

SOUTHERN CONNECTICUT MENSA CHRONICLE

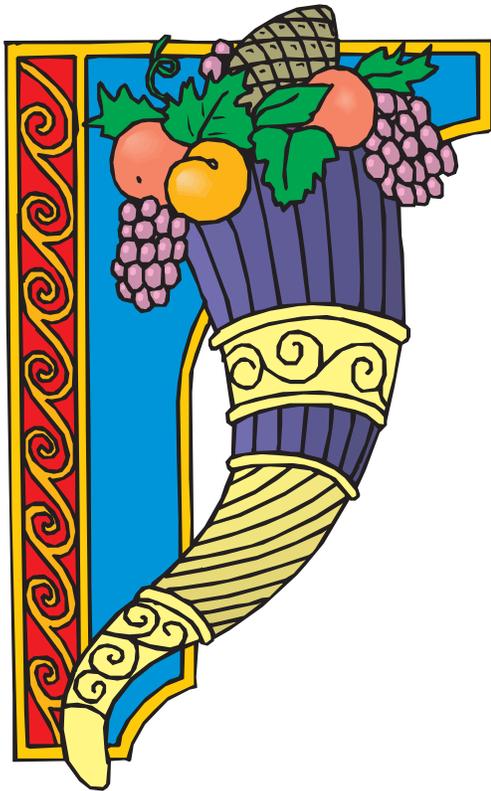
If you or someone you know would like to be a speaker at our monthly dinner, please contact Jim Mizera at 203-522-1959 or Jmizera@hotmail.com. The dinner is held the third Saturday of the month.



ARCHIVED COPIES OF THE CHRONICLE

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 FOR NOVEMBER

Friday, November 10, 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.

 Saturday, November 18, 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 (just 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, jmizera@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.

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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.

TENTATIVE SCHEDULE OF EVENTS FOR DECEMBER

Friday, December 8, 7:00.

Southern Connecticut and Connecticut/Western Massachusetts Joint Dinner

See above listing for details.

No Monthly Dinner in December

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

2, 9, 16, 30 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).

3 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.

4 Saturday 2:00 pm

Book Discussion Group: *The Good Earth*

We'll be reading *The Good Earth* by Pearl S. Buck and meeting to talk about it at Pamela Guinan's home in Wethersfield. All welcome. For RSVPs & directions call 860-563-5761. BYOB and a small munchie to share.

16 Thursday 9:00 pm

YAHH!

(ME, 3rd Thursday) Vegas has faded, Mexico is on the rise! 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.

17 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

24 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.

29 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

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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.

30 Wednesday 6:30 pm

Pioneer Valley Dinner

(ME, 3rd Wednesday) 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? MargotZalkind@aol.com

Looking Ahead

December 15 Friday 7:00 pm

C&WM Holiday Party

at the Solomon Welles House in Wethersfield
Will New Year's arrive on time???

Regional Gatherings

**BOSTON MENSA RG "The Pilgrimage Game"
November 17-19, Braintree, MA**

"The Pilgrimage Game" will have all the features of our best RGs (great food and beverages, open bar mixers, speaker track, activity track, games tournaments, Kids Academy, newly released movies, and more) plus a variety of individual games and puzzles running in the background. Mensa Dollars will be awarded to attendees during the convention based on which activities they choose to complete. Mensa Dollars can be used in a variety of raffles. For more information and to register online go to: <http://bostonrg.org>

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.

WHAT'S COOKING IN REGION 1

Marghretta McBean

I have just gotten back from Colloquium 2006, presented by Mensa of Northeastern New York (MoNY), and am still in a state of cosmological excitement. "Revolution in Cosmology", with its sellout audience, was the best Mensa event I have ever attended. The stellar caliber of the speakers, the high level discussions, and the intensity of the debates sparked by the various points of view made it mentally stimulating, refreshing, and thought provoking. While all of MoNY deserves the highest praise for producing a superb event, special plaudits are due Judy Keating, MoNY's president, and Dr. Harry Ringermacher, the Speaker Chair, who together conceived the idea and saw it to fruition. On the opening night, I was pleased to present MoNY with a Regional Service Award Certificate in recognition of the positive effect the Colloquium bestowed not only on Region 1, but on Mensa as a whole.

My column last month, had it been possible to write it, would have been entitled "What Got Fried In Region 1". At the beginning of September my computer's hard drive Got Cranky. Then it got Very, Very, Very Sick. The horrors of the hard drive crash (actually it was a freeze) are still lingering with me. A Big Thank You goes to Brian Glasser of Greater New York Mensa for his invaluable help in diagnosing and testing my computer and ultimately giving me a replacement hard drive.

The last weekend in September found me up in Vernon CT attending Connecticut & Western Massachusetts' MensAutumn RG. An eclectic panel of speakers, including a Muslim Chaplin, an authority on First Amendment issues regard-

ing indecency, and "The Meditation Man", among others, sparked invigorating ideas. The acknowledged stars of the RG, however, were unable to speak. Three dogs from the Manchester Police's K9 team came with their human partners. The policemen gave obedience, retrieval and detaining demonstrations on the grounds outside the RG hotel. They also talked about the special relationship they have with their dogs, how the dogs are trained, and what methods are used to help keep Connecticut free of illicit substances. As many of you may know, I have decided to run for the Chairmanship of American Mensa in next year's elections. I have appointed Lori Norris of Rhode Island Mensa as Assistant Regional Vice Chair. Lori is running for RVC1 and by making this appointment I hope to smooth her leadership transition should she win office.

Belated Get Well wishes go to two LocSecs: Mary Jo Kelleher (Mensa of the Southern Tier) and Claire Natola (New Hampshire/Maine Mensa), both of whom are recovering from gall bladder surgery. Claire was comforted no doubt by the two awards bestowed upon her group at the World Gathering: a GOTYA (Group Of The Year Award) and Best in Mensa Recognition for Momentum, NH/M's newsletter, where she was editor.

