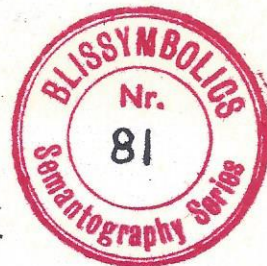


THE AMERICAN HUMANIST ASSOCIATION
AND SEMANTOGRAPHY



To the Board of Directors
of the
AMERICAN HUMANIST ASSOCIATION
c/o The Editor Edwin H. Wilson, Esq.,
137 South Walnut Street, YELLOW SPRINGS, Ohio

Dear Sirs,

I approach you today as a humanist and subscriber of your esteemed journal. I quote from Bulletin No. 10 (March 10) of the A.H.A. about

The Annual Meeting of the A.H.A. in Chicago on Humanist Education:

"More and better promotional material was felt to be our chief need. Charles Eddis, Chicago advocated the use of more cartoons, drawings, symbols and other eye-catching material. Rudolf Dreikurs and Harold Morley agreed that visual material should be stressed and suggested that OUR NEXT CONTEST BE DIRECTED TO DISCOVER SYMBOLS SUITABLE FOR THE EXTENSION OF HUMANISM." (capitals mine)

Professor Oliver L. Reiser on Scientific Humanism (from THE WORLD SENSORIUM)

"The central difficulty with Humanism has been that it has tried to put an immensely simple message into WORDS, whereas such a message can only be written into a form of a universal picture language. The job is to find a layout, a picture basis, so simple and so huge that it is usable by anyone."

All this is wishful and wistful thinking

A universal picture language - symbols should "be discovered suitable for the extension of Humanism" - for "the Message of Humanism" - all this seems to be too good ever to come true. How can symbols be suitable for the extension of Humanism? And how long would we have to wait until someone would discover such symbols?

A pronouncement by Felix H. Frank, old-time pioneer for Humanism in Europe.

This active member of the A.H.A. who lives in Syracuse N.Y. wrote a few weeks ago a letter to you Mr. Wilson and said one short sentence heavy and pregnant with promise:

"The A.H.A. has already the symbols we need."

He did this after studying Semantography Series No. 27 SCIENTIFIC HUMANISM AND SEMANTOGRAPHY, in which the inventor of Semantography explains to Professor Reiser how the symbols of Semantography can be used to demonstrate "a universal ethics which shall transcend races, nations, religions and local cultures" and which will bring the Message of Humanism "the vision of a new earth and a new humanity" to all the people.

Who invented the symbols for Humanism?

Surely one of the great names, which fill the best-seller lists, Julian Huxley, George Santayana or some other great of the day - good writers as they are. They write books which are read, which in turn makes the publishers grind out more books, which in turn... thus they command more and more attention. Such a process is termed in radiophysics "oscillation resonance". How then can the tiny twitter of a lone scholar in far-away Australia ever reach humanity during his life-time?

Bertrand Russell wrote that spending money to make this work known means "performing an important service to Mankind", but this has made no impression on publishers and public scholarly bodies. Professor Oliver L. Reiser (Pittsburgh) extolled Semantography in his

paper UNIFIED SYMBOLISM FOR WORLD UNDERSTANDING IN SCIENCE read at the Annual Meeting of the American Association for the Advancement of Science in Philadelphia 1952. He termed the struggle of the inventor of Semantography C.K. Bliss, B.Sc. "heroic", but so far it has made no stir within the AAAS. Yet, what Bliss has done should weigh more than many, many books which are composed of words cleverly put together. Bliss has perfected a real tool which can be handled by Everyone, even children and illiterates. He has created a tool for mutual understanding, for the spread of Humanism in the world. He has discovered the symbols, and has made the prophetic wish of Dreikurs, Morley, Reiser and Eddis come true. But this prophetic wish is not new.

A 300 year-old prophecy coming true at last.

The great mathematician and philosopher Gottfried W. Leibnitz (1646 - 1716) dreamed of a simple Symbolis Universalis, "very popular", "very agreeable to the people" which would constitute a simple "Algebra of Thought" using not abstract, but pictorial symbols which would "render our conceptions more real", and which "would be useful in giving thoughts less absurd and verbal than we now have".

For nearly 300 years this speculation was considered a mere philosopher's dream impossible to realize. Now eminent scholars agree that Semantography is the first practical realization of Leibnitz's dream, a simple Logic and Semantics for Everyone.

