

# SOUTHERN CONNECTICUT MENSA CHRONICLE

If you or someone you know would like to be a speaker at our monthly dinner, please contact Jim Mizera at 203-522-1959 or [Jmizera@hotmail.com](mailto:Jmizera@hotmail.com). The dinner is held the third Saturday of the month.

**MEMBERSHIP RENEWAL:** If you have an annual Mensa membership, your membership will be expiring at the end of April. You should have received a renewal notice in the mail in January. You can return that form or visit [www.us.mensa.org](http://www.us.mensa.org) to renew.



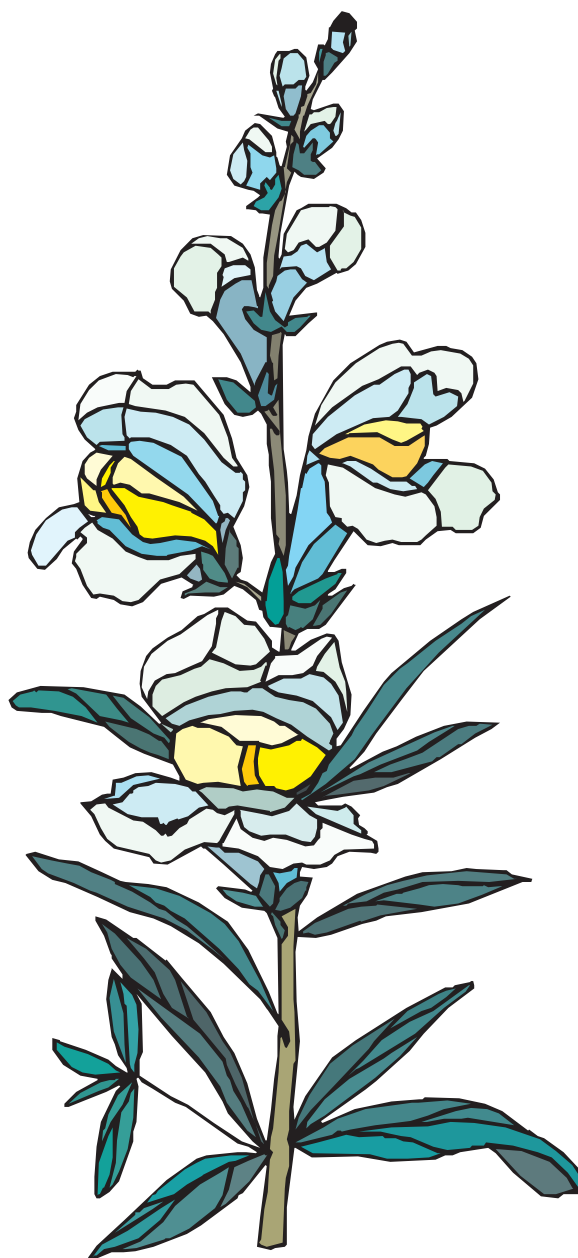
## ARCHIVED COPIES OF THE CHRONICLE

going back to 2000 are available on the Internet at <http://www.doctechanical.com/scm>. You can download the latest e-mail version of the Chronicle there, as well as previous issues. All issues are in read-only Adobe Acrobat format so there is no chance of viruses accompanying the files.

## TABLE OF CONTENTS

- 2 Schedule of Southern Connecticut  
Mensa Events
- 3 Schedule of Connecticut and  
Western Mass Mensa Events  
Happy Hours & Get Together's
- 4 Regional Gatherings
- 6 From The Vice Chairman
- 7 Puzzles & Answers
- 8 Kick Irrational Comics
- 9 Noted and Quoted
- 10 May Dinner
- 13 Ruminations
- 21 Poetry Corner
- 22 Book Review
- 23 Mensa Mind Games
- 24 Chapter Notes  
Member Advertisements  
Change of Address Form
- 25 List of Officers

Southern CT Mensa is looking for an Activities Coordinator. If you would like to fill this position, please contact President Rick D'Amico at [usamarbiol@aol.com](mailto:usamarbiol@aol.com)



**SCHEDULE OF CHAPTER EVENTS FOR JUNE**

Saturday, June 7, 7:00.

**Seminar**

Dr. Michaelis, who spoke on "Attention Deficit Disorders and Neurotherapy" at our May dinner, will be offering a free seminar at his office in Newtown. This is not a Mensa-sponsored event; it is open to the general public. Those of you who missed the May dinner can attend to find out more about Dr. Michaelis' work. The address is AMS (Attention Modification Systems), 87 South Main St. (Rte. 25), Newtown, CT.



Friday, June 9, 7:00.

**Southern CT and Western MA Joint Dinner**

Monthly dinner at the Old Sorrento Restaurant, Newtown Road, DANBURY, CT. Interested Mensans should contact Ward Mazzucco at (203) 744-1929, ext. 25, wjm@danburylaw.com, or Rev. Bill Loring at (203) 794-1389, frbill@mags.net.

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*sharon@oberstlaw.com*

Saturday, June 17, 6:30

**Monthly Dinner**

Speaker to be announced. Before the presentation, we will enjoy dinner in our private dining room at the Stony Hill Inn, 46 Stony Hill Road (right off Exit 8 on Rte. 84), Bethel, CT 06801, (203-743-5533). You can bring a donation of money or food to benefit the Connecticut Food Bank. Dress is casual. Contact Jim Mizera, jமிழera@hotmail.com, 203-522-1959, for information and reservations. Guests are welcome. If you make reservations and can't attend, PLEASE call and cancel.

Directions from New Haven or Bridgeport: Take Route 25 into Newtown, where it becomes Route 6 West. OR take I-84 and get off at Exit 9 (Route 25 Brookfield). At the end of the ramp take a left if eastbound or a right if westbound. At the first light take a right on to Route 6 West. The hotel is located 2 miles on the right, not far over the Bethel line. From Stamford/Norwalk: Take Route 7 to I-84 and follow the above directions, turning right after exiting I-84.

Saturday, June 24, 7:30

**Theater Event**

Shakespeare's *Macbeth*, performed by Shakespeare on the Sound ([www.shakespeareonthesound.org](http://www.shakespeareonthesound.org)), Pinkney Park, Rowayton (Norwalk), CT. Suggested donation \$10 - \$20. This is an outdoor theater in the park on the banks of the Five Mile River. Please arrive early and bring a chair. Contact Jim Mizera at jமிழera@hotline.com or (203) 522-1959.

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**TENTATIVE SCHEDULE OF EVENTS FOR JULY**

Friday, July 14, 7:00.

**Southern Connecticut and Connecticut/Western Massachusetts Joint Dinner**

See above listing for details.

Friday, July 15, 6:30.

**Monthly Dinner**

See above listing for details.

If you wish to comment on articles or submit material, please write or e-mail Jim Mizera at PMB #181, 7365 Main St., Stratford, CT. 06614-1300, Jmizera@hotmail.com. E-mail submissions are preferred. Please include your name, address, and e-mail address or telephone number. Anonymous material will be rejected, although names will be withheld on request. Items will be returned if accompanied by a self-addressed, stamped envelope. Currently, the deadline for postal submissions is the 15th of the month preceding publication, and the 20th of the month for e-mail submissions.

**CONNECTICUT AND WESTERN MASSACHUSETTS CHAPTER UPCOMING EVENTS**

This is not a complete listing WE - Weekly Event, ME - Monthly Event, YE - Yearly Event CT & W. Mass Calendar Editor Gisela Rodriguez, (860) 872-3106, email: lilith@snet.net.

**Mensans on the Radio:**

C&WM Mensan Janine Bujalski is on the airwaves every 1st & 3rd Friday 6-10 a.m. on 89.5FM, WPKN in Bridgeport, CT. There is a limited internet broadcast - about 25 can listen simultaneously at [www.wpkn.org](http://www.wpkn.org). From 6-9 AM there's jazz, blues & music from Brazil and from 9-10 AM the music is from Louisiana, mostly Cajun & zydeco.

Vice LocSec Will Mackey is hosting Friday evening Classics from 4:00 p.m. until 7:00 p.m. weekly on 91.3 FM, WWUH, in West Hartford. The name of the program is "What You Will" and its focus is chamber music.

For event listings in the Media, leave a message for me by the 10th of the previous month at (860) 872-3106 or email Lilith@snet.net Subject: Calendar There's also the [CWM-Announce] upcoming events reminder email list, which I send out \*approximately\* weekly. Subscribe and unsubscribe options are located at <http://lists.us.mensa.org/mailman/listinfo/cwm-announce> for your convenience. And any Mensan who wants to notify their fellow Ms about any late-breaking event s/he wants to share with our delightful chapter, please email me ASAP with the details and I'll get it out to the list. You may also check the website [www.cwm.us.mensa.org](http://www.cwm.us.mensa.org) for our calendar updates.

