

Excerpts from the October 1998 MIND

The Newsletter of
[Central Indiana Mensa](#)

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PUBLISHING STATEMENT

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MY PIECE OF MIND

GEORGE DUNN

Well! For once in quite a while the MINDBending crew reminded me of something of its old strength (see the Honor Roll), and a good thing, too, as we not only had an election crunch to accommodate, but some extra bother, the exact nature of which I will pass over, at least in print.

Some Readers have asked if they might express themselves on the woes of Mr. Clinton. The answer is Of Course; this may not be *The Times* of London, but our Letters Page is there for any civil opinion on any topic. On a related matter, we have a new regular columnist: Dr. Robert Adair. I know - you thought with all his exchanges on Creationism that he already was a regular, but this is different. He'll be writing about formal logic, not theology.

You, too, can have a column, you know. Show me a reliable monthly output of 400-500 words on any topic you like, and we'll get you a page, at least on a trial basis.

On the facing page, you should see the words of our new Local Secretary. I've not run anybody but Rick there since I took this job. I was always impressed and occasionally inspired by Rick's writings, even if he did sometimes make me pull my hair with his creative interpretation of the word, "deadline." Hope the new guy works out.

A member was good enough to send me a 2-page printout pointing out a 1-byte error in Barbara Hunt's e-mail address. The corrected version appears in this issue. Send word of other errors to me at:
gldunnslashslAshbackSLashdawtkahMatcapitalgeecapitalElcaPitald-Eevirgulegettagripdotbar.

O.K., serious now: After six years of devoted leadership from Rick, we have a new LocSec in Greg Crawford. Greg brings new views to the job, and as with any transition, some of these will be uncomfortable. Mensa has some problems and Greg has some solutions. It remains to be seen if these are the right solutions, but I urge everyone to give him the chance to try them and see. Debate is fine, but the posture of debate must not become obstructionism. Mensans, unfortunately, are especially suited to the practice of substituting criticism for physical service. In reading Greg's inaugural column, I am reminded of a 1963 quote given to Pageant Magazine by Peter Sturgeon, founder of American Mensa: "Whenever there's talk of starting a project of some kind, we can count on any amount of first-rate advice but very little in the way of actual effort." Let's not let history be destiny.

And a special word for you ninety-one people who are receiving this issue of MIND as a result of your stopping by the Mensa tent at this September's Penrod Arts Fair, especially those who tried the mini-quiz: you, too, may offer your letters to these pages. Members first, of course, but a well-composed thought is welcome from anyone.

Unity Commitment Purpose

LOCSECTION
GREG CRAWFORD

Recently, I took a get-well card to one of our hospitalized members. Fifteen or

so of us signed it. Looking it over, I noticed one of us signed with only his first name, two others with initials (one set within a six-pointed star) and another signed his name in mirror image. Someone merely wrote, "Me, too."

Signing a card. What a simple task. What a wealth of creativity we spontaneously generated. It's no wonder we enjoy each other's company.

That creativity is the very core of our being. Let's face it, we do best at being ourselves. What most of our membership does not realize, however, just how much behind-the-scenes effort it takes to keep our group alive and active. We have been very, very fortunate to have had many generous volunteers; people who have given more than their fair share.

Not the least of these is our past LocSec, Rick Barbrick. In just a few short weeks, I have learned how often the phone rings. And rings. Always with some decision to be made or some fire to be put out. Folks, Rick has put out a whole lot of fires. Bravo.

Others of our volunteers have put in untold hours keeping our machinery running. Marion Harcourt has been our secretary for years. Peggy Sargent inherited a mess of a treasury and brought it up to professional standards. Not the least, Karen Wilczewski created and kept the thankless task of RG Registrar through several of these events. I believe hers to be the most under-recognized efforts of us all.

George Dunn, the one and only, took on the unwanted task of MIND editorship some years ago and has made lemonade out of those lemons. We all should be justly proud of and thankful for his work. Make that his long work, because newsletter creation is not an afterthought. It takes investment.

With a shortage of space, there is not enough that can be written about Sandy Sheehan (RG Chair), Treva Marks (OG Chair) and Nancy White (MIND publisher). Each should be remembered. In person. Ditto Russ and Shirley Washburne. Without these two, we likely would not have Central Indiana Mensa.

