
ANDERSON'S CONSTITUTIONS & NEVADA'S ANCIENT LANDMARKS

By: Michael J. Kurcab, P.M.

Edited and Peer Reviewed by:
Wor. Bro. Alvin Davis, P.M.
Bro. Arthur Huffman
Wor. Bro. Ahmadullah Yusufzai
Wor. Bro. Keith Levenson, P.M.

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Introduction

January 17th, 2023, AD marks the 300th Anniversary of Bro. James Anderson's The Constitutions of the Freemasons. In addition to codifying a legal framework for the Fraternity, the Constitutions were based upon enlightenment principles that included: Religious tolerance, Meritocracy, High Standards of Civility Between Men, Scientific and Artistic Education, Societal and Self Improvement and the Democratic election of Leadership¹. The structure of the document is segmented into several sections. These include²:

- the Frontispiece
- a Dedication to Montagu, the Late Grand Master
- an establishment of Historical Lineage of Freemasonry
- The Charges of a Freemason
- The General Regulations
- the postscript which presents the Manner for Constituting a New Lodge
- The Approbation
- Several Songs to be sung in Lodge

In commemoration of the 1723 Constitutions of Freemasonry, this work explores the potential influence of Anderson's Constitutions on the Ancient Landmarks adopted by the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Nevada in 1872. This work does not set out to determine what is and is not to be considered an Ancient Landmark. The objective of this paper is to answer the following: Did Anderson's Constitutions guide the Nevada Grand Lodge in its determination of what is an Ancient Landmark or, did the Grand Lodge outright reject Anderson's work as merely "for the use of the Lodges in and about London and Westminster" opting for more contemporary guidance in the matter of determining the Ancient Landmarks of Freemasonry?

Ancient Landmarks

The Ancient Landmarks of Freemasonry are held in high esteem among all Members of the Craft. Yet, it may be said, that no Brother can, with any historical accuracy, write or recite these original and endeared rules of our Order. Distinguished Brother Albert Mackey expounds on the unknown nature of the Ancient Landmarks in his essay, *The Landmarks, or the Unwritten Law*³. Indeed, it is through Mackey's work that Freemasonry has a framework to discuss, with detail, the Ancient Landmarks. Mackey States:

Of the nature of the Landmarks of Masonry, there has been some diversity of opinion among writers; but perhaps the safest method is to restrict them to those ancient, and therefore universal customs of the Craft, which either gradually grew into operation as rules of action, or if once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landmarks are therefore 'of higher antiquity than memory or history can reach.'

Brother Gould from England stated in his treatise on the Landmarks that⁴:

We shall vainly search in the records of the Ancient Scottish Lodges in the early times for a full specification of the twenty-five "landmarks" which modern research pronounces to be both ancient and unalterable. Of the ancient landmarks it has been observed, with more or less foundation of truth: 'Nobody knows what they comprise or omit; they are of

no earthly authority because everything is a landmark when an opponent desires to silence you; but nothing is a landmark that stands in his own way.”

It is true that the codifying of the Ancient Landmarks in the State of Nevada was initiated due to several disputes surrounding Masonic Jurisprudence. Specifically, these disputes centered around the physical requirements of a Candidate for Masonry, non-affiliation, and the prerogative of the Grand Master to make Masons at sight.

Nevada’s Ancient Landmarks – A History

Of the 50 States, Nevada’s list of Ancient Landmarks is the most detailed and enumerated list⁵. The Ancient Landmarks have provided guidance to the Grand Lodge of the State of Nevada since the formation of the Grand Lodge in 1865. Although the Ancient Landmarks of Freemasonry were used in matters of Masonic Jurisprudence during the formative years of Nevada Freemasonry, it was not until seven years after its formation, that a formal, enumerated list of Ancient Landmarks recognized by the Grand Lodge was officially adopted.

During the formation of the Grand Lodge of Nevada, the question of “What is an Ancient Landmark?” appears to be initially addressed by the informal adoption of Mackey’s *The Twenty-Five Landmarks of Freemasonry*. Most Worshipful, Joseph DeBell, PGM, referenced the Ancient Landmarks in the address of the Grand Master of the First Annual Communication in 1865⁶. MW DeBell issued a decision based upon the Ancient Landmarks pertaining to holding Masonic intercourse with who he deemed an irregular Mason, Mr. Blakey. Mr. Blakey was made a Mason in California after losing his arm. The loss of his arm, Most Worshipful said, was what made Mr. Blakey ineligible to be made a Mason according to the Ancient Landmarks. Most Worshipful DeBell also referenced Anderson’s Constitutions as a source for proper Masonic Jurisprudence in his decision on the subject of non-affiliation. He says of the matter:

In days gone by, when the spirit of anti-Masonry, sweeping over the land, shook the faith and depressed the courage of faint-hearted Brethren, it became a too-prevalent custom for Members to withdraw from their Lodges and remain non-affiliated. To their shame be this fact stated. It would be well for such to recall the first pledge which they gave to the Order: ‘Do you seriously declare upon your honor that you will conform to all the ancient established usages of our Order?’ Now the ancient Constitutions say that ‘every Brother ought to belong to some regular Lodge, and should always appear therein properly clothed, truly subjecting himself to its By-Laws and the general regulations.’ This is no new law. It is one of the oldest written laws of order. The entire code, of which it forms a part, was compiled by Anderson in 1721, carefully compared to the ancient records and usages of the Craft and approved by the Grand Lodge of England. These laws and regulations have never been repealed. They are therefore equally binding upon all Masons in every country.

Of the references to the Ancient Landmarks as a point of jurisprudence in Nevada, the most controversial issue that led to the formal adoption of the current Landmarks appeared to be the question of the power of the Grand Master to make Masons “at sight.” At the 1870 Annual Communication, a resolution was adopted that stated⁷:

Resolved, that it is the opinion of this Grand Lodge that the Grand Master does not possess and ought not to exercise, the prerogative of making Masons at sight; and that the only way in which any man should be allowed to approach our sacred altar of Freemasonry, is by regular petition to an organized Lodge, a report thereon, after due inquiry, and a favorable ballot.

