

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. The dinner is held the third Saturday of the month.

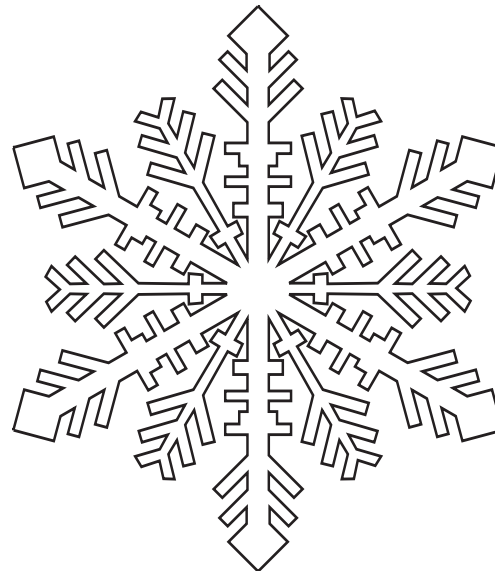


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going back to 2000 are available on the Internet at <http://www.doctechical.com/scm>. You can download the latest e-mail version of the Chronicle there, as well as previous issues. All issues are in read-only Adobe Acrobat format so there is no chance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

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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

SCHEDULE OF CHAPTER EVENTS - DECEMBER**SONO Caffeine in December**

Sono Caffeine, 133 Washington St., (South) Norwalk has musicians performing four nights a week. Check the schedule at www.sonocaffeine.com. Performances in December:

- Wed., Dec. 06 P.J. Pacifico (www.PJPacifico.com)
- Sun. Dec. 10 Sarah Deleo - Jazz Standards Vocalist, (www.SarahDeleo.com)
- Wed. Dec. 13 Jann Klose (www.JannKlose.com). Contact Jim Mizera at jmizera@hotmail.com, (203) 522-1959.

Friday, December 8, 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.



NO Monthly Dinner in December

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TENTATIVE SCHEDULE OF EVENTS FOR JANUARY

Friday, January 12, 7:00.

Southern Connecticut and Connecticut/Western Massachusetts Joint Dinner

See above listing for details.

Saturday, January 20, 6:30

Monthly Dinner

New Members Dinner. Lecture: "Anti-Oxidants vs. Aging." If you have joined Southern CT Mensa in the last year, make it a point to be at our kickoff dinner for 2007. New members and old members will join to welcome the new year in Mensa. Contact Jim Mizera at jmizera@hotmail.com, (203) 522-1959.

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 simultaneous-

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.

ly at 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 for our calendar updates.

NOVEMBER

1 Friday 5:30 pm

Happy Hour

in Wallingford (ME, 1st Fridays) Ann Polanski (contact her at 203-269-4565 or 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.

2 Saturday 10:30 am

Mensa Culture Fair Admissions Test

at the Kent Memorial Library in Suffield, CT It's very centrally located for everyone - 5 miles from the Massachusetts border, and about 5 miles off Route 91. The Culture-Fair exam is non-language based, for those for whom English is a second

language, OR, who have difficulties with short timed tests. This exam is also available for those who took the standard exam did not qualify. It's not any easier, but it is structured differently. Contact Gisela Rodriguez Lilith@snet.net or 860-872-3106 to register or ask questions.

Directions to Kent Memorial Library in Suffield, Connecticut: From Connecticut - Take Route 91 North to Exit #47 West (Suffield, Route 190). From Massachusetts - Take Route 91 South to Exit #47 West (Suffield, Route 190). Follow Route 190 across the river. At the traffic light, turn left onto Route 159. At the next traffic light, turn right onto Thrall Avenue. Follow Thrall to the end, and turn right onto Bridge Street. Just before the next traffic light (by the Bank of Suffield), turn right into the parking lot for the library. Park in the lot shared by the library and the bank and walk up the circular drive to the library entrance. Testing will take place in The Gallery.

The Library is located on State Route 75 in Suffield, at the east end of Route 168. Convenient access and parking are behind the building.

7, 14, 28 Thursdays 7:00 pm

Scrabble

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

21 Thursday 9:00 pm

YAHH!

(ME, 3rd Thursday) Join us as we trade in our Gin and Tonics for Margaritas at Puerto Vallarta in West Hartford. This is a younger Mensan event, so is meant for the 21 to 35 crowd. Call 203-214-0125 or email Michael@MichaelFryar.com for details.

14 Thursday 6:30 pm

Pioneer Valley Dinner

(ME, floats) at the Hunan Gourmet Restaurant, King Street, Northampton MA. 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

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other Western MA activities. Questions?
MargotZalkind@aol.com

15 Friday 7:00 pm or so

Annual Holiday Party

(YE) at the Solomon Welles House, 220 Hartford Avenue, Wethersfield, CT (www.wethersfieldct.com/rec/directions.html#swhouse) Come feast and mingle with old and new friends, and maybe give your intellectual 2% at the Chapter Annual Meeting, too. Everybody welcome! Contact any ExComm member (contact info on the inside back cover) if you have questions or want to add anything to the agenda.

Friday 6:00-8:00 pm or so

Diner Dinner - Cancelled this month

(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

22 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.

28 Wednesday 12:00 noon

Middlebury Lunch

(ME, last Wednesday) at Maggie McFly's in Middlebury, visible on the right from Rte. 63 just south of the Rte 63 and Rte 64 intersection. This intersection is at the end of a long ramp at Exit 17 on Rte 84 west. From this exit, turn left at the 63/64 intersection. If you use Exit 17 on Rte. 84 east (heading toward Hartford), turn left off the exit ramp and see Maggie McFly's on your left. Contact Richard Fogg at 860-274-2370 for more info.

31 Sunday 5:30 pm

New Year's Eve - Celebrated Our Way!!

OK, are you ready for this?? We're going to do something cutting edge, innovative, and daringly new this year - we're going to celebrate New Year's Eve on December 31st.