The sad part is all too simple: These folk are wearing out. They have faithfully done their bit and then some. It's high time for new blood and new ideas. As incoming LocSec, recruiting new leaders is at the very tip-top of my personal agenda and I will not be satisfied until we have a new generation waiting in the wings.

LET'S DO IT!

LETTERS

Dear Editor:

When I was 16 and in college, our composition instructor gave the class this classic: "If a tree falls in a forest where no one can hear it, does it make a sound?" I looked up the definition of "sound" in my cheap paperback "college edition" dictionary and found the definition of "sound" as "that which is heard" and turned in a rather terse paper quoting the definition - giving the precise name of the source, page number, etc. - and stated, "since sound is, by definition, "that which is heard" and the falling tree was not heard, therefore, by definition, it made no sound." The instructor read it to the class as the extreme example of the "scientific method" and called it "sound (the pun was obviously intended), succinct and uninspired."

O.K. you've been warned.

As to the two Muslim would-be murderers: The second accused, who weakened the water bags, succeeded in his intent to cause the victim to die of thirst: therefore, he is guilty, so off with his head -- or whatever is the legal punishment in this court. The poisoner is also correct, he is guilty of attempted murder. The appropriate punishment for attempted murder should be meted out to him. Case closed. Bring on the dancing girls.

Nancy White

[I believe - I could be wrong - that the raison d'être for the puzzle is to expand, rather than focus, the argument, and thereby, the thinking skills of the "players," somewhat as an antidote to the inclination to "look up the answer" in some authoritative book. However, since the puzzle seems to have intrigued a couple of readers (Bob Adair also addresses it in his column), perhaps some Mensans will enjoy this rather more intricate scenario:

MURDER AT THE BRIDGE

A young woman (A) is married to an older man (B), who is both unloving and frequently absent, so she takes up with a young lover (C) who lives on the other side of a large river. One evening, she overstays her tryst and, hurrying to cross the bridge before her husband returns home, finds it deserted except for a suspicious-looking thug (D) loitering around. Afraid to cross, she goes to an old waterman (E) and asks him to ferry her across in his skiff. He tells her he will take her across for a sum of money, which she does not have. She goes back to her lover and asks him for the money, but he refuses. Desperate to get home before her husband returns and discovers her adultery, she dares the bridge and the loiterer, who is a robber, kills her.

The task is to apportion blame for the woman's death. Obviously, "D" does the actual killing, but it would not have happened without the contributing factors of: "A's" infidelity and foolishness; "B's" coldness, possessiveness, and, presumably, threat; "C's" selfishness and lack of concern; and finally, "E's" venality.

Consider in any ranking, the apparent arguments in mitigation of each character's actions. "A" acted out of love and fear; "B" has the legitimacy of the marriage vow on his side; "C" was not obligated to fund his lover's comings and goings; "E" only asked a fair price for his service, and for that matter, "D" was only practicing his trade.

There is no "official" or "correct" answer, but be aware that the ranking reveals something about the ranker. -Ed]

Dom Jervis

Who Owns the Earth?

I refuse to be held responsible for the alleged sins of the white man toward the Indians. Yes, I said "Indians," not "Native Americans." This Politically Correct drivel is one reason this decade should be titled, "The Schizophrenic Nineties." PC rhetoric has made us so ashamed of our true feelings that we have become detached from the essence of our souls. This has made us emotionally dull, withdrawn and isolated, classic symptoms of schizophrenia.

Stories of the atrocities by the Europeans are universally biased. Would anyone argue that the Indians killed no white men? Despite numerous conflicts, friendships actually formed between the two groups. Each group had

strengths to offer to the development of a society which would be an improvement over each individual group.

Do you think the Indians never fought until we arrived? Get Real! Indian tribes fought each other all the time! Liberal practitioners of revisionist history are quick to blame the white man for the oppression of the Indians. Why? Because, when we fought them, we won! Why did we win? We had better weapons. Why? We had the work ethic, which led to the development of the technological capability of mass-producing superior armaments.

After we won, did we exclude the Indians from joining our society? Hardly! They had every opportunity to do so. We only asked them to play by our rules. They would need to learn English. This was not ethnocentricity. It was an essential component of communication. The Indians should have seen it as a chance to improve their lives and those of their posterity. We did not turn the Indians into a depressed, alcoholic, suicidal culture. They were already that way. We offered them a better way to live. Some accepted our invitation, and they prospered. Some didn't. That is not our fault. Like it or not, the single most predominant reason for the evolution of the United States into the nation with the highest living standard in the world is the influence of Western Europeans. I refuse to apologize for that.

