

Appendix One.

Some Thoughts on Religion and “Secret Societies.”

That religion was important, both inside and outside of the Single Tax movement in New South Wales during John Farrell’s time is easily demonstrable. And of those who became single taxers many were attracted precisely because Henry George was regular in his worship, he preached in the Churches, and gave speeches based directly on the “Lord’s Prayer,” as in “Thy Kingdom Come.”¹ A number of Protestant ministers, too, notably Hessel Hall, J. O’Conor [sic], James Blanksby and George Smailes were prominent, Frank Cotton was a Methodist lay preacher, and Bishop Nulty of Ireland, a Catholic, was both friend and supporter to George.

At the same time, however, there were high-profile freethinkers in the movement; L. H. Berens and Peter McNaught were freethinkers, that is, they accepted no authority outside themselves in the matter of religious belief. The term is ‘roughly synonymous with skeptic, rationalist, deist or unbeliever.’² This marriage of opposites fitted snugly into the modernist belief that all those who wanted to reform [change] society should not oppose each other on account of their philosophical or religious convictions. Reform, they thought, would come

more quickly if they were seen marching hand in hand not renouncing their convictions, but trying to provide on the ground of practical realities the proof of the excellence of their personal convictions.³

Such ideas were to be found in the philosophies of The Knights of Labor, KoL, a quasi-Masonic organization to which Farrell belonged. The Knights however, were not part of Freemasonry despite the fact that they had lodges, grades of membership, used codes, pass words and signs, and both Henry George and Terence Powderly eventually became Masons. The differences between the two organizations in the 1880s were not always easy to discern, even to the most experienced eyes. Elzear Alexander Taschereau (1820-1898) Archbishop of Quebec in 1871, and the first Canadian cardinal fifteen years later, condemned the Knights in 1885 and forbade Catholics to join or remain as members in the Order.⁴

Part of the misunderstanding arose through the activities of Edward McGlynn (1837-1900), New York's 'rebel priest.' McGlynn became a single taxer and supported Henry George in the latter's 1886 campaign. Earlier, because many of his ideas on private property were seen as socialistic, he had been directed to retract his views on the land question. In September 1886, Archbishop Corrigan forbade him to speak at any Henry George meeting. When he did not obey, he was duly suspended from the exercise of his priestly functions.

McGlynn's conflict with the hierarchy continued; he was removed from his pastorate, summoned to Rome, and was finally excommunicated in July 1887. Notwithstanding, he continued to be an active advocate of the Single Tax until assurances that his Single Tax views were not contrary to Catholic teaching made it possible for him to be restored to his ministry at the close of 1892. By way of contrast, the Church's ban on Freemasonry remains in place (in 2003).

The use of lodges, secret signs and so on, did not of course belong or begin with Freemasonry, rather such things had a long and honourable history stretching back to the guilds; even before the building of the great Gothic cathedrals and churches in the 12th and 13th centuries.⁵ Such buildings were however, the guilds' most visible and striking product of the civilization of medieval Catholic Europe.

Certain of the later guilds such as The Defenders (founded in 1562), took their religion very seriously indeed. Their function was the protection of priests during the period of proscription and the holding of the passes while Mass was celebrated in some mountain glen. Their influence was thought to have ended when they were crushed by Oliver Cromwell's army in 1649.⁶ The direct successor of that society, however, was the Ancient Order of Hibernians AOH (founded in 1641), which exists today as a Friendly or Benefit society. Their

ceremonies and symbolism with many accretions and modernisations, reflect the early influence of the Society of Jesus on The Defenders.

Not surprisingly, because of massive migration from Ireland the AOH of America was a power in the land and had over 6,000 lodges. But what was a good charitable society, was denounced by at least one leading Catholic priest James F. Woods (1813-1883), first Archbishop of the See of Philadelphia, who was a bitter foe of secret societies, excommunicating Catholics who belonged to the Molly Maguires. There had been a split in the AOH in the 1870s and, following the split, the Mollies took their orders directly from the Board of Erin AOH, a revolutionary group headquartered in Ireland. It was an assassin from this group who shot Carey, the murderer turned informer in the 'Phoenix Park' trial ⁷ who was the subject of Farrell's poem, "No."