CultureQuest, the ultimate Mensa geek contest, had two Region 1 finalists: Misha's Vineyard Players of Greater New York Mensa (5th place), and the Next Generation team (ages under 16 years) of The Olympians from Connecticut & Western Massachusetts Mensa (1st place). Congrats!!!!

continued on next page

As the days get shorter, it's time to "put things by" for the long winter months. These pickles will keep in the refrigerator for months, getting more pungent as they age. They would be great on your Thanksgiving condiment platter.

REFRIGERATOR PICKLES

6 half pint glass jars (canning, jelly or condiment with screw top lids)

2 lbs. Kirby or other pickling cucumbers, sliced 1/8 inch thick

3 tsp. kosher or sea salt

1/2 red or Spanish onion, thinly sliced

1 1/2 cups sugar

1 cup distilled white vinegar

1/2 cup water

1 Tbl. each, Mustard and Celery seed

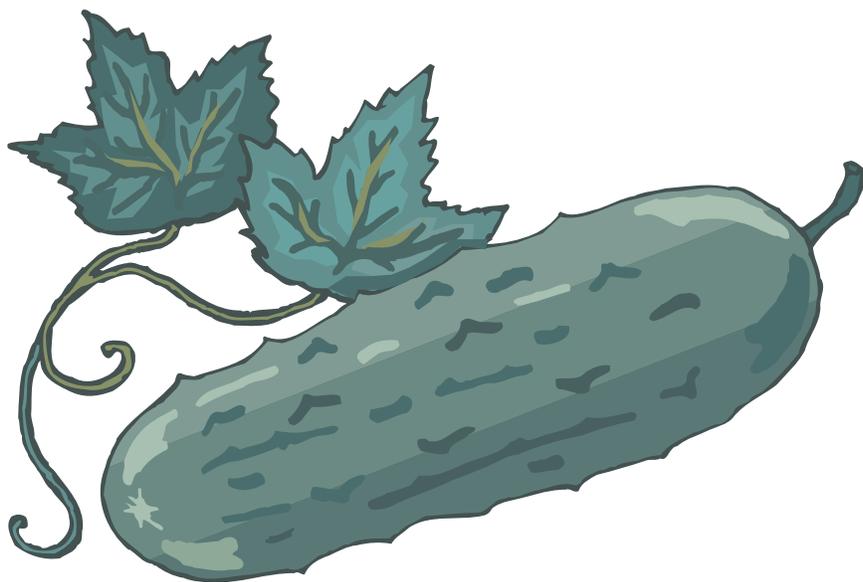
3 (or more) garlic cloves, halved and bruised

[Optional: sliced seeded jalapeño and/or scotch bonnet peppers]

1. Wash jars well with soapy water and rinse thoroughly.
2. Place sliced cucumbers in layers of about 1 cup at a time in a large non-reactive bowl, sprinkling 1/8 tsp salt on each layer, using 1 tsp of the salt.
3. Add onion, then gently toss. Cover bowl with plastic wrap and let stand at room temperature for 1 hour.
4. Drain off any liquid that has accumulated in the bottom of the bowl.

5. To make brine combine remaining ingredients with the 2 tsp. salt in a medium sauce pan. Bring to boil stirring occasionally. Let boil until sugar has dissolve, about 2 minutes.
6. Pour brine over cucumbers and onions. Let stand for 10 minutes, stirring occasionally.
7. Using slotted spoon or tongs, divide mixture among the jars. [Add one or more layers of pepper if desired.] Try to get a piece of garlic in each jar. Pour enough liquid to cover cucumbers, using extra vinegar if necessary.
8. Slide a table knife down the inside of each jar to help settle contents and remove any air pockets. This might create room for more cucumbers.
9. Screw lids on and let stand at room temperature until cool. Refrigerate at least 24 hours, preferably 48 or more. Shake jars every so often to keep flavours diffused.

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



THE OCTOBER DINNER WORKING ON THE RAILROAD

PETE McLachlan's fascination with trains started at an early age. As a young boy growing up in Danbury, he started photographing the trains that came through the local station. He simply loved railroading and always had his camera with him to take all the pictures he could. One June day when Pete was nearing his high school graduation, a railroad worker told him that he was tired of seeing him snapping photos and wanted to get rid of him; he offered him a summer job with the railroad. That summer job lasted 48 years. Pete's hobby became his calling, a lifelong devotion that he continues today as an archivist, historian, and resident engineer for the Danbury Railway Museum.

In October, Pete was on hand to share with us a carload of colorful stories he has from his years as an engineer on the New Haven Railroad, Conrail, and Penn Central lines. A good crowd came and enjoyed hearing every minute of Pete's romance with the rails.

Engineers have to be at least 21 years old before they can qualify for the position, so for his first three years, Pete learned to repair trains. This taught him a lot about the mechanics of trains and tracks, a knowledge that served him well during his long career. Over the years, Pete qualified on 1200 miles of trails. His favorite was line was the Danbury-Pittsfield, Massachusetts route, which took over 2 hours to run. But he also worked on several other lines, such as the Albany-Buffalo.

Most people don't realize how demanding a job being a railroad engineer is. Pete recalled working 16-hour days, six days a week. His social life effectively ended at age 18 when he joined the railroad. In his 48 years on the rails, Pete was home for Christmas only 11 times. He noted quite frankly, "I had more time off in the army."

Just to get into the caboose, engineer candidates have to pass several tests. Pete ticked off the exams he passed: tests on the Rules book and the Operators Manual, and then performance tests like the Air Brakes test and the operating

test. He had to know every grade and curve of the Danbury to Pittsfield line and over 800 signals before he could even take the helm of a locomotive. Engineers have to know their routes so well that they can operate even in a dense fog. Moreover, they are retested every year to make sure they have retained their skills. They also have to stay in shape to pass a physical twice a year, an eye exam that tests for color blindness, and spot drug tests.

Despite its rigors, railroading was a labor of love for Pete. He cracked, "I must have been a locomotive in my first life." He fondly remembers Pittsfield, Massachusetts as a great city many years ago, and May brook, Orange County, NY, as an important hub. He made many friends in the cities where he stopped and with the passengers on the commuter trains that he worked on.