The tradition continues! It's back to Cromwell for C & WM's own unique New Year's Eve bash. Unlike the rest of the nation (M's love to be different), we celebrate New Year's Eve at Greenwich Mean Time - 7 p.m. The party starts anytime after 5:30 p.m. At 7, we uncork the

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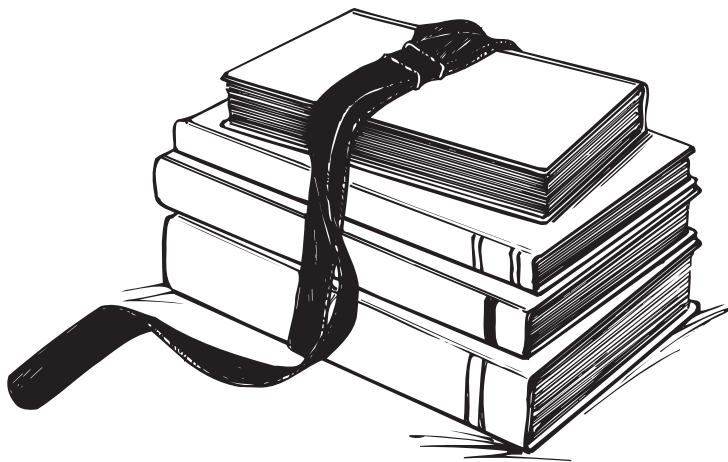
Currently, the deadline for postal submissions is the 15th of the month preceding publication, and the 20th of the month for e-mail submissions.

champagne, sing Auld Lang Syne loudly and off-key, hug everyone in sight, & celebrate. We eat around 7:30 ish. By 9 p.m., you're outta' there - plenty of time to go on to another party, celebrate First Night, or simply get home before the serious drinkers hit the road.

Wear your absolute fanciest outfit, BYOB, your favorite show-off dinner dish to share, and \$2 for the champagne kitty. RSVP to Barb Holstein - 860-632-7873 or BarbCPA@att.net - I need a head count to plan champagne.

Directions: 2 Old Colony Lane, Cromwell. I-91 N or S to Exit 22S onto Rte 9 South toward Middletown. First exit off Rte 9 = West St, Cromwell. Turn Right at end of exit ramp, first Right on Rte 3 No., first Right on Evergreen Rd., & second Right onto Old Colony Lane. #2 is the very first house on the right - gray colonial, pink door, and lots of gargoyles to greet you. Contact me if you need other directions.

Note: This party is typically the largest house party of the year and is an absolute command performance - only a note from your mother or the LocSec will excuse you!!



Looking Ahead

Book Discussions

From Literary Classics to historical dish, our book group's inquiring minds run the gamut of interests. We decided to go for a some nonfiction pieces in our next few meetings. All welcome!

January 13 Saturday 2 pm

Join us this time for a rollicking discussion of **Secret Societies of America's Elite: From the Knights Templar to Skull and Bones** by Steven Sora. (Non-fiction) http://www.amazon.com/gp/product/product-description/0892819596/ref=dp_proddesc_0/102-4909898-5977756?ie=UTF8&n=283155&s=books We'll meet at Pamela Guinan's home in Wethersfield. For RSVPs & directions call 860-563-5761. BYOB and a small munchie to share.

March 03 Saturday 2 pm

Next we'll be enjoying **The Axemaker's Gift: A Double Edged History Of Human Culture** by James Burke and Robert Ornstein, asking the question (more or less) "if we humans are so smart, why are we always in so much trouble?" http://www.amazon.com/Axemakers-Gift-Robert-Ornstein/dp/0874778565/sr=8-1/qid=1163376477/ref=pd_bbs_sr_1/102-4909898-5977756?ie=UTF8&s=books Pam hosts us again for this one.

And in **April**, (date and place not settled yet) we'll be tackling a rather large but extremely well received book: **Sex In History** by Reay Tannahill. http://www.amazon.com/Axemakers-Gift-Robert-Ornstein/dp/0874778565/sr=8-1/qid=1163376477/ref=pd_bbs_sr_1/102-4909898-5977756?ie=UTF8&s=books

Regional Gatherings

COLLOQUIUM 2007 Aspects of Humor: The Art and Science of Laughter

March 23-25, 2007, Chicago, Illinois.

Bring both your scholar and comedian. Your scholarly persona will learn about the physiology of humor and how it influences our self-image and world view. Your comic persona will learn the mechanics of writing, improv, and more to practice.

Program

John Vorhaus: The Comic Toolbox

Dr. Rod Martin: Jest for the Health of It - Is Laughter Really the Best Medicine?

Dr. Gary Alan Fine: Joking Cultures, How Groups - Even Mensa - Can Develop a Humor Identity

Watch for the surprise keynote speaker!

Hotel

Colloquium 2007 will be held at the Doubletree Hotel Chicago - Oak Brook, 1909 Spring Road, Oak Brook, IL 60523. The room rate is \$99 until March 2, 2007, or until our room quota is filled. Reserve online or call 800.222.TREE and mention Mensa Colloquium. After March 2, reservations will be accepted based on rate and room availability.

Registration

Register by February 14 and pay \$220 (Mensans) or \$270 (non-Mensans) for the weekend and three meals. After February 14, the cost goes up to \$270 and \$320. Enrollment is limited, so sign up now online or send your registration form to Colloquium 2007, American Mensa, Ltd., 1229 Corporate Dr. West, Arlington TX 76006.

For a registration form, details, and contacts, visit www.colloquium2007.us.mensa.org.

You won't be laughing if you miss this event!

Jill Beckham
Foundation Director
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WHAT'S COOKING IN REGION 1

Marghretta McBean

LET'S hear it for Little Rhody!!! Two years ago when then Rhode Island Mensa president Tom Padwa broached the idea of hosting a regional or national event, he set about a mini-revolution. His group had never held an RG, hosted a LDW, let alone an AG, yet he felt that the time had come to get its feet wet. I suggested that hosting an AMC (American Mensa Committee) board meeting would be a good first step.

Well, Rhode Island Mensa more than outdid itself! The meeting venue was a hotel staffed by Johnson & Wales, the international culinary and hotel management school. Superb food, wonderful accommodations, and most importantly, fantastic local group support. As we on the AMC move around the country to hold our meetings, many times we wonder "why?" Few local members attend the board meeting, and the opportunities to meet them outside of the meeting are often limited. RIM set up a cozy hospitality room that encouraged socializing and had a magnificent Saturday night dinner where each table had a mixture of locals and visitors. I was pleased to present Tom with a Regional Service Award and pin for his more than 33 years of involvement with all things Mensa. AMC members heaped praise on the RIM team's efforts; Pam Donahoo, Mensa's Executive Director, summed it up: "The Rhode Island meeting ranks up there with my favorite AMC meeting venues. The hotel was great to deal with; the food good, and the company of the local group was outstanding!!!" Kudos to Little Rhody!!!

