



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

Volume 2 Issue 5

May 2006

Editorial

What do we do about it?...

The subject started to preoccupy my mind, years ago, and I feel there is something to be done about it; No delays and no postponement, but immediate action is needed.. Freemasonry has for too long been the introvert organisation it liked to be, the strict guardian of “secrets” and as such became highly unknown, irrelevant and therefore poorer in aspirations. If we decide to start projecting our true image anew, we will need to adopt new strategies on how to proceed in starting to communicate with the community in which we live. We are far from using our own basic rights to support our organisation. We need to feel encouraged to wear our Masonic lapel pins daily, as a sign of distinction, like other members of other institution do. We need to be able to express ourselves, when asked about Freemasonry. There is a need for the public to know all the constructive efforts that emanate from our Lodges. Are such efforts to “market” ourselves not appropriate? Yes, they are ! Remember that Operative Masonry was in a very bad shape in the early 15th century. So it started to accept “speculative” to revive its past glory. And that was a salutary move indeed.

The first step in convincing our younger friends that Freemasonry is an organisation for the young aspiring executive or professional, is to make them understand that the Lodge is an excellent place where they can learn the arts of civilized society.

We must recognise that the best qualified to carry Freemasonry forward, today, are the business executives and the professionals. Therefore, Freemasonry must be perceived by young executives as the best “fraternity” that will afford greater opportunities for long term success. The problem is when one considers the less than satisfactory level of Masonic knowledge that has reached alarming proportions in some of our Lodges.

Unless we are confident that the Candidates we accept will be exposed to higher standards, how can we initiate them, without lowering ourselves in their estimation?

The future of our Craft is in your hands. What do we do about it? What we do with our heritage over the next couple of years, will determine whether the world’s oldest fraternity for the power of good, will survive in our Jurisdiction or slowly sink into oblivion. Do think about. Let me have your views.

Joseph V. Haffner

A Clarification of Symbols - IV

The Working Tools

It may not be assumed rightly that the Working Tools associated with the symbolic degrees were those used respectively by the E.A., F.C., and M.M. They are an arbitrary choice. In fact, an apprentice mason used the whole range of tools necessary to convert rough stones straight from the quarries into finished pieces of specified design. However in medieval days, only lawfully taken apprentices might use certain tools. The purpose of this was to prevent labourers and cowans from becoming skilled in their use.

When the choice of Masonic Working Tools was made, is not known. The square, level, plumb line and setting maul are mentioned in the 1739 Exposure, “Masonry Dissected”. Strangely, there is no mention there of such a vital tool as the chisel. In another Exposure published in 1726 the hammer and trowel are mentioned as Working Tools. (Incidentally, the name ‘gavel’ came into English Masonry from the United States in the 19th century. What we call ‘a gavel’ is correctly a small form of a wooden maul – a true gavel is an iron axe or pick with a steel edge for roughly trimming the stone.

Some of the Masonic Working Tools had origin in antiquity; e.g. in Isaiah Chap.44, #13 it is said: “The carpenter stretcheth out his rule; he marketh it out with a line; he fitted it with planes, and marketh it out with the compass(es)...” A skirret or some implement like it has been in use since 3000 BC when paintings of that time show Egyptian masons holding a stretched cord by means of which a line is being drawn. But the word ‘skirret’ was not known until about 1825.

Mencius, a writer born in 372 BC, taught that men should apply the square and the compasses figuratively to their lives and the level and the marking- line too if they would keep themselves within the bounds of honour and virtue. In the British Museum there is an Anglo-Saxon manuscript dated c. 1000 AD with a picture of God holding a large pair of Compasses in his right hand. An English writing “ The Vision of Piers the Ploughman”, dated 1377, mentions the compasses, the square, the line and the level.

Many of the Masonic Symbols e.g. square, plumb-line, two pillars, circle within parallel lines, point within a circle etc. have been found as mason’s marks or as mystery symbols in alchemy, on foundation stones, paving stones. In the South of France, on the French Riviera, I have seen on an obelisk, some Masonic signs that probably had nothing to do with freemasonry.

Some believe that in its development Freemasonry leaned heavily on Rosicrucian practices. Both fraternities, it is said, had the same symbols, the square and compasses, the triangle, the hexalpha and the pentalpha. But the common possession of such is no proof of identity of origin and has no bearing on Freemasonry’s descent historically.