When he ran the Danbury-Pittsfield line, Pete traveled at up to 89 miles per hour. Several people wondered what's it like trying to stop a train at that speed. "Air braking is not like stopping a car," Pete explained. "If you stop a train too fast, you will break the caboose and possibly yourself as well." When he ran the Albany-Buffalo line at 70 miles per hour, for example, it took 1.5 miles to stop the train. He recalled what happened once when an engineer broke too fast, going from 35 mph. to 8 mph. in one second. The radiator flew off the floor and broke the conductor's leg.

Pete handled diesel, electric, and steam trains, and both freight and passenger trains in his career. He loved steam engines best, because he liked working the throttle. He believes that computerization has taken some of the skill out of engineering. "Now the engineer cannot use his training," he opined. "The engineer's judgment is being taken away from him." If the computer systems fail, trains automatically shut down. Tighter rules also take away leeway. Engineers used to be able to speed up to make up lost time, but now you can get pulled off the train for doing that. Consultants don't believe Pete when he tells them what good times he achieved for routes in the 1960s. They are dumbfounded to hear that such performance can be achieved without taking out the hills and curves on the route.

An engineer has to be prepared for all types of conditions, and Pete faced most of them during his many years. "Ice is your worst hazard," he said. "It simply doesn't give, and it can derail trains." But Mother Nature has plenty of other hazards. One night lightning blew out every light on his train except the headlight. Because of his thorough training, Pete was prepared and kept the train going. Another emergency was the blizzard of 1978. Governor Ella Grasso called on Pete and other Conrail workers to rescue stranded motorists. But his biggest scare happened during another snowstorm in Newtown one night at 2 a.m. He and his crew saw another headlight coming at them; they prepared for the worst. But it wasn't another train; it was thieves stealing ties from the track. Pete was able to stop the train and call security.

Each year we hear frightful stories of collisions on the railroad, especially at railroad crossings. Most engineers have to face this nightmare, and Pete confronted it several times. He witnessed a pileup of 34 freight cars in Newtown, and hit 11 autos, 4 trucks, and nine cows while operating trains. But he never left his seat when he hit a vehicle because engineers are required to stay in the caboose. Even police are not allowed to come in the cab without the engineer's permission. Pete was not at fault in any of these accidents, but he had to retain his composure when drivers were killed, just as his profession is trained to do. There is usually nothing an engineer can do in these grim situations, and drivers only tempt disaster when they take risks on the tracks.

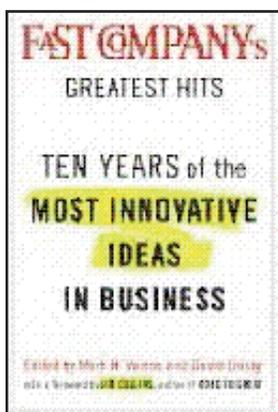
Pete trained to handle other types of calamities as well. He drove trains carrying all kinds of freight, including natural gas, and nuclear reactors and nuclear wastes from New London. Many people don't recognize, McLachlan pointed out, that these trains routinely passed through Newtown without incident. Pete was well prepared to shoulder the responsibility. He, like other engineers on freight trains, had to pass stiff courses and exams on dealing with hazardous materials.

The only sour note in Pete's career was Penn Central's takeover of the New York, New Haven, and Hartford Railroads in 1969. Pete said that the New Haven Railroad was the finest railroad to work for; the crews and management were great. But that changed when the Penn Central took over. The new managers crushed morale by telling workers that they wanted to get rid of their jobs and the whole line. Penn Central went bankrupt in 1970, and Conrail eventually took over. Through all this, the New Haven line workers kept the trains rolling.

Our speaker had many more stories which time did not permit. But he was happy to field questions about technical operations, the condition of the rails in Connecticut, and the recent high-speed Acela trains that travel between New York and Boston.

It was a rollicking good ride and Pete McLachlan was the perfect guide. Pete invited those who'd like to learn more about railroading to visit the Danbury Railway Museum and consider membership. He works there as part of the all-volunteer staff, archiving records and lending his photos to displays. The museum has a gift shop, slide shows, locomotives, and more. The staff will give you a guided tour at your own speed. If you decide to join, you can hear Pete and other railroad buffs regularly present slide shows and talks at meetings.

The Danbury Railway Museum is at 120 White St., P.O. Box 90, Danbury, CT 06813, (203) 778-8337. From November to March, they are open Wed. ñ Sat. from 10 ñ 4, Sun. 12 ñ 4. From April through October, their hours are Tue. ñ Sat. 10 ñ 5, and Sun. 12 ñ 5. You can check out their schedule of events at their website <http://www.danbury.org/drm>.

BOOK REVIEW by Rick D'Amico

FAST COMPANY'S GREATEST HITS: TEN YEARS OF THE MOST INNOVATIVE IDEAS IN BUSINESS

By Mark N. Vamos and
David Lidsky

FOR approximately a decade, Fast Company was a magazine that featured novel ideas in business. Unfortunately for its producers and fans, its life was limited. However, Mark Vamos and David Lidsky, the editor and senior editor, respectively, have compiled 32 of the best articles from the magazine into a new book, Fast Company's Greatest Hits.

Each article begins with a brief explanation to supply context. The writers featured cover a variety of subjects and do not always agree with other. A 1997 article by Daniel Pink entitled "Free Agent Nation" describes the many advantages of freelancing. On the other hand, "The

Permatemps Contratemps," an article from 2000 by Ron Lieber, presents a much less optimistic view on working part-time for several employers.

While most of the book deals with the private sector, there are two articles about leadership in the Armed Forces. One piece describes how leadership is taught at the U.S. Military Academy, where responsibility, decision-making, and command authority all increase with class standing. Not surprisingly, former Army officers have used these skills to become excellent leaders and entrepreneurs in the commercial world. The skills that make an officer act quickly and decisively in battle also serve well in business. As the article states, "If the academy's education has become less applicable in the Army, it has grown more relevant in business."

As with any book that's a collection of different topics, Fast Company has some essays that are more interesting than others. Nonetheless, I found most of it enlightening, and it clearly shows cases where it is necessary to defy conventional wisdom to succeed. Overall, I'd recommend it.