I just observed an anniversary: thirty years ago, I found out that I was considered to have above average intelligence. Recently I came across the letter, dated November 1, 1976, from the American Mensa Selection Agency that informed me that the unsupervised test I had submitted indicated that my intelligence quotient was higher than 98% of the population. What a shock

that was to me! While I had usually been the "smartest" in school, it had never occurred to me to think of myself as unusually bright. After I took a supervised test a few weeks later, the resulting letter was even more astounding: I was considered brighter than 99% of the population. I know many Mensans who had similar surprises: we did not think we were in any way special, and if we were different from our peers, it probably was not in a positive or socially acceptable way.

I write this because that Mensa test forced me to look at my life, in particular my business and personal relationships, in a light that I had never before imagined. We Mensans are all highly gifted; let us use our gifts to enrich not only our lives, but also the lives of those around us.

Erratum: a beady eyed reader with a offbeat sense of humour caught the phrase "a Muslim Chaplin" in my last column and thought it was a Freudian slip equating a Muslim cleric with one of the characters played by Charlie Chaplin. I did not mean that at all: the correct wording should have been "a Muslim chaplain". That's what happens when a column is written at 2:00 a.m.

Sbiten, the traditional beverage of wintertime Russia, is a drink that has been around since the fourteenth century. Traditionally, it was served on Russian street corners from a heated copper samovar by a worker known as a sbitenshchik. The word sbiten comes from the verb sbit: to beat or pound. Herbs and spices were ground in a mortar, then mixed with honey. The mixture was allowed to ferment for a short period, and then mixed with water to make a slightly alcoholic drink. This version is non-alcoholic, but can easily be made "fortified".

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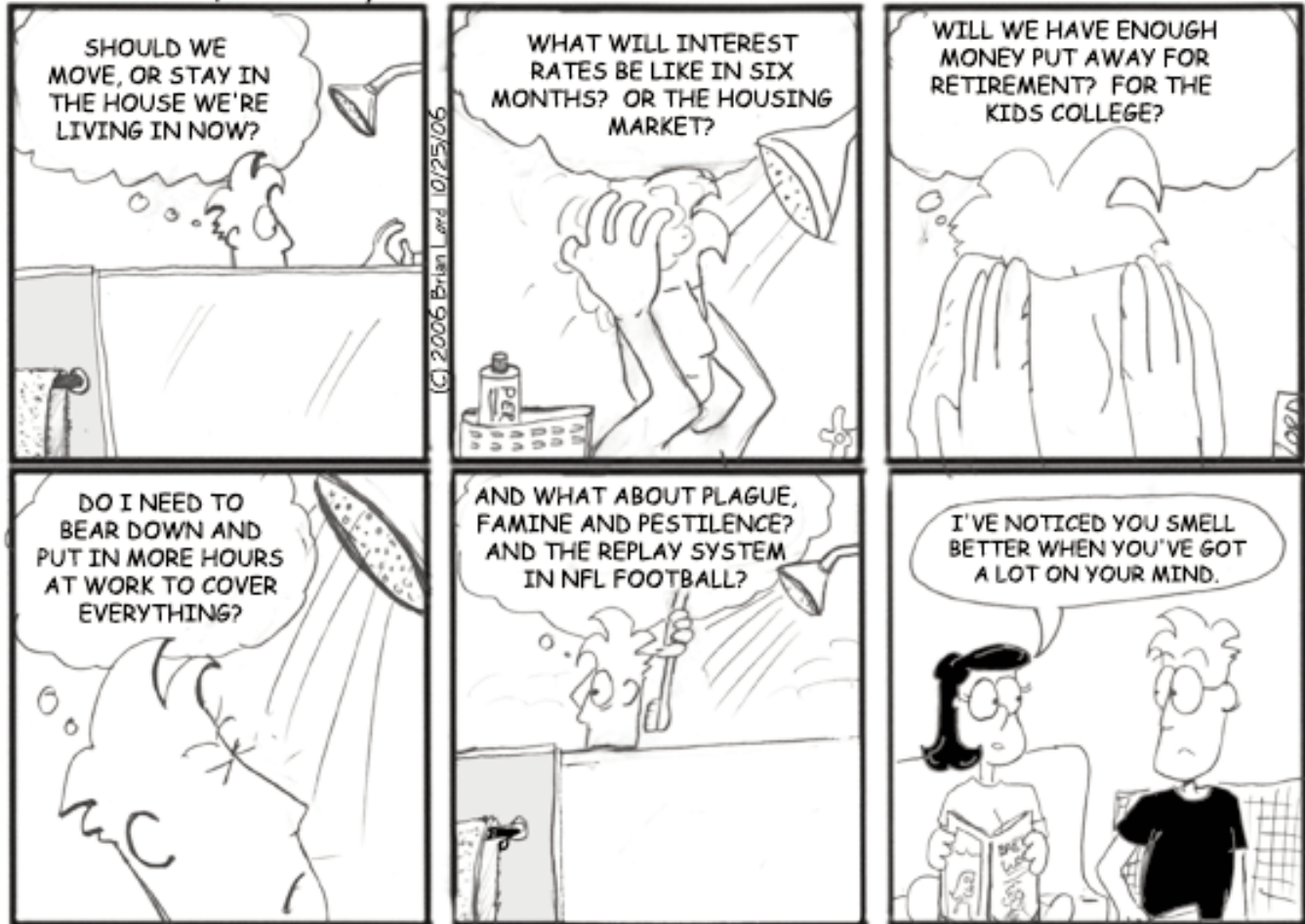
SBITEN

- 5 l (5 qt. 10 oz.) water [or a good Cabernet Sauvignon for a more robust libation]
- 800 g (28 oz.) raspberry or apricot preserves
- 200 g (7 oz.) honey
- 2 - 4 g (1/2 - 1 tsp.) ground ginger
- 2 - 4 g (1/2 - 1 tsp.) whole cloves
- 2 - 3 cardamom pods: seeds removed, toasted and crushed
- 1 - 2 g (1/4 - 1/2 tsp.) ground cinnamon 1 bay leaf, crumbled.