This opinion of the Grand Lodge, expressed by Most Worshipful Hopkins in his address, was in direct opposition to Mackey's Landmark VIII which states⁸:

"The prerogative of the Grand Master to make masons at sight, is a Landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this Landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slightest remark or opposition. It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "making Masons at sight". The real mode and the only mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other masons, convenes a Lodge, and without any previous probation, but on sight of the candidate, confers the degrees upon him. after which he dissolves the Lodge. and dismisses the brethren. Lodges thus convened for special purposes are called occasional lodges," This is the only way in which any Grand Master within the records of the institution has ever been known to "make a Mason at sight". The prerogative is dependent upon that of granting dispensations to open and hold Lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over Lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the Lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a Lodge over which he himself has been presiding, within a day, and dissolve the Lodge as soon as the business for which he had assembled it is accomplished. The making of Masons at sight is only the conferring of the degrees by the Grand Master, at once, in an occasional Lodge, constituted by his dispensing power for the purpose, and over which he presides in person."

Since Mackey's Landmarks were attached to the Constitution of the Grand Lodge of Nevada, this "gave rise to extended discussion"⁹ during the communication. As a result of that Resolution and the discussion thereof, Very Worshipful Robert H. Taylor, P.M. moved that a committee of three to be appointed on the subject of the Ancient Landmarks. The motion passing, Most Worshipful Hopkins appointed Very Worshipful Taylor, Very Worshipful William A. M. Van Bokkelen, P.M., and Right Worshipful Horatio S. Mason to the committee to review questions concerning the Ancient Landmarks.

At the following Grand Communication in 1871, The Grand Master, Most Worshipful George Robinson, in his address, expressed the importance of the work of the appointed Committee on Ancient Landmarks. He states:

"At our last Annual communication, you raised a committee on Ancient Landmarks. I understand there will be two reports, a majority and a minority one. I ask your earnest attention to and careful examination of these reports. It is of great importance that we ascertain, if possible, what are the Landmarks; that we do not accept as such any thing that will not bear the test of rigid scrutiny, nor reject any things that ought to remain and be observed as Landmarks."¹⁰

The Report of the Committee on Ancient Landmarks¹¹

The committee's research into the Ancient Landmarks was primarily based upon five publications' references of accepted Masonic jurisprudence authority. These are:

1. The Constitution of the MW Grand Lodge of the State of New York contained in the "New York Masonic Code," 1868
2. A Textbook of Masonic Jurisprudence by Albert G. Mackey, 1864
3. A Familiar Treatise on the Principles and Practice of Masonic Jurisprudence, MW John W. Simons, PGM.

4. Masonic Law and Practice, Luke A. Lockwood, PM, 1867
5. The Constitutions of the Freemasons, James Anderson, 1723.

In addition to these sources Masonic Law, the committee refers to the decisions and constitution of several Masonic Jurisdictions in the United States. The committee is quick to dismiss the importance of Anderson's Constitutions on the basis that several American Grand Lodges list this work as "Ancient Landmarks" yet violate them with the election of a Deputy Grand Master. The committee goes on to say:

And this leads us to the remark that, in our judgment, neither the Charges of a Freemason nor the General Regulations contained in Anderson's Book of Constitutions, nor both combined, are to be considered as constituting *the* Landmarks of Masonry. Neither of these are there so designated. On their face, the former purport to be extracted from ancient records, "for the use of the Lodges in London;" and the latter to be compiled "for the use of the Lodges in and about London and Westminster." The latter contain matters purely local, as for instance, Regulation XXII: "The Brethren of all the Lodges in and about London and Westminster shall meet at an Annual Communication and Feast," &c. And the former (see Division VI, Subdivision 2) seem to contemplate the existence of an eating and drinking saloon within the Lodge Room, evidently the sanction of a purely local custom. Both contain, it is true, certain of the Landmarks; but both contain matters which are *not* Landmarks. Regulation XXXIX, and last, itself excludes the idea that said Regulations constitute the Landmarks, for it contains a provision similar to that found in our American Constitutions, namely: — "Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real Benefit of this Ancient Fraternity: Provided always that the Old Landmarks be carefully preserved," &c."

The first four sources listed contain enumerated lists of what their respective authors purport to be Ancient Landmarks. The first revelation of the committee in the report is that among all of their contemporaries, the sources agreed on only five Landmarks. These are:

1. The belief in the existence of a Supreme Being.
2. The modes of recognition
3. The legend of the third degree
4. Every person, to be made a Mason, must be a man, of lawful age, freeborn, and hale and sound.
5. No one can be Master of a warranted Lodge but a Master Mason who shall have served as Warden.

The committee then proceeds to consider the Landmarks listed by some of the sources that "are omitted from one or more of the authors cited in the table, but which nearly self-assert their character as Landmarks."

1. Obedience to the moral law
2. Obedience to the civil law and government
3. The Secrecy of the Ballot
4. Unanimity of the Ballot
5. Masonic intercourse with a clandestine or expelled Mason is a breach of duty and an offense against Masonic law.
6. Every Mason is amenable to the Masonic Laws and Regulations of the jurisdiction in which he resides.
7. The obligations, means of recognition, and the forms and ceremonies observed in conferring degrees are secret.
8. Belief in the Immortality of the Soul.
9. Charity to all mankind, and more particularly to a brother Mason, is a Masonic duty.

10. No visitor, unknown to the brethren present, or to some one of them, as a Mason, can enter a Lodge without first passing an examination according to ancient usage.
11. All Masons, as such, are peers.
12. All constituted Lodges are peers
13. All Grand Lodges are peers
14. Every Lodge has power to make Masons, and to administer its own private affairs.
15. Every Lodge, when congregated, must be duly tiled.
16. The government of the Craft, when congregated in a Lodge, by a Master and two Wardens.
17. A Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry.
18. The Ancient Landmarks are the Supreme Law, and can not be changed or abrogated.