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KICK IRRATIONAL by Brian Lord

www.KickComics.com

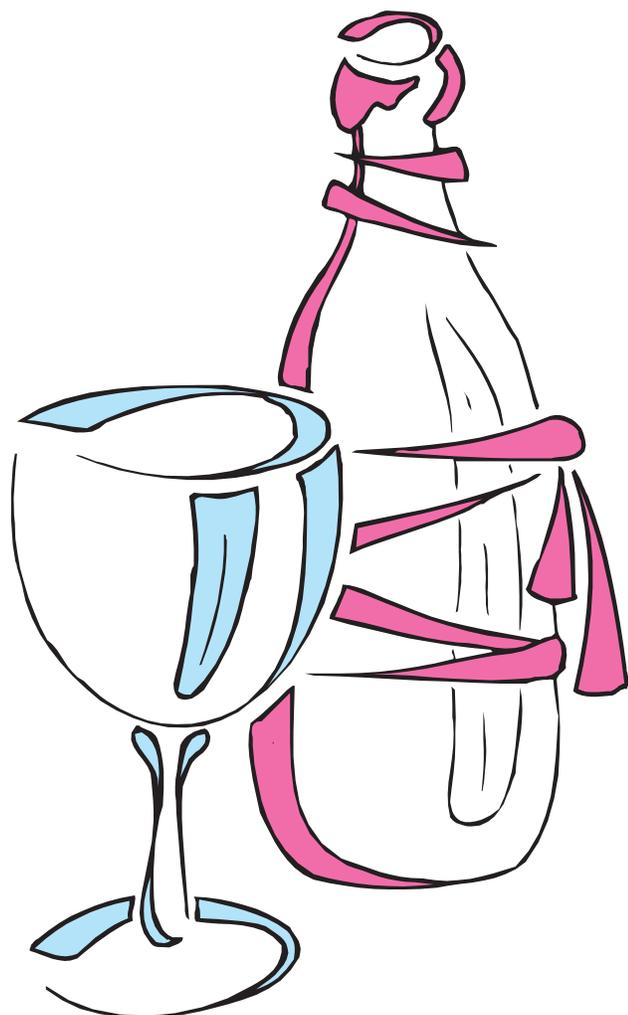


Brian Lord is an internationally read cartoonist, writer, and member of Middle Tennessee Mensa (Nashville area). His cartoon Kick Irrational is read weekly by people in 192 cities, 46 states and 9 countries via the Internet. His work can be seen at www.KickComics.com

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

ON a recent trip through the Finger Lakes region of New York State, we stopped for lunch at the restaurant operated by the Knapp Vineyards Winery, near the Northern end of Cayuga Lake. The dish that I tried was one of the best pasta meals I've ever had. The chef was kind enough to share the recipe with us. This goes to show that flattery will get you everywhere.

The wine the staff recommended to go with our lunch is our feature wine this month - Knapp's own 2004 Seyval Blanc. This is a crisp dry white wine at first reminiscent of the bone-dry wines from the Chablis region of France. But soon this initial taste is overwhelmed by the tart fruit of Granny Smith apples, with a hint of oak in the background. It was an excellent match for the recipe. You can try Seyval Blanc for about \$10 a bottle.

**CHICKEN PASTA LIMONCELLO**

(from June Meyer's website "Authentic Hungarian Recipe Index" There are over 90 recipes listed by this Hungarian cooking Goddess)

Ingredients for sauce:

- 1 to 2 tbsp. of butter
- about a cup of diced mixed vegetables (we used onion, red bell pepper and a small zucchini)
- 1 clove of finely minced garlic
- 1/4 cup of Knapp or imported Limoncello (a lemon based liqueur)
- 1 cup heavy cream
- 1/8 cup grated parmesan cheese

Sauté the garlic and fresh vegetables in the butter; then deglaze with the Limoncello; and, let the liquid reduce by half. Add the cream and salt and pepper to taste; bring to a boil; stir in the parmesan cheese; and, mix with about a 1/2 lb. of cooked penne pasta. Top with the grilled chicken below.

Pound two boneless chicken breasts to about a 1/2 inch thickness; and, marinate for at least a half hour in 2 tbsp of olive oil, 3 tbsp. of lemon juice and some mixed Italian Herbs (available in their own disposable grinder from companies like McCormick). Place the chicken on a medium to hot grill with the cover down for about 5 minutes on a side. Serve with the pasta above. This recipe makes two plentiful servings.

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. Name the best neighborhood parks in Connecticut.
2. What is the difference between a tropical storm and a hurricane?
3. From where do you think most people get their ideas?
4. How many "Ö for Dummies" titles have been published?
5. Describe mistakes that optimists commonly make.
6. How many households are there in the U.S?
7. What crafts have been revived recently?
8. What percentage of its income does the average American household spend on groceries?
9. What is the best improvisation to solve a problem that you have seen?
10. Approximately what percentage of Connecticut residents work at home?
11. Which novelist do you think has the most lyrical writing style?
12. What percentage of Americans have passports?

ANSWERS TO LAST MONTH'S PUZZLES:

1. Define tragedy.

A: In theater or film, tragedy is usually defined as a serious and dignified drama in which the main character or characters fall or die because of a character flaw, fate, or social or historical forces.
2. What is pig iron?

A: Pig iron is raw iron. It is made by melting iron ore with coke and limestone in a blast furnace. Because it has a carbon content of about 3.5%, it is very brittle and not very useful. The Chinese made pig iron about 1100 B.C.E., 2,000 years before the Europeans.
4. What was the population of Rome at the height of its power in ancient times?

A: In the first century, Rome had an estimated population of 1 million, the most of any city in ancient times. The Roman Empire had about 70 million people then. By the 8th century, Rome's population dwindled to about 50,000.
6. When did Walmart first make the Fortune 500 list?

A: Walmart first made the Fortune 500 in 1995.
8. What percentage of murder cases are solved?

A: Law enforcement agencies solved about 62% of murder cases in 2003 and about 46% of all violent crimes. In the 1950s, over 90% of murders were solved. In 1965, the rate was 91% but as homicide rates surged, police had a tougher time. By 1992, they were solving only 65% of murders.

