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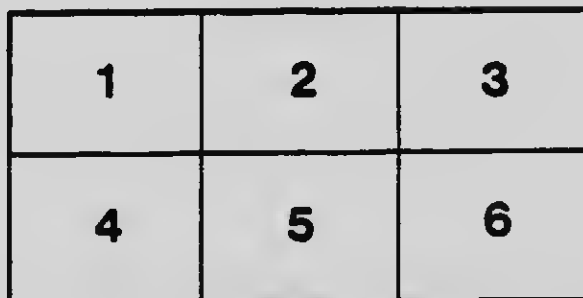
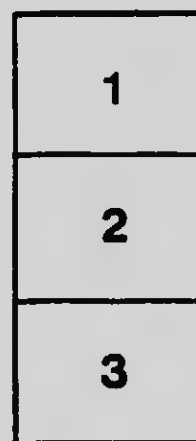
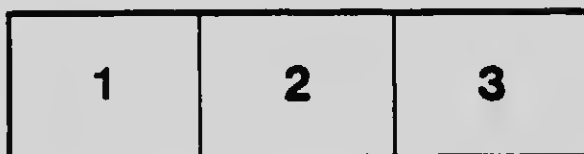
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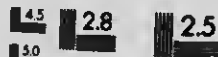
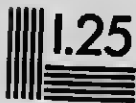
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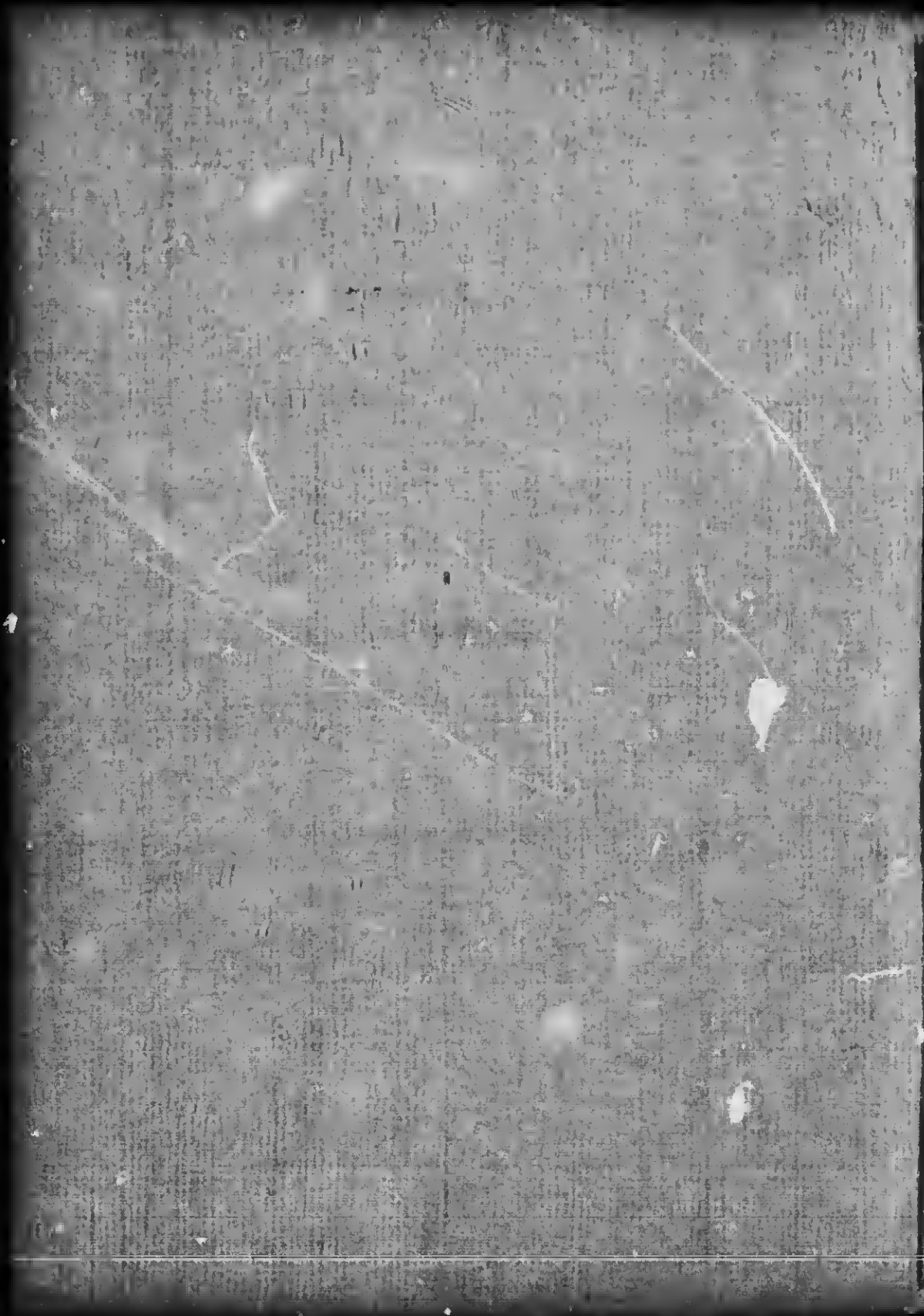
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## **EASTER ADDRESS**