To recap: Europeans came to this country. Some successful relationships developed with the Indians. In other cases, they opted to fight us. We did so and won. Afterward, we invited them to join our society, as long as they agreed to abide by the same rules we lived by, no more and no less. Many chose not to do so. They opted to live their lives their way on land we set aside for them. For this, we are sanguine oppressors.

Conflict is a fact of life. It can't be eliminated. The battle goes to the strong. This is a law of nature. Strength is being redefined. Mental acumen is becoming more of a viable weapon in many conflicts today, but not all. Physical strength is still sometimes the deciding factor. Unfortunately, one who resorts to this solution often receives condemnation, not accolades. This is often due to a lack of knowledge of all pertinent facts by the adjudicating party. We live in a world of perception, not of reality. It is easier to judge based on perception. It doesn't require thinking. Regrettably, many of those few people who can think would still rather just side with perception, rather than truth. Lest their audience be those who either can't or won't think, they don't want to seem "unfeeling." That wouldn't be PC.

Logically Speaking

by Robert O. Adair

Formal logic is a codification of the way the human mind naturally thinks. Thinking is based on certain intuitions. An intuition is something so basic that either you see it or you don't. Such things as evenness, identity, number, unity, etc., are the basic intuitions of logic. Contrary to sloppy empiricism, you cannot find unity in nature. Unity is an a priori intuition. For example, in the statement, "two plus two equals four," we really are not talking about apples or oranges. We are just talking about these abstract entities. All of arithmetic deals with this. It may then be applied to actual phenomena, but that is something else.

For example, we see a strange object, something about the size of a tube of lipstick. We pick it up, turn it around on all sides, take the cap off, look inside, examine the bottom. Then we put these impressions together in our minds and come up with one object which no camera can record, except possibly in a

series of photographs.

This is the way the mind works. It has been demonstrated that these intuitions are built into the circuitry of the brain. An interesting PBS series on the mind showed a woman who had been brain damaged. She was talking to a man visible to her on a TV screen and holding a photograph of him in which he was dressed the same way, and yet, she couldn't perceive that the two images were identical.

This brings us to one of the greatest questions of philosophy: "Is the real rational and the rational real?" Only if you conclude that they are, is knowledge possible, and, indeed, does human speech have any significance besides senseless babbling.

The Western tradition in philosophy is based on the conviction that knowledge is possible. The fact that Western philosophy begins with Plato is related to his having shown that knowledge is possible. An important aspect of this is that logic is what Aristotle later called it, the organon, the instrument of knowledge. Modern and contemporary philosophy is, for the most part, based on irrationalism which includes the notion that knowledge is not possible. Such people are in a constant state of denial because the inescapable conclusion is that they don't know anything.

The fact that they don't know anything does not deter them from writing big, 600 double-column-page books to tell us all about it. Humorist James Thurber thought it funny that newspapers so often reported, "The condemned man ate a hearty breakfast."

One of the most elementary elements of logic is clear definition. Such questions as "How many angels can dance on the head of a pin?" seem hopelessly complicated and abstruse to many people. This is only because they don't have a clear definition of an angel and they are dismissive toward what they don't happen to believe in. According to the Bible, angels have spacial location but they do not occupy space. Given this definition, there is no problem - an infinite number can dance on the head of a pin. This is comparable to an infinite number of people contemplating the head of the same pin.

In a similar manner, "If a tree falls in the forest where no one can hear it, does it make a sound?" Here again we have a simple question of definition. If sound is a vibration in the air, then there is a sound. If a sound is a vibration in the air recorded by human ears, then it is not. The latter is a rather strained definition, one that few people would care to use.

Western culture does not so much assume that all questions have answers but that ultimately if only in the mind of God there is truth. Questions to which there is seemingly no answer simply show us the limitations of the human mind.

The Islamic puzzle in the September MIND is typical of the sort of questions one finds in legal cases. Judges and lawyers know the law pretty well, and most cases tend to be settled by agreement out of court, especially civil cases. The ones that are tried usually have some sort of problem. A good example is a case in which a thief occupied an apartment on the same floor as a person in the building next door. The two buildings were only a few feet apart. Finding the window of the other apartment open, the thief stretched a board across and entered the apartment that way. The judge found him guilty of "breaking and entering." Well, nothing was actually broken, but the judge looked at the intent to wrongfully enter someone else's apartment with the criminal intent of stealing something. In the Islamic example, the two would-be murderers are

certainly guilty of attempted murder. Intent is the critical issue here. The second man would probably be guilty of actual murder. It is simply not his fault that the water was poisoned. His action deprived his victim of the water necessary for him to live.