Julian Huxley and the Evolution of human Thought and its Communication.

Julian Huxley in RELIGION WITHOUT REVELATION (mentioned recently in THE HUMANIST) distinguishes 5 evolutionary steps in the communication of thought.

- (1) the invention of articulate speech
- (2) the invention of writing
- (3) the invention of printing
- (4) the invention of machine-power printing
- (5) the invention of the gramophone, the cinema, the radio, etc. etc.

But inventions 3, 4 and 5 are only gigantic multiplication apparatuses of inventions 1 and 2, speech and writing. Indeed, all the imperfections, all the vagueness, all the ambiguities, and all the fallacies which are put over trustful humanity by speech and writing are multiplied daily billions of times with disastrous results. Mankind has been plunged into its worst disasters - disasters not caused by earthquakes, floods and tornadoes, but disasters of our own making. A new evolutionary step must be an improvement of inventions 1 and 2. The new invention is here - Semantography.

What happened to me shouldn't happen to a dog.

The question which I put before you and before all humanists, before all scholars and before all humanity is, whether it is going to happen again - or in the words of Felix H. Frank: "It is the old story that the greatest inventors are not recognized during their lifetime and have to live in poverty."

For nearly 10 years I run after educators and educational authorities. I have been kicked mercilessly by publishers and professors. I have spent my savings and earnings in printing and posting many hundreds of letters, leaflets, brochures and books. In most cases, my papers have been burned, but without publicity - via dustbin and incinerator. It brought me on the verge of a material and mental breakdown, until I realized that new ideas are not hampered by the milkman, the garbage man or other men in the street, but by the enmity and envy of the very men, whose very business it is to examine and foster new ideas, and whose very duty it is to prevent their own colleague go down in bitterness and bankruptcy. My tragic experiences extend to educators of many countries.

What kept me alive, was that some scholars, some universities, and some librarians took kindly to my work, bought my hand-printed books and other writings. I am a great success among the students of Sydney University, but all this has brought me deeper into debt than ever. Every invitation to a lecture means more expenses.

THE HUMANIST, Edwin H. Wilson and Fritz Treuer came to the rescue.

Last year, you kindly put in an ad in THE HUMANIST advertising a correspondence course on THE LOGIC AND SEMANTICS OF SEMANTOGRAPHY. Proportionally it was a success and it gave me new hope and new means. I have got enthusiastic students at last, scholars among them, and one of them is Felix H. Frank. He is the first man who recognized the "utmost significance" of a discovery of mine in the paleolithic symbolic records on the origin of human warfare. This discovery has the support of Professor Ashley Montagu. When you will know about it, you will understand that I do not exaggerate when I say

that what I have found gives mankind more breathtaking hope than all the promises of all the evangelists. Now here is an opportunity to catch me at boasting, and I ask you to take full advantage of it. Indeed, this is a challenge. As you are taking your Humanism seriously, you got to examine my claim. What I have found is not a new verbal scheme, but something which every child can see for itself, once it is pointed out in the records of paleolithic man. It is there for everyone to see, and indeed some archeologists have seen it and have interpreted it correctly, yet its significance has not been recognized.

Three lines of action which the A.H.A. can take easily.

Now that your "next contest" has been formulated by Dreikurs and Morley, that "symbols be discovered for the extension of Humanism", and these symbols have been discovered, the idea which presents itself is, that each of the Directors of the A.H.A. may study for himself the suitability of the symbols of Semantography. But not only the Directors shall do it. Every humanist who takes his humanism seriously should be given an opportunity to examine my claims. I suggest therefore the following lines of action, which can easily be taken, once there is a will to do it.

(1) Print this approach to you fully in your next issue of THE HUMANIST. It is more than an article, more than a scholarly discourse about some varieties of -isms. It is a historic document, the outcry of a lone inventor. When Bertrand Russell speaks of helping mankind by helping my work, by making it known, you will help mankind by printing this approach to you. In this, you will not be alone. A number of enlightened librarians are realizing that a lone scholar battles for a new world-embracing idea, and they have begun to collect all my writings. The Library of Congress Washington D.C. has given a standing order to a prominent Sydney bookseller to buy all my writings, all my leaflets, all my lectures, and all my approaches, and this approach to you will become a number of my Semantography Series and will go straight into the Library of Congress and into other libraries.