**JUNE**

2 Friday 5:30 pm

**Happy Hour**

in Wallingford (ME, 1st Fridays) Ann Polanski (contact her at 203-269-4565 or [ann.polanski@rfsworld.com](mailto:ann.polanski@rfsworld.com)) hosts us upstairs at George's II Restaurant, 950 Yale Avenue, Wallingford, CT 06492 Phone: 203-269-1059. Directions: Exit 66 off Wilbur Cross Parkway. Turn left (south) onto Rte 5. Take first left that's not a highway entrance onto Yale Avenue. George's II is in the Yale Plaza on the right.

8, 15, 22, 29 Thursdays 7:00 pm

**Scrabble**

(WE) at Emmanuel Synagogue, 160 Mohegan Drive, West Hartford. Ellen Leonard, (860) 667-1966 Cancelled during Passover. (Please call first to make sure this is happening today).

10 Saturday 1:00 - 3:00 pm

**ShoreGrass at Cheshire Strawberry Festival**

at the Congregational Church on the Green (Route 10) in Cheshire, CT. FREE. Barbara Shaw's band ShoreGrass returns for the 3rd time to this fun festival on the green. There will be music from 11:00 to 4:00, including the Cheshire town band (fabulous) and the Bristol Old-Tyme Fiddlers (also fabulous), plus food booths, tag

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sale, children's activities and more. In case of rain, event will be held inside the church hall. For more information, contact Brad Fuller at 203-272-3863.

15 Thursday 6:30 pm

### **Pioneer Valley Dinner**

(ME, 3rd Thursday) at Aqua Vitae Italian Restaurant, route 9 in Hadley. We will meet there every month for a bit and hope to grow the ranks. Join us. Conversations, friendship, solve the world's problems, drink and eat. Once we grow in numbers, we'll explore other places to meet and consider other Western MA activities. Questions? Ask Margot Zalkind MargotZalkind@aol.com

16 Friday 6:00-8:00 pm or so

**Diner Dinner** (ME, 3rd Friday) at Olympia Diner, Rte 5, Newington, just north of the Berlin town line and North East Utilities. Menu ranges from toasted cheese sandwich to steak and fish dinners. Basic bar menu available, no happy hour prices, but the food is good and very reasonable. Please contact Nicole Michaud at (860) 434-7329 or email nirimi@snet.net, Subject: Diner Dinner

17 Saturday 2:00 - 7:00 pm

### **Bunker Hill Day Pot Luck, Moodus Lake**

While we do not live in Boston, all of us have some connection to Bunker Hill Day, one of the days that started the whole thing. Let's get together and check out the "whites of each other's eyes." One if by land, two if by sea (in this case, Moodus Reservoir). Colonial garb is not required, but would be appreciated. The BBQ will be firing, plus whatever the rest of you want to bring. My "Navy" will be ready to shove off for cruises on the lake, plus some personal canoeing if you can handle the paddles. Make your reservation early, no later than June 17 to coordinate contributions. John (doc) Gibson will bake something appropriate for the occasion. Someone can bring some hotdog and hamburger fixings, pasta, and potato and/or rice dish, veggies, appetizers, dessert and non-alcoholic beverages. Sign up early and get your choice. No rain date as John has to work Sunday. Directions provided when you call or check them on John's web-site - [www.auxjohn.com](http://www.auxjohn.com). Email doc@auxjohn.com, or phone John @ 860-873-1794.

23 Friday 5:00 pm

**Happy Hour** (ME, 4th Friday) Colonial Tymes, 2389 Dixwell Ave, Hamden. Located about 1/2 mile north of Exit 60, Wilbur Cross Parkway. We are now reserving the middle tables on the left as you walk in the bar. Dinner is a possibility if enough people are interested. Come on down and join us this month, we'd love to see ya. Contact Gail Trowbridge (203) 877-4472 or Gail.Trowbridge@att.net.

25 Sunday 11:00 am

### **Movie Discussion: The Caine Mutiny (1954)**

Humphrey Bogart, Jose Ferrer, Van Johnson, Fred MacMurray, E. G. Marshall Lee Marvin, Claude Akins and more in glorious black & white, in the fictional court martial of mutinous naval officers. Leadership, loyalty, strawberries, and human venality all come together for a memorable drama. We'll screen the film (already recorded on DVR) then discuss its themes. Contact our LocSec Bob Smith at 860-872-3106 or BoboRobDOS@snet.net

27 Tuesday 6:35 pm

### **Mensa Goes to a Ballgame**

Meet Tom Thomas in Section 213 (about five rows from the top) of New Britain Stadium to see the Rock Cats (minor league franchise of the Minnesota Twins), host the Portland Sea Dogs (Double-A farm team of the Boston Red Sox). Talk, laugh, joke, have fun all evening with like-minded individuals. Parking, \$3, general admission ticket, \$5. For more information, [www.rock-cats.com](http://www.rock-cats.com) or [tom.thomas@the-spa.com](mailto:tom.thomas@the-spa.com).

## **Regional Gatherings**

### **MENSA WORLD GATHERING, AUGUST 8 – 13, LAKE BUENA VISTA, FLORIDA.**

Join Mensans from across the globe for this once-in-a-lifetime celebration, hosted by American Mensa. A truly fascinating and rewarding adventure awaits you. Visualize space travel, cartoon characters, sugar-white beaches, unique flora and fauna and historical treasures in the Sunshine State of Florida.

Commemorating Mensa's Diamond Anniversary (60 years), this World Gathering promises a week of enlightening experiences Tuesday, Aug. 8, through Sunday, Aug. 13, 2006. Walt Disney World® Resort Lake Buena Vista, Florida

<http://wg06.us.mensa.org//AM/Template.cfm?Section=WGHome>

Dr. Miles Storfer. I'm a 24-year Mensan who has lectured at numerous AGs & RGs, authored a highly acclaimed book (Intelligence & Giftedness), undertook a characteristics study of (2,720) members of high IQ societies, and, most recently, in behalf of a foundation I've dedicated my life to since 1982, built conceptually-organized, deeply subject-indexed, easy-to-use, computer-housed, journal-article libraries. In behalf of this foundation, I'll be unveiling these libraries at the Orlando AG. Since there are many deeply-covered subjects that will sparkle the interest of Mensans - and since copyright theft prevention is of major concern - the extent to which attendees will be able to access specific areas depends on whether we can find people to volunteer their time and computers to this effort (setting up opportunities for attendees to view a particular subject area, acting as a guide to its subject-index organization, doing a "show and tell" ..., or serving general safeguarding functions).

If you would like to volunteer to help Dr. Storfer at the gathering, please contact him. Dr. Miles Storfer, Foundation for Brain (Life) Research, [brainfoundation@adelphia.net](mailto:brainfoundation@adelphia.net).

### **COLLOQUIUM 2006 - "Revolution in Cosmology", OCT. 6 - 8, 2006**

ALBANY, NY. Presented by Mensa and the Mensa Education and Research Foundation. Hosted by Mensa of NORTHEASTERN NEW YORK.

Einstein unified space, time and matter 100 years ago; recent events have revealed the existence of a mysterious new kind of matter and energy. This existence was unforeseen by even Einstein, and it demands a new vision of unification. This new matter/energy has now been confirmed by many of the world's top scientists in astronomy, astrophysics and cosmology. It encompasses 96 percent of the known universe. It is quite likely that the resolution of this conundrum will impact the world as we know it forever.

We are inviting speakers from an elite group of world renowned scientists. These guests are not simply familiar with the current state of knowledge; they created it! Topics will include: Dark matter, Dark energy, String theory, Quantum loop gravity, The accelerated expansion of the universe, and more....

#### **REGISTRATION:**

Register online at [www.colloquium.us.mensa.org](http://www.colloquium.us.mensa.org). Space is limited! "Revolution in Cosmology" will take place at the Albany Marriott in Albany, N.Y. To make your reservations, call 800/443-8952 and mention Mensa to get our group rate of \$109 per person for single or double rooms. If making reservations online, enter the code "amsamsa" to get the group rate.

The hotel provides free transportation to and from Albany International Airport; for pick up, use the courtesy phone kiosk in the luggage claim area. Hotel parking is free.

Albany Marriott  
189 Wolf Road  
Albany, N.Y. 12205  
Phone: 518/458-8444  
Fax: 518/458-7365  
<http://marriott.com/property/propertypage/ALBANY>

Adult member registration rates:  
\$170 until April 30, 2006  
\$220 until Aug. 31, 2006  
\$270 after Sept. 1, 2006

Non-Mensa registration rates: add \$50  
Student registration rate: \$220

Your registration includes lunch on Saturday and dinner on Friday and Saturday.

All Colloquium 2006 reservations must be made by the cut-off date of Sept. 15, 2006. Reservation requests received after this cut-off date will be subject to availability and rate review. All reservations must be accompanied by a first night's room deposit or guaranteed by a major credit card.