There are many questions which have this borderline quality and generally they are resolved in some pragmatic way. The agency which keeps track of fish not only counts fish but whales and seals and other mammals. Strictly speaking, these are not fish, but since they swim in the seas they keep track of them too.¹

What is an automobile? Generally, they have four wheels, but some have six and some have three. The three-wheeled ones were often manufactured by companies that made motor scooters and motorcycles. So, what is this three-wheeled vehicle? Is it an automobile or a super motorcycle with a sidecar enclosed in a single shell? Some of these European products probably were classified as motorcycles in Europe and automobiles in this country. Function is usually the determining factor but tradition may also be. After all, Honda makes motorcycles, doesn't it?

When I was young, I noticed that you could hear both sides of a controversy and be impressed by both presentations. I wondered how to get to the bottom of this. That is when I began to study logic. I learned that many arguments were appealing, plausible, sounded good, and were utterly fallacious. I also remember being thrilled to discover the existence of philosophy and philosophers.

I remember the words of the great stoic thinker, Epictetus, "Here is the beginning of philosophy: a recognition of the conflicting opinions among men, a search for their cause, and a discovery of a standard of judgment." Logic is one of the most important of these standards.

[¹Interestingly, the restricted use of "fish" to three phyla of animals is strictly 20th Century; prior ages called almost any swimming animal a fish, including otters, seals and orcs. Even today, the mammalian dugong is familiarly known as the oxfish - Ed]

Strange ReMINDers:

Celebrations and Observances Not Widely Announced

Oct Vladivostok Day. In 1950, during the Korean War, a couple of American 8 - F-80's got a little off course from their mission to North Korea and wound up over the Russian port of Vladivostok. Either still confused or figuring with the current sentiments "a commie's a commie," they proceeded to shoot up the place.

Oct Also the date (in 1871) of the Great Chicago Fire, supposedly started 8 - when a cow kicked over a lantern.

Oct Jon-Eric Hexum Day. The promising young actor killed himself by playing 12 - Russian roulette on the set of his TV show, "Cover Up." He thought there was no danger because the prop revolver was loaded with blanks. (1984).

Oct The "Gunfight at the OK Corral" (1881), which actually took place in a 26 - vacant lot beside Fly's Photography studio.

Oct The US destroyer *Reuben James* was sunk while attacking a German U-

30 - Boat in 1941. The sacrifice of an American vessel such as the *Reuben* was supposed to inflame public opinion against Germany and bring the US into the war. The gambit proved insufficient, but the Japanese attack on Pearl Harbor a little more than a month later provided the necessary hostility.

Nov Dunce Day. In "honor" of John Duns Scotus, who died this day in 1308.
8 - Known as "The Subtle Doctor" and reckoned one of the best-educated men in the world in his lifetime, his name (and tall cap) became marks of contempt to later generations who differed with his philosophy. He was the author of the Doctrine of the Immaculate Conception.

Honor is a fickle thing.

Nov Railroad Time Day. In 1883, long before anybody'd bothered with such
18 - notions as Daylight Savings, America's transcontinental railroads were having a hell of a time keeping to schedule when each town they passed through kept its own version of the hour. Without consulting anybody, the railroads simply announced that henceforth they were running on their own time. Reaction was fierce. The US Government actually forbade its employees to use "railroad time" and preachers denounced the abandonment of "God's time." Today we can scarcely understand what the fuss was about.

When you're obviously right, don't wait for concensus.

Primer for the November Topic:

"If I Won the Lottery"

Let me state at the outset that this is a fantasy topic, and you wont be held liable for any promises you make in the improbable but nonzero chance that you actually win the lottery.

Your Editor, for example, has already committed to buying Central Indiana Mensa a permanent Meeting site and RG venue, flying one FM to Paris for lunch (via Concorde, of course) and adopting another. I've also given some thought to a "rolling RG" with a convoy of specially-equipped semis circuiting the country and featuring pick-up and drop-off of attendees.

Get the idea? O.K., now award yourself a round \$100,000,000 and tell us how you'll dispose of part of it.