If this means asking too much, print only the following advertisement. A month ago I wrote to Fritz Treuer, my trusted friend, and asked him to put in another ad in THE HUMANIST. I added hopefully that you Mr. Wilson will again grant a reduced rate. Meanwhile, an economic recession is sweeping Australia. Many firms, including General Motors where I work, have stood down thousands of employes, and I am among them. My situation has become a bit desperate, and I am fighting a losing battle to make ends meet and to keep up my ever-growing correspondence. I ask you therefore to put the following advertisement in gratis, or as an advance "payment" for a later article on Semantography. Here is the text. You may alter it, as far as the A.H.A. is concerned, but I ask you to give me ample space. If out you must, cut a few paragraphs from other articles. Give me a full page. Consider this request not from the advertising angle. It means helping an idea and its inventor.

Text of the Advertisement

A MATTER OF INTEREST TO ALL HUMANISTS

AT THE CHICAGO MEETING OF THE
AMERICAN HUMANIST ASSOCIATION

"Charles Eddis, advocated the use of ...symbols. Rudolf Dreikurs and Harold Morley...suggested that our next contest be directed to discover symbols suitable for the extension of Humanism" (from the Bulletin)

Felix H. Frank, old-time pioneer of Humanism in Europe wrote to this: "The A.H.A. has already the symbols we need, and our own treasurer Fritz Treuer is the representative for America of the Institute for Semantography" See the ad in the August 1951 issue of THE HUMANIST about a

C O R R E S P O N D E N C E C O U R S E

on

S E M A N T O G R A P H Y

The New Simple Logic and Semantics for Everyone

The New Universal Medium of Humanism

by C.K. Bliss, B.Sc.

Frank continued: "Bliss' work is in my mind of the utmost importance...his discovery
(p.t.o.)"

discovery of the utmost significance. It is the old story that the greatest inventors are not recognized during their lifetime and have to live in poverty."

SEMANTOGRAPHY is the first realization of the 300 years-old prophecy of the great philosopher and mathematician Leibnitz, the friend of Spinoza - a simple Algebra of Thought, a Symbolis Universalis, which everyone could learn to operate and "which would give thoughts less absurd and verbal than we now have."

SEMANTOGRAPHY will help you in your thoughts, in your decisions in your private and in your business life. You can teach it even to your children, who will love it.

SEMANTOGRAPHY may prove the antidote to the War of Words within the Family, within the Nation, and within the Family of Nations. Here are a few words by eminent scholars,

Professor Lancelot Hogben (Birmingham) "interesting, stimulating, fascinating, ingenious."

Professor Carleton Washburne (New York) "ingenious...could be of great value."

Professor Oliver L. Reiser (Pittsburgh) "Bliss's heroic work...a powerful stimulus and aid."

Professor G. Patrick Meredith (Leeds) "unconditional eulogy"

Professor V.A. Bailey (Sydney) "deserves every encouragement by public and private means."

Bertrand Russell (London) wrote that spending money on publications of Semantography means "performing an important service to Mankind."

PERFORM THIS SERVICE TO YOURSELF AND YOUR FAMILY. You too, and your family need a simple Logic and Semantics for better logical reasoning and for avoiding those words which are fallacious in meaning and which cause harm and misery.

SEND IN \$ 2.50 for the following publications:

- (1) C.K.Bliss "Introduction and First Lesson on the Logic and Semantics of Semantography (over 15,000 words)
- (2) C.K.Bliss "Scientific Humanism and Semantography" (3500 words) A Letter to Prof.Reiser
- (3) Prof. Oliver L. Reiser (Pittsburgh) "Unified Symbolism for World Understanding in Science, including the Semantography of C.K.Bliss", the paper road to the AAAS (over 20,000 words)(subscription)
- (4) C.K.Bliss "The Origin of Human Warfare", A Discovery in Palaeolithic Records, supported by Professor Ashley Montagu, Rutgers University,
- (5-7) 3 Pamphlets on the Graphics of Semantography as Leibnitz's Symbolis Universalis.

OR SAVE \$ 2 by enrolling right away in the full course within 5 days from the date of this issue. Send in the reduced price of \$ 12.50 for the above publications and the full course. Write to (and make check out to)

THE INSTITUTE FOR SEMANTOGRAPHY

c/o FRITZ TREUER, BOX 167 YELLOW SPRINGS, OHIO

The Author gratefully acknowledges the kind help given by the Editor of THE HUMANIST and the Board of Directors of the A.H.A. who gave this space gratis.