*FROM THE VICE CHAIR**WHAT'S COOKING IN REGION 1*

Marghretta McBean

I was recently talking to a mother of an extremely gifted child. She had spent months trying to locate a public school that offered a curriculum for bright students. None were to be found in her county; funding had been dropped at the three schools that had gifted classes. Reason: the less bright children felt left out. Children in this county were also not allowed to skip a grade, as that would supposedly traumatize the unskipped. Following the advice of another parent in the same situation, she petitioned the local Board of Education to declare her child disabled and in need of special educational assistance. When that designation was granted, she was able to enroll her child in a school for gifted children in the neighbouring county, with transportation included. This is a fairly common way to get bright children the education to which they are entitled.

The prejudice against being intelligent in this country is reaching epic proportions. Local, state and federal educational agencies either ignore or penalise children for being brighter than their fellow students. Scholarships based solely on intellectual ability have dwindled or in many cases disappeared; no longer can a very bright student expect to attend college free due to generous scholastic awards.

While Mensa as an organisation cannot take a stand on any issue, we Mensans certainly can. I would strongly encourage all of you to acquaint yourselves with the state of gifted education in your locality. Whether you have children or not, the future of the intelligentsia rests on its present treatment. All of us were gifted children and we need to nurture the education and development those who will follow us.

Clarification: In last month's column I wrote, "that a motion to have secret ballots was defeated". Judy Vasiliauskas, Mensa's secretary, has asked that I make it clear that the motion was actually to require a 2/3 majority vote rather than the simple majority that Robert's Rules of

Order specifies. The defeated motion would have also named those who voted for using a secret ballot.

The use of secret (actually they're paper) ballots are often in situations where some people have qualms about publicly revealing their position on an issue. As all who know me can attest, I rarely see any reason to hide my opinion.

The yogurt-based shakes of India are refreshing, thirst quenching and nutritious. Of the three types - sweet, salty, fruity - the first is by far the most popular. Traditionally the yogurt used is made from unhomogenised extra-rich buffalo or cow's milk, with a thick layer of "cream" on top.

*MEETHA LASSI (SWEET LASSI)*

3 cups plain or vanilla yogurt with "cream"  
(such as Brown Cow or Stoneyfield)  
2/3 cup superfine sugar  
1/2 cup ice water  
8-10 ice cubes, crushed or partially crushed

1. Spoon off 4 pieces of the "cream" from the top of the yogurt and set aside on waxed paper.
2. Place yogurt and sugar in large bowl and whisk until frothy.
3. Add water and whisk briefly. Stir in ice.
4. Pour into 4 chilled glasses. Carefully place a piece of the "cream" on each drink and sprinkle a little sugar on top. Serve immediately.

To see this and past articles visit  
<http://region1.us.mensa.org/cooking.shtml>

**PUZZLES & QUESTIONS**

(Answers may be in next month's Chronicle.)

1. Can a classic novel be a page-turner?
2. Define existentialism.
3. What are the most common blind spots that people have?
4. Define intuition.
5. When do you choose convenience over cost and when do you choose cost over convenience?
6. How many towns are there in Fairfield County? In New Haven County?
7. What are the most versatile tools?
8. What is the difference between comedy and farce?
9. Can a disorganized person be trusted to keep agreements?
10. How long does the average Fortune 500 CEO stay on the job?
11. What are the benefits, other than financial, of stamp collecting and coin collecting? Which is a better hobby?
12. What percentage of American households own their home?

**ANSWERS TO LAST MONTH'S PUZZLES:**

1. What percentage of the brain is fat?  
A: 60%.
3. Define metaphysics.  
A: Metaphysics is the branch of philosophy that examines the nature of reality, including the relationship between mind and matter, substance and attribute, and fact and value.
5. What is the difference between data and information?  
A: A good distinction is that data is raw facts while information is news or knowledge or data with meaning. Data is just the representation of information, in many cases just numbers. Data does not become information until someone understands it. It lacks context, structure, or organization.
7. Estimate the area of the average American home. What is the area of the average kitchen?  
A: The average American home in 2004 was 2,349 square feet. It more than doubled (140%) from the 983 square feet in 1950. Since 1970 the size of the average home has increased 55% while the size of the average American household has shrunk by 18%, from 3.14 people to 2.57 people.  
  
In the mid-1950s, the average American kitchen measured 80 sq. ft. Now it is 225 sq. ft.
9. What is the most recorded song of all time?  
A: "Yesterday," by the Beatles, is the most recorded song, according to the Guinness Book of World Records, with over 1,600 recordings.
10. What percentage of store transactions is paid for with debit, credit, or prepaid cards? What percentage is paid with checks?  
A: In the United States, consumers now pay for 56% of their in-store transactions with debit, credit or prepaid cards, according to the American Bankers Association. They use cash to pay for 33% of their purchases and checks for 11%.
12. How many buffalo are there in the United States?  
A: There are about 350,000 American bison today, and this population is growing rapidly, although it remains far below the estimated peak of between 60 – 100 million from 1825 – 1850. The buffalo population dwindled to a few hundred by the 1880s because the bison were unowned and were hunted freely. All of today's managed herds come from this small number.  
  
The Bison, also known as the American Buffalo, is distantly related to the Water

**ANSWERS TO LAST MONTH'S PUZZLES:**

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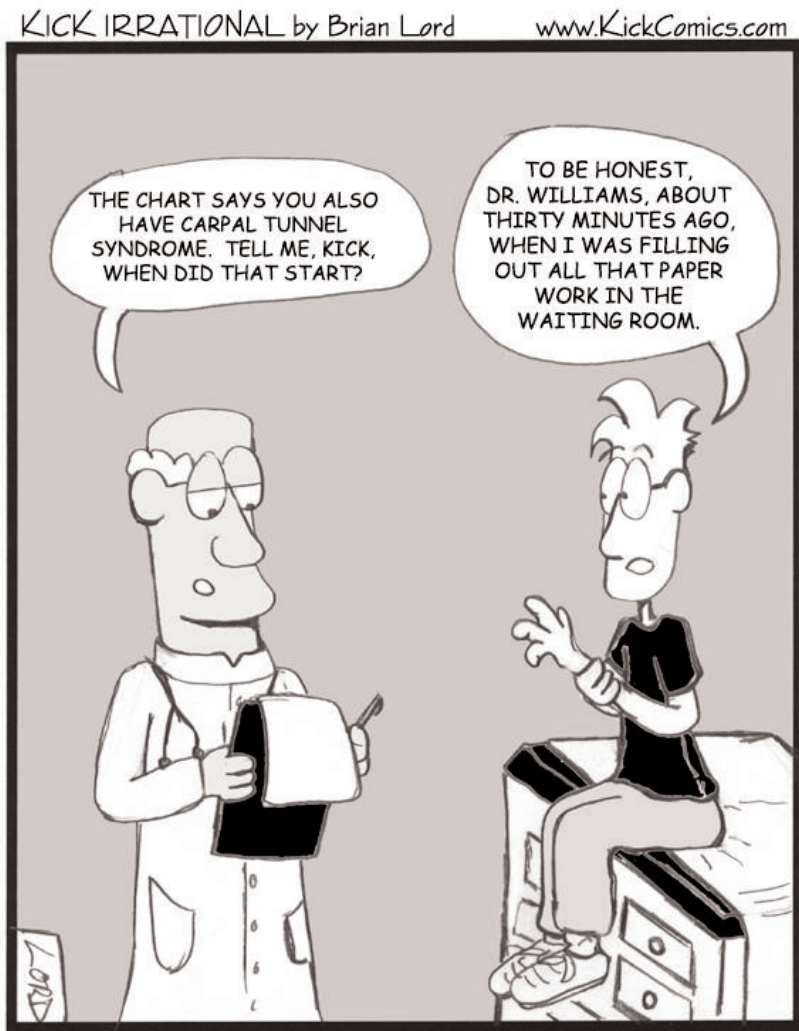
3. Define metaphysics.

A: Metaphysics is the branch of philosophy that examines the nature of reality, including the relationship between mind and matter, substance and attribute, and fact and value.

5. What is the difference between data and

**KICK IRRATIONAL**

Brian Lord is a cartoonist and member of Middle Tennessee Mensa (Nashville area). His cartoon Kick Irrational is read weekly by people in 192 cities, 46 states and 9 countries via the Internet.



If you wish to comment on articles or submit material, please write or e-mail Jim Mizera at PMB #181, 7365 Main St., Stratford, CT. 06614-1300, [Jmizera@hotmail.com](mailto:Jmizera@hotmail.com). E-mail submissions are preferred. Please include your name, address, and e-mail address or telephone number. Anonymous material will be rejected, although names will be withheld on request. Items will be returned if accompanied by a self-addressed, stamped envelope. Currently, the deadline for postal submissions is the 15th of the month preceding publication, and the 20th of the month for e-mail submissions.

**NOTED AND QUOTED**

The principal fact of life is the free mind.

- Joyce Cary, (1888 – 1957), British novelist

Become who you are.

- Friedrich Nietzsche, (1844 – 1900)

In my day, we didn't have self-esteem, we had self-respect, and no more of it than we had earned.

- Jane Haddam (1951 - ), American mystery writer

Life isn't obvious. - Anonymous

The inevitable always happens, but not always when it's most convenient.