The committee then continues the list of “principles which we believe all will concede to be Landmarks, though they are perhaps not so apparent as those already stated.” This list includes:

1. Belief in the resurrection of the body
2. It is the duty of every Master Mason to the member of a Lodge
3. A “Book of the Law” shall constitute a part of the furniture of every Lodge.
4. No Lodge shall supplant another Lodge of its work
5. No appeal can be taken to the Lodge from the decision of the Master, or the Warden occupying the chair in his absence.
6. The right of every Mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons.
7. Every Mason must be tried by his peers; and hence, a Lodge cannot try its Master.
8. The office of Grand Master is elective and should be filled annually by the Grand Lodge.
9. The prerogative of the Grand Master to preside over every assembly of the Craft within his jurisdiction, whersoever and whensoever held.
10. The Prerogative of the Grand Master to grant Dispensations for opening and holding new Lodges.
11. The Prerogative of the Grand Master to grant Dispensations to Lodges to ballot for and confer degrees at irregular times.
12. The Prerogative of the Grand Master to grant Dispensations to Lodges to elect officers after the period prescribed by law.
13. The Prerogative of the Grand Master to arrest the Warrant or Dispensation of any Lodge until the next Annual Communication of the Grand Lodge.
14. The Prerogative of the Grand Master to suspend the Master of any Lodge From the exercise of the powers and duties of his office, until the next Annual Communication of the Grand Lodge.
15. The Prerogative of the Grand. Master to require the attendance of, and information from, any Grand Officer respecting matters appertaining to the duties of his office.
16. The duty as well as the right of every warranted Lodge to be represented in Grand Lodge at its Annual Communication.
17. The right of every Lodge to instruct its Representatives in the Grand Lodge.
18. Every Master, before closing his Lodge, must give, or cause to be given, a lecture on Masonry, or apart thereof.
19. Restoration to the privileges of Masonry by the Grand Lodge does not restore to membership in a constituent Lodge.
20. The Master and Wardens of every warranted Lodge must be chosen annually by its members, on or before the festival of St. John the Evangelist; and if installed, cannot resign their offices during the term for which they were elected.
21. In the case of the death, inability, or absence of the Master of a Lodge, it is the Prerogative of the Senior Warden, to preside over the Lodge, and in case of his death, inability, or absence, of the Junior Warden to preside over the Lodge.

22. Grand Lodge must meet at least once in each year, to consult and act concerning the interests of the Fraternity in its jurisdiction.

Added to this list of suggested Ancient Landmarks, the committee further adds the following “series of principles upon which there is considerable conflict, but which in our judgment are Landmarks.”

1. A petition to be made a Mason, after being presented and referred, cannot be withdrawn, but must be acted upon by report of Committee and ballot; provided, if at any time before the balloting have commenced, it be discovered that the petitioner does not live within the jurisdiction of the Lodge, or is not of lawful age. The petition must be dismissed for want of jurisdiction, unless it be shown that at the time of making the petition, the petitioner had knowledge of the laws of the Craft respecting local jurisdiction or lawful age, as the case maybe; and the petition must be dismissed when the death of the petitioner is made known before ballot.
2. Initiation makes a man a Mason, and when he receives the degree of Master Mason, he becomes a member of the Lodge conferring it.
3. The Right of every Mason to visit and sit in every regular Lodge, except when such visit is likely to disturb the harmony or interrupt the working of the Lodge.
4. The disciplinary powers of a Lodge may not be exercised for a violation of the moral law (as distinguished from the law of the land,) until the offender has been twice admonished by the Master or Wardens of his Lodge.
5. The reversal, by a Grand Lodge, of a judgment of suspension or expulsion by a constituent Lodge, leaves the party accused in the same relations of membership as before the charges were tried.
6. A Lodge under dispensation is a temporary body, and is not entitled to representation in the Grand Lodge.

Once the majority of the committee had decided which matters of principle were to be considered the Ancient Landmarks of the Craft, it turned its attention to those ideas that may be considered by some to be Ancient Landmarks but did not meet the criteria of the committee. It will not come as a surprise that among these rejected Landmarks is the prerogative of the Grand Master to make Masons at sight. The comprehensive list of those ideas and regulations not considered worthy of Ancient Landmark status are:

1. That obedience to Masonic law and authority, being voluntarily assumed, is of perpetual obligation, and can only be divested by the sanction of the supreme government in Masonry.
2. That contention and lawsuits between brethren, are contrary to the laws and regulations of Masonry.
3. That a ballot for each degree separately is an undeniable right when demanded.
4. That no appeal lies from the decision of a Grand Master in the chair, or his Deputy or Warden occupying the chair in his absence.
5. That a failure to meet by a Lodge for one year is cause for the forfeiture of its warrant.
6. To Make Masons at sight-this power being, however, restricted to the conferring of the degrees according to the ritual, in the presence of a lawful number of Masons and of all the necessary elements of a regular Lodge: the presence of the Grand Master supplying the warrant.

The majority report presented the fifty-one potential Landmarks to be considered for acceptance and rearranged them according to what they considered to be a “more logical order.” This list was more than double that of Mackey and twenty more than accepted by the Grand Lodge of New York. The list was presented in the following format:

- I. Belief in the existence of a Supreme Being, the Great Architect of the Universe.
- II. Belief in the Immortality of the Soul.

