

sion, we must encourage the expressions of man's inherent desire for social gratification.

In the fourth place, my normal citizen must have a desire for knowledge. The ideal man will long to know himself and the movements of his times: and he will also seek knowledge of the past. He will be drawn into fellowship with his kind as he studies the ever-varying struggles of the race as portrayed in history, poetry and fiction. The normal man will desire to *know*. He will crave to know the Truth for the Truth shall make him free. One who knows anything at all of the human race cannot fail to see that man is an intellectual being. One sees this in the child's curiosity, in the scandal monger's gossip, and in the scholars search after truth. The directions of this natural desire for knowledge into proper channels is the sacred duty of the more enlightened members of society.

My normal citizen must also have in him a recognition of beauty. The aesthetic side of his nature must have a chance to develop. Man must have something more than dreary wrecks of buildings and foul streets to satisfy him. Fullness of life needs the aesthetic manifestation. Unless one's tastes have been vitiated or suppressed, there is a place for an appreciation of the beautiful in the well rounded life. As has often been noticed, the aesthetic element is manifested early in race history. The savage adorns himself with gay tatooing and delights in so doing as much as the lady of fashion who decks herself in costly apparel. The naturalness of the love of beauty is one of the most pleasing things in life. Who has not seen the eyes of a beggar child sparkle at the sight of fresh flowers or a beautiful smile? It is a rational desire and ought to be gratified.

The normal citizen as I conceive him, has yet another essential and this is the element of righteousness or *rightness*. This is the inspiration of highest life. It transforms and elevates everything else. Man is a moral being having a knowledge of right and wrong; and the fully developed man will have in him a desire to be in harmony with the world, and the motive forces that control the world. There will ever be a striving for right relations in the universe. The individual will shrink from being at variance with the great forces that called him into being. The longing to recognize oneself as a vital part of the great moral world is truly the most elevating of all the human desires. Without this man is incomplete. It is here that the psychical something is most clearly differentiated from the physical reality.

Thus my ideal citizen stands out in startling contrast to the average man. He is on a plane above, strong in the power of his guaranteed satisfactions.

Now if we agree that the fulfillment of life's purpose is better accomplished by the type of men I have called ideal than by the vastly different type now filling our country, the question before us is: "What can we do to assist in the perfection of an ideal type?" The