End of Advertisement

This Announcement, to have full effect should fill a full page, not less, and I beg you to give me this space. After all, you do print articles on Semantics. The only difference would then be that the readers are offered an opportunity to learn about a new idea, which would benefit them greatly, and at the same time would help this idea and its struggling and straggling author along. Again, I beg you to consider printing this whole approach. It will be an historic document, nothing less.

(2) The second line of action can be taken by each Director individually. I ask you to spend the \$ 12.50 for the above publications and the full course. As each lesson will arrive in intervals, you will have little trouble in absorbing its content, and your personal suggestions, criticism and challenges will be answered by my personal letter. Thus, you yourself will contribute towards the perfection of this new tool for mutual understanding and for the spread of Humanism in the World. \$ 12.50 ! What price ?

p.t.o

(3) THE FIRST INTERNATIONAL CONGRESS ON HUMANISM AND ETHICAL CULTURE will be held in Amsterdam from August 21 - 26. Gentlemen ! A frank word ! What do you expect from this Congress ? What does anyone expect from any Congress ? Speeches and more speeches, resolutions and more resolutions, proceedings and more proceedings. And general parting.

Here is a proposal, which should catch your fancy and phantasy. Something, which might well cause a sensation at the Congress, which every Member would take home for spreading the news about it in his home country. I propose to you a brochure, half the size of one issue of THE HUMANIST with the following title

HUMANISM, ETHICAL CULTURE
AND THE NEW UNIVERSAL MEDIUM SEMANTOGRAPHY

This brochure should be printed in 3 vertical columns each containing the words in English, French and Spanish with the symbols covering horizontally the 3 columns and having the same meaning in the 3 languages and indeed in all other languages. This would demonstrate the universality of Semantography for bringing the ideas of Humanism & Ethical Culture to all the peoples of the world, speaking in all languages to all races.

The content of this brochure should be based on what I said in my pamphlet "Scientific Humanism and Semantography", but I shall enlarge and improve on the subject and moreover, I shall submit the text to you for further improvement. However, I cannot do it gratis. For working on it and writing it, for supervising the translations and the proofs you got to pay me a fee, if for nothing else than to keep me going. I shall charge you the wages of an Australian unskilled worker about \$ 30 per week. What price ?

S u m m a r y o f m y 3 P r o p o s a l s

The first proposal is directed to you Mr. Wilson. I ask you to print this approach as an article and the advertisement. Don't tell me that the magazine is working with a deficit, as it might well be. Every such publication is working with a deficit and depending on subscription. I cannot approach you with the purse of an advertiser. I and Bertrand Russell approach you in the name of Humanity. Here is a moving article, not an advertisement.

The second proposal is directed to each Director as an Individual. I ask you to spend \$ 12.50 for you, your family and your friends. You yourself will find Semantography helpful in your reasoning. A short training in Semantography enables anyone to spot instantly words - in a business contract for instance - which may later on be interpreted differently.

The third proposal is directed to the Board of Directors of the A.H.A. as a Body. I ask you to spend a few hundred dollars on the Brochure outlined above, as your contribution towards the International Congress. It will be the sensation of it, something unexpected.

Now that these pages go to an end, typed in deep emotion, let me say a few parting words. In the next hours I shall run the pages through my duplicating machine, and each turn will be accompanied by a heartbeat of hope. But I did this very same thing a number of times. I approached organisations and their Board of Directors after having read their lofty aims and lofty pronouncements, which fit so well with the aims of Semantography. "They can't turn me down, they can't, after they have said all those lofty words!" I said to myself, "they can't, without betraying the very aims and ideals for which they stand." Yet, they did. After weeks or months, a short letter arrived telling me in a few polite words a No, and ending "Wishing you all success". I was left to count up my wasted time, labour, money, my crushed hopes and my growing debt, frustration and desperation.

May be, my approaches were too meek and humble. Humility is often countered with humiliation. Now, however, as enlightened librarians are collecting all my writings, as whatever men do to this idea and to me will be known the world over, I shall not take No for an answer. For nearly 10 years I have waggled and wailed. It was of no avail. Now I am going to bark and bite. Mad dogs are made mad. They were docile at first.