1. Combine all ingredients in a large non-reactive pot and bring to a slow boil over medium heat.
2. Whisk continuously to insure honey is well mixed.
3. Remove from heat and allow to come to room temperature.
4. Strain liquid through cheesecloth into an air-tight container for storage and refrigerate until ready to bottle. This makes a lovely holiday gift!
5. To serve, gently heat until almost simmering. While it can be drunk out of a mug, the Russians pour it into a glass. Put a metal spoon (for heat transfer) in the glass before pouring to avoid shattering the glass. A shot of vodka or brandy can be added as well.

KICK IRRATIONAL by Brian Lord

www.KickComics.com



Brian Lord is an internationally read cartoonist, writer, 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. His work can be seen at www.KickComics.com

Connecticut & Western Massachusetts' MensAutumn RG Report

Sept. 29, 30 and Oct. 1, 2006 at Vernon, Conn.

by Guest Outsider, Walter Wakefield (2005 & 2007 RG Co-Chair NH/ME)

WHAT fun I had at the sorely under-attended MensAutumn RG, put on by a real team effort of the CT and Western Massachusetts ExComs, Ed Sisson, Pam Guinan, and company. Everyone on that team went about doing work without drawing any attention, making sure every guest could enjoy the event and the company of fellow Mensans. While the turnout was small, there was no shortage of Mensa joy.

On Friday, we arrived, renewed friendships, and conversed on a variety of subjects until late at night. Saturday, we ate a hearty breakfast, and then spent the morning listening to the slate of varied speakers and attending workshops, conveniently scheduled to so you could get to all of them. At noon, we were treated to a catered Oriental buffet, all included in C&WM's reasonable \$80 registration fee.

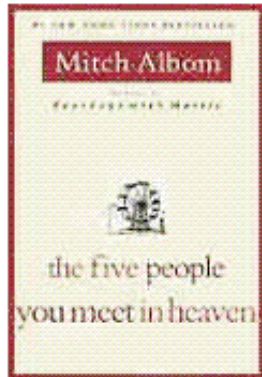
The afternoon featured a full slate, capped by the mesmerizing Pat Connolly, a prominent scholar of American history, who spoke on current U.S. foreign policy. Then we sat down to the "big meal", which was also part of the package and was served by a very good local Italian restaurant, Marco Polo. Everything got quiet during the dinner, a clear sign all felt this was a quality feed; as indeed it was! Afterward, Mr. Connolly answered questions from the audience in a fascinating Q&A session.

After dinner, it was back to Hospitality, where a mother-and-daughter duo performed wonderful renditions of old songs on saxophone and organ. Game time followed, and there were no wall-flowers, as Mensans picked out their games of choice and contested with eager compatriots. The hotel provided excellent facilities for the gaming, as well as the other events, and catered to all our Mensa needs!

On Sunday morning, we had another fine breakfast, followed by a "Meet & Greet the Candidates 2007." Marghretta McBean, and Lori Norris and myself, the candidates for RVC1 Chair, the position which Marghretta is vacating, read statements. Such events usually only draw a few people, but 17 people came to this one! What was expected to be no more than a half-hour event, turned into 75 minutes of spirited engagement between candidates and concerned Mensans! It truly was an experience I recommend for other RGs as an example of how Mensa government works for all members.

At closing, there was a flurry to pick up and clean up and say our goodbyes to new and old friends, anticipating the perhaps less-than-perfect departure back to our other lives. While I have been to a number of gatherings in the past, this one was the most rewarding. I have learned from it; and will offer the format in other RGs, including the NH/ME group regional in February 2007. Please come! Even though the Election is not until next spring, it doesn't hurt to experience the health of your society. All well until we meet again, I am:

Walter S. Wakefield

BOOK REVIEW by Rick D'Amico

THE FIVE PEOPLE YOU MEET IN HEAVEN

By Mitch Albom

I thought that this month I'd lighten up and read some fiction that I'd heard quite a bit about over the past few years, *The Five People You Meet in Heaven*, by MITCH ALBOM. Albom is a bestselling author, and a nationally-syndicated newspaper columnist for the Detroit Free Press. He is also heard across the country as a host for a radio station in Detroit, and a television commentator.

The story is about a man named Eddie, who seems to have lived a rough life. Injured in World War II, he spends his life repairing rides and equipment at an amusement park. His wife, who was the love of his life, passed away at an early age, and he was estranged from his father until his father's death. Then tragically, Eddie dies on his 83rd birthday in an accident at the amusement park while trying to save a little girl's life.

After leaving this world, Eddie discovers that Heaven is a place where he must meet five people, all of who will explain something about his life and leave him with a lesson. Some are people he was extremely close to during his life. Others are complete strangers who had somehow been connected with his life.

The book is written from three different perspectives. One describes Eddie's accident and the events immediately following it as they occur. Another is a flashback to some of Eddie's previous birthdays, and the events that tie into the story.

However, the main perspective of the novel is from Heaven, where Eddie encounters the five people who will give him a new understanding of his life.

Heaven is not what Eddie imagined. However, as one of the people whom Eddie meets explains, it's not Eddie's Heaven, but the Heaven of those he talks with up there. As he meets the five persons, Eddie receives a deeper understanding, sometimes traumatically, of aspects of his life. In each case, there's a lesson to be learned. As the second person Eddie meets tells him, "That's what Heaven is. You get to make sense of your yesterdays."

If you're looking for a sophisticated read, you will probably be disappointed by this book. However, it's a good book for what it is, which is a basic, straight-forward story that provokes thought, even if it's not a classic piece of fiction. Perhaps part of its charm is that it's not nuanced. That's what makes it a book you can easily connect to.

ISBN: 0786868716

Publisher: Hyperion (September 23, 2003)

GOOD WINE CHEAP**(and good food to go with it)***by John Grover*

THIS month we took a trip down memory lane to the Emerald Isle. Ireland is a beautiful country with captivating landscapes, very good food, and magical brews. Our December recipe is a classic with as many variations as there are grandmothers and pubs in Ireland. I recommend Guinness Stout both to cook with and to accompany the meal. Murphy's Cream is another Irish stout to consider.