- III. Belief in the resurrection of the body.
- IV. Obedience to the moral law.
- V. Respect for, and obedience to the civil law and government of the country where a Mason may reside.
- VI. The legend of the third degree.
- VII. The modes of recognition.
- VIII. The obligations.
- IX. The obligations, means of recognition, and the forms and ceremonies observed in conferring degrees are secret.
- X. Charity to all mankind, and more particularly to a brother Mason, is a Masonic duty.
- XI. Every person, to be made a Mason, must be a man, of lawful age, free-born, and hale and sound, as a man ought to be.
- XII. The ballot for candidates is strictly and inviolably secret.
- XIII. No one can be made a Mason except in a lawful Lodge, duly convened, acting under an unreclaimed warrant or dispensation, and at the place therein named, after petition presented at a regular meeting, and acceptance by unanimous ballot.
- XIV. A petition to be made a Mason, after being presented and referred, cannot be withdrawn, but must be acted upon by report of committee and ballot; provided, if at any time before the balloting have commenced, it be discovered that the petitioner does not live within the jurisdiction of the Lodge, or is not of lawful age the petition must be dismissed for want of jurisdiction, unless it be shown that at the time of making the petition the petitioner had knowledge of the laws of the Craft respecting local jurisdiction or lawful age, as the case may be ; and the petition must be dismissed when the death of the petitioner is made known before ballot.
- XV. The duty of every Master Mason to be a member of a Lodge.
- XVI. Initiation makes a man a Mason, and when he receives the degree of Master Mason, he becomes a member of the Lodge conferring it.
- XVII. The right of every Mason to visit and sit in every regular Lodge, except when such visit is likely to disturb the harmony or interrupt the working of the Lodge.
- XXVIII. Masonic intercourse with a clandestine or expelled Mason is a Masonic crime.
- XIX. Every Mason is amenable to the Masonic laws and regulations of the jurisdiction in which he resides.
- XX. The disciplinary powers of a Lodge may not be exercised for a violation of the moral law, (as distinguished from the law of the land,) until the offender has been twice admonished by the Master or Wardens of his Lodge.
- XXI. Restoration to the privileges of Masonry by the Grand Lodge does not restore to Membership in a constituent Lodge.
- XXII. The reversal, by a Grand Lodge, of a judgment of suspension or by a constituent Lodge, leaves the party accused in the same relations of membership as before, the charges were tried.
- XXIII. No appeal can be taken to the Lodge from the decision of the Master, or the Warden occupying the chair in his absence.
- XXIV. The sight of every Mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons.
- XXV. Every Mason must be tried by his peers; and hence a Lodge can not try its Master.
- XXVI. The government of the Craft, when congregated in a Lodge, by a Master and two Wardens.
- XXVII. No one can be Master of a warranted Lodge but a Master Mason who shall have served as Warden.
- XXVIII. Every Lodge, when congregated, must be duly tiled.
- XXIX. A "Book of the Law," the square and compasses, shall constitute a part of the furniture of every Lodge.
- XXX. Every Lodge has power to make Masons, and to administer its own private affairs.

- XXXI. No visitor, unknown to the brethren present, or to some one of them, as a Mason, can enter a Lodge without first passing an examination according to ancient usage.
- XXXII. Every Master, before closing his Lodge, must give, or cause to be given, a lecture on Masonry, or a part thereof.
- XXXIII. The Master and Wardens of every warranted Lodge must be chosen annually by its members, on or before the festival of St. John the Evangelist: and, if installed, can not resign their offices during the term for which they were elected.
- XXXIV. In case of the death, inability or absence of the Master of a Lodge, it is the prerogative of the Senior Warden, and in case of his death, inability or absence, of the Junior Warden, to preside over the Lodge.
- XXXV. The duty as well as the right of every warranted Lodge to be represented in the Grand Lodge at its Annual Communication.
- XXXVI. A Lodge under dispensation is a temporary body, and is not entitled to representation in the Grand Lodge.
- XXXVII. The right of every Lodge to instruct its Representatives in the Grand Lodge.
- XXXVIII. All Masons are peers.
- XXXIX. All constituent Lodges are peers.
 - XL. All Grand Lodges are peers.
 - XLI. A Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry.
 - XLII. A Grand Lodge must meet at least once in each year, to consult and act concerning the interests of the Fraternity in its jurisdiction.
 - XLIII. The office of Grand Master is elective, and should be filled annually by the Grand Lodge.
 - XLIV. The prerogative of the Grand Master to preside over every Assembly of the Craft within his jurisdiction, wheresoever and whensoever held.
 - XLV. The prerogative of the Grand Master to grant dispensations for opening and holding new Lodges.
 - XLVI. The prerogative of the Grand Master to arrest the warrant or dispensation of any Lodge until the next Annual Communication of the Grand Lodge.
 - XLVII. The prerogative of the Grand Master to grant dispensations to Lodges to ballot for and confer degrees at irregular times.
 - XLVIII. The prerogative of the Grand Master to grant dispensations to Lodges to elect officers after the period prescribed by law.
 - XLIX. The prerogative of the Grand Master to require the attendance of, and information from any Grand Officer respecting matters appertaining to the duties of his office.
 - L. The prerogative of the Grand Master to suspend the Master of any Lodge from the exercise of the powers and duties to his office, until the next Annual Communication of the Grand Lodge.
 - LI. The Ancient Landmarks are the Supreme Law, and can not be changed or abrogated.

While the committee agreed upon many points, there was still some disagreement about the findings. Worshipful Bro. Van Bokkelen issued a minority report. This report of the committee rejected eighteen of the fifty-one items recommended by the majority for Landmark Status. Specifically, these eighteen items were: 13, 14, 16, 20, 21, 22, 27, 33, 36, 37, 41, and 45 through 50. After the reports from the committee were presented, Brother Richard T. Mullard moved that the Report on Ancient Landmarks was made a special order to be considered the following day. This motion was passed. At eleven o'clock in the morning the following day the Report of the committee on Ancient Landmarks was to be acted upon. Brother E.C. Southworth moved that "further consideration thereof be postponed until the next Annual Communication of the Grand Lodge, and that the Grand Secretary...furnish three copies of the said reports to each Lodge in within this jurisdiction." The motion carried and delayed the adoption of the Landmarks one more year.

The following year the Ancient Landmarks were a point of action at the Annual Communication of the Grand Lodge¹². At the proceedings, Most Worshipful George Hopkins, PGM, moved that Grand Lodge consider the Ancient Landmarks as provided by the report of the Committee formed in 1870. The majority of the proposed Landmarks were approved as reported. Three of the proposed Landmarks were amended to read as follows:

XIII. No one can be made a Mason except in a lawful Lodge, duly convened, after petition, and acceptance by unanimous ballot.