What precedes, illustrates that many of the Working Tools used in our Ceremonies had their origin in ancient days and that teachers at an early date used mason’s tools to inculcate moral lessons. But this is not evidence that operative Masons themselves moralized upon their tools. The Speculative Masons of the 18th century were the first to do so.

next month—“A mystical approach to Symbolism”



Freemasons for Dummies

By Wor. Bro. Christopher Hodapp 32

Having become accustomed to seeing various editions of the "Books for Dummies series" dealing with computers and other technical subjects, I was surprised and a little intrigued to see "Freemasons for Dummies by Christopher Hodapp—32nd Degree", on a shelf in the Grand Lodge Library.

I immediately borrowed it before someone else spotted the book.

First let me observe that this book is written by an American, for Americans, although it will clearly be useful to anyone interested in learning about Freemasonry.

As you read it, you may notice statements that are at variance with NSW practices. These small variations of practice are common in many jurisdictions.

The author, was made a Mason in 1998, and is a Past Master of two craft lodges, a member of a Masonic order and several research bodies. The book is written in a bright, sometimes light hearted, easy to read style, typically suited for the present crop of short-attention-span readers currently being nurtured by the media.

I found it to be a pick-up-and-open-anywhere book that immediately grabs your attention (a bit like Readers Digest). It is well organized and a rattling good read. It has the mother of disclaimers, and could have benefited from a bibliography.

The range of Masonic topics and associated background material, although quite diverse, is on the one hand somewhat thin on detail for my taste, and in places, what was not included could have materially altered the picture being created.

On the other hand, how much detail can you reasonably present in such a book primarily targeting the non-Mason?

The writer makes a number of interesting observations on membership problems, and gives a moving account of why, as a mature adult, he suddenly petitioned to become a Mason.

I am sure that most readers will find some Masonic topics, or points of view that will energise their interest and encourage them to look for more detail.

(... a good place to start is the Grand Lodge Library.)

Conclusion: well worth a read.

V. Wor. Bro. Ken White

***Are you in love with our Traditions
and the richness of our Heritage?***

***Can you spare a few hours a week and be recognized
as a valuable member of our Volunteers Team?***

***All you need is a Masonic heart that finds
satisfaction in serving the Order.***

Contact the Grand Librarian RW Bro. Joseph V. Haffner Ph. (02)9284 2825

E-mail: library@uglnsw.freemasonry.org.au

The Builder

By Barnes A. Sharitt, Jr.

An elderly carpenter was ready to retire. He told his employer of his plans to leave the house building business and live a more leisurely life with his wife enjoying his extended family.

He would miss the regular monthly wages, but he needed to retire. They could manage. The contractor was sorry to see his good worker go and asked if he could build just one more house before he retires – as a personal favour.

The carpenter said yes, but in time it was easy to see that his heart was not in his work. He resorted to shoddy workmanship and used inferior materials. It was an unfortunate way to end a career.

When the carpenter finished his work and the builder came to inspect the house, the contractor handed the front-door key to the carpenter.

"This is your house", he said, "my gift to you". What a shock! What a shame! If he had only known he was building his own house, he would have done it all so differently. Now he had to live in the home he had built none too well.

So it is with us.

We build our lives in a distracted way, reacting rather than acting, willing to put up less than the best. At important points we do not give the job our best effort. Then with a shock we look at the situation we have created and find that we are now living in the house we have built. If we had realized, we would have done it differently. Think of yourself as the carpenter.

Think about your house. Each day you hammer a nail, place a board, or erect a wall. Build wisely. It is the only life you will ever build.

Even if you live it for one day more, that day deserves to be lived graciously and with dignity. The plaque on the wall says: "Life is a do-it-yourself project". Who could say it more clearly?

Your life today is a result of your attitudes and choices in the past.

Your life tomorrow will be the result of your attitudes and the choices you make today.

(from the Israeli Freemason - Haboneh Hahofshi)



Who would not be a Mason?

*
* *

*Who would not be a Mason
And wear the Apron White?
And bear the Bonds of Friendship
That rich and poor unite?
To know Masonic virtues,
To do Masonic deeds?
And sympathetic minister
Unto a Brother's needs?
Who would not be a Mason,
And join the Brethren true?
To see our noble teachings
Their glorious works pursue?
To feel the Tie Fraternal
Is theirs wherever they go?
And to find a hearty welcome
As they journey to and fro?
Who would not be a Mason,
A Craftsman just and fair?
To meet upon the Level
And part upon the Square?
To hear the voice of Charity,
Wherever our Lodges be?
To know our Grips and Passwords
And share in all our glee?
Who would not be a Mason
To labour day by day?
And Labouring try to lessen
The thorns upon life's way?
To help to form a column
All Perfect and complete?
Fit for Building the Great Temple
Wherein we hope to meet?*

Anonymous

The Tracing Board

It's Origin and Symbolism

We are all familiar with the words of the lecture on the 1st Degree Tracing Board.

