

**“Dearly and well beloved Brethren of the African Lodge,** as through the goodness and mercy of God, we are once more met together, in order to celebrate the Festival of St. John the Baptist; it is requisite that we should on these public days, and when we appear in form, give some reason as a foundation for our so doing, but as this has been already done, in a discourse delivered in substance by our late Reverend Brother John Marrant, and now in print

.I shall at this time endeavour to raise part of the superstructure, for howsoever good the foundation may

be, yet without this it will only prove a Babel. I shall therefore endeavour to shew the duty of a Mason; and the first thing is, that he believes in one Supreme Being, that he is the great Architect of this visible world, and that he governs all things here below by his almighty power, and his watchful eye is over all our works. Again we must be good subjects to the laws of the land in which we dwell, giving honour to our lawful Governors and Magistrates, giving honour to whom honour is due; and that we have no hand in any plots or conspiracies or rebellion, or side or assist in them: for when we consider the bloodshed, the devastation of towns and cities that hath been done by them, what heart can be so hard as not to pity those our distrest brethren, and keep at the greatest distance from them. However just it may be on the side of the opprest, yet it doth not in the least, or rather ought not, abate that love and fellow-feeling which we ought to have for our brother fellow men.

The next thing is love and benevolence to all the family of mankind, as God's make and creation, therefore we ought to love them all, for love or hatred is of the whole kind, for if I love a man for the sake of the image of God which is on him, I must love all, for he made all, and upholds all, and we are dependant upon him for all we do enjoy and expect to enjoy in this world and that which is to come.—Therefore he will help and assist all his fellow-men in distress, let them be of what colour or nation they may, yea even our very enemies, much-more a brother Mason. I shall therefore give you a few instances of this from

Holy Writ, and first, how did Abraham prevent the storm, or rebellion that was rising between Lot's servants and his? Saith Abraham to Lot, let there be no strife I pray thee between me and thee, for the land is before us, if you will go to the left, then I will go to the right, and if you will go to the right, then I will go to the left. They divided and peace was restored. I will mention the compassion of a blackman to a Prophet of the Lord, Ebed-melech, when he heard that Jeremiah was cast into the dungeon, he made intercession for him to the King, and got liberty to take

him out from the jaws of death. See Jer. xxxviii, 7-13.

Also the prophet Elisha after he had led the army of the Eramites blindfold into Samaria, when the King in a deriding manner said, my Father (not considering that he was as much their Father as his) shall I smite, or rather kill them out of the way, as not worthy to live on the same earth, or draw the same air with himself; so eager was he to shed his brethren's blood, that he repeats his blood-thirsty demand, but the Prophet after reproaching him therefore, answers him no, but set bread and water before them; or in other words, give them a feast and let them go home in peace. See 2 Kings vi, 22-23.

I shall just mention the good deeds of the Samaritan, though at that time they were looked upon as unworthy to eat, drink or trade with their fellow-men, at least by the Jews; see the pity and compassion he had on a poor distressed and half dead stranger, see Luke x. from 30 to 37. See that you endeavour to do so likewise.—But when we consider the amazing condescending love and pity our blessed Lord had on such poor worms as we are, as not only to call us his friends, but his brothers, we are lost and can go no further in holy writ for examples to excite us to the love of our fellow-men.—But I am aware of an objection that may arise (for some men will catch at any thing) that is that they were not all Masons; we allow it, and I say that they were not all Christians, and their benevolence to strangers ought to shame us both, that there is so little, so very little of it to be seen in these enlightened days.