XXIII. The Master and Wardens of every warranted Lodge must be chosen annually by its members.

XXXVIII. All Masons, as such, are peers.

The following proposed Landmarks were rejected: XIV, XVI, XX, XXI, XXII, XXVII, XXXVI, XLV, XLVI, XLVII, XLVIII, XLIX, and L. After agreement on which of the Proposed Landmarks as reported, amended, and rejected had been reached, Very Worshipful William A. M. Van Bokkelen offered the following passing resolution:

Resolved, that the Grand Secretary be requested to prepare for publication and have published in a convenient sized pamphlet, the Constitution of this Grand Lodge; the General Regulations of this Grand Lodge, and the Ancient Landmarks as approved at this Communication, with a suitable index to all of said documents; also a digest of the decisions rendered at the several Grand Communications of this Grand Lodge. And that the grand Master be authorized to draw his warrant for such amount as he may deem a suitable compensation for said extra services.

Anderson Revisited

The committee begins its report by demonstrating an instance where the Grand Lodge of Alabama's regulations for electing a Deputy Grand Master is in direct conflict with a regulation listed in Anderson's Constitutions, which the Grand Lodge of Alabama declares to be the Ancient Landmarks, whereby the Deputy Grand Master is appointed. Although the Committee on Ancient Landmarks begins asserts after this that "neither the Charges of a Freemason nor the General Regulations contained in Anderson's Book of Constitutions, nor both combined, are to be considered as constituting *the* Landmarks of Masonry,¹³" a closer look at the reports given and Landmarks chosen potentially points to a different conclusion. What follows is the final list of Landmarks approved by the Nevada Grand Lodge in 1872 where direct or significant linkage to Anderson's Constitutions can be shown. It also points out, where applicable, the committee on Ancient Landmarks used Anderson's Constitutions in justifying the status of a Landmark.

Ancient Landmark I: Belief in the existence of a Supreme Being, the Great Architect of the Universe.

This Landmark can be found in the Charges of the Freemasons in Anderson's Constitutions. We read in Charge I: Concerning God and Religion¹⁴

*A Mason is oblig'd by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious **Libertine**. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be *good Men and true*, or Men of Honour and Honesty, by*

whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the *Center of Union*, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

It is very clear that Charge I states the necessity of a belief in a Supreme Being. While the Great Architect of the Universe is not explicitly stated in this Charge, the Great Architect of the Universe is first mentioned at the beginning of the Constitutions Under the section:

To be read at the admission of a new Brother, When the Master or Warden shall begin or order some other Brother to read as Follows:

Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his heart...

Ancient Landmark IV: Obedience to the Moral Law.

Landmark IV is taken almost verbatim from Charge I. The first line in Charge I reads: "A *Mason* is oblig'd by his Tenure, to obey the moral Law;" Additionally, the committee references Anderson when justifying this as a Landmark while, at the same time questioning Mackey's omission of the same. We read in the majority report¹⁵:

Mackey does not include "obedience to the moral law." Yet every Entered Apprentice knows that this is one of the *principles* upon which our Fraternity is based. The very first one of the charges to the Master elect, previous to investiture, is, you agree to be a good man and true, and strictly to obey the moral law." So, also, the very commencement of the Old Charges is, "A Mason is obliged, by his tenure, to obey the moral law."

Landmark V: Respect for, and obedience to the civil law and government of the country where a Mason may reside.

The committee continues to reference Anderson to question Mackey's omission of this Landmark.

Whatever has been taught and enforced in Masonry, from time immemorial, as a duty directly resulting from our relations to Masonry, is a Masonic Landmark. At the time of his initiation every Mason is charged in these terms:—"In the State, you are to be a quiet and peaceful citizen; true to your government, and just to your country ; you are not to countenance disloyalty or rebellion but patiently submit to legal authority, and conform with cheerfulness to the gov eminent of the country in which you live." The Master elect, before he can be installed, agrees to a similar charge, and also promises "to pay a proper respect to the civil magistrates." And the Old Charges require the same observance, in these terms:—"A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates."

Landmark VII: The Modes of Recognition

This Landmark is listed under the five Landmarks which the committee found common to all of their sources. Specifically, we find in Anderson, language regarding the Behavior of a Mason towards a Strange Brother in Charge VI, section 6: Behavior Towards a Strange Brother

You are to cautiously examine him, in such a manner as prudence shall direct you, that you may not be impos'd upon by an ignorant false pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

Without modes of recognition, a cautious examination of a Stanger would be quite difficult.

Landmark IX: The obligations, means of recognition, and the forms and ceremonies observed in conferring degrees are secret.

Charge VI, section 4 of Anderson is clear on the necessity of secrecy.

Behavior in the Presence of STRANGERS not Masons

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the worshipful Fraternity.

Landmark X: Charity to all mankind, and more particularly to a brother Mason, is a Masonic duty.

Charity is listed as a duty with specific duties to a Brother Mason. We return to Charge VI, section 6, where we find the first mention of charity towards a Brother. It reads:

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd.; You must employ him some days, or else recommend him to be employ'd. But you are not charged to beyond your Ability, only to prefer a poor Brother, that is a *good Man* and *true*, before any other poor People in the same Circumstances.

Furthermore, we find in General Regulation VII a specific rule whereby every new Mason contributes to a charitable fund:

Every new Brother at his making is decently to cloath the Lodge, that is, all the Brethren present, and to deposit something for the Relief of indigent and decay'd Brethren, as the Candidate shall think fit to bestow, over and above the small allowance stated by the By-Laws of that particular Lodge.

Landmark XI: Every person, to be made a Mason, must be a man, of lawful age, free-born, and hale and sound, as a man ought to be.

