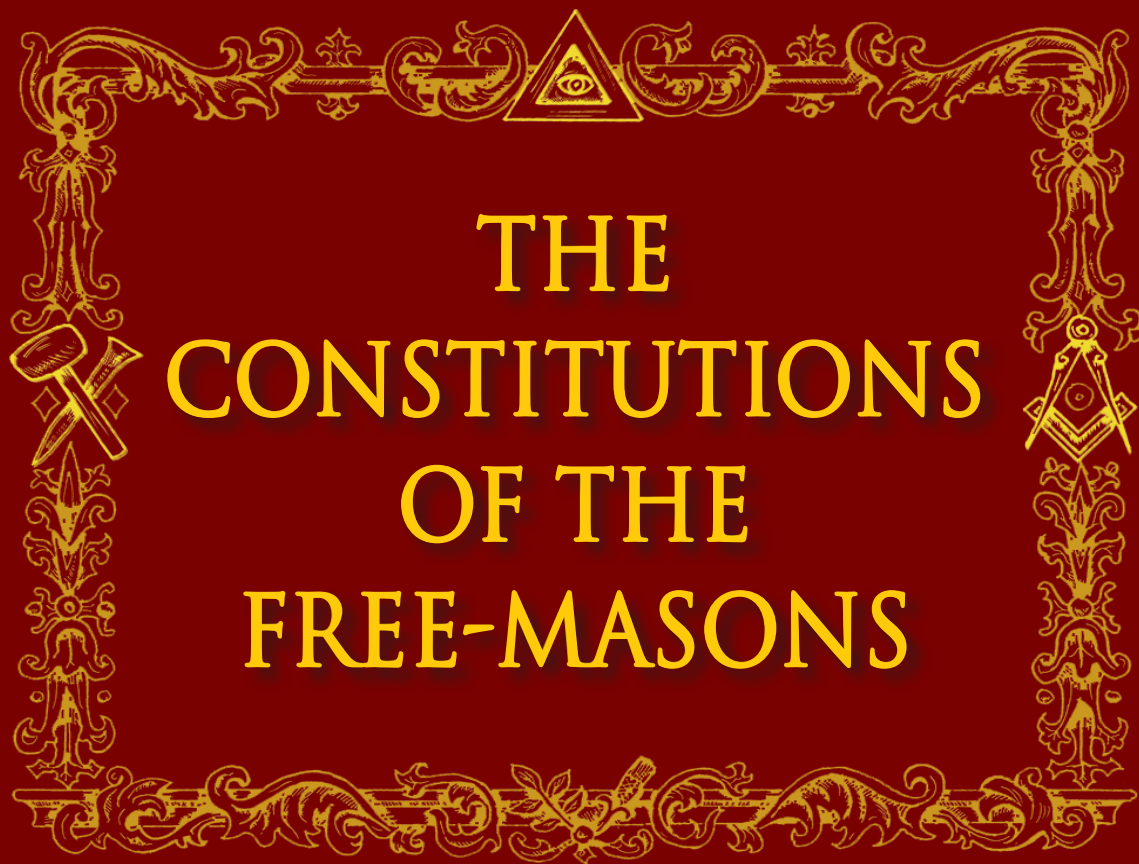


JAMES ANDERSON'S 1723 CONSTITUTIONS



THE CONSTITUTIONS OF THE FREE-MASONS

Tercentenary 1723 - 2023

Presented by
G rard ICART & Georges LAMOINE

Grande Loge Nationale Fran aise

THIS BOOK
BY
THE NATIONAL GRAND LODGE OF FRANCE
COMMEMORATES THE FIRST
BOOK OF CONSTITUTIONS FOR FREEMASONRY
PUBLISHED IN LONDON IN 1723
THE TEXT WILL ENABLE ENGLISH-SPEAKING READERS
TO LEARN MORE ABOUT THE ORDER'S HISTORY.
THIS VOLUME WAS MADE POSSIBLE
WITH THE SUPPORT OF THE GLNF
AND THE HELP OF MANY TRUSTED WRITERS,
THUS, ACKNOWLEDGING THEIR WORTH ABOVE THE PLEASURE
OF KNOWING AND APPRECIATING THEM
FOR MORE THAN THIRTY -FIVE YEARS.
YOU MAY HAVE ALREADY READ IT:
SO MOTE IT BE...