"... the Immovable Jewels are the Tracing Board, the Rough and the Perfect Ashlars. The TB is for the Master to lay liners and draw designs upon.... They are called the Immovable Jewels because they lay open and Immovable in the Lodge for the Brethren to moralise upon."

Although at the first sound this passage may appear inconsistent, the impression will be corrected when it is realized that in fact it refers to two separate and distinct Tracing Boards. The genuine T.B. is a plain drawing board, in these days usually depicted on the 1st Degree tracing board in front of the pedestal; the second, the Lodge Board, is that which is commonly referred to as the Tracing Board, which has various symbols and emblems painted upon it and for convenience is placed in a conspicuous position in the Lodge Room.

Briefly, the evolution of the Lodge Board may be traced through three stages: the Tracing Board used amongst operative Masons, the practice of drawing the Lodge on the floor as adopted by earliest speculative Masons, and the development of our modern Tracing Board from the lodge boards and cloths which first came into general use at the close of the 18th Century.

Amongst the ancient craftsmen, including Egyptians and Persians, tracing boards were in general use in conjunction with the mosaic floor or pavement, by which designs or patterns were worked out for the guidance of the workmen.

The tracing board, used by the master craftsmen to trace or line out the designs, was divided into squares in a fashion similar to the mosaic pavement of the Lodge. The Master Masons of the middle ages employed such a board on which the squares were marked out in perspective, each being a unit of measurement – corresponding to sixteen & half feet in the English and twenty three & half feet in Continental lodges.



Dear Editor,

I wonder if you can help, as I could not obtain any precise answer yet, on this subject.

This year being the 250th anniversary of Mozart's birth, a lot of articles on his work have appeared in an array of publications. In one of them it was suggested that a rival composer poisoned Mozart.

Another article suggests that Mozart was poisoned by Freemasons as Masonic penalty for having betrayed Masonic secrets in one of his Operas.

What is the truth?

Bro Makhtab Fez/Morocco

Dear Brother,

Mozart died in 1791 over 200 years ago, and after that lapse of time it is impossible to be definite about the cause of his death. However what is very definite indeed is that there is no Masonic penalty, traditional, by poisoning or otherwise. Anything like that would be diametrically opposed to the real spirit of Freemasonry.

Furthermore, despite the fact that the Opera "The Magic Flute" had some Masonic allusions in it, neither Mozart nor the Librettist, Schikaneder, betrayed any Masonic secrets, so the story of Mozart being killed as a result is obviously untrue.

As far as the rival composer Salieri is concerned, the misunderstanding could well have arisen from the fact that he "poisoned" Mozart's life or in other words, that he ruined it in Viennese musical circles through his position and through his influence at Court and because of his jealousy of a younger man who was a musical genius.

It is generally accepted that Mozart died of Uraemia and that seems to be the most likely explanation.



Enlightened Pillars of the Grand Librarian



WHY do we square the Lodge?

Most probably, the custom of squaring the Lodge is one that has been in operation for over two centuries. The practice of the squaring and the reason for this custom may have arisen unintentionally.

By the middle of the 18th century the "floor-cloths" or the chalk drawn Tracing Boards, then in use, would have covered most of the floor space of the small tavern rooms that served as Lodge Rooms to our predecessors.

In such circumstances the progress of Officers and Candidates during the Degree ceremonies must, of necessity, have been in the form of a square, otherwise the expensive floor covering would have been damaged and the design spoiled. The practice continued even although different circumstances no longer made such a procedure necessary. Without doubt, the floor-work now in operation is enhanced by the old procedure still in use. The old Ritual say nothing about squaring the Lodge, although such squaring the Lodge is not inconsistent with Masonic ideas.

What is meant when the S.W. refers to "having seen that every brother received his due?"