Continued on next page

10. Estimate the number of people in the United States who work in the following jobs: engineer, computer programmer, accountant, lawyer, actuary, carpenter, baker, auto mechanic, plumber, and mason.

A: According to the Bureau of Labor Statistics figures for 2004, these occupations had the following numbers: Actuaries - 18,000 jobs (60% in insurance); Bakers - 166,000; Masons (brickmasons, blockmasons, and stonemasons) - 177,000 (about 33% self-employed); Computer programmers - 455,000 (about 5% self-employed); Lawyers - 735,000 jobs in 2004 (75% practiced privately); Auto mechanics and service technicians - 803,000 jobs (16% self-employed); Accountants and auditors - 1.2 million (approx. 10% self-employed); and Carpenters, 1.3 million (33% self-employed).

12. What is wrong with the phrase "opening gambit?"

A: Strictly speaking, a gambit is an opening move so an "opening gambit" is redundant.



NOTED AND QUOTED

The ear is more powerful than the eye.

- *Alejandro Gonzales Inarritu, (1963 -), Mexican director, Dir. 21 Grams (2003)*

Get to work. You are not being paid to believe in the power of your dreams. - *Anonymous*

Fear not the future, weep not for the past.

- *Percy Bysshe Shelley, (1792 - 1822)*

All autobiographies are alibi-ographies.

- *Clare Booth Luce, (1903 - 1987)*

Young people don't know what old age is, and old people forget what youth was. - *Anonymous*

Surrounding yourself with dwarfs does not make you a giant. - *Anonymous*

Many ideas are good for a limited time - not forever. - *Robert Townsend, (1920 - 1998), business executive, author*

What is true by lamplight is not always true by sunlight.

- *Joseph Joubert, (1754 - 1824), French essayist and moralist*

We protest against unjust criticism but we accept unearned applause.

- *Jose Narosky, (1931 -), Argentine writer*

To compose music, all you have to do is remember a tune that nobody else has thought of.

- *Robert Schumann, (1810 - 1856), German composer and pianist*

Gradualism in theory is perpetuity in practice.

- *William Lloyd Garrison, (1805 - 1879), U.S. editor and abolitionist*

The thinker dies, but his thoughts are beyond the reach of destruction. Men are mortal, but ideas are immortal. - *Walter Lippmann, (1889 - 1974)*

Set the foot down with distrust on the crust of the world - it is thin.

- *Edna St. Vincent Millay, (1892 - 1950)*

The reason people blame things on previous generations is that there's only one other choice. - *Doug Larson, United Media columnist*

Why can't you be a non-conformist like everyone else? - *Nigel Bovey*

Never put off till tomorrow what you can do the day after tomorrow. - *Mark Twain, (1835 - 1910)*

A thousand years scarce serve to form a state; An hour may lay it in the dust.

- *Lord Byron, (1788 - 1824), Childe Harold*

When a blind man carries a lame man, both go forward. - *Swedish Proverb*

People in distress will sometimes prefer a problem that is familiar to a solution that is not.

- *Neil Postman, (1931 - 2003), educator, cultural critic*

Two dangers constantly threaten the world: order and dissent.

- *Paul Valery, (1871 - 1945), French author and poet*

An expert is someone who knows some of the worst mistakes that can be made in his subject and how to avoid them.

- *Werner Heisenberg, (1901 - 1976)*

Dare to be wise.

- *Horace, (65 - 8 B.C.E.), Roman lyric poet, Epistles I, 2*

Pleasure disappoints, possibility never. And what wine is so sparkling, who so fragrant, what so intoxicating, as possibility.

- *Soren Kierkegaard, (1813 - 1855)*

If I miss one day's practice, I notice it. If I miss two days, the critics notice it. If I miss three days, the audience notices it. - *Ignance Paderewski, (1860 - 1941), Polish pianist and statesman*

RUMINATIONS

MEDITATIONS Marcus Aurelius, (121 - 180)

THE TWELFTH BOOK

I. Whatsoever thou doest hereafter aspire unto, thou mayest even now enjoy and possess, if thou doest not envy thyself thine own happiness. And that will be, if thou shalt forget all that is past, and for the future, refer thyself wholly to the Divine Providence, and shalt bend and apply all thy present thoughts and intentions to holiness and righteousness. To holiness, in accepting willingly whatsoever is sent by the Divine Providence, as being that which the nature of the universe hath appointed unto thee, which also hath appointed thee for that, whatsoever it be. To righteousness, in speaking the truth freely, and without ambiguity; and in doing all things justly and discreetly. Now in this good course, let not other men's either wickedness, or opinion, or voice hinder thee: no, nor the sense of this thy pampered mass of flesh: for let that which suffers, look to itself. If therefore whensoever the time of thy departing shall come, thou shalt readily leave all things, and shalt respect thy mind only, and that divine part of thine, and this shall be thine only fear, not that some time or other thou shalt cease to live, but thou shalt never begin to live according to nature: then shalt thou be a man indeed, worthy of that world, from which thou hadst thy beginning; then shalt thou cease to be a stranger in thy country, and to wonder at those things that happen daily, as things strange and unexpected, and anxiously to depend of divers things that are not in thy power.

II. God beholds our minds and understandings, bare and naked from these material vessels, and outsides, and all earthly dross. For with His simple and pure understanding, He pierceth into our inmost and purest parts, which from His, as it were by a water pipe and channel, first flowed and issued. This if thou also shalt use to do, thou

shalt rid thyself of that manifold luggage, wherewith thou art round about encumbered. For he that does regard neither his body, nor his clothing, nor his dwelling, nor any such external furniture, must needs gain unto himself great rest and ease. Three things there be in all, which thou doest consist of; thy body, thy life, and thy mind. Of these the two former, are so far forth thine, as that thou art bound to take care for them. But the third alone is that which is properly thine. If then thou shalt separate from thyself, that is from thy mind, whatsoever other men either do or say, or whatsoever thou thyself hast heretofore either done or said; and all troublesome thoughts concerning the future, and whatsoever, (as either belonging to thy body or life:) is without the jurisdiction of thine own will, and whatsoever in the ordinary course of human chances and accidents doth happen unto thee; so that thy mind (keeping herself loose and free from all outward coincidental entanglements; always in a readiness to depart:) shall live by herself, and to herself, doing that which is just, accepting whatsoever doth happen, and speaking the truth always; if, I say, thou shalt separate from thy mind, whatsoever by sympathy might adhere unto it, and all time both past and future, and shalt make thyself in all points and respects, like unto Empedocles his allegorical sphere, 'all round and circular,' &c., and shalt think of no longer life than that which is now present: then shalt thou be truly able to pass the remainder of thy days without troubles and distractions; nobly and generously disposed, and in good favour and correspondency, with that spirit which is within thee.