Another thing which is the duty of a Mason is, that he pays a strict regard to the stated meetings of the Lodge, for masonry is of a progressive nature, and must be attended to if ever he intends to be a good Mason; for the man that thinks that because he hath been made a Mason, and is called so, and at the same time will wilfully neglect to attend his Lodge, he may be assured he will never make a good Mason, nor ought he to be looked upon as a good member of the craft. For if his example was followed, where would be the Lodge; and besides what a disgrace is it, when we are at our set meetings, to hear that one of our members is at a drinking house, or at a card table, or in some worse company, this brings disgrace on the Craft: Again there are some that attend the Lodge in such a manner that sometimes their absence would be better than their Company (I would not here be understood a brother in disguise, for such an one hath no business on a level floor) for if he hath been displeased abroad or at home, the least thing that is spoken that he thinks not right, or in the least offends him, he will raise his temper to such a height as to destroy the harmony of the whole Lodge; but we have a remedy and every officer ought to see it put in execution

Another thing a Mason ought to observe, is that he should lend his helping hand to a brother in distress, and relieve him; this we may do various ways—for we may sometimes help him to a cup of cold water, and it may be better to him than a cup of wine. Good advice may be sometimes better than feeding his body, helping him to some lawful employment, better than giving him money; so defending his case and standing by him when wrongfully accused, may be better than clothing him; better to save a brother's house when on fire, than to give him one. Thus much may suffice.

I shall now cite some of our fore-fathers, for our imitation: and the first shall be Tertullian, who defended the Christians against their heathen false accusations, whom they charged with treason against the empire and the Emperor, because of their silent meetings- he proved that to be false for this reason, for in their meetings they were wont to pray for the prosperity of the Empire, or Rome, and him also; and they were accused of being enemies to mankind, how can that be, said he, when their office is to love and pray for all mankind. When they were charged with worshipping the Sun, because they looked towards the East when they prayed; he defended them against this slander also, and proved that they were slandered, slighted and ill-treated, not for any desert of theirs, but only out of hatred of them and their profession. This friend of the distressed was born in Carthage in Africa, and died Anno Christi 202.

Take another of the same city, Cyprian, for his fidelity to his profession was such, that he would rather suffer death than betray his trust and the truth of the gospel, or approve of the impious worship of the Gentiles: He was not only Bishop of Carthage, but of Spain and the east, west and northern churches, who died Anno Christi 259.

But I have not time to cite but one more (out of hundreds that I could count of our Fathers, who were not only examples to us, but to many of their nobles and learned); that is, Augustine, who had engraven on his table these words:

He that doth love an absent Friend to jeer,  
May hence depart, no room is for him here.

His saying was that sincere and upright Prayer pierceth heaven, and returns not empty. That it was a shelter to the soul. A sacrifice to God and a scourge to the Devil. There is nothing, said he, more abateth pride and sin than the frequent meditation on death; he cannot die ill, that lives well, and seldom doth he die well, that lives ill: Again, if men want wealth, it is not to be unjustly gotten, if they have it they ought by good works to lay it up in heaven: And again, he that hath tasted the sweetness of divine love will not care for temporal sweetness. The reasonable

soul made in the likeness of God may here find much distraction, but no full satisfaction; not to be without afflictions, but to overcome them, is blessedness. Love is as strong as death; as death kills the body, so love of eternal life kills worldly desires and affections. He called Ingratitude the Devil's sponge, wherewith he wipes out all the favours of the Almighty. His prayer was: Lord give first what thou requirest, and then require of me what thou wilt. This good man died Anno Christi 430.

The next is Fulgentius, his speech was, why travel I in the world which can yield me no future, nor durable reward answerable to my pains? Thought it better to weep well, than to rejoice ill, yet if joy be our desire, how much more excellent is their joy, who have a good conscience before God, who dread nothing but sin, study to do nothing but to accomplish the precepts of Christ. Now therefore let me change my course, and as before I endeavoured amongst my noble friends to prove more noble, so now let my care and employment be among the humble and poor servants of Christ, and become more humble that I may help and instruct my poor and distrest brethren.