FOREWORD

For a hundred years the GLNF (National Grand Lodge of France) has promoted Regular Masonry in France and our Grand Lodge has published quarterly issues of our quarterly review, Villard de Honnecourt for the last 60 years.

Its consistency and its requirement of quality have drawn the attention of a wider French and now international readership.

Villard de Honnecourt offers an original Masonic editorial line that we invite you to appreciate by the time we celebrate the Tercentenary of Anderson's Book of Constitutions, at a conference introduced by P^r Georges Lamoine and Gérard Icart, Grand Chancellor of the GLNF.

The first Masonic Grand Lodge came out of a meeting of four London lodges in the early years of the XVIIIth century, forming the Grand Lodge of London and Westminster. It had no need of a constitution. We do not exactly know what happened between 1717 and 1721.

The only document existing is a book published in 1723 under the name James Anderson, a Presbyterian clergyman, and in 1738 as a second edition. He was appointed to draft the first text regulating Masonic activities. Historians shortened the title of Anderson's book to Anderson's Constitutions.

Anderson wrote a history, prepared a set of general rules to govern the Craft and used the wording of several old documents known as the Old Charges. The name of another clergyman, John Theophilus Desaguliers, son of an exiled Protestant, can be read on the title page.

Anderson undertook the publication of the book and wrote the history of the Order. He intended to provide a new work to replace the old manuscripts in all respects. In his use of the word 'constitutions', Anderson followed the tradition of the Old Charges of the operative Masonry.

The contents of the book itself shows that the different parts were assembled at different dates, and the author tells us that all was not produced during John Montagu's mastership.

MW JEAN-PIERRE ROLLET

GRAND MASTER OF THE NATIONAL GRAND LOGE OF FRANCE.



INTRODUCTION

The emergence and development of Freemasonry in England from 1717 onwards, the modern speculative era, was marked by the publication of several books, Anderson's Book of Constitutions, 1723, its second edition 1738, and *Ahiman Rezon*, the Constitutions written by Laurence Dermott for the Ancients' Grand Lodge, founded in 1756. They correspond to the two Grand Lodges that divided English Freemasonry until the Act of Union in 1813.¹

Knowing what we can find out about the origins of these texts is part of discovering the origins of Freemasonry, because knowing the circumstances of these origins helps understand the aims of this institution in the context of the XVIIth and XVIIIth centuries. Nor is it a question of rewriting in detail all the known facts and hypotheses about these origins.

There is no evidence to establish absolute certainty, but only an outline of the circumstances of the environment in which these Constitutions were published, including their historical and social significance. We shall not consider here the history of English Masonry, as Scotland and Ireland have their own history, which is not our topic.

We hope that this new presentation of the 1723 edition will make the basic text available to new generations of English-speaking recipients, Freemasons, and non-Freemasons alike, Apprentices, Fellowcrafts and Master Masons, as well as to the public interested in the history of Freemasonry in the United Kingdom.

Why read the so-called Anderson's Constitutions?

The answer is simple: this text is the foundation of English Freemasonry, ready to flourish in a particular context, that of England at the end of the XVIIth and the early years of the XVIIIth century. The starting point cannot be understood without considering all the factors of the time. It is clear that Masonry in 1717 cannot be the result of a spontaneous generation of Masons, and even if 1717 were a year of novelty, which we do not really know, we must admit it as an indisputable fact.

There were Masons in XVIIth century England, then there were lodges. Of course, one should not imagine that was also the four initial lodges were identical to ours.