You Gentlemen have now an opportunity to prove to the world, and - more important - to yourself, that you can understand the feelings of an inventor "ahead of its time" as all inventors are, that you can recognize a new idea "ahead of its time" as all new ideas are, and that you yourself are "ahead of your time" as all humanists should be, and that you will actively help me handing this idea over to other and younger minds so that it may help spreading Humanism, Ethics and Mutual Understanding.

Yours Sincerely
C.K. Bliss
C.K. Bliss, B.Sc.

Rudolf Dreikurs, M.D.
Professor of Psychiatry
Chicago Medical School
25 E. Washington St.
CHICAGO 2, Ill. U.S.A.
and

Edwin H. Wilson, Esq.,
Executive Director
American Humanist Association
137 South Walnut Street
YELLOW SPRINGS, Ohio.

Sydney 23rd July 1952

Dear Professor Dreikurs, dear Mr. Wilson,

You have answered my approach to the A.H.A. and your letters have raised some questions. You are entitled to an answer. Let me recapitulate:

AT THE ANNUAL MEETING of the A.H.A. in Chicago, March 1952 you Prof. Dreikurs declared that "our next contest be directed to discover symbols suitable for the extension of Humanism" (from the official Bulletin). Whereupon Felix H. Frank, a great Humanist and Pioneer of Humanism wrote to you Mr. Wilson that "The symbols are discovered." I could have waited for a favourable reaction, but I learned that the First International Congress on Humanism and Ethical Culture will be held in Amsterdam from August 21 - 26. This is a great opportunity to make Humanists of all countries and languages acquainted with my symbols. Moreover, I am 55 years of age. It might be the first and the last opportunity in my life time. Therefore I wrote my approach to the Board of Directors of the A.H.A. Your answer is a deep disappointment. But there is still a possibility to bring the symbols to the knowledge of the Congress, and therefore I approach you herewith personally. What I want is, that you both, as you will be present at the Congress, should make the suggestion (as private individuals and dissociated from the organisations you represent) that a committee be formed of Humanists of different languages who (each on his own, and at a later date when back in his home country,) should examine the symbols whether or not they are suitable for the extension of Humanism. I shall then at a later date communicate with each member of the committee to be formed.

YOUR ANSWER TO THE ANNOUNCEMENT THAT THE SYMBOLS ARE DISCOVERED has been such a heavy blow to all my beliefs of what Humanists should be, that it is necessary to make you realize how much you have misunderstood my approach. In writing to you such a long letter, I wish to prove that if "Humanism has faith in Man" then I have faith in you. And to make you understand my feelings it is necessary to know my background.

YOU, PROF. DREIKURS, FELIX H. FRANK, FRITZ TREUER AND I, we are all from Vienna. As a student of the University of Technology, and later, I was very much attached to all humanistic movements, Monisten Bund, Ethische Gesellschaft, Verein Allgemeine Nachpflicht, etc. etc. I was a Humanist many years before I had to go through the hells of German concentration camps and Japanese segregation. Consequently my work on Semantography has this belief as its basis, and there are long chapters in my books dealing with this special aspect and with Ethics and showing how my symbols could be used for the extension of Humanism and Ethical Culture. I wrote my books during 1946 - 1948. Then I read Prof. Reiser's book THE WORLD SENSORIUM in which he demanded pictorial symbols for the extension of Humanism. I approached him in 1950, and found him most eager to learn about my symbols. I wrote then my pamphlet SCIENTIFIC HUMANISM AND SEMANTOGRAPHY in the form of a letter to him, dated April 1951. If you Prof. Dreikurs had demanded the symbols before Prof. Reiser did it, I would have approached you first. Sooner or later I intended to approach all Humanist Organisations in America and elsewhere. It is indeed only a chance circumstance that Fritz Treuer is my friend and is connected with the A.H.A. However, a very serious disagreement has arisen between Fritz and me with regard to this approach and it may well be that our friendship will go to pieces, just because I press upon

upon you with regard to the Congress. I could have waited for years. Indeed, judging from your first reaction, I would have abandoned further approaches. But it is the Congress, the Congress and nothing but the Congress which is in my mind. If I shall loose the friendship and co-operation of Fritz Treuer, because he sides with you, I shall deeply regret it. But, as you profess to speak and act in the name of Humanity and Humanism, so do I. At present it is the Congress, and nothing else which matters. This is the main reason of the humbleness of my first approach to you.

