, etc. In the latter case, main consideration is given to the way the artists of the various epochs portray the natural forms.

Accordingly archeologists and art-historians determine crests and troughs of cycle waves in human history and art. Such crests are represented for instance by the Aurignacian Paleolithic art (see paragraph 1), the classical Greek art, the renaissance, etc.

27. However doubtful such cycle classification may be, we may say that in some instances "outbursts of high art" as for instance displayed in classical Greek, are accompanied by "outbursts of reason" as displayed by the achievements in philosophical and scientific thought of classical Greek. On the other hand, "outbursts of madness", as exemplified by the horrible blood sacrifices of the Aztecs, are accompanied by a display of low art, in which human facial features are monstrously distorted. Indeed some psychiatrists found great similarity in the drawings of the Aztecs and the drawings of schizophrenics, and they maintain that the Aztecs, (good craftsmen they may have been) were mad to some extent. Surely their terrifying atrocities, their tearing-out the hearts of innocent virgins and young men, do not account for sanity. And those hideous human sacrifices on a scale unheard-of before, occurred only 500 years ago.

28. The author has inserted these paragraphs for the sake of completeness only. He himself is very doubtful about any conclusion drawn from the cycle theory. But - as this theory is fairly well accepted - we may agree about the following statement: Our generation seems to be in an exceptional low trough of such a cycle wave.

Never before in the history of mankind have there been wars and mass slaughters on such terrifying a scale.

Never before in the history of mankind have there been mass crimes and atrocities on such terrifying a scale.

Never before in the history of human art have idiotic scrawlings, senseless and unrecognisable pictures been presented as "high art" as it is done nowadays. We must be mad to some extent.

29. And indeed, the psychologists and psychiatrists take a most serious view of mankind as a whole. They take the state of affairs in the world into account and speak of mass psychoses and neuroses, mass paranoia, etc. etc.

At the beginning of this enquiry the words "blackout of the group mind" have been used with regard to the gap in neolithic times. It is therefore fitting to leave the archaeologists and anthropologists, the chemists and physicists and to turn to the experts in this field, to the psychiatrists.

30. WHAT IS THE MAIN UNDERLYING CAUSE OF HUMAN WARFARE? This is the most burning question of today. Can science give us an answer? Surely it is a mind perversion. Most people are peaceful. Few are not. And those few can exert such a terrifying influence on all the others, that a whole nation may go berserk.

31. Well, the question has been answered, and answered by one of the most prominent psychiatrists of today: G.B. Chisholm, C.B.E., M.D., during World War II, Director General of Medical Services Canadian Army, Deputy Minister of Health, Canada, President of the National Committee for Mental Hygiene, and now with the Health Organisation of the United Nations. "He is a psychiatrist of world-wide distinction" said Ross McClure Chapman, President of the William Alanson White Psychiatric Foundation, in his introduction to two lectures of Chisholm, titled:

The Re-establishment of Peacetime Society and
Responsibility of the Psychiatrists (18)

These lectures were given in October 1945 in Washington and New York, attended and discussed by Secretaries and Under Secretaries of State and other highest Washington officials. It was an event on the highest level.

32. "This is a sick world", said Chisholm, "with an old, chronic, but ever more extensive and serious sickness. Its sickness has recently become acutely dangerous and the future is uncertain indeed."

"We must earnestly consider what can be done to save the race from itself, from its insatiable desire for its own blood."

Now Chisholm tries to trace the history of human warfare. We always fought wars, he said, but he adds cautiously "as far back as we know anything of the race."

"What basic psychological distortion," asks Chisholm, "can be found in every civilisation of which we know anything?"

33. From this enquiry we know how "far back we know anything of the race", and how much "we know anything" of every civilisation. A paltry 7000 years, not further back than ca. 5000 B.C.

We shall use the terms and language of this enquiry to tell of the startling finding of Chisholm. What he maintained is fundamentally this:

THE MAIN UNDERLYING CAUSE OF HUMAN WARFARE MUST BE TRACED BACK TO A DISASTROUS EVENT WHICH SEEM TO HAVE HAPPENED SOME TIME BEFORE 5000 B.C.

34. We know now that the scriptures of ancient people are historic records only from ca. 5000 B.C. onwards. As to the time before, there seems to have existed some kind of anterograde amnesia, a loss of memory for the period following a shock or confusional state.