Remember, this is not so much a "Brewster's Millions" problem (I feel confident each of us could spend even that much loot in short order) as an invitation to gin up a creative project which presumably only a lack of adequate funding impedes.

In this imaginary munificence, I grant you all a dispensation from having to fulfill any moral or political obligations to the real world, so you don't need to sink the fortune into AIDS research or feeding Bosnians or sending streetwalkers to college, unless that's your idea of a fun project.

At the same time, I'd appreciate it if you could kinda keep it within some bounds and not speculate that you could arrange peace in the Middle East or colonize Mars, worthy as those goals may be to you.

You might, for instance, acquire a temperate island as a preserve for

alternative crops, or add Prozac to the Detroit water supply, or perhaps build a theme park based on Tolkien's Middle Earth.

I wouldn't rule out malicious uses of great wealth, a la Hesse's "Visit of the Old Lady"; we all have a score or two to settle. You might offer your favorite homophobe an absolutely extravagant salary for handing out towels in a bathhouse or raise a 90-foot statue of Spiro Agnew in view of the Maryland State House.

Mensa-related expenditures, are, of course, welcome but not required. Impractical accomplishments, such as a two-story house made entirely of dark chocolate, will receive special attention.

Crackpot schemes? This is the time for them! Politically incorrect indulgences (serve a banquet of eagle livers) or guerrilla theater with impunity (paint the Golden Gate Bridge green)? Bring 'em on!

A useful service actually proposed but unfunded? Fulfill your wishes. Purchase some justice that should have come free? Uh-huh. Counter-bribe a dozen senators to do their jobs? Why not?

If you must invest, at least take a flyer: a Playboy club in Saudi Arabia, perhaps, or develop a patch for chocolate addicts.

B _____
A _____
S _____
I _____
L _____
by Basil Wentworth

136 PHONEY PHONETICS II

Find a word that sounds just like ballet
There are rhymes you can find every day
Common words, such as grey,
Or maybe like weigh --
But none of them looks much like wallet.

So what words are suggested by wallet?
A machinist would likely say collet.
If a dog, you could call it,
Or trash -- you could haul it
Or warehouse it, stacked on a pallet.

Many spellings rhyme neatly with grease,
And the next two lines give one apiece:
In the barn, there are geese,
Also lambs, which have fleece --
But they're not spelled like grease, if you please.

And to complicate things, let's take cheese:
A rhyme with no e's would be skis.
If you spell with two e's
You might get words such as bees;
With three e's, you just might have geese.

Every rhyme, so they say, has its niche:
Used correctly, the pay-off is rich;
But is slightly off-pitch
The result could be kitsch,
Pleasing no-one who's not *nouveau riche*.

* * * * *

Some groups of words, well known to you,
 Look like rhymes (according to view)
 But with such variation
 In pronunciation
 You don't realize they do.

MINDBENDING HONOR ROLL

[H = Host]	May	Jun	Jul	Aug	Sep
Dave A.	¶	¶	¶	¶	¶
Alison Brown	¶H				¶H
Rocio Carasco	¶	¶			
Greg Crawford	¶	¶	¶H	¶	¶
Tom DeWitt		¶			
George Dunn	¶	¶	¶	¶	¶
Jim Harris		¶			
Jud Horning					¶
Jerry Hunter			¶	¶	¶
Rhoda Israelov		¶H		¶	
Treva Marks			¶	¶H	¶
Jean Miller	¶		¶	¶	¶
Roberta Neu		¶			
Joseph Spearing					¶
Russ Washburne					¶
Nancy White	¶	¶	¶	¶	¶

Janette Greene Dollar

Pavlov's Children

Good Enough For America?

(second in a series)

Our passions, loyalties and prejudices here in the United States (specifically) are deeply rooted in our investments. Investments of our time, our money, our futures, essentially our lives. These are the fabric of convention. Regardless of the level of efficiency of the investment, there is great comfort in knowing what to expect (the weight of which should not be underestimated), and being able to justify what and who we are. People cling to what they know because it offers many advantages, principally feelings of identity, continuity and security. Any approach contrary to that is perceived as a personal affront.