III. I have often wondered how it should come to pass, that every man loving himself best, should more regard other men's opinions concerning himself than his own. For if any God or grave master standing by, should command any of us to think nothing by himself but what he should presently speak out; no man were able to endure

it, though but for one day. Thus do we fear more what our neighbours will think of us, than what we ourselves.

IV. How come it to pass that the Gods having ordered all other things so well and so lovingly, should be overseen in this one only thing, that whereas then, hath been some very good men that have made many covenants as it were with God and by many holy actions and outward services contracted a kind of familiarity with Him; that these men when once they are dead, should never be restored to life, but be extinct for ever. But this thou mayest be sure of, that this (if it be so indeed) would never have been so ordered by the Gods, had it been fit otherwise. For certainly it was possible, had it been more just so and had it been according to nature, the nature of the universe would easily have borne it. But now because it is not so, (if so be that it be not so indeed) be therefore confident that it was not fit it should be so. for thou seest thyself, that now seeking after this matter, how freely thou doest argue and contest with God. But were not the Gods both just and good in the highest degree, thou durst not thus reason with them. Now if just and good, it could not be that in the creation of the world, they should either unjustly or unreasonably oversee anything. V. Use thyself even unto those things that thou doest at first despair of. For the left hand we see, which for the most part lieth idle because not used; yet doth it hold the bridle with more strength than the right, because it hath been used unto it.

VI. Let these be the objects of thy ordinary meditation: to consider, what manner of men both for soul and body we ought to be, whensoever death shall surprise us: the shortness of this our mortal life: the immense vastness of the time that hath been before, and will be after us: the frailty of every worldly material object: all these things to consider, and behold clearly in themselves, all disguisement of external outside being removed

and taken away. Again, to consider the efficient causes of all things: the proper ends and references of all actions: what pain is in itself; what pleasure, what death: what fame or honour, how every man is the true and proper ground of his own rest and tranquillity, and that no man can truly be hindered by any other: that all is but conceit and opinion. As for the use of thy dogmata, thou must carry thyself in the practice of them, rather like unto a pancratiastes, or one that at the same time both fights and wrestles with hands and feet, than a gladiator. For this, if he lose his sword that he fights with, he is gone: whereas the other hath still his hand free, which he may easily turn and manage at his will.

VII. All worldly things thou must behold and consider, dividing them into matter, form, and reference, or their proper end.

VIII. How happy is man in this his power that hath been granted unto him: that he needs not do anything but what God shall approve, and that he may embrace contentedly, whatsoever God doth send unto him?

IX. Whatsoever doth happen in the ordinary course and consequence of natural events, neither the Gods, (for it is not possible, that they either wittingly or unwittingly should do anything amiss) nor men, (for it is through ignorance, and therefore against their wills that they do anything amiss) must be accused. None then must be accused.

X. How ridiculous and strange is he, that wonders at anything that happens in this life in the ordinary course of nature!

XI. Either fate, (and that either an absolute necessity, and unavoidable decree; or a placable and flexible Providence) or all is a mere casual confusion, void of all order and government. If an absolute and unavoidable necessity, why doest

thou resist? If a placable and exorable Providence, make thyself worthy of the divine help and assistance. If all be a mere confusion without any moderator, or governor, then hast thou reason to congratulate thyself; that in such a general flood of confusion thou thyself hast obtained a reasonable faculty, whereby thou mayest govern thine own life and actions. But if thou beest carried away with the flood, it must be thy body perchance, or thy life, or some other thing that belongs unto them that is carried away: thy mind and understanding cannot. Or should it be so, that the light of a candle indeed is still bright and lightsome until it be put out: and should truth, and righteousness, and temperance cease to shine in thee whilst thou thyself bast any being?

XII. At the conceit and apprehension that such and such a one hath sinned, thus reason with thyself; What do I know whether this be a sin indeed, as it seems to be? But if it be, what do I know but that he himself hath already condemned himself for it? And that is all one as if a man should scratch and tear his own face, an object of compassion rather than of anger. Again, that he that would not have a vicious man to sin, is like unto him that would not have moisture in the fig, nor children to welp nor a horse to neigh, nor anything else that in the course of nature is necessary. For what shall he do that hath such an habit? If thou therefore beest powerful and eloquent, remedy it if thou canst.

XIII. If it be not fitting, do it not. If it be not true, speak it not. Ever maintain thine own purpose and resolution free from all compulsion and necessity. XIV. Of everything that presents itself unto thee, to consider what the true nature of it is, and to unfold it, as it were, by dividing it into that which is formal: that which is material: the true use or end of it, and the just time that it is appointed to last.

XV. It is high time for thee, to understand that there is somewhat in thee, better and more divine than either thy passions, or thy sensual appetites and affections. What is now the object of my mind, is it fear, or suspicion, or lust, or any such thing? To do nothing rashly without some certain end; let that be thy first care. The next, to have no other end than the common good. For, alas! yet a little while, and thou art no more: no more will any, either of those things that now thou seest, or of those men that now are living, be any more. For all things are by nature appointed soon to be changed, turned, and corrupted, that other things might succeed in their room.

XVI. Remember that all is but opinion, and all opinion depends of the mind. Take thine opinion away, and then as a ship that hath stricken in within the arms and mouth of the harbour, a present calm; all things safe and steady: a bay, not capable of any storms and tempests: as the poet hath it.

