

star, which in terms of its parallax 0".018 gives a result

$$\frac{.047}{.018} \times 92,500,000,$$

that is a diameter of 240 million miles, 300 times the diameter of our sun!

This value is based, however, on the assumption that the disc presents a uniform illumination; but as there is undoubtedly a falling off of intensity away from the center this result may be considerably too small.

Since the announcement of this result several other stars have shown an appreciable diameter and one, Antares, is found to be even a bigger giant than Betelgeuse.

A still larger interferometer with a base of fifty feet is now under construction, by means of which the number of stars which fall within range will be considerably increased and it may even be hoped that the distribution of light over the discs may be determined.

A. A. MICHELSON

UNIVERSITY OF CHICAGO

TWENTY-SEVEN KINDS OF MEN

THERE are twenty-seven kinds of men. It is worth while to take account of personal stock and to honestly decide which of the twenty-seven varieties we ourselves represent, for it may be possible, within limits, to change ourselves, if desirable, into different sorts of men.

Or better yet, we might try to classify our neighbor whose faults, if not his virtues, are usually more apparent than our own. It is always an engaging mental exercise to size up other people since success in life depends largely upon correct judgments concerning those with whom we have to deal. In order to do this fairly we must discover what determines the sort of person our neighbor is and wherein he or she differs from twenty-six other kinds of people. There are three contributing factors that go to make up any man—or woman—and no one of the three can possibly be omitted.

The first is *environment* or the surroundings in which a person is brought up. It represents the opportunity or chance in life which one has. The second is *natural capacity* which is inher-

ited from one's forbears. This is heredity or endowment. The third factor is the *response* which is made with a given inheritance, whatever it may be, within one's particular surroundings.

Environment is the stage setting; inheritance the actor and the response what the actor performs upon the stage. The play involves all three. Environment is what a man *has*; inheritance is what he *is* and response is what he *does*. It takes all three of these things to make a neighbor or any one else.

Furthermore, inheritance is decided beforehand for every man. No one can choose his parents or determine the inborn capacity with which they endow him. It is too late to do that when one arrives on the scene. If a man draws a blank in his biological inheritance he is simply out of luck for he cannot change it or draw again.

This is why there is no real reason for any one to be either proud or ashamed of his "blood," or his ancestry, whatever it may be. He has no hand in determining it. One may, however, properly feel pride or shame for the environment in which he remains or for the response that he makes with whatever ability he has to that environment, since both of these factors are to a degree within his control. When he marries he may also feel pride or shame in the mate whom he chooses to be the fellow determiner of the natural capacity which he wills to his children, because it is within his control thus to enrich or cheapen the blood that he has to pass on to the next generation.

To reduce the matter to the simplest terms, the three fateful factors that determine a man, namely, environment, heredity and response, may each occur in at least three varying grades indicated roughly as good, medium and poor. By combining these factors we arrive at twenty-seven kinds of men. For example, the inheritance that a man is born with may be good, medium or poor. Likewise the environment in which he finds himself and the response that he makes under the circumstances may be also good, medium or poor. In the list below are given the twenty-seven possible combinations resulting from this simple arrangement:

<i>Inheritance</i>	<i>Environment</i>	<i>Response</i>
1. Good	Good	Good
2. Good	Good	Medium
3. Good	Good	Poor
4. Good	Medium	Good
5. Good	Medium	Medium
6. Good	Medium	Poor
7. Good	Poor	Good
8. Good	Poor	Medium
9. Good	Poor	Poor
10. Medium	Good	Good
11. Medium	Good	Medium
12. Medium	Good	Poor
13. Medium	Medium	Good
14. Medium	Medium	Medium
15. Medium	Medium	Poor
16. Medium	Poor	Good
17. Medium	Poor	Medium
18. Medium	Poor	Poor
19. Poor	Good	Good
20. Poor	Good	Medium
21. Poor	Good	Poor
22. Poor	Medium	Good
23. Poor	Medium	Medium
24. Poor	Medium	Poor
25. Poor	Poor	Good
26. Poor	Poor	Medium
27. Poor	Poor	Poor

We are now ready to classify our neighbor. Which of the twenty-seven possible types does he represent and what hope is there of transforming him into a better man?

Take the case of a man like number fourteen in the list who is "medium" in all of the three determining particulars. How can he shift his position in the scale of life and become a different man?

In the first place he *can not change his heredity*, for, unlike the heir who inherits material property, he can neither lose nor add to his heritage of innate capacity, any more than a rabbit can lose or add to what makes it a rabbit and become a bird or some other animal. A man born medium in capacity must remain so.

He *can modify the environment* which holds him in its influential embrace and he *can also change his response* to that environment, either through education, experience and effort, or by the neglect of these means, so that the result will be a different kind of a man.

Moreover it is plain that in selecting a mate for our neighbor, which is always less complicated than selecting a mate for one's self, number nine in the list, that is, a person with good inheritance, poor environment and poor response, would be a better risk for him than number nineteen for instance, which denotes a

person with poor inheritance, good environment and good response, not only because there would be more hope of improvement during the lifetime of the prospective partner but also because the possible children of such a union would start life with better "blood" or capacity and that is a priceless thing.

Too frequently what passes for a "good match" in society refers solely to environment and material possessions of the parties concerned rather than to their biological inheritance or blood. A man may marry a fortune and lose it but he can not lose his mother-in-law and all she means to the blood of his children. It is far better, indeed, to marry good blood than good environment because natural capacity usually leads, sooner or later, to an effective response which is likely in the end to insure a desirable environment. The self-made man who feels commendable pride in his handiwork is one who has risen in the ranks of the twenty-seven kinds of men but no one, even in a democracy, can go all the way from the bottom of the ladder to the top in one lifetime. That accomplishment takes generations of time and a judicious selection of one's grandparents.

H. E. WALTER

BROWN UNIVERSITY

SCIENTIFIC EVENTS

THE ROCKEFELLER BUILDINGS AT UNIVERSITY COLLEGE, LONDON

A VISIT of the King and Queen of England to University College and its Medical School, London, to lay the foundation stones of the new obstetrical hospital and the new nurses' home was paid on May 31. According to the *British Medical Journal* these two buildings are in Huntley street, whose northern end is already occupied by one side of the medical school buildings which front the side of the hospital in University street. The King and Queen also formally opened the new Anatomy Institute of University College, recently erected in Gower street immediately south of the college quadrangle and west of the Physiological Institute, which also has been enlarged. It was announced nearly two years ago that the Rockefeller Foundation had arranged to give sums amounting together to £1,205,000 to University College and University College Medical School with the aim