THAT YOU HAVE MISUNDERSTOOD THE HUMILITY OF MY APPROACH is something which has not left my mind since I received your letters one month ago. It is a serious matter. Driving into town, I arrive there, having no idea how I got through the traffic and the crossings. All I know is that I argued madly with both of you. I am a menace on the road. I endanger innocent lives. Either you Professor do something about it, or my license should be taken away from me. I for one appreciate the life saving qualities of my wife as a backseat driver. But in the morning I drive alone, and every morning it is the same. I have to get it out of my system or else. I have to abreact. Therefore this long letter, which should interest a psychologist.

YOU AS A PSYCHOLOGIST CAN HELP, and it is necessary for you to know why I am so mad about you both. Firstly about my "crouching on all fours" in my first approach to the A.H.A. Humbleness is in my blood. I can't get rid of it. In Vienna, I was Secretary to the Executive Director of Kremenezky A.G. He scolded me about my humbleness. My answer was that I am as humble to the charwoman, as I am to the General Manager.

He sent me to the psychologist Dr. Neurath. You must know him. His practice was in the Wiedner Hauptstrasse and he had another practice in Baden. His job was to build up an "Arroganz Fassade" around my personality. He did not succeed. I was told that I am suffering under an inferiority complex. Thinking back I know the cause of my trouble. As a boy I was deeply impressed by the saying of Socrates: "I know that I don't know". The physiologist Du Bois-Raymond said it differently: "Ignoramus, Ignorabimus." I have amassed a lot of knowledge. But the more I learned, the humbler did I become. But try to take advantage of it, and I will get mad.

APPROACH PEOPLE LIKE A BAGGER AND YOU WILL BE TREATED LIKE A BEGGAR. I know about this, and I know that it is not true with many people, who can appreciate humbleness. The least that I expected was the treatment I have suffered from you, protagonists of Humanism. All I expected was a happy reaction that the symbols for the extension of Humanism are discovered. Where are they? Let's have a look at them! If they are so simple as Prof. Reiser wants them, their meaning should be easy to grasp. You Mr. Wilson could have said to Fritz Treuer: "Give me Bliss's symbols." You Dr. Dreikurs, could have written the same to Frank. In less than an hour you would have known them, as they are explained on a few pages only. Then you would have known immediately whether they are suitable or not for the extension of Humanism. Instead you wrote letters to me. And what letters. Here is the answer.

FIRSTLY, YOUR LETTER, PROFESSOR DREIKURS. You started with these words:

"Unfortunately, when you try to sell a merchandise, the value of your product is secondary to the form of your selling approach. Regardless of how good your product is, an unfavourable impression made by the advertising agent almost prohibits the sale of a product."

This is not true, even in the field of merchandise, where sales are prompted by demands. If you need socks, you don't give a damn whether they are advertised or not, or how they are advertised. "I want socks", that's all you know, that's all you want. "I want symbols for the extension of Humanism," that's what you cried out, that's what you "advertised" to the world. Should I approach you with arrogance? I approached you and the Board of Directors with humility, as befits a humanist.

I have the symbols you want, I said, "I hope you are not going to treat me as shamefully as other protagonists of progress did. But I did not use the word "shamefully". I told you about my plight, the pain of a pioneer. Now you have added to it.

THIS IS A GOOD OPPORTUNITY TO ACQUAINT YOU WITH LEIBNITZ'S IDEA, a logico-mathematic problem known to every mathematician, logician and philosopher of the last 300 years and known to be impossible to realize. Now scholars hail me as the first man who has solved this problem. This is not arrogance. I can give you the quotations of Professor Reiser, of Sir Richard Paget and others and what they said about my work. Leibnitz realized the havoc created by highbrow abstractions and demanded therefore a new symbolism in which words should be replaced by small figures of the real things, pictorial symbols. Such a new Symbolis Universalis "would give thoughts less absurd and verbal than we now have" he wrote. In short, what Leibnitz advocated was: "Try to picture the realities, and get away from the words." A salesman is a man who sells merchandise trying to make a profit out of the difference of the buying

and selling price. This is the reality about a salesman. I am not a salesman. On the contrary. As said in my approach to the A.H.A. (which was before you, Dr. Dreikurs, when you wrote the letter to me) "I have spent my savings and earnings in printing and posting many hundreds of letters, leaflets, brochures and books." And on the inside cover page of my books I have declared that the symbols, although copyrighted, are given gratis, free to use by anyone, including industrial and commercial firms, for which I have developed special symbols on merchandize, cases, invoices, custom declarations, etc, etc, pictorial symbols which can be read in all languages of the world. Imagine, giving away gratis a valuable tool to business firms - is this the action of a salesman? Or is this the action of a man who wants to give away the fruit of his labour gratis and free to all humanity?