This is an archaic survival almost meaningless today, but the principle is one of the oldest in the English Craft and its origins are to be found in the earliest Operative documents. The oldest M.S. Charges refer to the Warden being a true mediator between the Master and his Fellows. This theme runs regularly through many of the Old Constitutions, the Wardens being required to preserve harmony amongst the men under their care and mediating freely in any dispute that may arise and thereby ensuring that "every Brother has received his dues." The Senior W.'s jewel is the Level, the emblem of equality with its implication that the wearer of that Jewel has a responsibility to see that every Brother has received all that is due to him in a body of men who prize equality as a virtue

The All-Seeing Eye

A few days ago I was on a website of the Hungarian Lodges in Budapest and they had a picture of an eye in a triangle. On the back of the W. M. chair an eye carved in wood in a triangle with something like rays from the sun. Also on top of the dais behind the M.W. chair in a triangle, an eye. Would you have an explanation for this?

An important symbol of the Supreme Being, borrowed by Freemasons from the nations of Antiquity. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function that is intended peculiarly to discharge. The foot was adopted as the symbol of swiftness, the arm of strength and the hand of fidelity. On the same principle, the open eye was selected as the symbol of watchfulness and the Eye of God as divine watchfulness and care of the Universe. As such, this symbol is found in the Hebrew literature.

The Psalmists say: "The eyes of the Lord are upon the righteous" which explains the Hebrew Psalm " *Lo Yanum ve lo Ishan Shomer Israel* " which means:

" He that keeps Israel, shall neither slumber, nor sleep".

The All Seeing Eye may then be considered as a symbol of God manifested in his omnipresence - his guardian and preserving character to which Solomon alludes in the Book of Proverbs, when he says:

"The eyes of God are in every place. Beholding, watching the evil and the good." It is a symbol of the Omnipresent Deity.

A series of interpretation would bring me into the Apocryphal "Book of the conversation of God with Moses on Mount Sinai or into the deep meanings and interpretation offered by Greek Mythology, or Egyptian Antiquity where Osiris, their chief Deity is represented by an Open Eye and placed this Hieroglyphic symbol of him in every Temple.

We need you !!!

Do you have thoughts on Masonry to share or expand?

Do you want to express your views and enlarge our knowledge?

Then come and join in our Study Circle.

Call the Grand Librarian, (02) 9284 2825

e-mail: library@uglnsw.freemasonry.org.au



Light of Research

A supplement from the Editor of The Research Lodge of N.S.W.

No.971, Rt Wor Bro Andy Walker to the

Pillars of Light

Biographies of

M.W.Bro. Harman J. Tarrant (1844 - 1900)

and

M.W.Bro. James Hunt (1825 - 1897).

By R.W.Bro. Robert Linford P.J.G.W.

Harman John Tarrant

Harman John Tarrant, later to become a Member of the Legislative Assembly and the Legislative Council in the Colony of New South Wales and Grand Master of the Grand Lodge of New South Wales, was born at Athlone, County Clare, Ireland, in 1844. He was the son of Harman Tarrant, Collector of Inland Revenue, Somerset, London, and his wife, Elizabeth (nee O'Callaghan). Tarrant was educated in London, the Royal School at Banagher, Ireland, and then at medical schools of Dublin, London, Paris and Edinburgh, completing his training as a medical practitioner with the degrees of LRCS (Ireland, 1867) and LRCP (Edinburgh 1867)

In 1867 he came to Australia where he settled in New South Wales. He practised medicine at Kiama, on the south coast of New South Wales, from 1869 to 1879, and then in Sydney where he developed a large practice in that city and was appointed honorary surgeon at Sydney Hospital, an appointment he held for some sixteen years. Tarrant entered politics and had two periods of service in the New South Wales Parliament. From 2 July 1880 to 21 April 1887 he was the Member for Kiama in the Legislative Assembly and from 15 April 1890 to 12 May 1896 he was a Member of the Legislative Council. However, his Parliamentary career was less than distinguished despite the large majorities he achieved in the Kiama electorate. In August 1869 he married Frances Jane Hargraves, daughter of Edmund Hammond Hargraves, the discoverer of gold in Australia, and by her had six children, five of whom survived beyond his death.

Harman Tarrant died in Sydney on 10 September 1900 at the early age of 56 years and in what *The Bulletin* called 'melancholy circumstances'. His death from pneumonia and cirrhosis of the liver suggests a problem of alcoholism which not only shortened his life but lost him the esteem of his professional colleagues although an obituary in the *Kiama Independent* recalled with fondness and gratitude not only his

earlier surgical skill but 'his many deeds of unostentatious kindness, especially in his gratuitous treatment among the poorer class of physical sufferers'. Obviously he was a man who, having ascended the heights of social esteem, descended to the depths which as *The Bulletin* put it, 'made his closing years very unhappy indeed'.