BY

**SOV. PR. F. A. JONES, M.A., D. Paed, 18<sup>o</sup>**

1918





## *A MAN OF TO-MORROW.*

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So many eloquent and inspiring Easter addresses have preceded this one, that I am deeply conscious of the difficulty of saying anything on this occasion that has not already been said. The teachings and the spiritual beauty of Scottish Rite Masonry are so impressive that the earnest truth-seeker can profitably contemplate these beautiful doctrines again and again.

We judge of the future by the past, and before we can speculate much about the man of to-morrow, we must call up before our minds some characteristics of the man of yesterday. From the lowest forms of life up to the high level where the first man was evolved, marks a progress beyond all measurement. So from the first cave-dweller to a Gladstone, a Lloyd George, or a Woodrow Wilson the intellectual and spiritual distance is almost infinite in its immensity. Has man reached the highest development of which he is capable, or is he destined to go on improving in the future as he has in the past?

Without attempting a direct answer to this question, let us consider briefly some of the ideals of existence that man has sought to realize since he has become conscious of himself as man. The Spartan ideal is proverbial. This aim was to produce a race of hardy and patriotic warriors, hence such virtues as strength, courage, heroism, and endurance were extolled to the exclusion of the gentler virtues and the intellectual qualities. All weaklings were exposed to die, and those who were permitted to live were

trained by the State to become warrior citizens. Here was an ideal of mere physical strength, the individual being subordinated to the *State* as the supreme and only virtue. So to-day Germany stands for the absolute dedication of man to the State.

The Athenian saw that man is more than a mere body and so he sought to produce an individual vigorous, symmetrical, and graceful of body, and equally vigorous, symmetrical, and graceful of mind. The Athenian ideal was a perfect citizen in a perfect Greek state—a sound mind in a sound body. In order to realize this ideal Plato required that the citizens of the ideal state should abandon all ties of family life. Aristotle's ideal citizen was described as of good birth and ample fortune, grave and dignified in speech and behaviour, generous in the expenditure of his wealth, and loving the praises of men in high places but scorning the praises of the common people. This Greek ideal was narrow since it could not be realized except by the free-born Athenian citizen in a Greek environment. It was intellectual and aesthetic rather than moral and spiritual, since all menial tasks were to be relegated to the masses who were forever shut out from a life of happiness.

The roots of Scottish Rite Masonry run deep into the fundamentals of that simple system of living inculcated by the Great Teacher whose victory over death we commemorate to-day. Because of the religious tendency and the devout character of this occasion I shall quote the opening sentences of the Sermon on the Mount wherein is contained an ideal of life that eclipses all other standards, either ancient or modern.

"Blessed are the poor in spirit; for theirs is the kingdom of Heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God."

Here is presented an ideal at once the simplest and the most profound; one that is wholly independent of circumstances and equally possible to all, no matter of what race or social standing. If the universe is rational, and we believe it is, then the highest good for man must be possible for every man. No human soul can be prevented from realizing Christian perfection except as that soul itself refuses such perfection. Thus the Christian ideal, unlike every other ideal, is both individual and universal. The goal is a spiritual quality such that the more fully one possesses it, the more does he help all others to attain the same blessing. Simplicity, meekness, mercy, purity, love, are spiritual qualities that may be possessed to an unlimited degree by all. The more I realize the spirit of Christ in my own life, the more am I able to impart to others; and the more I impart to others the more of it do I enjoy myself. In proportion as I realize my true self, in the same proportion do I devote myself to the true self-realization of my brother.