Routinely, most of us immediately ask "...but, why?" when encountering anything unconventional, seemingly deviating from this important source of comfort. Are these challenges or questions? Born of habit? Curiosity? Confusion? Perhaps defensive or offensive maneuvers, to promote one's own gut feelings toward such a thing? People will defend with ferocity that which defines them. To re-define one's self is to step away from convention, evoking all kinds of dubious questions as to not only their reasoning, but their loyalty, motives, even sanity. Yet how many of us ask "*What's the motivation?*" when investing in the road *usually* taken? Unfortunately, not nearly enough. Most, being discouraged from all sides, do not invest enough in defining themselves, valuing the security afforded by simply following the ones before, with the assumption of sound reasoning.

"Habits, training, practice, influence, manipulation, conditioning", all words to describe why and how we are the way we are. Are we our own creations,

resultant of our own decisions? To be so entirely would be an impossibility, but the advantage falls to those who can recognize the process, and use it in becoming the people they wish to be.

Most of us are introduced to what will define us at age four or five when placed in our first classroom. We will experience all the typical "character building" joys, aches and angst of theirteen-or-so years of compulsory schooling, ideally culminating in a prom, a little pomp and circumstance, and a document declaring our competence. But then what?

Enter the "real world." Time to go to college, or get a job to "start our lives." Were we competent in knowing where to start? Were we practiced in deciding what was in our own best interest, and what was valuable in creating a life of personal prosperity and meaning? Were we practiced in recognizing, without assistance or instruction, what those things were? The answer lies in what each of us has to show for our lives. Are we lost? Fulfilled? Without direction or confidence? Do we know what we believe in, if anything? Many do know where they stand, and do so with pride, but at what time in life was this knowledge acquired, and after what lessons taught by the "real world"?

The real world exists in our first experiences, at home with our families, our personal motivations for acquiring new skills, our lessons in trial and error. Supposedly all fun and games, until we are bestowed the honor of formal education. At that time, we approach the classroom with the same curiosity, the same excitement and motivation previously used. Quickly we learn, however, that learning is serious business, not to be pursued frivolously. We are told point blank by the old "more experienced" kids, that school is not fun (and often being given a nickname or shove to prove it), homework, and work in general is a pain to be avoided unless "you have to," and school is definitely work. To openly disagree is to be shunned. Also, one of the first things we learn about school, is that *everyone* is watching. Mistakes, which previously were a natural and temporary consequence of perfecting a desired skill, are to be avoided at all costs, at the risk of being laughed at, and judged as a matter of record. Talking is discouraged, wayward curiosities are to be shelved, and asking too many questions or attempting debate is seen as troublesome and distracting from the agenda. It has to be this way. A room full of 30 little kids grabbing and laughing, fondling every shiny object, and questioning every aspect of every little thing (especially to those without noble answers), would be a chaotic fiasco. Order and control must be maintained, whatever the price. This essentially, is what defines us for the rest of our lives.

To educate en masse, is to fail to educate en masse. It does accomplish something; it does teach something, but not what is promised. The methods are hit or miss, and rarely achieve optimal results. If the system does produce exemplary thinkers, further investigation will usually find the results are achieved by the students *despite* their schooling, not because of it.

In the long run, the system's success seems not defined by results, but by whether those who fail under the system eventually choose to blame themselves, or blame the system. As long as they blame themselves, the system has secured another investor, bought another future (via the emerging generation). The perpetuity of our educational system, of comforting convention, is the driving force wedged between education and schooling.

Random Sample

© by [Julie A. Yates Harkey](#)

Flying Cats

I can usually figure out what my dreams are about, but truly, this one has me confused. The dream took place on a large spaceship, the type that never lands. Its people spend their lives on board. The ship had lots of space and lots of spaces. . . perhaps many that the inhabitants had forgotten were there. When the dream began, I was flying through the top of squared-off rooms (most un-spaceship like), and I was a cat. Sort of -- a bipedal cat, with lovely brown and gray hair. (At least I'm honest about my gray hair.) Flying came naturally, and the dream was complete with physical sensations of breeze in my hair and straining to go higher as I soared through the room tops.

In the next dream scene I was standing on a room top; it was a bit like a giant block, set inside an enormous chamber. Four or five other companion cats and I talked, planning to go underground and hide from the people on the space ship. We were in great danger, as these people wanted to exterminate us. We were perhaps overconfident that we could find many spaces to hide out and multiply, thus surviving. As we plotted, one of the people (disguised as a cat) was standing below our room top hideout, listening to all we said. Discovery and betrayal was imminent. End of dream.

This might have been about interacting with the population in general. I've often used the strategy of hiding, which certainly isn't good for my state of mind. Doesn't work, anyway! As for hiding places, those can *only* be found in our minds. This world is filling up fast, and there are few refuges left. I don't want to be a hermit at any level, so therefore must discover ways to safely interact.