1 - On 25th November 1813 the Grand Masters of both Grand Lodges, the two Royal Brothers, the Dukes of Sussex and the Duke of Kent, representing the Moderns and the Ancients respectively, and their commissioners, six, met at Kensington Palace for the sole purpose of signing the two original manuscripts of the 'Articles of Union', one for each Grand Lodge. The original document belonging to the Ancients can be seen in the Museum of Freemasonry at Great Queen Street, London.

DEDICATION.

and your Care for their Peace,
Harmony, and lasting Friendship:
Which none is more duly sensible
of than,

My LORD,

Your GRACES

Most oblig'd, and

Most obedient Servant,

And Faithful Brother,

J. T. DESAGULIERS

Deputy Grand-Master.



H. Hyjing. pinx. t.

J. Troke. sculp. t.

J. T. DESAGULIERS.



THE
CONSTITUTION,
*History, Laws, Charges, Orders,
Regulations, and Usages,*

OF THE
Right Worshipful FRATERNITY of
Accepted Free MASONS;

COLLECTED
From their general RECORDS, and
their faithful TRADITIONS of
many Ages.

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; for even since the Fall, we find
the Principles of it in the Hearts of his Offspring, and
which, in process of time, have been drawn forth into

Year of
the World
1.
4003.
before
Christ.