The annual return of Easter Day is observed by Scottish Rite Masons as a period of sacred remembrance, marking one of the greatest events in the history of the world. Whatever our particular beliefs may be in reference to

the divinity and the inspiration of Jesus, we must all concede that his commandment, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself", makes us sons of one common Father in a world-wide brotherhood including all mankind.

We are passing through the most momentous period in the history of the world. "We are living under the shadow of the greatest world tragedy in the history of mankind." The destiny of man is being determined for centuries to come. What that destiny will be no one dare prophesy. Our faith is being so sorely tried to-day that men of moral earnestness are giving themselves up to pessimism and exclaiming, "What is the cause that the former days were better than these?" As Masons we have adopted a firm belief in the existence and perfection of a Supreme Being and so must look to the future for the Golden Age, because we cannot imagine an infinitely good and wise Creator who has no final purpose worthy of his wisdom, his greatness, and his goodness. This purpose is to bring all creatures into perfect harmony with the perfect will of a perfect being. To approximate such an ideal may seem visionary, but it must be remembered that the human race has been conscious of its existence for only about 10,000 years and most human progress has been accomplished in the last 2,000 years; indeed, the advances of the last century have revolutionized the world by inventions and discoveries. Relatively speaking, man has just begun to live and

"This fine old world of ours is but a child still in its go-cart."

Consider the typical human being of to-day as compared with the type man of 10,000 years ago, and then consider

the vast potentialities and possibilities in man's soul that have not yet been realized. Who can say that 10,000 years hence the typical human being may not be as much in advance of the average man of to-day as a Shakespeare towers above the most primitive specimen of cave-dweller.

In the past the two great obstacles to progress and the two sources of human misery have been ignorance and selfishness. Through ignorance men have become the victims of fear, superstition, famine, and pestilence. Selfishness has made men the victims of one another through war, slavery, murder, robbery, revenge, and a thousand other wrongs. But ignorance and selfishness are in process of being replaced by a new knowledge and a new altruism. How rapidly science is emancipating us from the tyranny and the prejudice of the past and revolutionizing our conception of the universe. With the new knowledge of creation comes a new conception of the Creator and his relation to his work. Formerly men thought of God as a great first cause operating upon matter from the outside. Now they think of Him as imminent in the universe, as realizing Himself in all forms of life. These new conceptions of God and of the universe are giving us a new comprehension of the possibilities of human life. Science turns our attention to the future by revealing to us that we are not living in a finished world. Everything is becoming. Evolution looks always toward the future for which the present is ever making preparation.

Moreover, the new knowledge is doing much for humanity through preventive medicine and skilful surgery. The wonders of medical science in connection with the present

world conflict are enough to stagger credibility. In a thousand ways science is enabling man to subdue nature to human welfare and thus prepare him to live intelligently and in harmony with the laws of nature.

"Man to man is a wolf," so ran the ancient comment on human nature. The wolf of selfishness is still abroad and, every man for himself is too often the working motto of much of our individualistic civilization. But if intelligence and will can modify the conditions of existence, surely something can be done to change the nature of man himself. Man, by yielding himself to the social laws of love, service, and sacrifice is born again—born into the kingdom of God.

"Couldst thou in vision see  
Thyself the man God meant,  
Thou never wouldst be  
The man thou art, content."

There is nothing visionary or irrational in setting before the individual, the community, or the nation the highest possible ideal. That is, each member of society living in glad obedience to the laws of his own life—physical, mental, and spiritual—thus realizing the ideal manhood; all individuals and nations living in normal relations with one another, thus realizing the ideal society not only for the nation but for the world. The ideal is not "man for the State," but "the State for man" and "man for mankind". Man does not live by bread alone, he lives by dedicating himself to high and noble things; by seeking the welfare, happiness, growth, and intelligence of each individual in harmony with all others. Man must dedicate, and at times, sacrifice himself to the good of all.