- James Grant, (1946 - ), Forbes financial columnist

Imagination, the supreme delight of the immortal and the immature, should be limited. In order to enjoy life, we should not enjoy it too much.

- Vladimir Nabokov, (1899 - 1977),

Do not weep; do not wax indignant. Understand.

- Baruch Spinoza, (1632 – 1677)

A dog teaches a boy fidelity, perseverance, and to turn around three times before

lying down. - Robert Benchley, (1889 – 1945), U.S. humorist, actor, and drama critic

A book should show one either how to enjoy life or how to endure it. - Samuel Johnson, (1709 – 1784)

Blessed are those who give without remembering and take without forgetting.

- Elizabeth Bibesco, (1897 – 1945), English novelist and poet

The Bible tells us to love our neighbors, and also to love our enemies; probably because they are generally the same people.

- G.K. Chesterton, (1874 – 1936)

The moment you're born you're done for.

- Arnold Bennett, (1867 – 1931), English novelist

If we can't be thankful for what we receive, we should be thankful for what we escape.

- Anonymous

Laws are never as effective as habits.

- Adlai Stevenson, (1900 – 1965)

Few men desire liberty; most men wish only for a just master. - Sallust, (86 – 34 B.C.E.), (Gaius Sallustius Crispus), Roman historian,

It is impossible to design a system so perfect that no one needs to be good. - T. S. Eliot, (1888 – 1965)

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.

- Adolph Monod, (1800 - 1856), French clergyman

Expert: A person who may not have all the answers but is sure he could get them with the proper funding. - Ivern Ball

No one can be good for long if goodness is not in demand. - Bertold Brecht, (1898 – 1956)

There is a crack in everything. That's how the light gets in. - Leonard Cohen, (1934 - ), Canadian author, singer, and songwriter, Anthem (1992)

Let my enemies devour each other.

- Salvador Dali, (1904 – 1989)

Honest criticism is hard to take, particularly from a relative, a friend, an acquaintance, or a stranger.

- Franklin P. Jones, (1853 – 1935), American humorist

Before you start up a ladder, count the rungs.

- Yiddish proverb

In numbers there is quantity. -Richard Connolly

Vanity makes men ridiculous, pride odious and ambition terrible. -Richard Steele, (1672 – 1729),

English essayist and dramatist

The optimum committee has no members.

- Norman Augustine (1935 - ), U.S. author, business executive

The inordinately selfish are particularly susceptible to frustration. The more selfish a person, the more poignant his disappointments. It is the inordinately selfish, therefore, who are likely to be the most persuasive champions of selflessness.

- Eric Hoffer, (1902 - 1983), The True Believer, 1951

## *THE MAY DINNER*

### *THE ATTENTION MODIFICATION SYSTEM*

Attention Deficit Disorder (ADD), hyperactivity, Learning Disability (LD). Almost everyone has heard about these conditions in the last 20 years but almost everyone is confused about them. What causes them? Are they psychological or physical conditions? How are they best treated? At the May monthly dinner, Mensans heard some answers to these questions from neuropsychologist Dr. Jonathan Michaelis, who explained how he has successfully treated Attention Deficit/Hyperactivity Disorder (ADHD) using his Attention Modification System, which employs neurofeedback therapy.

Dr. Michaelis has devoted his career to investigating and treating ADHD and other neurological maladies. He studied at Columbia and at Yale University and started training in neurotherapy in 1979. As Clinical Director of AMS Solutions in Newtown and Newington, Connecticut, he has treated clients ranging in age from 8 to 82. His successful work with ADHD has won him recognition as an authority on the subject and he has advised national commission and panels on this problem. He's been interviewed by many publications, and radio and television programs, including CBS News, which profiled him in 2001.

At the outset, Dr. Michaelis stressed that ADHD is not a behavioral disorder but a neurological disorder. The condition changes as youngsters age, but children do not outgrow it; they must be taught how to overcome it by a neurologist. The problem is coordination - some parts of the brain are running too slow for the other parts. Normally as kids grow, their brains grow more complex and operate on faster frequencies. But for some young people, the brain doesn't mature evenly and continues to operate slowly - too slowly to handle the more complex lessons they face as they advance from grade to grade. With different parts of their brain running at different speeds, their brain is disordered or dysregulated. This can cause a wide range of problems for them and others both inside and outside the classroom.

Dr. Michaelis distinguished three types of ADHD, each with a different combination of symptoms.

Type I ADHD is the inattentive type. Sufferers fail to pay attention to details, listen poorly, make careless mistakes, have difficulty staying on track with a job, lose things, and are easily distracted, forgetful, and disorganized.

Type II ADHD is predominantly hyperactive. The symptoms are fidgeting, restlessness, noisiness, excessive and loud talking, and impatience. These people just cannot sit still, wait their turn, or play quietly.

Type III ADHD is a combined type. This group exhibits some symptoms of both Type I and Type II ADHD.

The main treatment for ADHD now is the amphetamine drug Ritalin, which is very similar to the speed sold on the black market. Ritalin offers some benefit by speeding up the brain, but its effect only lasts for about four hours. It does not fix the fundamental neurological problem, the disarray in the brain. ADHD victims don't learn to synchronize the different parts of their brain, and so are helpless without the drug. More worrisome are the side effects, which can include hallucinations and cardiac problems. Many doctors have decried Ritalin's overuse, citing the many adults who started on the medication as kids but have become addicted to it.

One question for our speaker inquired about another treatment for Attention Deficit Disorders, "boot camps," special camps with strict discipline. Like Ritalin, Dr. Michaelis explained, these fail to fix the underlying problem. They provide a quick fix but not a lasting one because ADHD is a neurological problem, not a behavioral problem.

Dr. Michaelis emphasized that the academic problems ADHD children have are not due to a lack of intelligence or knowledge. They usually have normal or superior IQ scores, and spend hours studying. Hence, giving ADHD kids additional academic instruction doesn't help much. "The children have the information in their brains," Dr. Michaelis said, "they just can't dig it out, especially when taking timed tests." They have a brain, they just don't know how to operate it. They need to be trained to focus by regulating their brain.

All of the standard treatments for ADHD "merely accommodate the disability instead of repairing it," Dr. Michaelis stated. Dr. Michaelis' approach is different. He calls it the Attention Modification System (AMS), from which his company gets its name. Our speaker illustrated the idea behind AMS by drawing an analogy with a child's learning to catch a ball. "The child doesn't just catch the ball with his hands," our speaker pointed out, "but with his brain." In learning to catch, the brain receives feedback from the eyes, ears, and hands, and it uses this information to adjust and coordinate movements. The mind learns to control the muscles, and catching becomes easy.

In the same way that the hands, eyes, and ears provide feedback to a child's brain when he catches a ball, neurotherapy provides feedback to the brain to tell it when it is paying attention. It uses QEEGs (Quantitative Electroencephalographs) and computer technology to display brain wave patterns that signal when attention is focused. The child learns from these indicators how to produce normal patterns by turning down the noise in his mind so that he can relax, pay attention, and learn as naturally as catching a throw.

AMS is an integrated approach because it combines neurofeedback with psychotherapy, behavior modification, educational and social psychology to help patients gain control of their functions. Although medication is used when necessary, AMS usually reduces or eliminates the need for medicines like Ritalin.

Dr. Michaelis's practice applies its integrated approach to other problems such as oppositional defiance disorder (ODD), obsessive-compulsive disorder (OCD), learning disability (LD), addictions, and brain injuries. Dr. Michaelis gave many insights into these troubles. For example, he noted that kids with ODD are missing a certain stage in their thinking. Whereas most people feel an impulse, reflect, and then act, defiant youngsters don't pause to reflect. If you ask them why they did something, they say they don't know or respond that they were bored. They don't have the moment of thought that normal people do. AMS seeks to train these youngsters to stop and consider actions.

AMS treats people of all ages but it tailors its approach. "Children," Dr. Michaelis stressed, "are not simply little adults. They don't have complete brains. They are still growing and developing." This means they act somewhat differently. For instance, children are more easily distracted. They have more driving accidents than adults do because they are not used to dealing with competing stimuli. When several kids are in a car, it multiplies the accident rate. Childhood OCD victims also differ adult sufferers. Whereas obsessive adults more often act, children more often worry.

Our speaker had many other acute observations on a range of neurological problems. At the end, he invited further questions and took the time to answer them with the same thoughtfulness that he gave to his lecture.

It was a provocative discussion that capped an enjoyable evening of socializing and dining. Members and their friends also contributed money to the Connecticut Food Bank collection, which will continue at future dinners.

Congratulations go to Dr. Michaelis and his staff for providing a wealth of material that listeners could take home with them, including a folder, a DVD, and photos that displayed the brain activity of people with ADHD. Dr. Michaelis regularly presents seminars on his treatment programs, and those of you did not catch his May presentation can learn about ADHD and AMS's approach to the problem by attending his next seminar, June 7, at the Newtown clinic, 87 South Main St., (203) 426 – 1085, or (203) 216 – 0663. They have another office at 705 North Mountain Road Newington, CT 06111, (860) 953 – 5118, or (203) 216 – 2036. You can also visit AMS's websites at [www.amsNewtown.com](http://www.amsNewtown.com), or [www.amsNewington.com](http://www.amsNewington.com).