This list of requirements to be made a Mason is addressed in the Charges of a Freemason sections III and IV. In section III, it states: "The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet age, no Bondmen, no Women, no immoral or scandalous Men, but of good report." Section IV further states that only Candidates "having no Maim or Defect in his body, that may render him incapable of learning the Art" should be taken for an Apprentice (foot note for clarification).

Landmark XII: The ballot for candidates is strictly and inviolably secret.

General Regulation VI of Anderson Constitutions addresses the procedure for the acceptance of a new Candidate into the Lodge, however, does not call for a strictly secret ballot for a Candidate. It does state that

...without the *unanimous Consent of all the Members of that Lodge* then present when the Candidate so propos'd, and their Consent is formally ask'd by the Master; and they are to signify their Consent or Dissent in their own prudent way, either virtually or in form.

The Committee also uses Anderson in their justification of status for this Landmark:

we think that what is "established" as a principle peculiar to Masonry, is one of its Landmarks. The preservation of this principle, as such, is essential to the upholding and continuance of brotherly love, and the avoidance of wrangling and private piques and quarrels, so pointedly enforced in our Old Charges.

Landmark XIII: No one can be made a Mason except in a lawful Lodge, duly convened, acting under an unreclaimed warrant or dispensation, and at the place therein named, after petition presented at a regular meeting, and acceptance by unanimous ballot.

This Landmark has ties to several of the General Regulations compiled by Anderson. The first part of the Landmark references a lawful Lodge, duly convened, acting under an unreclaimed warrant or dispensation. General Regulation VIII addresses what constitutes a lawful Lodge and the behavior of regular Lodges warranted by the Grand Lodge towards those that are not.

No set or Number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren or afterwards admitted members, ...without a dispensation from the Grand Master or his deputy...or else they must obtain the Grand Master's warrant to join in forming a new Lodge.

If any set or Number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly form'd, nor approve of their Acts and Deeds; but must treat them as Rebels...

The requirement for advance notice of a petition can be loosely traced to General Regulation V which reads:

No Man can be made or admitted a Member of a particular Lodge, without previous notice One Month before given to the said Lodge, in order to make due Enquiry into the Reputation and Capacity of the Candidate; unless but a Dispensation by the Grand-Master or his Deputy.

The most direct connection of this Landmark to Anderson, however, lies in the requirement of unanimity of the ballot for candidate acceptance. General Regulation VI, previously referenced, States:

But no Man can be enter'd a Brother in any particular Lodge or admitted to be a Member thereof without the unanimous Consent of all the Members of that Lodge then present when the Candidate is propos'd.

The committee also, once again, references Anderson for proof of Landmark Status. In discussing this the committee writes, referencing the same General Regulation above:

The principle is very distinctly enunciated in the General Regulations, found in Anderson's Constitution... Surely a privilege which, as stated in the above Regulation, is "inherent," must be a Landmark."

Landmark XIV: The duty of every Master Mason to be a member of a Lodge.

The origins of this Landmark can be found in both the Charges and the General Regulations. In Charge III. Of Lodges we read:

A Lodge is a place where Masons assemble and work: hence that Assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations.

The Committee on Ancient Landmarks referenced this same Charge saying, "Its necessity is thus inculcated in the Old Charges, Division III." Overlooked or omitted by the committee is the reference to Lodge affiliation in the General Regulations. It is strongly rooted in General Regulation VIII whereby:

No set or Number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted Members, unless the Lodge becomes too numerous, nor even then without a Dispensation from the Grand-Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous Consent of that other Lodge to which they go...

XV: Initiation makes a man a Mason, and when he receives the degree of Master Mason, he becomes a member of the Lodge conferring it.

While in the days of Anderson the Master Mason degree was either not in existence or its infancy (note), there is still a progression of membership clearly found in the Charges. In Charge IV: Of Masters, Wardens, Fellows, and Apprentices. A man was made a Mason or Brother and was an Apprentice. After "due time" he became a Fellow-Craft. Becoming a Fellow-Craft was considered full membership to serve as a Warden of the Lodge. It is very apparent that no Apprentice or newly made Brother could hold Office.

Only *Candidates* may know...of being made a Brother, and then a *Fellow-Craft* in due time, even after he has served such a Term of Years as the Custom of the Country directs;...that so, when otherwise qualify'd, he may arrive to the Honour of being the WARDEN, and the *Master of the Lodge*, the Grand Warden, and at length the GRAND MASTER of all the Lodges, according to his merit.

XVI: The right of every Mason to visit and sit in every regular Lodge except when such is likely to disturb the harmony or interrupt the working of the Lodge.

In General Regulation XI, it was set forth that Lodges standardize their operations so that there may be "good Understanding among *Free-Masons*." It was also determined that in this Regulation that, "some Members out of *every Lodge* shall be deputed to visit the *other Lodges* as often as shall be thought convenient."

XVII: Masonic intercourse with a clandestine or expelled Mason is a Masonic crime.

Returning to General Regulation X, we find instructions given as to the behavior towards Brothers who form an illegitimate Lodge:

If any set or Number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly form'd, nor approve of their Acts and Deeds; but must treat them as Rebels...

While there is no indication that interacting with these “Rebels” would be deemed a Masonic offense or crime, we do see an attempt to ostracize those who would not be acquiescent to the rules and regulations of a regular and well-governed lodge as set forth in the Constitutions thereby setting a precedent of behavior towards illegitimate Masons and Lodges.

XVIII: Every Mason is amenable to the Masonic laws and regulations of the jurisdiction in which he resides.

The roots of this Landmark can be found in Charge III: Of Lodges.

A Lodge is a place where Masons assemble and work: hence that Assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd.

XX: The right of every Mason to appeal a decision of his Brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons:

Charge VI, section 1 states this process of appeal very clearly:

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the GRAND LODGE) ...

XXI: Every Mason must be tried by his peers; and hence a Lodge cannot try its Master.

The first part of this Landmark follows the same reference above whereby the Lodge is deemed the “proper and competent Judges of all such controversies.” The second part of the Landmark, “and hence a Lodge cannot try its Master” does not seem to have any origin in Anderson’s Constitutions.