The Masonic career of Harman Tarrant seems to have centred mainly around Lodge Samaritan, No. 12 on the register of the Grand Lodge of New South Wales, meeting at Kiama, and the Grand Lodge of New South Wales and, subsequently, the United Grand Lodge of New South Wales.

Lodge Samaritan was originally an Irish Lodge, No. 294 under the Irish Constitution, but, following the formation of the Grand Lodge of New South Wales, it threw in its lot with the new Grand Lodge, being listed as No. 12 on its register. Tarrant joined the lodge during his period as a medical practitioner in Kiama and retained an interest in the Lodge and in the township until his death. Details of his career as a member of Lodge Samaritan are lacking but in June 1880, when he was elected for the first time as a member of Grand Lodge, he was already a Past Master. Four years later, in 1884, on his installation as Grand Master of the Grand Lodge of New South Wales, he was given to comment that: "He had commenced his Masonic career as Inner Guard of his Lodge, and steadily ascending the ladder from the very lowest rung, filled every office in Freemasonry up to the distinguished position of Representative of King Solomon." Taking these two pieces of evidence together, it would seem that he was initiated into Freemasonry not later than 1874 and probably before.

Tarrant's accession to Grand Lodge rank was rapid and followed immediately after the transfer of his medical practice to Sydney. At the second Annual Communication of the Grand Lodge held at the end of June 1880 he was elected to the position of Junior Grand Warden and he continued in that post until June 1884. At the sixth Annual Communication held on 24 June 1884 he was installed as Grand Master and immediately appointed James Hunt as his Deputy. It was at that communication that he made his attitude clear on the moves then in train for the formation of an independent Grand Lodge in New South Wales - "An institution founded upon such noble principles as Freemasonry ought not to have dissension among its members." Tarrant was to occupy the Grand Master's chair until union came and independence from the Grand Lodges of England, Scotland and Ireland achieved and he was to continue in his



words and actions to work for these objectives. At the Annual Communication of 1885 he made an even stronger appeal for independence - "Brethren, if we are able as colonists to govern ourselves, and show, as we have so recently done, that political independence is not inconsistent with loyalty to the Empire, surely you will agree with me that Masonic independence is not inconsistent with loyalty to Masonry, attachment to Empire, and attachment to the principles of Freemasonry throughout the world."

During the next three years, as Grand Master, Tarrant demonstrated his ability to act diplomatically, courageously and if necessary with alacrity in pursuit of his aims. When Lord Carrington, the new Governor of New South Wales and a Past Senior Grand Warden of the English Grand Lodge, arrived to take up his post, Tarrant, supported by his Deputy, Hunt, and Weekes, a Grand Swordbearer of the Grand Lodge of New South Wales, acting on behalf of Grand Lodge, addressed a letter of welcome to the newcomer, a letter which was acknowledged with courtesy but not Masonically. In January 1888, he secured the approval of a Special Communication of his Grand Lodge to a resolution which was to prove a turning point in the campaign for union of the rival Masonic bodies under which Carrington would be invited to become the Grand Master of the Grand Lodge of New South Wales and by inference, of the District Grand Lodges of England and Scotland as well, with the ultimate intention of becoming the Grand Master of a new United Grand Lodge of New South Wales. Tarrant and Hunt were appointed members of a committee to extend the invitation to Lord Carrington. It was then discovered at the last moment that Lord Carrington, not having been the Worshipful Master of a Craft Lodge, was not eligible to become Grand Master, Tarrant took quick action. Acting on his own authority, he took the charter of a Lodge and a number of brethren to Government House where an Occasional Lodge was opened and Lord Carrington was duly installed in the Chair of King Solomon.

Despite his heavy duties as Grand Master and his involvement in the machinations that led to the formation of the United Grand Lodge of New South Wales, Tarrant retained his Kiama associations. On 22 September 1886, he laid the foundation stone of the Kiama Hospital with Masonic honours. The Grand Lodge party went from Sydney in the steamer 'Ajax'.

The formation of the United Grand Lodge of New South Wales marked the practical end of Tarrant as a Freemason of influence in the colony. He was appointed Pro Grand Master in the new Grand Lodge and continued to occupy that position until mid 1894. Thereafter his name disappears from the principal Masonic records. The mid 1890's also saw the close of Tarrant's career as a politician for his period as a Member of the Legislative Council ended in May 1886. He continued to live in Sydney and conducted a medical practice on somewhat unorthodox lines from Elizabeth Street, Sydney, and advertised his treatments in both Sydney and Kiama until his death in September 1900.