What happened before is told in dimly remembered legends. And Chisholm has no other recourse than to refer to those legendary events. This is what he said:

35. "The only lowest common denominator of all civilisations, and the only psychological force, capable of producing these perversions, is morality, the concept of right and wrong, the poison long ago described and warned against as "the fruit of the tree of the knowledge of good and evil."

"In the old Hebrew story God warns the first man and woman to have nothing to do with good and evil. It is interesting to note that as long ago as that, "good" is recognized as just as great a menace as "evil". They are the fruit of the one tree and are different aspects of the same thing."

And he adds "We have been very slow to rediscover this truth!"

36. Chisholm's theory has caused an uproar among moralists of various denominations, and he has been violently attacked. Indeed, the idea that God warned Man to have nothing to do with the conception of "good" seems so contrary to all our learning that it is necessary to look up the relevant passage. There we find that Chisholm is right. God warned Man: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

37. Seen from this angle, the moralists of all civilisations have acted contrary to the warning of God. And as the moralists are much concerned with the establishment of peace among the human race, they should now listen to other theories which might help. They must realise the bitter fact, that their preaching for 3000 years has been an utter failure. We are today deeper in sin and destruction than to the time of Moses, Gautama Buddha, Jesus and Mohammed.

38. Many a reader might now have become greatly apprehensive, critical and sceptical. So let us drop and forget anything said in previous paragraphs about Bible accounts, and about any speculation concerning physical and chemical changes on the surface of the earth. Let's build up a simple theory, according to our present knowledge of "natural" happenings.

39. The evidence seems quite clear: (1) Warfare among the same species seems to be a "sinister peculiarity of the human species" only. (2) The pictures of paleolithic man show no record of human warfare, much contrary to the records of modern man, and (3) Cannibalism seems to have been absent in paleolithic times, but developed in neolithic times.

40. But if this evidence is disputed, let's drop it too. For our theory we do not need even this. Our ordinary school wisdom will suffice. And our new theory must be simple, much simpler than any previous theory.

If we accept the current theory of slow evolutionary change in human development, then we can visualise primitive man roaming the forests hundreds of thousands of years back. Slowly, very slowly, he becomes conscious of the happenings around him, and very slowly he builds up articulate language, his symbols for the events around him.

41. Bertrand Russell said once, that it must have taken primitive man countless years to discover that 2 humans and 2 turnips have something in common, namely the abstract notion of the meaning "2". It was the dawn of mathematical thought.

Similarly we may assume that countless generations may have passed, until man formed the different words for such different events as cave "aaah" and snowstorm "uuuh".

Later he may have discovered that the very same thing may have two different aspects. A live bison, ferocious and dangerous - he symbolised perhaps "grrrr". But a killed bison, roasted and sizzling hot, that was "mmmmmmmm".

So, for a long time "uuuh" symbolised only a snowstorm, and "grrrr" symbolised only a live bison.

42. Another hundred thousand years may have elapsed until primitive man discovered that a "uuuh" and a "grrrr" have something in common, namely the abstract notion of the meaning of "bad". And similarly, that "aaah" and "mmmmmm" have in common the abstract notion of "good". Having formed the words "bad" and "good" he used them freely for anything he liked or disliked. But so far, he was a peaceful man, as far as his family and his tribe was concerned. The warmth of his wife's body was something very "good", His children helped him when he was old and weak, and his fellow tribesmen came to his aid when he was attacked by a bison and in danger. They all, all human beings like he himself, were very "good".

43. We may assume that this stage of articulate speech, this forming of word symbols for abstract notions was reached in Paleolithic times. And indeed, this epoch marks a highlight in human development. Those Cro-Magnon and Aurignacian types must have been excellent specimens. Very tall with great brains, to judge from their bones and skulls. And there is their art.

When Marquis de Sautuola, an amateur scientist, discovered the cave of Altamira in 1879, no one believed him, including the professionals. Such high art, such polychrome paintings, such life-like presentation could not be the work of primitive men. It must be a forgery. When in 1940 lads discovered the caves of Lascaux full of similar pictures, a farmer exclaimed before the picture of a bull: "Ah, such a bull would be worth 100,000 francs today". Such was the impressive art of Paleolithic Man. It was a great age.

44. These paleolithic caves show also a number of pictographs and ideographs, which the author has discussed in his original manuscript. There is no doubt that first attempts at writing were made already as far back as abt. 30,000 B.C.

But this is irrelevant for our present train of thoughts. Indeed we do not need to assume that the stage of abstract-word-forming coincides with the Paleolithic age. It may have happened tens of thousands of years before.

