

and Unmistakeable History of the Society of Freemasons from the Time of Abraham to the Present Day." I should incline to the opinion, that the success of that book in the Masonic literary world would warn him that his crotchets would not satisfy any save himself, based, though they be, upon the crotchet of Philadelphia Masons, who, in 1760, or thereabouts, threw up their Lodge charters, received by authority of the Grand Lodge of London—for distinction sake I give him the benefit of his own title, as applied to the 1717 organization—and sought charters from Laurence Dermott's Grand Lodge, and which of course they received readily: for why not? It was all fish that came to the net of Laurence Dermott. But it is plain that when a crotchet once takes possession of our Bro. Hyneman it has him fast, and no amount of sad experience will divest his mind and conscience of it. He believes as firmly this day as he did twenty years ago that the erection of 1739 was the Simon Pure Grand Lodge of England, the lineal successor of those *Erboraci* whom Edwin, a relative of some kind, it is difficult to decide what, as the authorities are so conflicting, of King Athelstane, and who, as the legend which Bro. Findel, of Leipsic, has clearly exploded, says, first congregated Masons together and gave them a constitution.

Bro. Pike very conclusively presents the fact, in MACKAY'S NATIONAL FREEMASON for April, that our present, or even very much earlier, manner of Freemasonry did not exist prior to the beginning of the 18th century. The *pros* and *cons* as to this have been discussed pretty warmly in England for some time, and were it not that the only paper in England that hitherto has given a place to this discussion has gone into the show business, as more profitable, possibly the discussion would not have ended as Bro. Pike very correctly states it now has. But it remained for Bro. Hyneman to unveil his work to the astonished eyes of the whole world with the announcement we have quoted, and to claim the result as an original discovery. This latter idea I do not believe any one will dispute. Certainly, as a reader of everything published anent Freemasonry during the past five or six years, I have never seen a line to prove, or read a paragraph to assert, out of Bro. Hyneman's books, this discovery, as being made by any other Masonic student than himself. By way of supporting his assertions and rendering them invulnerable, he avows, in the closing paragraph of this *Craftsman* announcement, that it was utterly impossible for twenty Lodges to have been in existence in London in 1723, because *"we have only the word of Anderson for it!"* Upon the same principle he could dispute any condition that is set forth in either of the books of the Pentateuch, by saying, we have only the word of Moses for it. But, further, he says that Anderson did not say a word in his 1723 book, nor any other, until the 1738 book, that a Grand Lodge had been organized in 1717. Leaving the reader staggering under the force of this valuable discovery, he slips on triumphantly, smilingly stating that this and such are, however, mere *white* offenses against truth. His review that is to come will pile Ossa on Pelion in the matter of Bro. Anderson's offenses and derelictions of fact. Happy man! Age has its pleasures, no less enjoyable than those of youth, and they generally take the form of hobbies, otherwise crotchets. De Quincy says of Bishop Warburton, who wrote the Divine Legation of Moses, "The natural vegetation of Warburton's intellect tended to that kind of fungus which is called 'crotchet,' so much so, that if he ever had a just and powerful thought,