Ä

James Hunt (1825 - 1897)

James Hunt was an Englishman, born in 1825 in Yorkshire. He was the son of James Hunt, an officer in the British Army, and his wife, Sarah (nee Wilson). At the age of 32 years, in 1857, he married Julia Stewartson in Bombay, India, and there was one daughter, Julia, born to the marriage in 1875. In 1877 the family moved to New South Wales where James became the proprietor of the Oxford Hotel in King Street, East Sydney, opposite St James Church. There he carried on business until ill-health curtailed his activities about 1896 and led to his death from a cerebral haemorrhage on 2 August 1897.

It is clear that before his arrival in Australia Hunt was an active and enthusiastic Freemason. His Masonic record says that in 1879, when he affiliated with the Leinster Marine Lodge of Australia, No. 266 I.C., he was a member of an Irish Constitution Lodge of Dublin, Ireland, suggesting that he had, for a period between 1846 and 1875, resided in that city. The Masonic record also has it that, at the time he affiliated with Lodge Leinster Marine, he was Grand Superintendent of Royal Arch Masons, Western India, no doubt having been appointed to that position when he was resident in Bombay.

The Australian Masonic career of James Hunt occupied a period of some nineteen years. It straddled the years when the local English and Scottish Provincial Grand Lodges were in conflict with the recently-formed Grand Lodge of N.S.W., a conflict which was resolved by the formation of the United Grand Lodge of N.S.W. in 1888, nine years before Hunt's death.

Lodge Leinster Marine was not the only lodge with which James Hunt was associated. He was an active member of Lodge Tarbolton No. 2 under the Grand Lodge of New South Wales, with which he became affiliated on 27 June 1878, and formerly Lodge Sydney Tarbolton No. 377 S.C., working under a charter dated 2 November 1857. He was also associated with the formation of Lodge Oxford, later to become No. 85 under the United Grand Lodge of New South Wales, in 1880, although there is no evidence that he was ever a member of that lodge. In addition to his private Lodge activities, Hunt was concerned with the work of the Grand Lodge of New South Wales, initially, and then with the United Grand Lodge of New South Wales when that body was formed in 1888.

It seems that Hunt affiliated with Lodges Leinster Marine and Tarbolton about the same time. He was admitted as a joining member of Lodge Leinster Marine on 28 June 1878. Ten days later the Lodge resolved to surrender its charter under the Grand Lodge of Ireland and to accept a warrant from the Grand Lodge of New South Wales and on 15 July it was presented with its new warrant by the Grand Master of the Grand Lodge of New South Wales, under the style of Leinster Marine Lodge of Australia and designated No. 1 on the Grand Lodge register. Following his affiliation, Hunt lost no time in involving himself with the activities of the Leinster Marine Lodge. On 9 June 1879, less than a year after his affiliation with the Lodge and despite the fact that he was already a Past Master in his own right, he was installed as Master of the Lodge, the first Worshipful Master



since the establishment of the Grand Lodge of New South Wales. It was a position he was to occupy for three years, i.e., from 9 June 1879 to 12 June 1882. On 14 November 1881, the brethren presented him with the collar and jewel of Deputy Grand Master and on 12 June 1882 the Lodge welcomed him as Deputy Grand Master.

The date of Hunt's affiliation with Lodge Tarbolton does not appear in the records. However, the Minute Book of the Lodge shows him as being elected as Treasurer for the year 1874 with P.M. before his name. He was re-elected as Treasurer in 1880, 1881 and 1882 and was elected Worshipful Master on 31 May 1883. He was installed as Worshipful Master on 28 June 1883 in the Masonic Temple, Clarence Street, Sydney.

As noted previously, Hunt was not a member of Lodge Oxford but he was associated with its formation. The petition for a charter for the Lodge was supported by Lodge Sydney Tarbolton and Hunt was heavily involved. He chaired the second preliminary meeting prior to the formation of the Lodge, at that time holding the rank of Senior Grand Deacon, and at the consecration meeting on 9 March 1880, R.W.Bro. A.W.Manning, Deputy Grand Master, presiding, appears to have been present.