(See the Glossary of Terms following this article for definitions of many of the neurological words used in the talk.)

## GLOSSARY OF TERMS RELATING TO ATTENTION DEFICIT DISORDERS

**Amygdala** - an almond-shaped set of neurons located deep in the brain's medial temporal lobe. It is part of the limbic system. It plays a key role in processing emotions, particularly fear and pleasure.

The limbic system affects the endocrine system and the autonomic nervous system. It consists of several subcortical structures located around the thalamus.

The thalamus is a large ovoid mass of gray matter situated in the posterior part of the forebrain that relays sensory impulses to the cerebral cortex.

The autonomic nervous system maintains homeostasis, a relatively constant internal environment, by controlling involuntary functions such as digestion, respiration, perspiration, and metabolism, and modulating blood pressure.

autism - a neurodevelopmental disorder characterized by lack of normal social interaction and communication.

**Central Auditory Processing Disorder (CAPD)** – (Also termed simply Auditory Processing Disorder, APD). An inability to process what is heard. It covers a variety of problems with the brain that can interfere with understanding what is heard.

**Cerebellum** - a region of the brain that integrates sensory perception and motion to fine-tune movements. Neural pathways link the cerebellum with the motor cortex - which sends information to the muscles causing them to move—and the spinocerebellar tract - which provides feedback on the position of the body in space.

**Cortex** (cerebral cortex) - the thin wrinkled outermost layer of the vertebrate brain. It helps in complex brain functions such as memory, attention, perception, language, and consciousness. In non-living, preserved brains, the outermost layers of the cerebrum are grey, hence its popular name "grey matter".

**Dyslexia** – any reading difficulty not due a lack of intellectual ability, poor instruction, or sensory problems such as poor eyesight. It includes the

inability to name letters, to read words or sentences, or to recognize words directly even though they can be sounded out.

**EEG (Electroencephalography)** - the neuro-physiologic measurement of the electrical activity of the brain (brainwaves) recorded by electrodes placed on the scalp or the cortex. The resulting traces are known as an electroencephalogram. This device is used to assess brain damage, epilepsy and even brain death.

**Frontal Lobes** – area of the human brain that controls voluntary movements of several body parts, and helps in impulse control, judgment, language, memory, motor function, problem solving, and in planning, coordinating, controlling and executing behavior.

**Learning Disability (LD)** – 1. a discrepancy between a child's capacity to learn and his or her level of achievement. 2. psychological and neurological conditions that affect a person's ability to communicate and gain knowledge. 3. a psychological disorder in understanding or in listening, thinking, speaking, reading, writing, spelling, or doing mathematical calculations.

**Neurology** - a branch of medicine dealing with disorders of the nervous system. Physicians specializing in neurology are called neurologists.

**Neuropathy, Neurofeedback Therapy (NFB), neurotherapy, neurobiofeedback, or EEG biofeedback** - psychological treatment that enables a patient to train his brainwave activity. Electrodes on the scalp measure brainwaves and this EEG information is registered on a video display, or by sound or vibration.

**Neuroscience** - study that deals with the structure, function, development, genetics, biochemistry, physiology, pharmacology, and pathology of the nervous system.

**Obsessive Compulsive Disorder (OCD)** – a psychiatric condition in which the sufferer anxiously thinks recurring, distressing, and intrusive thoughts and performs tasks over and over again to attempt to neutralize the obsessions. An estimated 2% of adults and children suffer from OCDs.

**Ritalin (Methylphenidate or MPH)** - an amphetamine-like prescription stimulant commonly used to treat Attention Deficit Hyperactivity.

**Serotonin** - the brain's mood hormone.

**SPECT** -Single photon emission computed tomography. A nuclear medicine imaging technique using gamma rays to provide a 3D view of sections of a patient's internal anatomy.

## RUMINATIONS

### ON THINKING FOR ONESELF

From *The Art of Literature*

by Arthur Schopenhauer

A library may be very large; but if it is in disorder, it is not so useful as one that is small but well arranged. In the same way, a man may have a great mass of knowledge, but if he has not worked it up by thinking it over for himself, it has much less value than a far smaller amount which he has thoroughly pondered. For it is only when a man looks at his knowledge from all sides, and combines the things he knows by comparing truth with truth, that he obtains a complete hold over it and gets it into his power. A man cannot turn over anything in his mind unless he knows it; he should, therefore, learn something; but it is only when he has turned it over that he can be said to know it.

Reading and learning are things that anyone can do of his own free will; but not so "thinking". Thinking must be kindled, like a fire by a draught; it must be sustained by some interest in the matter in hand. This interest may be of purely objective kind, or merely subjective. The latter comes into play only in things that concern us personally. Objective interest is confined to heads that think by nature; to whom thinking is as natural as breathing; and they are very rare. This is why most men of learning show so little of it.

It is incredible what a different effect is produced upon the mind by thinking for oneself, as compared with reading. It carries on and intensifies that original difference in the nature of two minds which leads the one to think and the other to read. What I mean is that reading forces alien thoughts upon the mind--thoughts which are as foreign to the drift and temper in which it may be for the moment, as the seal is to the wax on which it stamps its imprint. The mind is thus entirely under compulsion from without; it is driven to think this or that, though for the

moment it may not have the slightest impulse or inclination to do so.

But when a man thinks for himself, he follows the impulse of his own mind, which is determined for him at the time, either by his environment or some particular recollection. The visible world of a man's surroundings does not, as reading does, impress a "single" definite thought upon his mind, but merely gives the matter and occasion which lead him to think what is appropriate to his nature and present temper. So it is, that much reading deprives the mind of all elasticity; it is like keeping a spring continually under pressure. The safest way of having no thoughts of one's own is to take up a book every moment one has nothing else to do. It is this practice which explains why erudition makes most men more stupid and silly than they are by nature, and prevents their writings obtaining any measure of success. They remain, in Pope's words: "For ever reading, never to be read!"[1]

Men of learning are those who have done their reading in the pages of a book. Thinkers and men of genius are those who have gone straight to the book of Nature; it is they who have enlightened the world and carried humanity further on its way. If a man's thoughts are to have truth and life in them, they must, after all, be his own fundamental thoughts; for these are the only ones that he can fully and wholly understand. To read another's thoughts is like taking the leavings of a meal to which we have not been invited, or putting on the clothes which some unknown visitor has laid aside. The thought we read is related to the thought which springs up in ourselves, as the fossil-impress of some prehistoric plant to a plant as it buds forth in spring-time.

Reading is nothing more than a substitute for thought of one's own. It means putting the mind into leading-strings. The multitude of books serves only to show how many false paths there are, and how widely astray a man may wander if

he follows any of them. But he who is guided by his genius, he who thinks for himself, who thinks spontaneously and exactly, possesses the only compass by which he can steer aright. A man should read only when his own thoughts stagnate at their source, which will happen often enough even with the best of minds. On the other hand, to take up a book for the purpose of scaring away one's own original thoughts is sin against the Holy Spirit. It is like running away from Nature to look at a museum of dried plants or gaze at a landscape in copperplate.

A man may have discovered some portion of truth or wisdom, after spending a great deal of time and trouble in thinking it over for himself and adding thought to thought; and it may sometimes happen that he could have found it all ready to hand in a book and spared himself the trouble. But even so, it is a hundred times more valuable if he has acquired it by thinking it out for himself. For it is only when we gain our knowledge in this way that it enters as an integral part, a living member, into the whole system of our thought; that it stands in complete and firm relation with what we know; that it is understood with all that underlies it and follows from it; that it wears the color, the precise shade, the distinguishing mark, of our own way of thinking; that it comes exactly at the right time, just as we felt the necessity for it; that it stands fast and cannot be forgotten. This is the perfect application, nay, the interpretation, of Goethe's advice to earn our inheritance for ourselves so that we may really possess it:

"Was due ererbt von deinen Vätern hast,  
Erwirb es, um es zu besitzen." [1]

The man who thinks for himself, forms his own opinions and learns the authorities for them only later on, when they serve but to strengthen his belief in them and in himself. But the book-philosopher starts from the authorities. He reads other people's books, collects their opinions, and so forms a whole for himself, which resembles an automaton made up of anything but flesh and blood. Contrarily, he who thinks for himself creates a work like a living man as made by Nature. For the work comes into being as a man does; the thinking mind is impregnated from without, and it then forms and bears its child.

Truth that has been merely learned is like an arti-

ficial limb, a false tooth, a waxen nose; at best, like a nose made out of another's flesh; it adheres to us only because it is put on. But truth acquired by thinking of our own is like a natural limb; it alone really belongs to us. This is the fundamental difference between the thinker and the mere man of learning. The intellectual attainments of a man who thinks for himself resemble a fine painting, where the light and shade are correct, the tone sustained, the color perfectly harmonized; it is true to life. On the other hand, the intellectual attainments of the mere man of learning are like a large palette, full of all sorts of colors, which at most are systematically arranged, but devoid of harmony, connection and meaning.