Since I wrote, commenting on conspiracy, that chickens usually don't cross the road, I have seen numerous Chicken Corner cluckers crossing that road. Several of the hapless birds didn't make it. Evidently they did decide to cross that narrow blacktop road.

Darn it, I've gone from cats to chickens, and don't remember why I'm here. (I bet you think I got up from my computer to go to the bathroom, and couldn't remember the transition when I got back. Boy, do I have you fooled! I haven't moved.) I remember now. Okay, this is the idea. Chickens took the risk to cross the road, and some of them got flattened. Shall I take the risk to come out of the safe place in my head, and risk the emotional equivalent? You bet.

Michael Smith (Robert A. Heinlein, "[Stranger in a Strange Land](#)") comes to mind. He took risks, first when he decided not to "disincorporate" and instead experienced the strange, frightening world in which he found himself. At the end of the book, he took the ultimate risk when he went before the mob and was stoned to death. I'm not suggesting that we expose our selves to such extreme risk. Michael Smith went on to another level, and while I'm looking forward to doing that someday, there are many things I want to do here first on *this* level. Among those is to do and experience as much as I can. Perhaps the meaning of that dream is that I must outgrow my inclination to hide (in) my mind. I will cross the road and fly. Carefully. After all, you can't really go underground on a spaceship.

HERMAN HAGEMIER

A Revolution for Bode's Law

Before the time of Kepler, in the Sixteenth Century, the Astronomical Unit was invented. The length of the Earth's orbital radius was 1 A.U. Mercury's radius was .387 A.U. Venus had a radius of .723 A.U. and Mars had a radius of 1.52 A.U.

In 1766 Johan Titius subtracted .4 from the value of each planetary distance from the sun and found a series of remainders which doubled from planet to planet. Johann Bode gave the idea publicity and it became known as Bode's Law. Only six planets were known in Bode's time. The seventh planet, Uranus, followed the rule. With the last two planets, Neptune and Pluto, their actual average distance to the sun, as shown in column D, never comes close to the distance in column C. [Table 1]

Column D gives the A.U. value of distances to the sun, averaged over a year's time. Due to the elliptical nature of the planetary orbits, the distance to the sun changes from day to day. Entering 2.4 A.U. for the missing planet, the figures in column B double at a constant rate all the way to Pluto.

The fact that a tiny system in an atom and a mighty solar system are organized on such a similar plan must mean that the solar system, at or before the time of planet formation, had already been organized according to the laws of momentum into a disc-like structure. The momentum in our solar system must have already sorted itself out while it was gas and dust. When the growing planets are crowded many orbits will merge. The ellipticity of an orbit would figure into the need for a wide orbital band. In quantum orbits, the third orbit is a 9 unit orbit. The Earth's orbit is a third orbit but it is a 10 unit orbit. It looks like Venus would have been crowding the Earth's 9 unit orbit with its 7 unit orbit which was already overloaded with it .723 A.U. of angular velocity. The Earth's 10 unit orbit had the average of .1 of an A.U. of angular velocity for each unit.

There are 4 and 7 units of momentum in the first and second planetary orbits for the same reason that it is 4 and 7 in the quantum orbits. The pull of the sun is divided by 4 because the initiation of momentum requires 4 units of angular velocity in that first orbit. It wouldn't matter how much the angular velocity is, the main point is that it should be divided evenly. This sets the values for all the astronomical units for all the orbits. In addition to needing 4 units of momentum there is also the necessity for a full orbit. The minimum is four. Venus has a longer radius and orbital circumference than Mercury, therefore Venus needs 3 more units of angular velocity for a total of 7. [Table 2]

Column A gives the total number of units of angular velocity in a planet's orbit. Column B gives the total amount of angular velocity in each unit in A.U.s. Column C gives the number of momentum. Column D is the equalizer factor, the factor that lessens the sun's power to pull on the planet's orbit (the inverse square effect and the increase in distance), is the same factor that multiplies the ability of the planet's angular velocity to resist that force. Column E shows the planet's measured distance from the sun, averaged over a year's time. At that point the planet's angular velocity matches the pull of the sun. Many scientists thought that there might be a planet between Mars and Jupiter. They were disappointed in that they could find nothing that was worthy of the name, planet. The new theory shows many vacancies. In the early stages of planet formation the planets had to carve out wide bands of space to move in. Collisions could cause the ellipticities of the orbits and that could snowball into more collisions. Mercury's distance from the sun varies from 44 million miles to 29 million miles.