A

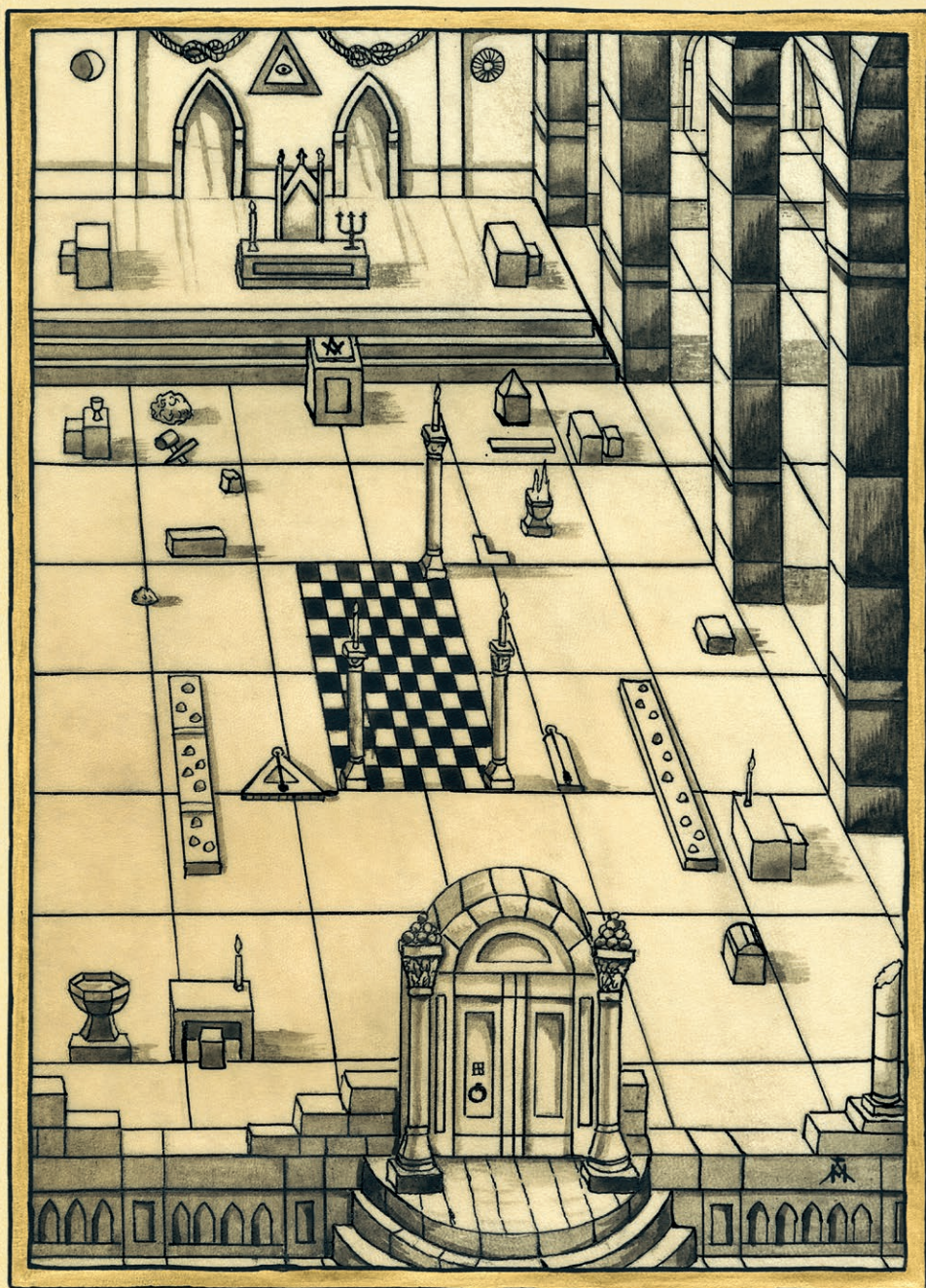
a con-

Nay, the GRAND MONARCH NEBUCHADNEZAR could never, with all his unspeakable Advantages, carry up his *Masonry* to the beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Consecration*. For after his Wars were over, and general Peace proclaim'd, he set his Heart on *Architecture*, and became the GRAND MASTER-MASON; and having before led captive the ingenious Artists of *Judea*, and other conquer'd Countries, he rais'd indeed the largest Work upon Earth, even the Walls * and City, the Palaces and Hanging

A. M.
3416.
588.
Ante Ch.

* In Thickness 87 Foot, in Height 350 Foot, and in Compass 480 Furlongs, or 60 British Miles in an exact Square of 15 Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale of Shinar, with 100 Gates of Bricks, or 25 a-side, and 250 Towers ten Foot higher than the Walls.

From the said 25 Gates in each Side went 25 Streets in strait Lines, or in all 50 Streets, each 15 Miles long, with four half Streets next the Walls, each 200 Foot broad, as the entire Streets were 150 Foot broad: And so the whole City was thus cut out into 676 Squares, each being 2 Miles and $\frac{1}{4}$ in Compass; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. A Branch of the Euphrates run thro' the Middle of it, from North to South, over which, in the Heart of the City, was built a stately Bridge, in Length a Furlong, and thirty Foot in Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the Old Palace, the Seat of ancient





LE PASTEUR
JAMES ANDERSON

Jean. Luc LEGUAY

THE
CHARGES
OF A
FREE-MASON,

EXTRACTED FROM

The ancient **RECORDS** of **LODGES**
beyond Sea, and of those in *England, Scotland,*
and *Ireland*, for the Use of the *Lodges* in **LONDON:**

TO BE READ

At the making of **NEW BRETHREN**, or when the
MASTER shall order it.

The **General heads**, viz.

I.



GOD and **RELIGION**.

II. Of the **CIVIL MAGISTRATE** supreme and
subordinate.

III. Of **LODGES**.

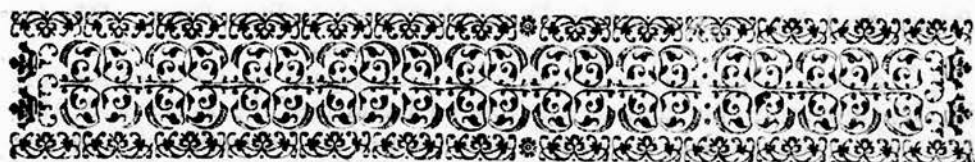
IV. Of **MASTERS, Wardens, Fellows, and Ap-**
prentices.