XXII: The government of the Craft when congregated in a Lodge, by a Master and two Wardens.

The government of the Craft is first addressed in Charge V: Of the Management of the Craft.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or overseer of the Lord’s work; who is to be call’d Master by those that work under him... When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master’s Absence to the Lord’s Profit, and his Brethren shall obey him.

While Charge V does not dictate the number of Wardens, we find in General Regulation II the reference to a Senior Warden and a Junior Warden:

And in the case of Sickness, Death, or necessary Absence of the Master, the senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before; for in that case the absent Master’s Authority reverts to the last Master then present; though he cannot act until the said senior Warden has once congregated the Lodge, or in his Absence the junior Warden.

XXIII: Every Lodge, when convened must be duly tyled.

General Regulation XIII calls for “Another Brother (who must be a Fellow-Craft) should be appointed to look after the Door of the Grand Lodge; but shall be no member of it.”

XXV: Every Lodge has the power to make Masons and to administer its own private affairs.

Several sections of Anderson come into play here. The first is General Regulation II whereby:

The MASTER of a particular Lodge has the Right and Authority of congregating the Members of his Lodge into a Chapter at pleasure, upon any Emergency or Occurrence, as well as to appointing the time and place of their usual forming.

This Regulation asserts the Rights of the Master over the general operation of the Lodge. The next two references do not assert rights but rather suggest that the duty of operating a regular and well-governed Lodge is incumbent upon its Master, Wardens, and Members. It is stated in General Regulation VI that the “Members of a particular Lodge are the best judges of it.” This is also evinced in the closing section of the Charges, any quarrels or accusations against another Brother are to be handled by that particular Lodge and only then appealed to the Grand Lodge: “And if Any of them do you Injury, you must apply to your own Lodge or his; and from thence you may appeal to the Grand Lodge at the Quarterly Communication...”

XXVI: No visitor, unknown to the Brethren present or to some one of them, as a Mason, can enter a Lodge without first passing an examination according to ancient usage.

We again return to Charge VI, section 4, Behavior towards a Strange Brother:

You are to cautiously examine him, in such a manner as prudence shall direct you, that you may not be impos'd upon by an ignorant false pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

XXIX: In case of the death, inability, or absence of the Master of the Lodge, it is the prerogative of the Senior Warden, and in the case of his death, inability, or absence, of the Junior Warden, to preside over the Lodge.

This Landmark is very much aligned with General Regulation II, except for the role of a Past Master being central to the Master's absence in Anderson.

And in the case of Sickness, Death, or necessary Absence of the Master, the senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before; for in that case the absent Master's Authority reverts to the last Master then present; though he cannot act until the said senior Warden has once congregated the Lodge, or in his Absence the junior Warden.

XXX: The duty as well as the right of every warranted Lodge to be represented in the Grand Lodge at its Annual Communication

General Regulation XII clearly states that the Masters and Wardens of all regular Lodges upon record are members of the Grand Lodge. It also states each member is represented by one vote.

The Grand Lodge consists of, and is form'd by the Masters and Wardens of all the regular particular Lodges upon record...All matters are to be determin'd in the grand Lodge by a Majority of Votes, each member having one vote, and the Grand Master having two votes...”

XXXI: The right of every Lodge to instruct its Representatives to the Grand Lodge.

A Lodge giving instruction to those representing the Lodge at the Grand Lodge communications is also given as a rule in General Regulation X:

The Majority of every particular Lodge, when congregated, shall have the privilege of giving instruction to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mention'd, and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives, and are supposed to speak their Mind.

The Next three Landmarks establish the relationships of Masons with each other, Lodges with Each other, and Grand Lodges with each other.

XXXII. All Masons as such are peers

In Charge IV, we find that merit, not seniority, is the basis for advancement into a leadership position in the particular Lodge and in the Grand Lodge. This very clearly shows that each member is a peer with one another and may have the ability to lead.

All preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despis'd; Therefore, no Master or Warden is chosen by Seniority, but by his Merit.

Furthermore, Charge V admonishes the Craftsmen to “avoid all ill Language and to call each other by no disobliging name, but Brother or Fellow,” titles befitting of peers.

XXXIII. All constituent Lodges are peers.

As mentioned in General Regulation X, each particular Lodge is represented with one vote at the Grand Lodge communications. This places each Lodge on a Level status with each other.

XXXIV. All Grand Lodges are peers

There is no obvious alignment with Anderson here potentially due to the ongoing rifts between Grand Lodges during the 18th and early 19th century that would not be resolved until well after the publication of Anderson's Constitutions.

XXXV: A Grand Lodge has supreme and exclusive jurisdiction within its territorial limits, over all matters of Ancient Craft Masonry.

The most direct link between the “supreme and exclusive jurisdiction” of the Grand Lodge over Masonry may be stated most clearly in Charge IV. Of Masters, Wardens, Fellows, and Apprentices. This section lays out the progressive requirements to achieve the leadership role of Grand Master. The last paragraph further says of the leadership of Masonry:

These rulers and Governors, Supreme and Subordinate, of the Ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the Old Charges and Regulations, with all humility, Reverence, Love, and Alacrity.

Further, as has been pointed out in several of the previous points, the Grand Lodge is the arbiter of appeals when the particular, or constituent Lodges are unable to solve differences within the Craft.

XXXVI: A Grand Lodge must meet at least once in each year, to consult and act concerning the interests of the Fraternity in its Jurisdiction.

There are two sections in Anderson's Constitutions that outline the requirement for the Grand Lodge to assemble. The first is in General Regulation XII. This Regulation distinctly refers to all Lodges upon the record of the Grand Lodge meeting for a Quarterly Communication.

The Grand Lodge consists of, and is form'd by the Masters and Wardens of all the regular particular Lodges upon Record, with the Grand-Master at their Head, and his Deputy on his Left-hand, and the Grand Wardens in their proper Places; and must have a QUARTERLY COMMUNICATION about Michaelmas, Christmas, and Lady-day, in some convenient place, as the Grand-Master shall appoint...