Thus, my brethren, I have quoted a few of your reverend fathers for your imitation, which I hope you will endeavour to follow so far as your abilities will permit in your present situation and the disadvantages you labour under on account of your being deprived of the means of education in your younger days, as you see is at this day with our children, for we see notwithstanding we are rated for that, and other Town charges, we are deprived of that blessing. But be not discouraged, have patience, and look forward to a better day; Hear what the great Architect of the universal world saith, *Aethiopia shall stretch forth her hands unto me*. Hear also the strange but bold and confident language of *J. Husk*, who just before the executioner gave the last stroke, said, *I challenge you to meet me an hundred years hence*. But in the mean time let us lay by our recreations, and all superfluities, so that we may have that to educate our rising generation, which was spent in those follies. Make you this beginning, and who knows but God may raise up some friend or body of friends, as he did in *Philadelphia*, to open a School for the blacks here, as that friendly city has done there.

I shall now shew you what progress Masonry hath made since the siege and taking of Jerusalem in the year 70, by Titus Vespasian; after a long and bloody siege, a million of souls having been slain or had perished in the city, it was taken by storm and the city set on fire. There was an order of men called the order of St. John, who besides their other engagements, subscribed to another, by which they bound themselves to keep up the war against the Turks. These men defended the missile when on fire,

in order to save it, so long, that Titus was amazed and went to see the reason of it; but when he came so near as to behold the *Sanctum Sanctorum*, he was amazed, and shed tears, and said, no wonder these men should so long to save it. He honored them with many honors, and large contributions were made to that order from many kingdoms; and were also knighted. They continued 88 years in Jerusalem, till that city was again retaken by the Turks, after which they resided 104 years in the Cyrean city of Ptolemy, till the remains of the Holy Conquest were lost. Whereupon they settled on the Island of Cyprus, where they continued 18 years, till they found an opportunity to take the Island Rhodes; being masters of that, they maintained it for 213 years, and from thence they were called knights of Rhodes, till in the year 1530 they took their residence in the Island of Malta, where they have continued to this day, and are distinguished by the name of the knights of Malta. Their first Master was Villaret in the year 1099. Fulco Villaret in the year 1322, took the Island of Rhodes, and was after that distinguished by the title of Grand-Master, which hath devolved to his Successors to this day.

Query, Whether at that day, when there was an African church, and perhaps the largest Christian church on earth, whether there was no African of that order; or whether, if they were all whites, they would refuse to accept them as their fellow Christians and brother Masons; or whether there were any so weak, or rather so foolish, as to say, because they were blacks that would make their lodge or army too common or too cheap/ Sure this was not our conduct in the late war; for then they marched shoulder to shoulder, brother soldier and brother soldier to the field of battle; let who will answer; he that despises a black man for the sake of his colour, reproacheth his Maker, and he hath resented it, in the case of Aaron and Miriam. See for this Numbers xii.

But to return: In the year 1787 (the year in which we received our charter) there were 489 lodges under charge of his late Royal Highness the Duke of Cumberland; whose memory will always be esteemed by every good Mason.

And now, my African brethren, you see what a noble order you are members of. My charge to you is, that you make it your study to live up to the precepts of it, as you know that they are all good- and let it be known this day to the spectators that you have not been to a feast of Bacchus, but to a refreshment with Masons; and see to it that you behave as such, as well at home as abroad- always to keep in your minds the obligations you are under both to God and your fellow men. And more so, you my dear brethren of Providence, who are at a distance from, and

cannot attend the Lodge here but seldom; yet I hope you will endeavour to communicate to us by letters of your welfare; and remember your obligations to each other, and live in peace and love as brethren.—We thank you for your attendance with us

beautifully round her in their orbits, and all things here below, and ascend to that new Jerusalem, where we shall not want these tapers, for God is the Light thereof; where the Wicked cease from troubling, and where the weary are at rest.

Then shall we hear and -see and know,  
All we desir'd and wi.sh'd below,  
And every power find sweet employ,  
In that eternal world of joy.  
Our flesh shall slumber in the ground,  
Till the last trumpet's joyful sound,  
Then burst the chains with sweet surprize,  
And in our Saviour's image rise".<sup>1</sup>

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<sup>1</sup> Dorothy Porter, *Early Negro Writings*, 1760-1837, Boston, 1973, pp 63-69. As quoted in *Prince Hall Life and Legacy*, by Charles H. Wesley beginning at pp 55.