Love brings man into harmony with God's purpose, and science brings him into harmony with God's methods. When human wills act in full harmony with the divine then knowledge and benevolence will enable men to be co-labourers with God in building the Holy City in the earth. As yet the possibilities of human nature have been realized only here and there, but every new scientific discovery, every new act of courage and bravery, every triumph of righteousness, every character transformed into the likeness of Christ is a prophecy of what is yet to come in ever-increasing fulness. What will this earth be like when brotherhood is as broad as humanity itself? Then will have been answered the prayer we daily offer, "Thy kingdom come on earth as it is in heaven."

"Here on the paths of every day  
Here on the common human way  
Is all the busy gods would take  
To build a heaven, to mould and make  
New Eden, ours the stuff sublime  
To build eternity in time!"

The State, as well as the individual, has a duty. Its supreme function is not to establish a military system for defence, nor yet a police system for protection, valuable as these may be in their places. The supreme function of the State is to make provision that the youth of each generation shall develop into men and women able to fulfil the responsibilities and enjoy the opportunities of free citizenship in a free society.

Among primitive people the young were instructed by their parents in the arts of providing food, shelter, and clothing. Moreover, the youth were definitely instructed

by the old men concerning the traditional usages of the tribe. The ideal being to perpetuate the past, the youth were encouraged to imitate their elders and not deviate from established customs.

Among the Spartans, whose aim as we have seen was military efficiency, the training was designed to make the warrior,—stern, cold, and cruel. The Athenian ideal was the harmonious development of body and mind, hence the education of Athens sought to give the man beauty of form, keenness of intellect, and nobility of heart.

The Christian ideal emphasises the importance of the individual, "What shall it profit a man if he gain the whole world and lose his own soul." Yet with all its emphasis on the value of the individual it does not overlook the fact that man is a social being, "Whatsoever ye would that men should do to you, do ye even so to them." One of the problems of the ages has been the maintaining of a proper balance between the individual and society. Sometimes the individual has been subordinated to the state, then the few have governed the masses; at other times the individual has been supreme knowing no law except the strong arm. Every human being is the child of his parents and the child of the race, that is, he is endowed with instincts both individual and social.

During the middle ages both Church and State suppressed individual liberty, and therefore, repressed and oppressed the individual. Then came the Reformation which won the right of private judgment and the result was a rapid development of individualism and of social and religious liberty. Thus at the time of the Reformation, Germany



stood for freedom of thought and action. More recently Prussia has dominated all the kingdoms of Germany with the idea of the State as the supreme spiritual entity, and to all appearances this policy has succeeded absolutely. To-day Germany stands for the ruthless dedication of man to the State. In every true democracy the State exists for man. It aims at human welfare, happiness, and intelligence—at Liberty, Equality, and Fraternity.

The man of to-morrow will have a changed conception of the meaning of education. Too often in the past the school has been looked upon as the only educative agency, and it has been thought necessary to fit the child into an established system. To-day we are coming to see that the home, the community, the church, the press, the pulpit, climate and scenery—everything which acts upon us and to which we react is a means of education, and we are now trying to adjust the system to the child. The supreme function of a democracy, as we have seen, is to take the children and youth of each generation and develop them into men and women able to fulfil the responsibilities and enjoy the opportunities of complete citizenship.

Thus education becomes the very essence of life. It consists of the mastery of the arts of life under the direction and inspiration of capable teachers. The efforts of the learner are not due to outward compulsion and discipline, but they are largely initiated and maintained by the guided interest and aspiration of the pupil. The total value of an education cannot be measured by wage-earning ability nor yet by technical and professional skill, important as these may be. There are values in life that cannot be expressed in economic terms. Complete living

is the aim of education, and hence the production of a cultured man or woman, and the production of the good neighbour and the capable citizen are just as indispensable results as the production of the skilled workman.

Educational instincts and tendencies originate within the child just as do hunger and thirst. These innate tendencies may be awakened, guided, controlled, and trained but we cannot work with childhood as with clay, seeking to mould it according to our pre-conceived, conventional notions. The school of yesterday was permeated by discipline, and the curriculum consisted of work assigned to be learned without regard to the individual tastes and capacities of the pupils. To-day we are coming to see that it is a mistake to keep a youth under complete intellectual subordination during his school life and then suddenly turn him loose into the world without having developed ability to exercise discernment, initiative, and self-reliance. The great purpose of an education is to learn how to live, not by memorizing a few cut and dried facts, but by mastering as far as possible the arts of life. Nothing that is essential to a fully developed life can be safely omitted. We cannot ignore the cultural any more than we can ignore the material interests of life. No matter what place a man is to occupy in the world he should have a working knowledge of commercial usages, of business affairs, of material values—should, in short, be familiar with the principles and the technique of industrial, commercial, and business life.