Apart from his private Lodge activities, Hunt was a prominent member of Grand Lodge, both the Grand Lodge of N.S.W. and, after its formation the United Grand Lodge of New South Wales. From the time of his affiliation with Lodges Leinster Marine and Tarbolton he became heavily involved in Grand Lodge affairs. At the Special Communication of the Grand Lodge of New South Wales held on 7 August 1878, as Wor. Bro. Hunt, he was appointed to the Finance Committee of Grand Lodge and elected Senior Grand Deacon. For the year ending June 1882 he was appointed President of the Board of General Purposes with the rank of Past Deputy Grand Master, a position he was to occupy again in the following year. At the meeting of the Grand Committee of the Grand Lodge of New South Wales held on Wednesday, 22 August 1883, R.W.Bro. James Hunt, PDGM, was voted to the chair. At this meeting nominations were received for President and Members of the Board of General Purposes as under:

"For President: R.W.Bro. James Hunt, P.D.G.M.
R.W.Bro. John Slade, P.G.I.W.

For Members: R.W.Bro. James Hunt, P.D.G.M.,
W.M. No. 2"

(At this time Hunt was the Worshipful Master of Lodge Tarbolton No. 2) At the Regular Quarterly Meeting of the Grand Lodge of New South Wales held on 5 September 1883, "R.W.Bro. James Hunt, P.D.G.M., W.M. No.2, was unanimously elected President of the Board of General Purposes for the ensuing year, R.W.Bro. Slade withdrawing his name." The records showed that he was the Representative of the Grand Lodge of Iowa.

On 11 December 1883, a notification was sent out from Grand Lodge addressed "W. Sir and Brother" which reads, inter alia;

"I am directed to inform you that the Ceremony of Consecrating the NEW MASONIC HALL will take place on WEDNESDAY, 23rd JANUARY 1884. The ceremony will be open to the public - who, however, must provide themselves with tickets which may be obtained from R.W.Bro. James Hunt, Oxford Hotel, King Street, Sydney."

The Minutes of the Seventh Annual Meeting of the Grand Lodge of New South Wales held in the new Masonic Hall, Castlereagh Street, Sydney, on Tuesday, 24th June 1884, state inter alia, "After the Installation, the M.W. Grand Master (M.W.Bro. H.J.Tarrant, M.L.A.) informed Grand Lodge that he had appointed Wor. Bro. James Hunt as Deputy Grand Master and he then invested him with the Jewel and Collar of Office." (This was the date when Dr. Harman J. Tarrant was installed as Grand Master). R.W.Bro. James Hunt was re-appointed as Deputy Grand Master in 1885, 1886 and 1887.

The Minutes of the final meeting of the Grand Lodge of New South Wales, namely, a Special Communication of the Grand Lodge held at 4 o'clock on 16 August 1888, in the Masonic Hall, Castlereagh Street, Sydney, record, inter alia:

"The M.W. Grand Master rose and said ' As this is the last occasion that I will have the pleasure of addressing you from this chair as Grand Master of The Grand Lodge of New South Wales I wish to thank you all individually, and collectively, for the assistance you have at all times rendered me in the discharge of the important duties attached to my Office.

There are certain privileges attached to the position of Grand Master, one of which is to confer Past Grand Rank on Brethren who have distinguished themselves by their zeal and ability in promoting the interests of the Craft and I consider it a fitting opportunity of exercising that privilege.

I have therefore caused the Grand Secretary to prepare Patents of Office conferring Past Grand Rank on whom I have selected to do honour to on this occasion.

I have conferred on our distinguished R.W.Brother A.W.Manning, P.A.G.M., the rank of Past Grand Master.

On my first lieutenant, R.W.Bro. James Hunt, the rank of Past Grand Master (who has worked so heartily with me during my years of Office."



The Minutes do not record that the Grand Master invested the recipients of Grand Lodge honours with the collars and jewels of their offices but it seems probable, from the inscription on the jewel attached to the regalia found at Nowra, that he did so.

One of the points of agreement reached between the participants in the Committee for Masonic Union which negotiated the terms for the formation of the United Grand Lodge of New South Wales was that each Constitution should nominate Brethren for an equal number of offices in the United Grand Lodge. Amongst the offices allotted to the Grand Lodge of New South Wales was the position of President of the Committee of Foreign Correspondence, to which it was agreed that the then R.W.Bro. James Hunt should be nominated. However, upon the formation of the United Grand Lodge this agreement was not adhered to. At a Special Communication of the new Grand Lodge held on 22 October 1888 to agree on the constitution of various boards for the conduct of Grand Lodge business and to elect members to serve on them, he was not elected President of the Committee of Foreign Correspondence but was elected to the first Board of General Purposes. He also participated in the election of the Grand Lodge officers.