45. Let us now assume that a madman grew up in one neolithic community. Not a village idiot, to be sure, but one of those fanatics with burning eyes, a Savanarola, a Mahdi, a Hitler type. Heaven knows what shocks, frustrations and suppressions he has suffered in his childhood from the other boys. Enough to hate them all.

He was intelligent. He could handle language well, He could think, and could combine the symbols of his thoughts - words. What could be more natural, than to apply the meaning of "bad" to the other boys. In his feelings, they have hurt and wounded him and caused him as much pain, as a "bad" thistle, a "bad" snake, a "bad" animal. Yes, they are "bad".

He may have become a medicine man or a chieftain. He may have preached his gospel of "good" and "bad". He may have told his tribe, that they are "good", but the other tribe, who trespass in their hunting grounds are "bad". He may have organised the first man hunt, the first killing, the first roasting of that "bad beast".

46. That gospel of "good" and "bad" has a tremendous fascination. Everyone of us wants to hear that he is "good", indeed everyone of us can't hear it often enough. At all times of the day, we want to be assured or assure ourselves, that we are "good", that whatever we do is "good", and whatever we think is "good". Indeed life is unbearable without this feeling.

47. But the conception of "good" is only tenable, if there is the conception of "bad" for comparison. We want to feel better than the others, and this difference implies logically and mathematically, that there must be something inferior, of lesser value.

48. We may assume that human tribes multiplied, once they have learned how to protect themselves against the rigours of the climate. They have learned to make fire, so less babies froze to death. They have learned to make weapons and kill more animals and have more food. Soon, there were too many of them. Soon there were disputes about hunting grounds, wells, caves. What is more natural than to apply the meaning of "bad" to the other tribe, and then deal with them as with "bad" things - wipe them out.

49. May be, there were climatological, chemical and physical factors to help spreading that human madness. We have seen how religious fanaticism has spread many times during the last 7000 years, and how invariably mass slaughter was the result. We are the "good" ones, the others are the "bad" ones, and have no right to live. We may readily assume that such madness gripped many neolithic communities and spread everywhere. Nothing of this kind has ever happened before. A great killing ravaged the lands.

50. We may assume that some wise men and their disciples fled into the desert and remote spots, They continued their studies as best as they could. But we may assume that few wise men survived or none, and that later historians found no records.

In the memories of the generations who followed, there was only left the memory of a nightmare, of terrible happenings, of a paradise which was once and which has been lost. And what they remembered and what the historians then recorded, was that it all started, when that knowledge of the notions of "good and "bad" came up. They may remember that some wise men warned them not to eat of the tree of the knowledge of good and evil. And this warning found its way into the scriptures.

51. "We have been very slow to rediscover this truth", said Chisholm. "For many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day school teachers, our politicians, our priests, our newspapers and others with a vested interest in controlling us."

"Misguided by authoritarian dogma, bound by exclusive faith, stunted by inculcated loyalty, torn by frantic heresy, bedevilled by insistent schism, drugged by ecstatic experience, confused by conflicting certainty, bewildered by invented mystery, and loaded down by the weight of guilt and fear engendered by its own original promises, the unfortunate human race deprived by these incubi of its only defences and its only reasons for striving, its reasoning power and its natural capacity to enjoy the satisfaction of its natural urges, struggles along under its ghastly self-imposed burden. The results, the inevitable results, are frustration, inferiority, neurosis, and inability to enjoy living, to reason clearly or to make a world fit to live in."

Chisholm goes then on to chart a plan of action. He refers to the fact, that we have learned now how to combat diseases, and he lists "more effective techniques of treatment. Shock, chemotherapy, group therapy, hypno- and narco-analysis, psycho-drama, even surgery, can all be used, and some of these methods may be employed by other than trained psychiatrists."

And then Chisholm points to the danger in the use of words, and says: "Clear and honest thinking can almost always be expressed in simple words which are understandable by the people who matter in a democracy. The people who matter are the teachers, the young mothers and fathers, the parent-teacher associations, youth groups, service clubs, schools, and colleges, the churches and Sunday schools - everyone who can be reached and given help towards intellectual freedom and honesty for themselves and for the children whose future depends on them!"

52. The reader may now dismiss all what has been said in the last 8 pages. He is free to dismiss it as mere conjecture, as just "no good". But he should now turn back to page 1 and 2 and contemplate this:

The possibility that human warfare may be only a recent mental epidemic perversion, the possibility that human warfare is not innate in human nature, the possibility that science may have now a basis to work on and to bring the epidemic to a stop, offers a tremendous and breath-taking hope for humanity.