For those who insist upon wine with this hearty meal (The Boss comes to mind.), I suggest a rich and peppery red from Spain, the 2005 Borsao. Produced by Bodegas Borsao, it's a blend of 75% Garnacha (Grenache) and 25% Tempranillo grapes. It has a pleasant fruity nose with hints of blueberries. The taste is clearly cherry, with pepper and spice that lingers across the tongue. You can find it for \$7 to \$8 a bottle, but I bought it for \$5.50 as a part of a case. What a deal!

**BEEF AND GUINNESS PIE**

(This version of the recipe is from a very dependable cooking web site, the Culinary Café.)

Ingredients:

3 tbsp. tomato paste
 3 1/2 cups beef stock
 4 lbs. beef chuck, cut into 1" cubes
 1 1/2 lbs. white mushrooms, cleaned and quartered
 1 large yellow onion, peeled and sliced
 6 cloves garlic, peeled and chopped
 2 tbsp. fresh thyme leaves, chopped
 2 cups Guinness stout or any other stout beer
 1 1/2 cups flour
 Salt and freshly ground black pepper
 1 egg
 1 lb. frozen puff pastry, thawed.

1. Preheat oven to 325°. Put tomato paste into a large bowl, add stock, and stir until paste dissolves. Add beef, mushrooms, onions, garlic, thyme, and stout and stir well. Sprinkle flour over beef mixture, season to taste with salt and pepper, and stir well. Transfer to a deep 10 1/2" x 12 1/2" baking dish set on a large baking sheet. Cover dish with foil. Bake stirring occasionally, until meat is very tender, 3 1/2 - 4 hours. (The Boss found that the meat became tender in about 2 hours while making a half recipe.)

2. Beat egg and 1 tsp. water together in a small bowl and set aside. Roll puff pastry out on a lightly floured surface to a 1/4" thickness, 2" wider than baking dish. Remove baking dish from oven and uncover. Drape pastry over dish and brush with egg wash. Return baking dish to oven and bake until pastry is puffed and deep golden brown, about 40 minutes. (Check occasionally so you don't burn the crust.)

I hope that you will contact me with your comments and favorite wines at jgrover@berk.com. I will be happy to share them with the broader Mensa group.

John Grover is a member of Mensa of Northeastern New York. He lives with his wife Sharon in the Hudson Valley of New York.

PUZZLES & QUESTIONS

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

1. What is the difference between a symposium and a colloquium?
2. What safety rules do you ignore most often?
3. How many active cell phones are there in the world?
4. In the Odd Couple, who do you think was more irritating, Oscar Madison or Felix Unger?
5. What percentage of people who are struck by lightning are killed?
6. Who do you think were the most masterful fictional detectives?
7. What portion of the U.S. gross domestic product (GDP) comes from international trade?
8. Come up with some names for new car models. Do the same for computers.
9. What is the average occupancy rate for U.S. hotels?
10. Name some athletes who retired in their prime.
11. When was the first newspaper published?
12. Give some arguments against schools having gifted students programs.
13. What is wrong with this sentence: "Looking at the 12-month period as a whole, the overall bond market, as measured by the Lehman Brothers U.S. Aggregate Index, returned 1.46%."
14. What is the difference between being stubborn and being steadfast?

ANSWERS TO LAST MONTH'S PUZZLES:

2. What is the difference between a tropical storm and a hurricane?
 A: Hurricanes and tropical storms are both tropical cyclones but a hurricane or typhoon is a more developed and intense cyclone. A tropical storm is a group of strong thunderstorms with sustained winds between 39 - 73 mph (62 - 117 km/h). It usually does not have an eye - an area of low pressure and calm at the center. A hurricane or typhoon has winds greater than 74 mph (118 km/h). It has an eye and a spiral shape caused by clouds that circulate around its center. The hurricane circulates clockwise in the Southern Hemisphere and counterclockwise in the Northern. Some hurricanes have had winds of more than 190 mph.
4. How many "... for Dummies" titles have been published?
 A: More than 1000 titles have been published already and about 200 new titles in the series are released every year. Over 150 million "... for Dummies" books have been sold since they began in 1991. John Wiley and Sons bought the Dummies brand in 2001 from IDG Books.
6. How many households are there in the U.S?
 A: There are 80 million households in the United States.
8. What percentage of its income does the average American household spend on groceries?
 A: 12%.

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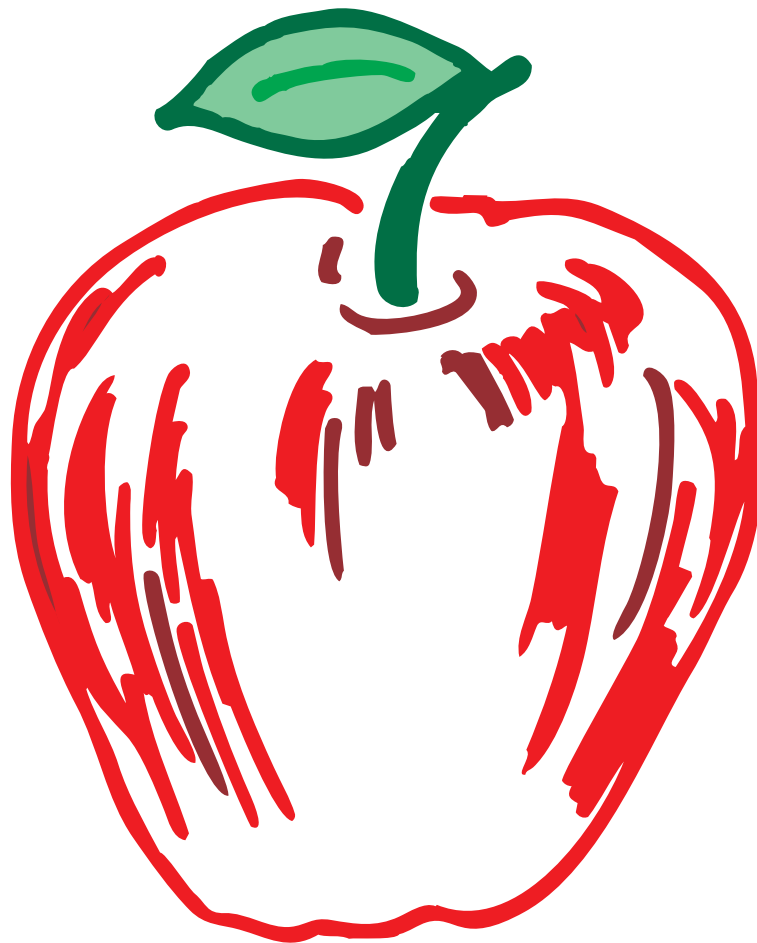
10. Approximately what percentage of Connecticut residents work at home?