Reading is thinking with some one else's head instead of one's own. To think with one's own head is always to aim at developing a coherent whole--a system, even though it be not a strictly complete one; and nothing hinders this so much as too strong a current of others' thoughts, such as comes of continual reading. These thoughts, springing every one of them from different minds, belonging to different systems, and tinged with different colors, never of themselves flow together into an intellectual whole; they never form a unity of knowledge, or insight, or conviction; but, rather, fill the head with a Babylonian confusion of tongues. The mind that is over-loaded with alien thought is thus deprived of all clear insight, and is well-nigh disorganized. This is a state of things observable in many men of learning; and it makes them inferior in sound sense, correct judgment and practical tact, to many illiterate persons, who, after obtaining a little knowledge from without, by means of experience, intercourse with others, and a small amount of reading, have always subordinated it to, and embodied it with, their own thought.

The really scientific "thinker" does the same thing as these illiterate persons, but on a larger scale. Although he has need of much knowledge, and so must read a great deal, his mind is nevertheless strong enough to master it all, to assimilate and incorporate it with the system of his thoughts, and so to make it fit in with the organic unity of his insight, which, though vast, is always growing. And in the process, his own thought, like the bass in an organ, always dominates everything and is never drowned by other

tones, as happens with minds which are full of mere antiquarian lore; where shreds of music, as it were, in every key, mingle confusedly, and no fundamental note is heard at all.

Those who have spent their lives in reading, and taken their wisdom from books, are like people who have obtained precise information about a country from the descriptions of many travellers. Such people can tell a great deal about it; but, after all, they have no connected, clear, and profound knowledge of its real condition. But those who have spent their lives in thinking, resemble the travellers themselves; they alone really know what they are talking about; they are acquainted with the actual state of affairs, and are quite at home in the subject.

The thinker stands in the same relation to the ordinary book-philosopher as an eye-witness does to the historian; he speaks from direct knowledge of his own. That is why all those who think for themselves come, at bottom, to much the same conclusion. The differences they present are due to their different points of view; and when these do not affect the matter, they all speak alike. They merely express the result of their own objective perception of things. There are many passages in my works which I have given to the public only after some hesitation, because of their paradoxical nature; and afterwards I have experienced a pleasant surprise in finding the same opinion recorded in the works of great men who lived long ago.

The book-philosopher merely reports what one person has said and another meant, or the objections raised by a third, and so on. He compares different opinions, ponders, criticises, and tries to get at the truth of the matter; herein on a par with the critical historian. For instance, he will set out to inquire whether Leibnitz was not for some time a follower of Spinoza, and questions of a like nature. The curious student of such matters may find conspicuous examples of what I mean in Herbart's "Analytical Elucidation of Morality and Natural Right", and in the same author's "Letters on Freedom". Surprise may be felt that a man of the kind should put himself to so much trouble; for, on the face of it, if he would only examine the matter for himself, he would speedily attain his object by the exercise of a little thought. But there is a small difficulty

in the way. It does not depend upon his own will. A man can always sit down and read, but not--think. It is with thoughts as with men; they cannot always be summoned at pleasure; we must wait for them to come. Thought about a subject must appear of itself, by a happy and harmonious combination of external stimulus with mental temper and attention; and it is just that which never seems to come to these people.

This truth may be illustrated by what happens in the case of matters affecting our own personal interest. When it is necessary to come to some resolution in a matter of that kind, we cannot well sit down at any given moment and think over the merits of the case and make up our mind; for, if we try to do so, we often find ourselves unable, at that particular moment, to keep our mind fixed upon the subject; it wanders off to other things. Aversion to the matter in question is sometimes to blame for this. In such a case we should not use force, but wait for the proper frame of mind to come of itself. It often comes unexpectedly and returns again and again; and the variety of temper in which we approach it at different moments puts the matter always in a fresh light. It is this long process which is understood by the term "a ripe resolution." For the work of coming to a resolution must be distributed; and in the process much that is overlooked at one moment occurs to us at another; and the repugnance vanishes when we find, as we usually do, on a closer inspection, that things are not so bad as they seemed.

This rule applies to the life of the intellect as well as to matters of practice. A man must wait for the right moment. Not even the greatest mind is capable of thinking for itself at all times. Hence a great mind does well to spend its leisure in reading, which, as I have said, is a substitute for thought; it brings stuff to the mind by letting another person do the thinking; although that is always done in a manner not our own. Therefore, a man should not read too much, in order that his mind may not become accustomed to the substitute and thereby forget the reality; that it may not form the habit of walking in well-worn paths; nor by following an alien course of thought grow a stranger to its own. Least of all should a man quite withdraw his gaze from the real world for the mere sake of reading; as the impulse and the temper which

prompt to thought of one's own come far oftener from the world of reality than from the world of books. The real life that a man sees before him is the natural subject of thought; and in its strength as the primary element of existence, it can more easily than anything else rouse and influence the thinking mind.

After these considerations, it will not be matter for surprise that a man who thinks for himself can easily be distinguished from the book-philosopher by the very way in which he talks, by his marked earnestness, and the originality, directness, and personal conviction that stamp all his thoughts and expressions. The book-philosopher, on the other hand, lets it be seen that everything he has is second-hand; that his ideas are like the number and trash of an old furniture-shop, collected together from all quarters. Mentally, he is dull and pointless--a copy of a copy. His literary style is made up of conventional, nay, vulgar phrases, and terms that happen to be current; in this respect much like a small State where all the money that circulates is foreign, because it has no coinage of its own.

Mere experience can as little as reading supply the place of thought. It stands to thinking in the same relation in which eating stands to digestion and assimilation. When experience boasts that to its discoveries alone is due the advancement of the human race, it is as though the mouth were to claim the whole credit of maintaining the body in health.

The works of all truly capable minds are distinguished by a character of "decision" and "definiteness", which means they are clear and free from obscurity. A truly capable mind always knows definitely and clearly what it is that it wants to express, whether its medium is prose, verse, or music. Other minds are not decisive and not definite; and by this they may be known for what they are.

The characteristic sign of a mind of the highest order is that it always judges at first hand. Everything it advances is the result of thinking for itself; and this is everywhere evident by the way in which it gives its thoughts utterance. Such a mind is like a Prince. In the realm of intellect its authority is imperial, whereas the authority of minds of a lower order is delegated only; as may be seen in their style, which has no independent

stamp of its own.

Every one who really thinks for himself is so far like a monarch. His position is undelegated and supreme. His judgments, like royal decrees, spring from his own sovereign power and proceed directly from himself. He acknowledges authority as little as a monarch admits a command; he subscribes to nothing but what he has himself authorized. The multitude of common minds, laboring under all sorts of current opinions, authorities, prejudices, is like the people, which silently obeys the law and accepts orders from above.

Those who are so zealous and eager to settle debated questions by citing authorities, are really glad when they are able to put the understanding and the insight of others into the field in place of their own, which are wanting. Their number is legion. For, as Seneca says, there is no man but prefers belief to the exercise of judgment-- "unusquisque mavult credere quam judicare". In their controversies such people make a promiscuous use of the weapon of authority, and strike out at one another with it. If any one chances to become involved in such a contest, he will do well not to try reason and argument as a mode of defence; for against a weapon of that kind these people are like Siegfrieds, with a skin of horn, and dipped in the flood of incapacity for thinking and judging. They will meet his attack by bringing up their authorities as a way of abashing him, argumentum ad verecundiam and then cry out that they have won the battle.

In the real world, be it never so fair, favorable and pleasant, we always live subject to the law of gravity which we have to be constantly overcoming. But in the world of intellect we are disembodied spirits, held in bondage to no such law, and free from penury and distress. Thus it is that there exists no happiness on earth like that which, at the auspicious moment, a fine and fruitful mind finds in itself.

The presence of a thought is like the presence of a woman we love. We fancy we shall never forget the thought nor become indifferent to the dear one. But out of sight, out of mind! The finest thought runs the risk of being irrevocably forgotten if we do not write it down, and the darling of being deserted if we do not marry her.

There are plenty of thoughts which are valuable to the man who thinks them; but only few of them which have enough strength to produce repercussive or reflect action--I mean, to win the reader's sympathy after they have been put on paper.

But still it must not be forgotten that a true value attaches only to what a man has thought in the first instance "for his own case". Thinkers may be classed according as they think chiefly for their own case or for that of others. The former are the genuine independent thinkers; they really think and are really independent; they are the true "philosophers"; they alone are in earnest. The pleasure and the happiness of their existence consists in thinking. The others are the "sophists"; they want to seem that which they are not, and seek their happiness in what they hope to get from the world. They are in earnest about nothing else. To which of these two classes a man belongs may be seen by his whole style and manner. Lichtenberg is an example for the former class; Herder, there can be no doubt, belongs to the second.