The first 4 units of angular velocity can be called the starter energy for momentum. At each level the starter energy divides itself by 4 so there are

always 4 units of it. The original 4 units of starter energy, shrinks 75% at each orbital level. That would apply to the planetary orbits also. The radiation of these orbits rapidly shrinks toward the ultraviolet. That should be the cause of the ultraviolet catastrophe connected with black cavity radiation. For the manner in which captive energy or starter energy is replaced by free energy, see the September issue of MIND.

Table 1- Traditional Bode's Law

	A	B	C	D
			predicted	actual
Mercury	.4 +	.0 =	.4	.387
Venus	.4 +	.3 =	.7	.72
Earth	.4 +	.6 =	1.0	1.0
Mars	.4 +	1.2 =	1.6	1.52
(gap)	.4 +	2.4 =		
Jupiter	.4 +	4.8 =	5.2	5.2
Saturn	.4 +	9.6 =	10.0	9.54
Uranus	.4 +	19.2 =	19.6	19.19
Neptune	.4 +	38.4 =	38.8	30.7
Pluto	.4 +	76.8 =	77.2	39.52

Table 2 - Bode's Law as Overturned by H.F. Hagemier in 1995

	A	B	C	D	E
	angular velocity	angular velocity per unit	# of momentum	equalizer factor	measured distance
Mercury	(4 +0)	0.097	x 4		= .387
Venus	(4 +3)	0.1033	x 7	7/7	= .723
Earth	(4 +6)	0.1	x 10	10/10	= 1.00
Mars	(4 +12)	0.0953	x 16	16/16	= 1.524
(gap)	(4 +21)				
(gap)	(4 +32)				
Jupiter	(4 +45)	0.106	x 49	49/49	= 5.203
(gap)	(4 +60)				
(gap)	(4 +77)				
Saturn	(4 +96)	0.0954	x 100	100/100	= 9.54
(gap)	(4 +117)				
(gap)	(4 +140)				
(gap)	(4 +165)				
Uranus	(4 +192)	0.098	x 196	196/196	= 19.19
(gap)	(4 +221)				
(gap)	(4 +252)				
Neptune	(4 +285)	0.104	x 289	289/289	= 30.07
(gap)	(4 +320)				
(gap)	(4 +357)				
Pluto	(4 +396)	0.0988	x 400	400/400	= 39.52

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Alison Brown: Mensa Marchers for a Good Cause! March again in the AIDS Walk, October 11, 1998. Join the team or give a Donation. Contact Alison (xxx-xxxx) or Greg Crawford (872-3749) for information.

Positive Change Network: Fourth Tuesdays 6:15 - 8:45 at Library Services Center, 2450 N. Meridian. Information: 925-9297.

SPAN Program: Earn college credit while still attending High School. 10th, 11th and 12th graders who have SAT of 1010 and complete IUPUI placement test may take 100 and 200 level classwork. Info: (317) 274-2660.

Women of Vision Network: 5:30 every Wednesday at Cynergi Bookstore, 6358 Guilford. (Broad Ripple) 841-3912.

PFLAG (Parents, Family/Friends of Lesbians and Gays) a group for support and education. Second Sundays, 2:00 p.m. at St. Luke's Methodist Church. 86th Street, near Meridian.

Teresa Fisher: Bring back the Mensa Register! This invaluable member-to-member document hasn't been reprinted for six years! Restore this gem to the membership before the AMC spends any more money on monuments to itself in Texas.

David Schulman [from June '98 Bulletin]: I strongly advocate that the [MERF-owned office building] be suitably named in Dave [Remine's] honor. I would be proud to address future correspondence to "American Mensa at Dave Remine's House."

Friends of Jung: First Thursdays. Information: 466-9214.

Holistic Health Care Practitioners: Monthly meetings at First Congregational Church, 7171 North Pennsylvania. Dorothea Mueller Goold, 581-0535, for info.

Nancy White: Our annual Mensa THANKSGIVING DINNER will be held this year, but "where?" has yet to be determined. If no one has a better idea, it will be at the Ramada at Pendleton Pike, 42nd & I-465. If you have an alternate suggestion, call me at xxx-xxxx and offer it for discussion.

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