In the earlier days of this country the child learned the arts of life on the farm or in the workshop. To-day, because of changed conditions, the school must make up

for the deficiencies of the home. The school must inspire high ideals of conduct, reverence for life, consecration to duty, love of fellow men, and the application of moral standards to various phases of life. The youth must have an intelligent grasp of history, literature, and biography; must work out economic, moral, and spiritual values; must learn the value of time, develop a proper attitude toward industry, social life, questions of the day, and towards life itself. The environment of a child should be such that his eyes and mind will be opened to the beauties of nature, to the wonders of life processes in plants and animals, to the data of elementary science, to the appeal of good literature, poetry, and history. Last of all he must learn habits of consideration and good will to enable him to live with his fellow men without friction and in the continual practice of the Golden Rule.

If education is a preparation for complete living then it must be carried beyond childhood and youth, beyond academic halls, into manhood and womanhood, and into the various activities of adult life. One great function of the school and the college is to furnish the youth with the tools for completing his education—and this is a life-long process.

This great world conflict must produce profound readjustments in every phase of life. The philosophy of complacency and self satisfaction had taken possession of many of us before the war. We have been aroused to a new seriousness and a new moral earnestness. Frivolity, selfish pleasure seeking, and extravagance will be replaced by new duties, new responsibilities, new ideals and a revaluation of values. The man of to-morrow will be

characterized by a newly awakened hunger for things eternal—for the great invisible, immovable realities. He will recognize and obey a will for the good of all. God will be more than his Father in Heaven; he will realize "God above all, through all, and in all." "In Him he will live and move and have his being." This new interest in religion will be more than a mere shallow, emotional hysteria; it will be a deepened faith in righteousness and in the supreme worth of life. "Right, not might, will be positive; love, not hate, will be strong; and good, not evil, will conquer and be victorious."

I am aware that Masonry is rather a moral than a religious institution, but it takes the Great Light as its guide and adopts a firm belief in the existence and perfection of one Supreme Being. The altars of Masonry attest that she puts her trust in the same God as the Christian. We are in constant danger of falling short of our high calling by stopping with a mere knowledge of what Masonry is and what it stands for. It is not enough to give our assent to certain abstract formulations of truth, but recognizing the Will for the good of all in Christ, in our brother man, and in the better impulses of our own hearts, we should seek to bring ourselves into tune with the Infinite. Thus the true Mason becomes his Father's son and through his sonship of service he shows to the world an example of charity, kindness, and forbearance. Being rooted and grounded in love, he goes about his Father's business.

Not only will the man of to-morrow love God with all his heart, but he will love his neighbour as himself. A friend of mine, lately returned from two years' experience

in France, told me that he had never known what it meant to have a true friend until he had gone to the Front. He is a superior type of man, has lived all his life in Canada among the conventions of society, is a Scottish Rite Mason, and yet he said it was not until he came in contact with men in the trenches and thought as they thought, suffered as they suffered, aspired as they aspired, and faced death as they faced death that he really realized what human friendship actually is. It is there, said he, that men of rough exteriors and coarse language are practising the precepts of the Sermon on the Mount as I never knew them to be lived before.

If we as Masons lived up to all the high principles of moral action that we *know*, what a power for truth and right we would be in Ottawa! The whole tendency and design of the teachings of Masonry is to develop the finest feelings in our nature. Many of our duties as Masons are traditional and are so incorporated in the sacred mysteries of the Order that none of us can be ignorant of them. But we are not made better by merely acknowledging the correctness of such precepts as, "Love thy neighbour as thyself", "Do unto others as you would that they should do to you", "Return good for evil". How few, even of the most exemplary, really exercise all that is mild and amicable toward one another in the practice of brotherly love! The man of to-morrow will gather inspiration from the fellowship and fraternity of good men about him. By identifying himself with the Father's will, he will gradually and through many mistakes eliminate selfishness, error, and sin, and develop the christian character. By trying to be and do himself what he admires in others he becomes

the friend of the best, and the spirit of Christ takes up its abode in him and transforms his will into the will not for the good of self merely, but into the will for the good of all.