When one considers how vast and how close to us is "the problem of existence"--this equivocal, tortured, fleeting, dream-like existence of ours--so vast and so close that a man no sooner discovers it than it overshadows and obscures all other problems and aims; and when one sees how all men, with few and rare exceptions, have no clear consciousness of the problem, nay, seem to be quite unaware of its presence, but busy themselves with everything rather than with this, and live on, taking no thought but for the passing day and the hardly longer span of their own personal future, either expressly discarding the problem or else over-ready to come to terms with it by adopting some system of popular metaphysics and letting it satisfy them; when, I say, one takes all this to heart, one may come to the opinion that man may be said to be "a thinking being" only in a very remote sense, and henceforth feel no special surprise at any trait of human thoughtlessness or folly; but know, rather, that the normal man's intellectual range of vision does indeed extend beyond that of the brute, whose whole existence is, as it were, a continual present, with no consciousness of the past or the future, but not such an immeasurable distance as is generally supposed.

This is, in fact, corroborated by the way in which most men converse; where their thoughts are found to be chopped up fine, like chaff, so that for them to spin out a discourse of any length is impossible.

If this world were peopled by really thinking beings, it could not be that noise of every kind would be allowed such generous limits, as is the case with the most horrible and at the same time aimless form of it.[1] If Nature had meant man to think, she would not have given him ears; or, at any rate, she would have furnished them with airtight flaps, such as are the enviable possession of the bat. But, in truth, man is a poor animal like the rest, and his powers are meant only to maintain him in the struggle for existence; so he must need keep his ears always open, to announce of themselves, by night as by day, the approach of the pursuer.

In the drama, which is the most perfect reflection of human existence, there are three stages in the presentation of the subject, with a corresponding variety in the design and scope of the piece.

At the first, which is also the most common, stage, the drama is never anything more than merely "interesting". The persons gain our attention by following their own aims, which resemble ours; the action advances by means of intrigue and the play of character and incident; while wit and raillery season the whole.

At the second stage, the drama becomes "sentimental". Sympathy is roused with the hero and, indirectly, with ourselves. The action takes a pathetic turn; but the end is peaceful and satisfactory.

The climax is reached with the third stage, which is the most difficult. There the drama aims at being "tragic". We are brought face to face with great suffering and the storm and stress of existence; and the outcome of it is to show the vanity of all human effort. Deeply moved, we are either directly prompted to disengage our will from the struggle of life, or else a chord is struck in us which echoes a similar feeling.

The beginning, it is said, is always difficult. In the drama it is just the contrary; for these the diffi-

culty always lies in the end. This is proved by countless plays which promise very well for the first act or two, and then become muddled, stick or falter-- notoriously so in the fourth act--and finally conclude in a way that is either forced or unsatisfactory or else long foreseen by every one. Sometimes, too, the end is positively revolting, as in Lessing's "Emilia Galotti", which sends the spectators home in a temper.

This difficulty in regard to the end of a play arises partly because it is everywhere easier to get things into a tangle than to get them out again; partly also because at the beginning we give the author "carte blanche" to do as he likes, but, at the end, make certain definite demands upon him. Thus we ask for a conclusion that shall be either quite happy or else quite tragic; whereas human affairs do not easily take so decided a turn; and then we expect that it shall be natural, fit and proper, unlabored, and at the same time foreseen by no one.

These remarks are also applicable to an epic and to a novel; but the more compact nature of the drama makes the difficulty plainer by increasing it. "E nihilo nihil fit". That nothing can come from nothing is a maxim true in fine art as elsewhere. In composing an historical picture, a good artist will use living men as a model, and take the groundwork of the faces from life; and then proceed to idealize them in point of beauty or expression. A similar method, I fancy, is adopted by good novelists. In drawing a character they take a general outline of it from some real person of their acquaintance, and then idealize and complete it to suit their purpose.

A novel will be of a high and noble order, the more it represents of inner, and the less it represents of outer, life; and the ratio between the two will supply a means of judging any novel, of whatever kind, from "Tristram Shandy" down to the crudest and most sensational tale of knight or robber. "Tristram Shandy" has, indeed, as good as no action at all; and there is not much in "La Nouvelle Heloise" and "Wilhelm Meister". Even "Don Quixote" has relatively little; and what there is, very unimportant, and introduced merely for the sake of fun. And these four are the best of all existing novels.

Consider, further, the wonderful romances of

Jean Paul, and how much inner life is shown on the narrowest basis of actual event. Even in Walter Scott's novels there is a great preponderance of inner over outer life, and incident is never brought in except for the purpose of giving play to thought and emotion; whereas, in bad novels, incident is there on its own account. Skill consists in setting the inner life in motion with the smallest possible array of circumstance; for it is this inner life that really excites our interest.

The business of the novelist is not to relate great events, but to make small ones interesting.

History, which I like to think of as the contrary of poetry [Greek: istoroumenon-- pepoiaemenon], is for time what geography is for space; and it is no more to be called a science, in any strict sense of the word, than is geography, because it does not deal with universal truths, but only with particular details. History has always been the favorite study of those who wish to learn something, without having to face the effort demanded by any branch of real knowledge, which taxes the intelligence. In our time history is a favorite pursuit; as witness the numerous books upon the subject which appear every year.

If the reader cannot help thinking, with me, that history is merely the constant recurrence of similar things, just as in a kaleidoscope the same bits of glass are represented, but in different combinations, he will not be able to share all this lively interest; nor, however, will he censure it. But there is a ridiculous and absurd claim, made by many people, to regard history as a part of philosophy, nay, as philosophy itself; they imagine that history can take its place.

The preference shown for history by the greater public in all ages may be illustrated by the kind of conversation which is so much in vogue everywhere in society. It generally consists in one person relating something and then another person relating something else; so that in this way everyone is sure of receiving attention. Both here and in the case of history it is plain that the mind is occupied with particular details. But as in science, so also in every worthy conversation, the mind rises to the consideration of some general truth.

This objection does not, however, deprive history of its value. Human life is short and fleeting, and many millions of individuals share in it, who are swallowed by that monster of oblivion which is waiting for them with ever-open jaws. It is thus a very thankworthy task to try to rescue something--the memory of interesting and important events, or the leading features and personages of some epoch--from the general shipwreck of the world.

>From another point of view, we might look upon history as the sequel to zoology; for while with all other animals it is enough to observe the species, with man individuals, and therefore individual events have to be studied; because every man possesses a character as an individual. And since individuals and events are without number or end, an essential imperfection attaches to history. In the study of it, all that a man learns never contributes to lessen that which he has still to learn. With any real science, a perfection of knowledge is, at any rate, conceivable.

When we gain access to the histories of China and of India, the endlessness of the subject-matter will reveal to us the defects in the study, and force our historians to see that the object of science is to recognize the many in the one, to perceive the rules in any given example, and to apply to the life of nations a knowledge of mankind; not to go on counting up facts "ad infinitum".

There are two kinds of history; the history of politics and the history of literature and art. The one is the history of the will; the other, that of the intellect. The first is a tale of woe, even of terror: it is a record of agony, struggle, fraud, and horrible murder "en masse". The second is everywhere pleasing and serene, like the intellect when left to itself, even though its path be one of error. Its chief branch is the history of philosophy. This is, in fact, its fundamental bass, and the notes of it are heard even in the other kind of history. These deep tones guide the formation of opinion, and opinion rules the world. Hence philosophy, rightly understood, is a material force of the most powerful kind, though very slow in its working. The philosophy of a period is thus the fundamental bass of its history.

The NEWSPAPER, is the second-hand in the clock of history; and it is not only made of baser metal than those which point to the minute and the hour, but it seldom goes right.

The so-called leading article is the chorus to the drama of passing events.

Exaggeration of every kind is as essential to journalism as it is to the dramatic art; for the object of journalism is to make events go as far as possible. Thus it is that all journalists are, in the very nature of their calling, alarmists; and this is their way of giving interest to what they write. Herein they are like little dogs; if anything stirs, they immediately set up a shrill bark.

Therefore, let us carefully regulate the attention to be paid to this trumpet of danger, so that it may not disturb our digestion. Let us recognize that a newspaper is at best but a magnifying-glass, and very often merely a shadow on the wall.

The "pen" is to thought what the stick is to walking; but you walk most easily when you have no stick, and you think with the greatest perfection when you have no pen in your hand. It is only when a man begins to be old that he likes to use a stick and is glad to take up his pen.

When an "hypothesis" has once come to birth in the mind, or gained a footing there, it leads a life so far comparable with the life of an organism, as that it assimilates matter from the outer world only when it is like in kind with it and beneficial; and when, contrarily, such matter is not like in kind but hurtful, the hypothesis, equally with the organism, throws it off, or, if forced to take it, gets rid of it again entire.

To gain "immortality" an author must possess so many excellences that while it will not be easy to find anyone to understand and appreciate them all, there will be men in every age who are able to recognize and value some of them. In this way the credit of his book will be maintained throughout the long course of centuries, in spite of the fact that human interests are always changing.