XVII. No operation whatsoever it be, ceasing for a while, can be truly said to suffer any evil, because it is at an end. Neither can he that is the author of that operation; for this very respect, because his operation is at an end, be said to suffer any evil. Likewise then, neither can the whole body of all our actions (which is our life) if in time it cease, be said to suffer any evil for this very reason, because it is at an end; nor he truly be said to have been ill affected, that did put a period to this series of actions. Now this time or certain period, depends of the determination of nature: sometimes of particular nature, as when a man dieth old; but of nature in general, however; the parts whereof thus changing one after another, the whole world still continues fresh and new. Now that is ever best and most seasonable, which is for the good of the whole. Thus it appears that death of itself can neither be hurtful to any in particular, because it is not a

shameful thing (for neither is it a thing that depends of our own will, nor of itself contrary to the common good) and generally, as it is both expedient and seasonable to the whole, that in that respect it must needs be good. It is that also, which is brought unto us by the order and appointment of the Divine Providence; so that he whose will and mind in these things runs along with the Divine ordinance, and by this concurrence of his will and mind with the Divine Providence, is led and driven along, as it were by God Himself; may truly be termed and esteemed the **OEo~p7poc**, or divinely led and inspired.

XVIII. These three things thou must have always in a readiness: first concerning thine own actions, whether thou doest nothing either idly, or otherwise, than justice and equity do require: and concerning those things that happen unto thee externally, that either they happen unto thee by chance, or by providence; of which two to accuse either, is equally against reason. Secondly, what like unto our bodies are whilst yet rude and imperfect, until they be animated: and from their animation, until their expiration: of what things they are compounded, and into what things they shall be dissolved. Thirdly, how vain all things will appear unto thee when, from on high as it were, looking down thou shalt contemplate all things upon earth, and the wonderful mutability, that they are subject unto: considering withal, the infinite both greatness and variety of things aerial and things celestial that are round about it. And that as often as thou shalt behold them, thou shalt still see the same: as the same things, so the same shortness of continuance of all those things. And, behold, these be the things that we are so proud and puffed up for.

XIX. Cast away from thee opinion, and thou art safe. And what is it that hinders thee from casting of it away? When thou art grieved at any-

thing, hast thou forgotten that all things happen according to the nature of the universe; and that him only it concerns, who is in fault; and moreover, that what is now done, is that which from ever hath been done in the world, and will ever be done, and is now done everywhere: how nearly all men are allied one to another by a kindred not of blood, nor of seed, but of the same mind. Thou hast also forgotten that every man's mind partakes of the Deity, and issueth from thence; and that no man can properly call anything his own, no not his son, nor his body, nor his life; for that they all proceed from that One who is the giver of all things: that all things are but opinion; that no man lives properly, but that very instant of time which is now present. And therefore that no man whensoever he dieth can properly be said to lose any more, than an instant of time.

XX. Let thy thoughts ever run upon them, who once for some one thing or other, were moved with extraordinary indignation; who were once in the highest pitch of either honour, or calamity; or mutual hatred and enmity; or of any other fortune or condition whatsoever. Then consider what's now become of all those things. All is turned to smoke; all to ashes, and a mere fable; and perchance not so much as a fable. As also whatsoever is of this nature, as Fabius Catullinus in the field; Lucius Lupus, and Stertinus, at Baiae Tiberius at Caprem: and Velius Rufus, and all such examples of vehement prosecution in worldly matters; let these also run in thy mind at the same time; and how vile every object of such earnest and vehement prosecution is; and how much more agreeable to true philosophy it is, for a man to carry himself in every matter that offers itself; justly, and moderately, as one that followeth the Gods with all simplicity. For, for a man to be proud and high conceited, that he is not proud and high conceited, is of all kind of pride and presumption, the most intolerable.

XXI. To them that ask thee, Where hast thou seen the Gods, or how knowest thou certainly that there be Gods, that thou art so devout in their worship? I answer first of all, that even to the very eye, they are in some manner visible and apparent. Secondly, neither have I ever seen mine own soul, and yet I respect and honour it. So then for the Gods, by the daily experience that I have of their power and providence towards myself and others, I know certainly that they are, and therefore worship them.

XXII. Herein doth consist happiness of life, for a man to know thoroughly the true nature of everything; what is the matter, and what is the form of it: with all his heart and soul, ever to do that which is just, and to speak the truth. What then remaineth but to enjoy thy life in a course and coherence of good actions, one upon another immediately succeeding, and never interrupted, though for never so little a while?

XXIII. There is but one light of the sun, though it be intercepted by walls and mountains, and other thousand objects. There is but one common substance of the whole world, though it be concluded and restrained into several different bodies, in number infinite. There is but one common soul, though divided into innumerable particular essences and natures. So is there but one common intellectual soul, though it seem to be divided. And as for all other parts of those generals which we have mentioned, as either sensitive souls or subjects, these of themselves (as naturally irrational) have no common mutual reference one unto another, though many of them contain a mind, or reasonable faculty in them, whereby they are ruled and governed. But of every reasonable mind, this the particular nature, that it hath reference to whatsoever is of her own kind, and desireth to be united: neither can this common affection, or mutual unity and correspondency, be here intercepted or divided, or confined to particulars as those other

common things are.

XXIV. What doest thou desire? To live long. What? To enjoy the operations of a sensitive soul; or of the appetitive faculty? or wouldst thou grow, and then decrease again? Wouldst thou long be able to talk, to think and reason with thyself? Which of all these seems unto thee a worthy object of thy desire? Now if of all these thou doest find that they be but little worth in themselves, proceed on unto the last, which is, in all things to follow God and reason. But for a man to grieve that by death he shall be deprived of any of these things, is both against God and reason.

XXV. What a small portion of vast and infinite eternity it is, that is allowed unto every one of us, and how soon it vanisheth into the general age of the world: of the common substance, and of the common soul also what a small portion is allotted unto us: and in what a little clod of the whole earth (as it were) it is that thou doest crawl. After thou shalt rightly have considered these things with thyself; fancy not anything else in the world any more to be of any weight and moment but this, to do that only which thine own nature doth require; and to conform thyself to that which the common nature doth afford.