A: About 3%.

12. What percentage of Americans have passports?

A: According to the European Travel Commission, 18% of U.S. adults have passports. According to the Canada Tourism Commission, 34% of U.S. citizens have passports. About 7 million passports were issued to U.S. residents in 2004. The New York Times

recently reported that about 12.3 million passports were given to U.S. travelers in the year ending Sept. 30, 2006. U.S. citizens have not needed passports to travel to Canada, Mexico, or the West Indies in the past, but these rules have been changing, and by 2008, those returning from Canada or Mexico will need a passport. The Times estimates that this could increase the number of passports to 16 million a year.



NOTED AND QUOTED

A merely fallen enemy may rise again, but the reconciled one is truly vanquished. - *Johann von Schiller, (1759 - 1805), German poet and dramatist.*

The more deeply the path is etched, the more it is used, and the more it is used, the more deeply it etched. - *Jo Coudert, (1923 -), U.S. author*

There are no rules of architecture for a castle in the clouds. - *Gilbert K. Chesterton, (1874 - 1936)*

If you want to see what children can do, you must stop giving them things. - *Norman Douglas, (1868 - 1952), English diplomat and travel writer.*

A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. - *Henry Ward Beecher, (1813-1887), American clergyman, abolitionist.*

When there is an original sound in the world, it makes a hundred echoes. - *John A. Shedd, (1859 - 1928), American educator, compiler and epigrammatist*

The trouble with learning from experience is that you never graduate. - *Doug Larson, United Media columnist.*

To understand the world, and to like it, are two things not easily reconciled. - *Marquess of Halifax, (1633 - 1695), (Sir George Savile), English statesman*

A frightened captain makes a frightened crew. - *Lister Sinclair, (1921 - 2006), Canadian broadcaster, actor, and playwright*

I was seldom able to see an opportunity until it had ceased to be one. - *Mark Twain., (1835 - 1910)*

The important thing was not to admit you were wrong in any fundamental way. - *Tom Wolfe, (1931 -), U.S. novelist and journalist*

Fiction reveals truths that reality obscures. - *Jessamyn West, (1902 - 1984), U.S. novelist*

Nothing is more sad than the death of an illusion. - *Arthur Koestler, (1905 - 1983)*

It is not because things are difficult that we do not dare, it is because we do not dare that they are difficult. - *Seneca, (415 B.C.E.? - 65 A.D.), Roman dramatist, poet, philosopher, and statesman.*

Motivation is a fire from within. If someone else tries to light that fire under you, chances are it will burn very briefly. - *Stephen R. Covey, (1932 -)*

People who don't take risks generally make about two big mistakes a year. People who do take risks generally make about two big mistakes a year. - *Peter Drucker, (1909 - 2005), U.S. economist and management sociologist*

I regret. I apologize. I blame myself. I continue as before. - *Mason Cooley, (1927-2002), U.S. aphorist*

The richness of life lies in the memories we have forgotten. - *Cesare Pavese, (1908 - 1950), Italian novelist, poet, and translator, This Business of Living: Diaries 1933-39*

Old age at least gives me an excuse for not being very good at things that I was not very good at when I was young. - *Thomas Sowell, (1930 -), U.S. economist*

Life is rather like a tin of sardines - we're all of us looking for the key. - *Alan Bennett, (1934 -), English dramatist*

Everything's got a moral, if only you can find it. - *Lewis Carroll, (1832 - 1898), (Charles Lutwidge Dodson)*

What you really value is what you miss, not what you have. - *Jorge Luis Borges, (1899 - 1986)*

If you stop to be kind, you must swerve often from your path. - *Mary Webb (1881-1927), British novelist, Precious Bane (1924).)*

Those who can, do. Those who can't, simulate. - *Anonymous*

RUMINATIONS

The Doctrine of the Mean

by Confucius c. 500 B.C.E

What Heaven has conferred is called The Nature; an accordance with this nature is called The Path of duty; the regulation of this path is called Instruction.

The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of Harmony. This Equilibrium is the great root from which grow all the human actions in the world, and this Harmony is the universal path which they all should pursue.

Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

Chung-ni said, "The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean.

"The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because

he is a mean man, and has no caution."

The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!

The Master said, "I know how it is that the path of the Mean is not walked in:-The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:-The men of talents and virtue go beyond it, and the worthless do not come up to it.

"There is no body but eats and drinks. But they are few who can distinguish flavors."

The Master said, "Alas! How is the path of the Mean untrodden!" The Master said, "There was Shun:-He indeed was greatly wise! Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun!"

The Master said "Men all say, 'We are wise'; but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise'; but happening to choose the course of the Mean, they are not able to keep it for a round month."

The Master said "This was the manner of Hui:-he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it."

The Master said, "The kingdom, its states, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet; but the course of the Mean cannot be attained to."

Tsze-lu asked about energy. The Master said, "Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?"

"To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct:-this is the energy of southern regions, and the good man makes it his study.

"To lie under arms; and meet death without regret:-this is the energy of northern regions, and the forceful make it their study.

"Therefore, the superior man cultivates a friendly harmony, without being weak.-How firm is he in his energy! He stands erect in the middle, without inclining to either side.-How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.-How firm is he in his energy!"

The Master said, "To live in obscurity, and yet practice wonders, in order to be mentioned with honor in future ages:-this is what I do not do.

"The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:-I am not able so to stop.

"The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.-It is only the sage who is able for this."

The way which the superior man pursues, reaches wide and far, and yet is secret.

Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in

its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

It is said in the Book of Poetry, "The hawk flies up to heaven; the fishes leap in the deep." This expresses how this way is seen above and below.

The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through Heaven and earth.

The Master said "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered The Path.

"In the Book of Poetry, it is said, 'In hewing an ax handle, in hewing an ax handle, the pattern is not far off. We grasp one ax handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops.

"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

"In the way of the superior man there are four things, to not one of which have I as yet attained.-To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince as I would require my minister to serve me: to this I have not attained; to serve my elder brother as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?"

The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

In a position of wealth and honor, he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against men.

Thus it is that the superior man is quiet and calm, waiting for the appointments of Heaven,

while the mean man walks in dangerous paths, looking for lucky occurrences.

The Master said, "In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself."

The way of the superior man may be compared to what takes place in traveling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

It is said in the Book of Poetry, "Happy union with wife and children is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family, and enjoy the pleasure of your wife and children." The Master said, "In such a state of things, parents have entire complacency!"

The Master said, "How abundantly do spiritual beings display the powers that belong to them!

"We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

"They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of their worshippers.

"It is said in the Book of Poetry, 'The approaches of the spirits, you cannot sunrise; and can you treat them with indifference?'

"Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!"

The Master said, "How greatly filial was Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

"Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

"Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrows.

"In the Book of Poetry, it is said, 'The admirable amiable prince displayed conspicuously his excelling virtue, adjusting his people, and adjusting his officers. Therefore, he received from Heaven his emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favors, as it were repeatedly.'

"We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven."

The Master said, "It is only King Wan of whom it can be said that he had no cause for grief! His father was King Chi, and his son was King Wu. His father laid the foundations of his dignity, and his son transmitted it.

"King Wu continued the enterprise of King T'ai, King Chi, and King Wan. He once buckled on his armor, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the

possession of all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

"It was in his old age that King Wu received the appointment to the throne, and the duke of Chau completed the virtuous course of Wan and Wu. He carried up the title of king to T'ai and Chi, and sacrificed to all the former dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend only to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean.

The Master said, "How far-extending was the filial piety of King Wu and the duke of Chau!

"Now filial piety is seen in the skillful carrying out of the wishes of our forefathers, and the skillful carrying forward of their undertakings.

"In spring and autumn, they repaired and beautified the temple halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

"By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the services, they made a distinc-

tion of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the concluding feast, places were given according to the hair, and thus was made the distinction of years.

"They occupied the places of their forefathers, practiced their ceremonies, and performed their music. They revered those whom they honored, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.

"By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!" The Duke Ai asked about government. The Master said, "The government of Wan and Wu is displayed in the records, the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

"With the right men the growth of government is rapid, just as vegetation is rapid in the earth; and, moreover, their government might be called an easily-growing rush.

"Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

"Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by the principle of propriety.

"When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

"Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

"The duties of universal obligation are five and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

"Some are born with the knowledge of those duties; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practice them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing."

The Master said, "To be fond of learning is to be

near to knowledge. To practice with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

"He who knows these three things knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its states and families.

"All who have the government of the kingdom with its states and families have nine standard rules to follow;-viz., the cultivation of their own characters; the honoring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the states.

"By the ruler's cultivation of his own character, the duties of universal obligation are set forth. By honoring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of an classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the states, the whole kingdom is brought to revere him.

"Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from the seductions of beauty; making light of riches, and giving honor to virtue-this is the way for him to encourage men of worth and talents. Giving them places of honor and large emolument. and sharing with them in their likes and dislikes-this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions:-this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large:-this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light:-this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labors:-this is the way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent:-this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive states that have been extinguished; to reduce to order states that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:-this is the way to cherish the princes of the states.

"All who have the government of the kingdom with its states and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

"In all things success depends on previous preparation, and without such previous preparation

there is sure to be failure. If what is to be spoken be previously determined, there will be no stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

"When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;-if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends;-if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents;-if one, on turning his thoughts in upon himself, finds a want of sincerity, he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self; -if a man do not understand what is good, he will not attain sincerity in himself.

"Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;-he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

"To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

"The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, Will not intermit his labor. While there is anything he has not inquired about, or anything in what he has

inquired about which he does not know, he will not intermit his labor. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labor. While there is anything which he has not discriminated or his discrimination is not clear, he will not intermit his labor. If there be anything which he has not practiced, or his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

"Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong."

When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity.

This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself.

Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes other men and things also. The completing himself shows his perfect virtue. The completing other men and things shows his knowledge. But these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. Therefore, whenever he-the entirely sincere man-employs them,-that is, these virtues, their action will be right.

Hence to entire sincerity there belongs ceaselessness. Not ceasing, it continues long. Continuing

long, it evidences itself.

Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

Large and substantial;-this is how it contains all things. High and brilliant;-this is how it over-spreads all things. Reaching far and continuing long;-this is how it perfects all things.

So large and substantial, the individual possessing it is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

The way of Heaven and Earth may be completely declared in one sentence.-They are without any doubleness, and so they produce things in a manner that is unfathomable.

The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring.

The Heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains mountains like the Hwa and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it,

and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in it, articles of value and sources of wealth abound in it.

It is said in the Book of Poetry, "The ordinances of Heaven, how profound are they and unceasing!" The meaning is, that it is thus that Heaven is Heaven. And again, "How illustrious was it, the singleness of the virtue of King Wan!" indicating that it was thus that King Wan was what he was. Singleness likewise is unceasing.

How great is the path proper to the Sage! Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanor.

It waits for the proper man, and then it is trodden. Hence it is said, "Only by perfect virtue can the perfect path, in all its courses, be made a fact."

Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well governed, he is

sure by his words to rise; and when it is ill governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—"Intelligent is he and prudent, and so preserves his person?"

The Master said, Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.

To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters.

Now over the kingdom, carriages have all wheels, of the same size; all writing is with the same characters; and for conduct there are the same rules. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

The Master said, "I may describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Chau, which are now used, and I follow Chau."

He who attains to the sovereignty of the kingdom, having those three important things, shall be able to effect that there shall be few errors under his government.

However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent

might be the regulations made by one in an inferior situation, he is not in a position to be honored. Unhonored, he cannot command credence, and not being credited, the people would not follow his rules.

Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them by comparison with those of the three kings, and finds them without mistake. He sets them up before Heaven and Earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage a hundred ages after, and has no misgivings.

His presenting himself with his institutions before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

Such being the case, the movements of such a ruler, illustrating his institutions, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him look longingly for him; and those who are near him are never wearied with him.

It is said in the Book of Poetry,—"Not disliked there, not tired of here, from day to day and night tonight, will they perpetuate their praise." Never has there been a ruler, who did not realize this description, that obtained an early renown throughout the kingdom.

Chung-ni handed down the doctrines of Yao and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wan and Wul

taking them as his model. Above, he harmonized with the times of Heaven, and below, he was conformed to the water and land.

He may be compared to Heaven and Earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

All-embracing and vast, he is like Heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes.

Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall:-all who have blood and breath unfeignedly honor and love him. Hence it is said,-"He is the equal of Heaven."

It is only the individual possessed of the most entire sincerity that can exist under Heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;-shall this individual have any being or anything beyond himself on which he depends?

Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all Heavenly virtue?

It is said in the Book of Poetry, "Over her embroidered robe she puts a plain single garment," intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognized; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such a one, we may be sure, will enter into virtue.

It is said in the Book of Poetry, "Although the fish sink and lie at the bottom, it is still quite clearly seen." Therefore the superior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equaled is simply this,-his work which other men cannot see.

It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame as being exposed to the light of Heaven." Therefore, the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has the feeling of truthfulness.

It is said in the Book of Poetry, "In silence is the offering presented, and the spirit approached to; there is not the slightest contention." Therefore the superior man does not use rewards, and the people are stimulated to virtue. He does not show anger, and the people are awed more than by hatchets and battle-axes.

It is said in the Book of Poetry, "What needs no display is virtue. All the princes imitate it." Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquility.

It is said in the Book of Poetry, "I regard with pleasure your brilliant virtue, making no great display of itself in sounds and appearances." The Master said, "Among the appliances to transform the people, sound and appearances are but trivial influences. It is said in another ode, 'His Virtue is light as a hair.' Still, a hair will admit of comparison as to its size. 'The doings of the supreme Heaven have neither sound nor smell. 'That is perfect virtue."

POETRY CORNER**AFTERMATH**

Henry Wadsworth Longfellow (1807-1882)

WHEN the summer fields are mown,
 When the birds are fledged and flown,
 And the dry leaves strew the path;
 With the falling of the snow,
 With the cawing of the crow,
 Once again the fields we mow
 And gather in the aftermath.

Not the sweet, new grass with flowers
 Is this harvesting of ours;
 Not the upland clover bloom;
 But the rowen mixed with weeds,
 Tangled tufts from marsh and meads,
 Where the poppy drops its seeds
 In the silence and the gloom.

PASSERS-BY

Carl Sandburg (1878 - 1967)

PASSERS-BY,
 Out of your many faces
 Flash memories to me
 Now at the day end
 Away from the sidewalks
 Where your shoe soles traveled
 And your voices rose and blent
 To form the city's afternoon roar
 Hindering an old silence.

Passers-by,
 I remember lean ones among you,
 Throats in the clutch of a hope,
 Lips written over with strivings,
 Mouths that kiss only for love.
 Records of great wishes slept with,
 Held long
 And prayed and toiled for. .

Yes,
 Written on
 Your mouths
 And your throats
 I read them
 When you passed by.

A LONG CLIMB

Li Po (701-762)

IN a sharp gale from the wide sky apes are whimpering,
 Birds are flying homeward over the clear lake and white
 sand,
 Leaves are dropping down like the spray of a waterfall,
 While I watch the long river always rolling on.
 I have come three thousand mile away. Sad now with
 autumn
 And with my hundred years of woe, I climb this height
 alone.
 Ill fortune has laid a bitter frost on my temples,
 Heart-ache and weariness are a thick dust in my wine.

DREAMT I TO-DAY THE DREAM OF YESTERNIGHT

George Santayana (1863-1952)

DREAMT I to-day the dream of yesternight,
 Sleep ever feigning one evolving theme,--
 Of my two lives which should I call the dream?
 Which action vanity? which vision sight?
 Some greater waking must pronounce aright,
 If aught abideth of the things that seem,
 And with both currents swell the flooded stream
 Into an ocean infinite of light.
 Even such a dream I dream, and know full well
 My waking passeth like a midnight spell,
 But know not if my dreaming breaketh through
 Into the deeps of heaven and of hell.
 I know but this of all I would I knew:
 Truth is a dream, unless my dream is true.

MENSA MIND GAMES 2007

will be held April 20-22 at the Holiday Inn Pittsburgh Airport, 8256 University Blvd., Moon Township, PA 15108; 412/262-3600. Mention Mensa to get the special hotel rate of \$75 per night (plus tax). The cutoff date for getting this room rate is March 31, 2007. Friday dinner and Saturday lunch will be catered by the hotel. Register before Oct. 31 to receive the early registration rate of \$60. (Registration will be \$70 starting Nov. 1.)

Mind Games® is an intense weekend of play. Mensans judge and critique games released in the past year and award the coveted Mensa Select® seal to the top five. Past winners include Scattergories™, Trivial Pursuit™ and Taboo™.

Mind GamesÆ begins on Friday afternoon and ends Sunday morning. Participants, called "Judges," tend to play around the clock, breaking only for food, drink and sleep. Hospitality is open 24 hours, but it is intended for quick refreshment between games.

For more information about Mind Games, or to register for the event, visit www.mindgames.us.mensa.org.

Registration is \$60 through Oct. 31, 2006. On-site registration may not be available.

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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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Keesdrow by Pywacket
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Pentago by Pentago
(www.pentago.com)

Wits & Wagers by North Star Games
(www.northstargames.com)

Mind Games 2007 will be held April 20-22 in Pittsburgh, PA. To register, visit www.mindgames.us.mensa.org.

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CHAPTER NOTES

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

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 Please allow four weeks for the change in MENSA Bulletin (the National Magazine) delivery, and eight weeks for the Chronicle. Remember to give your membership number to facilitate this process (This number appears on your membership card and labels affixed to the Chronicle and MENSA Bulletin.)

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