THE NORMAL MAN

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It is not natural for man to be blind. The blind man misses much of the beauty which nature and human society affords. It is not natural for man to be without the power of speech. The dumb man can never become the orator, swaying audiences by the eloquence of his speech, or entertaining friends by the sweetness of song. These are all to be pitied. The condition appeals to our sympathy as does that of every other human creature who is less than normal.

It is not natural for a man to be a weakling in moral character. The spiritual sense of the human body or soul is as real a part of man as is any other of the senses of the human body or soul. An injury to the moral and spiritual is as much to be pitied as is the man with loss of vision or hearing.

A man whose moral character has been dwarfed, and whose soul has been gashed and cut by every sharp sword of evil, is as much an object of pity as is any poor injured waif or beggar that ever sat by the wayside asking for an alms. Piety is not unnatural and abnormal. The man of strong character and conviction is the normal man.

The unusual is not necessarily the unnatural. There may be a community where a majority of the people are afflicted in some form. It may be blindness, deafness, lack of mental sanity or other misfortune. The preva-
lence, the percentage, does not make it natural nor do we consider such unfortunates normal and complete beings. The fact that a large percentage of the members of a community may manifest traits of moral weakness does not make impiety normal.

Nature is possessed of great recuperative power. So likewise is human nature. The hot and scorching wind may wither the growing grain, the cold may stunt the growth of flowers in early spring, the storm of wind and rain may beat low the crops in fields, but as soon as the storm and wind have past, nature is busy restoring the grains and flowers to normal beauty and power again. The youth may cut his hand with a knife. Instantly the process of healing begins, and if the cut be not too deep nature will, herself, recover the wound. The youth may likewise wound the conscience; the soul proceeds at once to exercise all its recuperative powers.

The cut upon the hand produces pain. The cut or wound to conscience not less so, for Souls Die Hard. It is just as painful, and a far greater crime to commit murder or suicide of the human soul as to destroy the life of the body.

The abnormal arouses sympathy and pity. The normal attracts admiration. We are charmed by the perfect and beautiful, whether bird or flower, or animal, or human creature. The object of greatest beauty is the perfect man or woman. The most serious injury is the injury to a human soul. The most abnormal creature in the universe is the man with a big body, a bright keen mind and a poor dwarfed soul.