Beyond passing reference to his work on the Board of General Purposes, there are few details of Hunt's continued involvement in Grand Lodge matters after the formation of the United Grand Lodge. However, he obviously maintained his membership of his private lodges and on 13 March 1894 he was made an honorary member of the Leinster Marine Lodge. It may be that ill-health curtailed his activities. The Minutes of the Regular Monthly Meeting of Lodge Tarbolton No. 12 U.G.L. of N.S.W., held on 25 February 1897 contains the following record under the heading 'Correspondence':

"From Miss Hunt, acknowledging receipt of a letter of sympathy from the Lodge to her father, M.W. Bro. James Hunt, who is still confined to bed thro serious illness."

On 2 August 1897 Hunt died at his home at 169 Macquarie Street, Sydney. *The Sydney Morning Herald* recorded his funeral, held on Wednesday, 4 August, in these terms :

"Funeral of the Late Mr. J Hunt. - The funeral of the late Mr. James Hunt took place at the Waverly Cemetery yesterday afternoon, and was largely attended. The remains were placed in a beautiful coffin of polished cedar, with silver "Masonic" emblems upon the lid and handles. In the morning the coffin was removed from the late residence of deceased, Rewa, Macquarie Street, to the Masonic Hall, Castlereagh Street where a "Lodge of Sorrow" was held, the hall being draped in black. There was a large and representative gathering of members of the craft present, of which deceased was a Past Grand Master.

At the close the organist played the "Dead March" from "Saul". The funeral procession was then formed, and left for the Waverly Cemetery. In the procession were the bearers, four carriages, and about forty private vehicles. The chief mourners present were - Mrs. Hunt (widow), Miss Hunt (daughter), and Mr. Chapman. In the second carriage were the Right Worshipful Bro. Thomas E. Spencer, Past Grand Master; Bro. W.C.Marshall, Senior Grand Warden; Bro. J. Scott, Grand Treasurer; and Bro. A.H.Bray, Grand Secretary. There were also present Bro. N. Hopson, P.D.G.M., Bro. J.G.Moss, P.M., Bro. Edward Hockey, D.G. Junior Warden, Bro. T. Rowbotham, G.S., Bro. F.A.B Banks, G.P., Bro. H.Chambers, W.M., Bro. J.W.Evans, P.S.G.W., Bro. E.C.V.Broughton, G.P., Bro. J.E.Hittman, Bro. A.E.J.Aitken, P.M., Bro. Whiteley King, P.M., Bro. D.Waddell S.W., Bro. H. Chambers, W.M., Bro. Epps and a large number of members of Lodge Oxford and Lodge Leinster Marine; Alderman J.H.Rainford J.P. (president of the Licensed Victuallers Association), Mr. F.Allen (past president), Messrs. T.Higgins, A.C.Brownen, V.Moles, and A.J.Packer (vice presidents), J.B.Bassetti, F.Bevill (general secretary), W.White, F.J.Riley, F.May, D.McPherson, the Hon. D.O'Connor, M.L.C., Mr. C.W.Beal, etc. The service at the grave was conducted by Rev. R. McKewon, vicar of St. Mary's. The impressive Masonic Service was read by R.W.Bro. T.E.Spencer. Upon the coffin was placed the "Emblem of Purity" of the Masonic Apron, which according to the custom of the craft, was buried with the coffin. The regalia worn by the G.L. officers was draped in mourning. A very large number of handsome wreaths and floral emblems were forwarded by the W.M. and officers of Lodge Oxford, Mr. and Mrs. Beal, Alderman J.H.Rainford, Mr. and Mrs. J.H.Watson, Dr. and Mrs. Byrne, Mr. Harry Franks, the Australian Club, Mr. and Mrs. M.B.Magill, Mr. and Mrs. W.Sharman, W.M. and I.P.M., officers and members of Leinster Marine Lodge, Mr. and Mrs. F.J.Riley, etc."

The tributes paid to Hunt following his passing suggest that he was a well-known and much-liked man, not only in the Masonic fraternity but also in his own trade, the hoteliers' trade. Perhaps the final word on him comes from William Higstrim, Past Provincial and District Grand Secretary of the Scottish Constitution in New South Wales and Past Grand Senior Warden of the United Grand Lodge of New South Wales who, writing in 1903 and without personal knowledge of Hunt, recorded that he was styled in the outer world as "a good fellow".

R.W.Bro. Linford was the
NSW & ACT Kellermann Lecturer in 1996