

services of the Building Committee, would have been embellished by the presence of the Chairman of the Building Committee himself—the *facile princeps*, the *septem virorum præses*, the chairman of the seven—but unfortunately he is not here. The difficulty I have felt in been appointed by my colleagues to represent the Testimonial Committee is this: that there is no model, pattern, or precedent of such a thing having occurred before. In our days such a thing certainly has never happened; neither has it happened, as far as we are informed, before, for it is not enrolled in the records of antiquity—that of erecting during their lifetime a memorial to those who have been most active or taken a leading part in the construction of a building. But we must have this happiness. Unlike the Roman, who, when he died, having deserved well of his country, was crowned with wreaths of laurel; those wreaths of laurel are borne while our heroes live; and you may think it is far better that we should have the permission of Grand Lodge to record in imperishable marble—though we might say *exegunt monumentum ære perennius*—the facts which we have now met to notify. I am rather sorry the Chairman of the Building Committee is not here, because I should very appropriately have called to the recollection of that Committee that nine years ago, in hard 1862, the then Most Worshipful Grand Master proposed to recognize the services of Bro. John Havers, by granting him from Grand Lodge funds the sum of 500 guineas, to give him a perpetual life presentation in the Boys' and Girls' Schools, Bro. John Havers declined with great respect such a testimonial, because, as he said at that time, Grand Lodge had an important duty before it—that the proper channel for their funds was providing a temple fitted for Masonry. At that time, in 1862, that Temple was not constructed, but I should have been very glad to have pointed out that although he declined that sort of, what I may call adventitious honors at the time, yet it was quite impossible that any man or any Mason with self-respect or proper self-estimation can refuse the acknowledgement of those services by the memorial which you have now before you. The history of Freemasons' Hall last night I endeavoured to sketch out, and have put together a few notes which give a sort of brief history and retrospect of Freemasons' Hall. It would not take me long to run through it, and if you will bear with me I will give it you. At the time of the revival of Freemasonry in England in 1717, the annual assembly and feasts of Free and Accepted Masons, when a Grand Master for the ensuing year was chosen, was held at taverns. The "Goose and Gridiron," in St. Paul's Churchyard, appears to be the earliest on record at this period. Five years later, by reason of the increasing number of lodges, Grand Lodge was agreed to be held at Stationers' Hall, Ludgate-street, where "they sat down to very elegant feasts, and dined with joy and gladness," having previously assembled at the "Goose and Gridiron," now removed to the King's Arms, St. Paul's Churchyard. Later, the Fountain Tavern in the Strand, the White Lion in Cornhill, the Crown in Threadneedle-street, the Bell Tavern Westminster, the Devil Tavern Temple Bar; Queen's Head, Great Queen-street and Anchor in the Strand, with occasional feasts at the Merchants Taylors' or Mercers' Hall, or Fishmongers' Hall. Here successive Grand Masters were elected and Grand Officers appointed. A plan had been for several years in contemplation to build a hall by voluntary subscriptions from private lodges and fees from Grand Officers' appointments, borrow-