The man of to-morrow will have a wider vision and a broader sympathy. It may be true that, "Charity begins at home" and that one should educate his own children before worrying about the children of the community; should clean up his own door-yard before troubling about the back-yard of his neighbour, or the cleantiness of his town or city. It is equally true, however, that one should not allow personal interests or privileges to be secured at the expense of society. The man who prays God's blessing on himself, his wife, and his children, and on nobody else, is a mean man and never receives any blessing—at least not from God. The man whose narrow patriotism prompts him to seek the interests of his own country, against the welfare of other countries or against the well-being of humanity, who prays God's blessing only on his own people is equally mean and the Most High will never answer his prayer. The world cannot tolerate any longer such a spirit of narrow nationalism. This is shown by the fact that the civilized nations of the world are to-day leagued in a deadly struggle to avenge the violation of Belgium and Serbia, the destruction of sacred edifices and priceless works of art, the devastation of cities, fields, and forests, the vicious system of spying in peaceful countries, and the submarine warfare on the shipping of the world. Each nation of the Allies fights, not for itself alone, but for the welfare of the world, even for the real good of the nation against which it is compelled to wage war. To-morrow there will be no

aggressive empire building. Every people will be voluntarily affiliated with the government of its choice. Perhaps in the distant future there will be a voluntary federation of the nations with the establishment of a world court of justice whose judgments will be enforced by an international military and naval police. In the meantime we shall have to await the longed-for era of universal and relatively permanent peace for humankind.

Not only will the man of to-morrow be inspired by a spirit of international brotherhood, but there will be a new fraternity including both capital and labour. Twenty years ago we heard much about "soulless corporations." To-day the tendency of great companies is to treat their employees as human beings and not as so many cog-wheels in the industrial machine. Recently the great Steel Trust of the United States voluntarily raised the wages of all its employees throughout the country ten per cent, five times within a few months. It may be urged that they did this because it was good business or in order to avoid strikes, but twenty years ago they would not have considered it good business, and they would have selfishly fought the strikes. The fact is that great combinations of capital are beginning to recognize their responsibilities towards their workmen because of an awakened public conscience developed partly through legislation but mainly through education.

The attitude of labour towards capital will be different. During the last five years the absolute needs of the nations have compelled them to grant concessions to labour, which under ordinary circumstances could not have been secured in several decades. The principles of co-operative

ownership and sharing in dividends by the workers will be extended until labourers will become co-operative capitalists and capitalists productive workers. In the world of capital and labour the day will come when neither the idle rich, nor the idle poor will be tolerated. Individual initiative and voluntary co-operation will be the spirit of the next forward movement in the industrial world. The business which is not a benefit to the proprietor, the employee, and the consumer is a failure,—a spiritual failure. —no matter how large the dividends may be.

Some of the ideals that have been outlined for the man of to-morrow may seem more or less visionary and impossible of realization. Perhaps one of the best results of such a gathering as this is to impress upon each of us the dangers of complacency and self-satisfaction; to give us the impression that man is a much larger and finer being than he has thus far succeeded in becoming. "The quality of our aspirations counts for as much as the quantity of our actual achievements". Our life has one great purpose to which all others are secondary, that is to make actual among men the vision splendid of the kingdom of God.

Hence the citizenship to which the man of to-morrow is called is a heavenly citizenship. "This citizenship must be fulfilled upon the earth, in the life in which our duties are those of the good neighbour, the honest citizen and the devoted Christian. The perfection of human life lies in being at one with God, but to this oneness with God men can come . . . . only by flinging themselves into the labours and the struggles of everyday life. . . . . They who in the manifold relationships of life and in the affairs of the world seek to be faithful to God and man, are likely



to come at last before God bearing deep marks of toil and storm,—like ships that within them carry high and gentle hearts but can look for no escape from the dangers of the sea, and come at last to harbour, weather beaten, scarred by lightening, and tempest, and hidden rock . . . . . But when the light of day is passing from the sky, and through the shadow there begins to break that other light of the stars from their infinite spaces, and the worn hands that have laboured hard in the world's affairs begin to stretch themselves out for love of the farther shore, then the man as he turns to the untravelled world which awaits him across the darkness may know at least this; already in this world he has had his part in the realization of a purpose of God, and in the world to come that which waits for him and for his fellows is not less of God, but more.'