IN ORDER TO SHOW YOU HOW DEEPLY YOU HAVE HURT ME let me use your approach. You, Mr. Wilson are travelling all over the United States in the name of Humanity and Humanism. What would you say if I call you "a travelling salesman in Humanism?" Or you, Dr. Dreikurs, going to Amsterdam as "un commis voyageur pour l'Humanism?" It's maddening, isn't it? I could forgive you Dr. Dreikurs, because analogies, similes and metaphors are the stock-in-trade of psychologists, but I cannot forgive you being led astray by such words which falsify reality. If I should continue in your vain, I could say that my "advertising agents" are Bertrand Russell, Professor Oliver L. Reiser, Professor Lancelot Hogben, Professor Carleton Washburne, Professor Patrick Meredith, Professor V.A. Bailey, Professor Ashley Montagu and a host of others. And they have indeed used eulogistic terms about my work "an important service to Mankind", "heroic work", "a powerful stimulus and aid", etc. Professor Patrick Meredith, Professor of Psychology of the University of Leeds went even so far as to classify his "advertising copy" for my work as an "unconditional eulogy." You had all these favourable statements of great scholars before you, and still you could write to me that all this "gives the impression of what one calls in this country the ideas of a "crackpot." Surely Bertrand Russell and all the other scholars did not have your impression. To call me a crackpot! How could you?

YOU CONTINUE YOUR SELLING APPROACH RIGHT THROUGH YOUR LETTER and you said in the end that my appeal "can at best bring some small donations." And then you are telling me how to go about. You advised me to write a book or a paper for publication. And you wrote this although you read before my statement that I have written books and brochures. My books are even available in Chicago. The Chicago Teachers College bought my 3 volumes and you could read there the relevant chapters on Ethics etc. Furthermore, article upon article are appearing in different parts of the world even without my knowledge. Scholarly friends send me sometimes cuts. I have given up keeping track of publications about my work. I am informed casually that my work will be discussed at this or that scientific meeting. In my approach to the A.H.A. I have informed you that my work was part of the theme of a paper read by Prof. Reiser at the Annual Meeting of the American Association for the Advancement of Science I have informed you that THE LIBRARY OF CONGRESS Washington D.C. and other important libraries are acquiring my writings. And you, although you read all this, could write me a letter which is a direct contradiction of the facts I put before you. What is your letter actually? Is it not the frantic search for a pretext, a subterfuge to avoid one simple action, a short letter to Treuer or Frank: "Send me Bliss's symbols. I WANT TO HAVE A LOOK AT THEM." Instead you call me a crackpot!

YOUR LETTER MR. WILSON AVOIDS THE SAME ACTION, but you use a different approach. First, you are telling me that the A.H.A. has affiliated itself with other organisations, groups, movements in the past, but this can only be done by a nearly unanimous vote in an annual meeting. This is a very valid objection - but the assumption is invalid. I do not represent any organisation, group, movement. I and my work are alone, and nowhere in my approach to the A.H.A. can I find that I ever asked the A.H.A. to "sponsor officially" my One-Man Institute. I put before you 3 requests, and to make sure that I shall not be misunderstood, I repeated them in a short summary. (1) Give me a page gratis, I said. I got a 50% reduction for my first ad. Give me a 100% reduction, now that I have discovered the symbols according to Felix H. Frank This request, which is within your powers, you do not touch upon in your reply. But I was informed that I have to pay now more (only a 40% reduction). You could have given me a page in the form of an article. You could have said in the beginning the customary "The views expressed in this article are not necessarily the views of the editor." You could have used even stronger words, saying that the officers of the A.H.A. have not yet examined my symbols, yet the authority of Professor Reiser and Felix H. Frank is enough to make it worthwhile that the readers of THE HUMANIST should be given an opportunity to learn about the symbols for Humanism, etc, etc. Nothing of this, not even a hint is found in your letter, although this request is completely within your powers.