An author like this, who has a claim to the continuance of his life even with posterity, can only be a man who, over the wide earth, will seek his like in vain, and offer a palpable contrast with everyone else in virtue of his unmistakable distinction. Nay, more: were he, like the wandering Jew, to live through several generations, he would still remain in the same superior position. If this were not so, it would be difficult to see why his thoughts should not perish like those of other men.

"Metaphors" and "similes" are of great value, in so far as they explain an unknown relation by a known one. Even the more detailed simile which grows into a parable or an allegory, is nothing more than the exhibition of some relation in its simplest, most visible and palpable form. The growth of ideas rests, at bottom, upon similes; because ideas arise by a process of combining the similarities and neglecting the differences between things. Further, intelligence, in the strict sense of the word, ultimately consists in a seizing of relations; and a clear and pure grasp of relations is all the more often attained when the comparison is made between cases that lie wide apart from one another, and between things of quite different nature. As long as a relation is known to me as existing only in a single case, I have but an "individual" idea of it-- in other words, only an intuitive knowledge of it; but as soon as I see the same relation in two different cases, I have a "general" idea of its whole nature, and this is a deeper and more perfect knowledge.

Since, then, similes and metaphors are such a powerful engine of knowledge, it is a sign of great intelligence in a writer if his similes are unusual and, at the same time, to the point. Aristotle also observes that by far the most important thing to a writer is to have this power of metaphor; for it is a gift which cannot be acquired, and it is a mark of genius.

As regards "reading", to require that a man shall retain everything he has ever read, is like asking him to carry about with him all he has ever eaten. The one kind of food has given him bodily, and the other mental, nourishment; and it is through these two means that he has grown to be what he is. The body assimilates only that which is like it; and so a man retains in his mind

only that which interests him, in other words, that which suits his system of thought or his purposes in life.

If a man wants to read good books, he must make a point of avoiding bad ones; for life is short, and time and energy limited.

"Repetitio est mater studiorum". Any book that is at all important ought to be at once read through twice; partly because, on a second reading, the connection of the different portions of the book will be better understood, and the beginning comprehended only when the end is known; and partly because we are not in the same temper and disposition on both readings. On the second perusal we get a new view of every passage and a different impression of the whole book, which then appears in another light.

A man's works are the quintessence of his mind, and even though he may possess very great capacity, they will always be incomparably more valuable than his conversation. Nay, in all essential matters his works will not only make up for the lack of personal intercourse with him, but they will far surpass it in solid advantages. The writings even of a man of moderate genius may be edifying, worth reading and instructive, because they are his quintessence--the result and fruit of all his thought and study; whilst conversation with him may be unsatisfactory.

So it is that we can read books by men in whose company we find nothing to please, and that a high degree of culture leads us to seek entertainment almost wholly from books and not from men.

**POETRY CORNER****THE STAR (1806)**

Ann Taylor (1782-1866)  
& Jane Taylor (1783-1824)

TWINKLE, twinkle, little star,  
How I wonder what you are !  
Up above the world so high,  
Like a diamond in the sky.

When the blazing sun is gone,  
When he nothing shines upon,  
Then you show your little light,  
Twinkle, twinkle, all the night.

Then the trav'ler in the dark,  
Thanks you for your tiny spark,  
He could not see which way to go,  
If you did not twinkle so.

In the dark blue sky you keep,  
And often thro' my curtains peep,  
For you never shut your eye,  
Till the sun is in the sky.

'Tis your bright and tiny spark,  
Lights the trav'ler in the dark :  
Tho' I know not what you are,  
Twinkle, twinkle, little star.

**MOODS**

from Rivers to the Sea

I AM the still rain falling,  
Too tired for singing mirth--  
Oh, be the green fields calling,  
Oh, be for me the earth!

I am the brown bird pining  
To leave the nest and fly--  
Oh, be the fresh cloud shining,  
Oh, be for me the sky!

**THE DANDELION**

Vachel Lindsay, (1879 - 1931)

O DANDELION, rich and haughty,  
King of village flowers!  
Each day is coronation time,  
You have no humble hours.  
I like to see you bring a troop  
To beat the blue-grass spears,  
To scorn the lawn-mower that would be  
Like fate's triumphant shears,  
Your yellow heads are cut away,  
It seems your reign is o'er.  
By noon you raise a sea of stars  
More golden than before.

**THE HOUSE ON THE HILL (1894)**

Edwin Arlington Robinson, (1869-1935)

THEY are all gone away,  
The House is shut and still,  
There is nothing more to say.

Through broken walls and gray  
The winds blow bleak and shrill:  
They are all gone away.

Nor is there one to-day  
To speak them good or ill:  
There is nothing more to say.

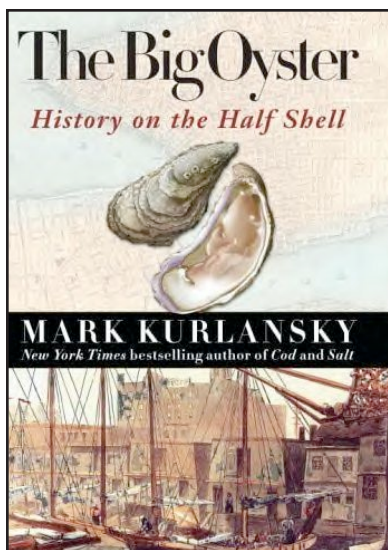
Why is it then we stray  
Around the sunken sill?  
They are all gone away,

And our poor fancy-play  
For them is wasted skill:  
There is nothing more to say.

There is ruin and decay  
In the House on the Hill:  
They are all gone away,  
There is nothing more to say.

**BOOK REVIEW**

By Rick D'Amico

**The Big Oyster :  
History on the  
Half Shell**

by Mark Kurlansky

Mark Kurlansky is a journalist and author who has worked in the food industry and researched food history. He's served as a correspondent in Western Europe for the Miami

Herald, the Philadelphia Inquirer, and the International Herald Tribune, and authored *Cod: A Biography of the Fish That Changed the World* (which received the James Beard Award for Excellence in Food Writing), *Salt: A World History*, and *The Basque History of the World*. His latest work chronicles the past of another favorite food, the oyster.

At first glance, the reader might wonder how someone could write 280 pages about oysters. But Kurlansky's book is really a history of New York City through the perspective of oysters and the oyster industry. As he points out early, "The history of New York oysters is the history of New York itself..."

Kurlansky's chapter titles frequently make puns that perfectly capture the flavor of his topic. For example, chapter seven, "The Crassostreasness of New Yorkers", deals with some of the more unsavory characteristics of New York City around the Civil War period. (The scientific name for the Eastern Oyster, the species found in New York, is *Crassostrea virginica*.)

The author thoroughly describes the annals of the oyster going back to ancient times. We learn that the oyster has a long history in New

York. Native Americans, after harvesting and eating oysters would place the shells in piles called "middens." A midden located in Dobbs Ferry, NY, was carbon-dated to approximately 7000 B.C., giving evidence as to how long people have been eating oysters. Interestingly, we learn that shells found on the bottom of the middens were, on the average, larger than shells found on the top of the middens - indicating that over-fishing did not begin in the New World with the European immigration.

The book is very readable and informative on the biology of the oyster. Kurlansky explains how the custom of not eating oysters in months without an "R" became accepted (it has to do with their breeding).

Kurlansky also gives excellent descriptions of the oyster houses in New York City. There was a time when oysters were a staple food in New York City. However, increasing urbanization degraded water quality, and the oyster industry in the City has suffered for it.

The Big Oyster makes enjoyable a subject that one might not normally consider. It is well researched and Kurlansky's anecdotes and explanations give an interesting look at the City, as well as the oyster. It's an engrossing read that I highly recommend.

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## MENSA MIND GAMES 2006 RESULTS

One hundred ninety-eight Mensans gathered in Portland this weekend for Mind Games 2006. During the three-day event, members played and rated 62 board and card games. The top five games have earned Mensa Select distinction and may use the Mensa Select seal on their games.

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Mind Games 2007 will be held April 20-22 in Pittsburgh, PA. To register, visit [www.mindgames.us.mensa.org](http://www.mindgames.us.mensa.org).

### THE READING EDGE - WHAT'S YOUR READING SPEED?

Do you know what your reading speed is? There is an online test that can give you a quick estimate. The Reading Edge, a Wallingford, CT company, has a test at their website [www.the-reading-edge.com](http://www.the-reading-edge.com). The tests take only a minute and calculate your reading speed instantly. For a more comprehensive test, the company a free demo that you can download that will test not only your speed but also your comprehension. The software can be set for different grade levels to test children as well as adults.

The company reports that the average person reads at a speed of between 200-300 words a minute but that people who enjoy reading can read more than 400 words per minute, and that some people can even read well at more than 800 words a minute.

The Reading Edge also offers books, tapes, tele-classes, and personal lessons to help people read faster and more efficiently. For more information, visit their website at [www.the-reading-edge.com](http://www.the-reading-edge.com) or contact them at [info@the-reading-edge.com](mailto:info@the-reading-edge.com)

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