Interestingly, this Regulation states the requirement for a Quarterly communication and lists days upon which they are to be held however, there are only three dates mentioned. This leads to the conclusion that General Regulation XXII refers to the fourth communication which is the Annual Communication that is designated to take place on either St. John the Baptist's Day or the Day of St. John the Evangelist. More peculiar, and pointed out by the committee on Ancient Landmarks as a way of rejecting the importance of Anderson's Constitutions, is that this Annual Communication was a requirement for those Lodges near London and Westminster:

The Brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient place, on ST. John Baptist's Day, or else on St. John Evangelist's Day, as the Grand-Lodge shall think fit by a new Regulation, having of late met on St. John Baptist's Day; Provided The Majority of Master's and Wardens, with the Grand Master, his Deputy and Wardens agree at their Quarterly Communication, three months before, that there shall be a Feast, and a General Communication of all the Brethren...

Revisiting the Committee's remarks, we see the dismissal of Anderson by the Committee as a "purely local" Regulation.

And this leads us to the remark that, in our judgment, neither the Charges of a Freemason nor the General Regulations contained in Anderson's Book of Constitutions, nor both combined, are to be considered as constituting *the* Landmarks of Masonry. Neither of these are there so designated. On their face, the former purport to be extracted from ancient records, "for the use of the Lodges in London;" and the latter to be compiled "for the use of the Lodges in and about London and Westminster." The latter contain matters purely local, as for instance, Regulation XXII: "The Brethren of all the Lodges in and about London and Westminster shall meet at an Annual Communication and Feast," &c. And the former (see Division VI, Subdivision 2) seem to contemplate the existence of an eating and drinking-saloon within the Lodge Room; evidently the sanction of a purely local custom.

It appears that our esteemed Brethren of the Committee failed to make a logical connection between General Regulations XII and XXII. Additionally, the Annual Communication is to include a Feast, when possible. During the early 18th century, it would be much easier to accommodate such festivities in an urban area with the resources available for such an event.

The 18th century was a period of rapid growth for London, reflecting an increasing national population, the early stirrings of the Industrial Revolution, and London's role at the centre of the evolving British Empire. The urban area expanded beyond the borders of the City of London, most notably during this period towards the West End and Westminster (insert Endnote).

XXXVII: The office of Grand Master is elective, and should be filled annually by the Grand Lodge.

Here the Committee overlooked Anderson in favor of their contemporaries, Worshipful Brother Mackey and The Committed of Correspondence from the Grand Lodge of New York. While all sources agree with the premise of the Landmark, they overlook the details found in Anderson.

In General Regulation XXXIII the Last Grand Master nominates his successor to be approved unanimously by the members of the Grand Lodge. If unanimous consent is not achieved by the Grand-Lodge then General Regulation XXXIV sets forth the requirement of the new Grand Master to be elected by ballot.

XXXVIII: The Prerogative of the Grand Master to preside over every assembly of the Craft within its Jurisdiction, wheresoever and whensoever held.

In this Landmark, the committee deems it prudent to return again to Anderson in justification. They site the first General Regulation by which:

The Grand Master, or his Deputy, hath authority and right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his Presence and at his Command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens pro tempore.

XXXIX: The Ancient Landmarks are the Supreme Law, and cannot be changed or abrogated.

The justification given by the committee for this Landmark was included in a list of considered “As belonging to the class of Landmarks we are now considering, namely, those which seem on their face to assert themselves as such, we accept without discussion or further comment...”

Even though it may be obvious that the Ancient Landmarks are not to be changed, this has root in the Anderson’s Constitutions General Regulation XXXIX (footnote about being Landmark XXXIX): “Every Annual Grand Lodge has an inherent power and Authority to make new Regulations, Provided Always that the old Landmarks be carefully preserved...”

Conclusion

The language may not be exact, however, there is foundational wording that clearly influenced the members of the committee and the authors of the other sources used by the committee in their work. As a result, thirty out of thirty-nine of the enumerated Landmarks adopted by the Grand Lodge of the State of Nevada show direct agreement with the Charges and General Regulations published in Anderson’s Constitutions.

While the committee may very well be correct in that “neither the Charges of a Freemason nor the General Regulations contained in Anderson’s Book of Constitutions, nor both combined, are to be considered as constituting *the* Landmarks of Masonry,” it is quite obvious the influence that Anderson’s Constitutions had on helping our esteemed Brethren of the Committee determine what they deemed to be a true and lawful Landmark. It cannot be denied that our Brothers also injected their own bias into this list when determining whether or not a Landmark was both true and Ancient. Very few Grand Lodge jurisdictions have dared to commit to writing such an enumerated and detailed list of declared Landmarks. What are the Ancient Landmarks of Freemasonry? In Nevada they are listed in full detail though, they may not be as Ancient as our Brothers from 1872 may have wished them to be.

End Notes

¹ (Quatuor Coronati Lodge No. 2076 2022)

² (Vibert 1977); The General Regulations were compiled by George Payne, PGM in 1721. These regulations were combined with the Charges other sections for Anderson's consolidation of Masonic History and Protocols and published in January 1723.

³ (Mackey 1858)

⁴ (Pike 1888)

⁵ (Masonic Service Association 1940)

⁶ (Most Worshipful Grand Lodge of the State of Nevada 1865)

⁷ (Most Worshipful Grand Lodge of the State of Nevada 1870)

⁸ (Mackey 1858)

⁹ (Most Worshipful Grand Lodge of the State of Nevada 1870)

¹⁰ (Most Worshipful Grand Lodge of the State of Nevada 1871)

¹¹ (Most Worshipful Grand Lodge of the State of Nevada 1871)

¹² (Most Worshipful Grand Lodge of the State of Nevada 1872)

¹³ (Most Worshipful Grand Lodge of the State of Nevada 1871)

¹⁴ (Vibert 1977)

¹⁵ (Most Worshipful Grand Lodge of the State of Nevada 1872)

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