The evidence is there, so simple, that even children can grasp it:

The pictures of paleolithic man show animal hunts, never man hunts.

In Nature, there is no warfare among the same species, except among the human species of the last 7000 years.

We all have made the grave mistake of identifying the hunt for food in the animal world with the hunt for destruction in the human world. But now, when we realise this mistake, scientists can now be put to work on man's most important research: What makes a human being gentle, and what makes him ferocious. What affects his brain cells? What are the chemical, physical, physiological, psychological, and last but not least, linguistic factors which affect man's thought and action?

Science has wrought miracles and has stopped epidemics.

Science can stop human perversion. Science can bring us Peace.

PERSONAL NOTE

I am, of course no historian, no archeologist, no biologist, and no anthropologist. I am an amateur, in the very sense of the word - amator lover. And I know that these sciences have been founded by amateurs, and that the professionals in these fields have taken up these studies for the love of it. They are amateurs too.

Still, the above findings may cause an uproar in the world. Why hasn't anyone seen them before? Attempts will be made, to explain the evidence away, to discredit it and me.

I beg therefore to offer an explanation. Firstly, I have cited the findings of an expert for each piece of evidence. For the fact that Paleolithic art was confined to the animals, that war was absent in paleolithic times, and that cannibalism is absent among the same species, and was absent in paleolithic times. Secondly, it may well be that a man ^{who} is no specialist but snatches bits of essential findings from ^{these} and there, can combine them into a new and startling theory.

If this explanation is not sufficient, I have a better one. I can claim 3 great experiences, which in their combination may never have been experienced by any historian, archeologist, biologist or anthropologist.

- (1) I am a trained professional chemist,
 - (2) I went through the horrors of extermination camps.
 - (3) I pondered for 8 years about a new symbolism, better than words.
- (1) I was a fervent chemist from my early boyhood. I helped my father in the manufacture of electric cells, and learned that you can make even light, just by mixing chemicals. I learned that che-

chemical changes are at the basis of everything in nature, including man's thought. As a hungry student in Vienna after world war I, I passed every candy shop like a drunkard passes a pub. I realised that the cells of a human body and brain can crave for food, alcohol, morphi- um, sugar or the fruit of the tree of the knowledge of good and evil. Drug a man with the notion that there are good and evil people, and his brain cells will crave to label somebody evil.

(2) In 1938 and 1939 many thousands of unfortunate innocent people - I among them - were hustled off by the Nazis to concentration camps. We were of different nationalities, but we were all evil - with differences. We were classified and got a label accordingly: Bible student, Political, Jew, Race-disgracer, etc. The label took the form of a geometrical, coloured triangle symbol. There I learned what a word label can do.

I tried to trace the words "brutality" and "bestiality" to its origin, and I arrived at "brute" and "beast". The commander of Buchenwald concentration camp Hauptsturmbannführer Koch, husband of infamous Ilse Koch, liked the idea of creatures in cages so much, that he had a zoo erected next to ^{the} barbed wire of our camp - for the entertainment of his SS.

Looking from my cage into the cages of the unfortunate and innocent "brutes" and "beasts" I had an opportunity to compare man and animal. Such forceful experience cannot be found in any biological laboratory.

(3) Since 1942 I worked on the realisation of Leibniz prophecy: a new symbolism, better than words. Soon I came up to the meanings of "good" and "evil". Realising that religious thought is still the greatest force in the world, I combined my symbol for "good" with the symbol for "God". For "evil" I simply added the symbol for "opposite" and there he was: Satan in person. I had to abandon this symbolisation. In the end I found symbols which should be acceptable to churchmen and atheists.

I tried to translate speeches and newspaper articles in my Semantography. "Danger" was a very definite meaning for paleolithic man. But what definite meaning is in the word combinations: racial danger, cultural danger, spiritual danger, social danger, etc. etc. Can a man sin against this word combination: the principles of the road to freedom of international emancipation from national oppression, smokescreened by Western sentimentalism and overshadowed by plutocratic imperialism? Millions of people are drugged today by just this "sin" and wars are fought on this issue. This is a mad world of our own making. We scientists have got to stop this madness. Will you help to get this across to the peoples of the World?

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Your comment, criticism, new evidence, etc. is invited and will be greatly appreciated. Please write to the address at the head of page 1