XXVI. What is the present estate of my understanding? For herein lieth all indeed. As for all other things, they are without the compass of mine own will: and if without the compass of my will, then are they as dead things unto me, and as it were mere smoke.

XXVII. To stir up a man to the contempt of death this among other things, is of good power and efficacy, that even they who esteemed pleasure to be happiness, and pain misery, did nevertheless many of them contemn death as much as any. And can death be terrible

to him, to whom that only seems good, which in the ordinary course of nature is seasonable? to him, to whom, whether his actions be many or few, so they be all good, is all one; and who whether he behold the things of the world being always the same either for many years, or for few years only, is altogether indifferent? O man! as a citizen thou hast lived, and conversed in this great city the world. Whether just for so many years, or no, what is it unto thee? Thou hast lived (thou mayest be sure) as long as the laws and orders of the city required; which may be the common comfort of all. Why then should it be grievous unto thee, if (not a tyrant, nor an unjust judge, but) the same nature that brought

thee in, doth now send thee out of the world? As if the praetor should fairly dismiss him from the stage, whom he had taken in to act a while. Oh, but the play is not yet at an end, there are but three acts yet acted of it? Thou hast well said: for in matter of life, three acts is the whole play. Now to set a certain time to every man's acting, belongs unto him only, who as first he was of thy composition, so is now the cause of thy dissolution. As for thyself; thou hast to do with neither. Go thy ways then well pleased and contented: for so is He that dismisseth thee.



POETRY CORNER

NOVEMBER

William Cullen Bryant (1794-1878)

YET one smile more, departing, distant sun!
 One mellow smile through the soft vapoury air,
 Ere, o'er the frozen earth, the loud winds ran,
 Or snows are sifted o'er the meadows bare.
 One smile on the brown hills and naked trees,
 And the dark rocks whose summer wreaths are cast,
 And the blue Gentian flower, that, in the breeze,
 Nods lonely, of her beauteous race the last.
 Yet a few sunny days, in which the bee
 Shall murmur by the hedge that skim the way,
 The cricket chirp upon the russet lea,
 And man delight to linger in thy ray.
 Yet one rich smile, and we will try to bear
 The piercing winter frost, and winds, and darkened
 air.

WRITTEN FOR A MUSICIAN

Vachel Lindsay, (1879 - 1931)

HUNGRY for music with a desperate hunger
 I prowled abroad, I threaded through the town;
 The evening crowd was clamoring and drinking,
 Vulgar and pitiful--my heart bowed down--
 Till I remembered duller hours made noble
 By strangers clad in some suprising grace.
 Wait, wait my soul, your music comes ere midnight
 Appearing in some unexpected place
 With quivering lips, and gleaming, moonlit face.

DRINKING ALONE WITH THE MOON

Li Po (701-762)

FROM a pot of wine among the flowers
 I drank alone. There was no one with me --
 Till raising my cup, I ask the bright moon
 To bring me my shadow and make us three.
 Alas, the moon was unable to drink
 And my shadow tagged me vacantly;
 But still for a while I had these friends
 To cheer me through the end of spring....
 I sang. The moon encouraged me
 I danced. My shadow tumbled after.
 As long as I knew, we were born companions.
 And then I was drunk, and we lost one another.
Shall goodwill ever be secure?
 I watch the long road of the River of Stars.

EPITAPH ON A JACOBITE (1845)

Thomas Babington Macaulay (1800 - 1859)

TO my true king I offer'd free from stain
 For him I threw lands, honours, wealth, away,
 Courage and faith; vain faith, and courage vain.
 And one dear hope, that was more prized than they.
 For him I languish'd in a foreign clime,
 Gray-hair'd with sorrow in my manhood's prime;
 Heard on Lavernia Scargill's whispering trees,
 And pined by Arno for my lovelier Tees;
 Beheld each night my home in fever'd sleep,
 Each morning started from the dream to weep;
 Till God, who saw me tried too sorely, gave
 The resting-place I ask'd, an early grave.
 O thou, whom chance leads to this nameless stone,
 From that proud country which was once mine own,
 By those white cliffs I never more must see,
 By that dear language which I spake like thee,
 Forget all feuds, and shed one English tear
 O'er English dust. A broken heart lies here.

SWEET ARE THE DAYS WE WANDER WITH NO HOPE

George Santayana (1863-1952)

SWEET are the days we wander with no hope
 Along life's labyrinthine trodden way,
 With no impatience at the steep's delay,
 Nor sorrow at the swift-descended slope.
 Why this inane curiosity to grope
 In the dim dust for gems' unmeaning ray?
 Why this proud piety, that dares to pray
 For a world wider than the heaven's cope?
 Farewell, my burden! No more will I bear
 The foolish load of my fond faith's despair,
 But trip the idle race with careless feet.
 The crown of olive let another wear;
 It is my crown to mock the runner's heat
 With gentle wonder and with laughter sweet.

(No title)

Li Shang-yin (813 - 858)

LAST night's stars, last night's winds,
 By the West wall of the painted house, East of the hall of cas-
 sia.
 For bodies no fluttering side by side of splendid phoenix wings,
 For hearts the one minute thread from root to tip of the magic
 horn.
 At separate tables, played hook-in-the-palm. The wine of
 spring warmed.
 Teamed as rivals, guessed what the cup hid. The candle flame
 reddened.
 Alas, I hear the drum, must go where office summons,
 Ride my horse to the Orchid Terrace, the wind-uprooted weed
 my likeness.

MENZA 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 GamesÆ is an intense weekend of play. Mensans judge and critique games released in the past year and award the coveted Mensa SelectÆ seal to the top five. Past winners include ScattergoriesTM, Trivial PursuitTM and TabooTM.

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.

MENZA 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.

THE WINNERS ARE:

Deflexion by Deflexion
(www.deflexion.biz)

Hive by Smart Zone
(www.smartzonegames.com)

Keesdrow by Pywacket
(www.pywacketgames.com)

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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MONEY BACK GUARANTEE

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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

Change of Address
 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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