V. Of the Management of the **Craft** in working.

VI. Of **BEHAVIOUR**, viz.

1. In the Lodge while *constituted*.
2. After the Lodge is over and the *Brethren* not gone.
3. When Brethren meet without *Strangers*, but not in a
Lodge.
4. In Presence of *Strangers* not *Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

The Musick of the Fellow-Crafts Song, containing several Sheets, being too much to be herewith printed, the Lodge, to which the Authors of the Song and Musick belong, will afford it in Manuscript to any other Lodge, when desired.



LONDON, this 17th Day of January, 172 $\frac{1}{2}$.

AT the *Quarterly Communication*, This Book, which was undertaken at the Command of HIS GRACE the DUKE of MONTAGU, our late **Grand Master**, having been regularly approved in Manuscript by the GRAND LODGE, was this Day produced here in Print, and approved by the SOCIETY: Wherefore we do hereby Order the same to be Published, and recommend it for the Use of the Lodges.

PHILIP DUKE of WHARTON, **Grand Master**.

L. T. Desaguliers **Deputy Grand Master**.

F I N I S.

Iherusalem in dem land palestina ein hawbtstat der inden. ist zu erst Jebus. darnach Salem. zum dritt hietoso lima. zu letzt helia genant. der selben stat erster parman was Canaan. der ein gerechter k nig genant was. vñ hieß melchisedech ein briefter des h hsten gottes. vñ parwet alda ein tempel den hieß er Solim . Solymi warn lewt bey dem land lica in den gebirgen wonende. die haben hierosolim  nach ire gen t. die selb stat ist bis zu dauids zeit ein wohnung des cananeysehen volcks gewest. Josue 8 iuden f rte mocht die selben chananeysche oder ihebusysehen mit austraben. aber als dauid nach aufireyb g der ihebusyische di  stat wider parwet hieß er sie hierosolimam. das ist die allerbestigsten. Gelegenait vñ befestigung diser stat was selig mit drysfeltiger mawr bewaret. inwendig an wassern  berfl ssig. v  au en ganz trucken vñ mit ein  grab  au  steyn gehawen. schuh tieff. vñ. i. l. weit vmsfangen. von dem darauff gehawen stein werden die zunn  vñ mawr des allerl blichsten tempels aufgef rt. di  vor allen steten des auffgangs weytber mibt ist stat was gepawet auff zw  p hel mit ein  tal vndercheid. als vil n r der ein p hel h her was souil was auch die stat erheber vñ nach der leng gerichter. der ander p hel hieß dauids castel. vñ hielt die vnder stat. vñ was allenthalt nider. das tal in der mitte geh ret zu Sylo  dem s ssen brunnen. di  stat was mit vreis dauids salomons vñ anderer k nig s felfst k rsiglich gezeit. Agrippa het auch ein  tayl der stat zugegeben vñ eingefangen. da  von zunemung der menglich sie v  we  zu we  f r die mawr herau . die selb zugab hieß die newstat. vñ die ganz stat was in irem vmbkreis. k nig. achtz l einer me l weyt. vñ wie wunderperlich die ganz stat was so was doch die drit mawr w nderperlicher der  bertr ffenlichkeit halb des thurns gen mitternacht vñ nidergang in einem winckel stende. ab dem arabia vñ das meer bis an die art oder gegen der hebreyschen gesehen mocht werden. vñ was sunst vil k stlichkeit von gleissenden marmor stein vñ an gepewen des k nigliche s ls vñ anders. Aber der tod cristi hat di  stat gehayliget. da  da ist der tempel seiner lere. die stat seines bittern leid  vnserer erl sung. das grab seines allerheiligsten leibs. der berg seiner auffart zu himel. von dannen er widerk nftig ist zu gericht. It  alda hat der herr die vngelereten armen fischer mit iren anglin vñ negen k yser vñ k nig zef he au erzogen. pl nde erlewt. auffrege geraymt. gichtb chig auffgericht. die todte erweckt. vñ vil andre g tliche wunderzageh  ge bt. vñ also das die werlt zu erkantnu  des liechts der warheit vñ aller tugend angewisen.