(2) My second request was that the officers of the A.H.A. should get acquainted with my work, each one individually. In my accompanying letter to you and on page 3 of my approach to the Board of Directors of the A.H.A. I told you of my financial difficulties caused by the fact that General Motors (where I was employed) has stood down hundreds of employees together with other firms who did the same. I asked you and the Board to consider this. After all, if I want 20 copies of THE HUMANIST I have to pay for them, haven't I? Now, that Dr. Dreikurs stated that "OUR NEXT CONTEST" should be directed to discover symbols suitable for the extension of Humanism", you want my prints gratis and told me to send you 20 copies of my approach. Well, I did send it to you, and even by airmail and I am "the poorer" by it, literally. And what then? My approach does not contain a single symbol. Should I go on distributing gratis to the Directors other brochures and prints? Or is it the natural thing to pay for the expenses incurred? Or should advantage be taken of the humbleness of my approach?

(3) My third request is out of date already. I hoped that the news "The symbols are discovered" will be good news to you, to Dr. Dreikurs, to all Directors. In a few hours time at the utmost, the study of my symbols can be completed, and then my request can be considered, that a brochure be printed for the International Congress in English, French and Spanish explaining the symbols which can be read in all languages of the world, the symbols for the extension of Humanism and Ethical Culture. This would create great interest at the Congress. But nowhere in my proposal did I say that the name of the A.H.A. should be displayed "officially sponsoring" the symbols.

THERE IS ANOTHER ASPECT WHICH SHOULD INTEREST EVERY HUMANIST. In my chapters "The Units of Ethics" in Book III, I have shown that the "Laws of Ethics" can be derived from the Laws of Nature" in a similar way as boys and girls derive mathematical and physical formulæ. In short, Ethics can be taught to children as part of Physics and Biology. I have said something about this, in my letter to Professor Reiser (attached). Furthermore, I have shown that these laws of Ethics as expressed in the symbols of Semantography are acceptable to believers of any creed, be they Christians, Moslems, Hindus, Jews or be they even Atheists. This seems unbelievable, but I enclose the proof. Lastly, I have pointed out in my approach that I have made a breathtaking discovery, which has the support of Prof. Ashley Montagu, who has taken the same view, namely that human warfare is not innate to human nature, and was absent in paleolithic times. In order to give you the opportunity to acquaint yourself quickly with all this I am sending you by airmail a collection of the relevant writing excerpts - gratis. I shall send a second set of prints to Amsterdam to be handed over to you, in case the first set misses you. You can give the second set to someone else to study it there.

HERE IS MY REQUEST which I direct to you as individuals, and not as representatives of organisations. I ask you to get a committee together of humanists of different countries and languages, who shall at a later date and back in their home country study my symbols. You Dr. Dreikurs may say to you Mr. Wilson something like this: "That Bliss is mad, no doubt. But men in whose mind new ideas originate are mad to some extent, and the best way to handle a madman is to humour him. I think that I may go up at the conference and say something like this:" I stated in March that we must discover symbols suitable for the extension of Humanism. Now, Felix H. Frank has informed me that a man in Australia has discovered these symbols. I make here-with the suggestion as a private individual and Humanist that a committee be formed to study these symbols and report to the next conference about them." You, Mr. Wilson could second this motion. Or if one of you will take part only, you will surely find someone else who will second the motion. As usual, you have to interest some of the delegates before you put the motion, but where there is a will, there is a way. This idea is so fascinating, that you will find delegates supporting you.

IF YOU TURN DOWN MY PLEA, and thus let a great opportunity pass by, you will earn my ingratitude. Indeed you will make me your bitter enemy. You will prove to me that you are not Humanists, but bureaucrats of another creed - I sincerely hope that you will let yourself be guided by the thought that you have offended deeply a man and Humanist, and that you will show your magnanimity by making up for it. If you don't prove your magnanimity, but continue in the same vain, I shall have no other recourse than to challenge your leadership - which should not be difficult then. Semantography is anathema to highbrow verbalisations - without high minded actions. As an expert in pictorial presentation I can tell you that the cartoons displayed in THE HUMANIST must repel many people, who otherwise might take kindly to the idea of Humanism. If you repel me, turn me away from your door, it will turn me against you. My lecture tour through the United States is in preparation. I hope to meet you as friends. You asked for the symbols. If you don't do something about it, I shall do something about it. GET THIS COMMITTEE TOGETHER. IT'S SIMPLE. THAT'S ALL I ASK.

Yours Sincerely
C.K. Bliss
C.K. Bliss, B.Sc.

Enclosures. (for quick reading, important passages are marked red)