With the passage of time nearly all the guilds had become 'Protestantised,' and in 1791, the Society of The United Irishmen was founded by Theobald Wolfe Tone and Napper Tandy, both of whom were Freemasons. The organization sought to unite Catholics and Protestants in order to put an end to British rule. The activities of the United Irishmen ended with the uprising of 1798 and another attempt by the French to land troops on Irish soil. This rebellion however was also crushed, with many of the participants, among them Michael Dwyer, being transported to New South Wales as convicts. ⁸

Freemasonry also came to Australia via the convicts, this may be seen in specially inscribed headstones, particularly at Norfolk Island where it was permitted to flourish ⁹ (see plates). Furthermore, in 1797, three privates in the New South Wales Corps, George Kerr, Peter Farrell and George Black, petitioned the Grand Lodge of Ireland requesting a warrant to form a Masonic lodge. ¹⁰ Captain John Piper (1773-1851) and Major Joseph Foveaux (1765-1846), were freemasons as well, and William Charles Wentworth, the statesman and explorer who, as the son of convicts was born on Norfolk Island, was also a mason.

Sir Henry Brown Hayes, an Irish Baronet, was found guilty of abduction and sentenced to death; a sentence that was later commuted to transportation to New South Wales. In May 1803, he attempted to start up a Masonic Lodge in the home of Sergeant Whittle in Sydney, in defiance of Governor King's orders (Whittle had served on Norfolk from October 1792 to March 1794 ¹¹). This action taken by Hayes when he did was no accident. His attempt coincided with Governor King's conditional emancipation of Father Dixon that enabled him to exercise his priestly function by legally saying the Mass in Australia for the first time ¹² (some unknown priest with La Perouse no doubt said it much earlier). ¹³

Farrell's Catholicism accommodated many strands of thought and it is likely that he developed a genuine regard for John Mitchel, the brilliant literary

exile of '1848' of whom he wrote in the 1890s. His treatment leaves the impression that he agreed with Mitchel, an Ulsterman and Jacobin ¹⁴ who once warned members of the Orange Society (founded 1795) that it was not the Pope whom they should fear, but a 'landlord Parliament' whether it 'sat in College Green or in Westminster.' ¹⁵

At that time the Church taught that Freemasonry was the most dangerous of all the secret societies. And while in England there was no lodge minute ranging further back than the 1700s ¹⁶ the Craft taught that the Tower of Babel, King Solomon's Temple, the Pyramids, the great temples of Egypt, Assyria, Babylonia, Greece and Rome, as well as the great cathedrals of Europe and England, were all constructed by Freemasons, with whom they claimed fraternity. ¹⁷

In 1783, Captain George Smith, Inspector of the Royal Artillery Academy at Woolwich, and Provincial Grand Master for Kent, published the *Use and Abuse of Freemasonry* to show that it was coeval with the Creation! ¹⁸

The guilds and confraternities that existed up to the Reformation were made up of working men who united together for mutual aid and protection, as well as for religious purposes. The confraternity ran a sick and burial fund, and a trade registry of competent workmen. They met in

lodges and for the preservation of trade secrets, the intrusion of strangers was guarded against by signs and passwords. And while there was a superficial resemblance to the lodges of Freemasons, it did not go deep, as can be seen from the fact that nobody could be admitted as a member of a confraternity unless he professed the Catholic faith.

Many of the leading lights in freemasonry, particularly in Britain and the United States were slave-owners; President George Washington was one such example.¹⁹ Yet the slave trade had been condemned by the Church long before Pope Paul III delivered an Encyclical on the matter in 1537.²⁰

It was evident too, that from the earliest days of the craft, the lodges, in Scotland, England, the United States and on the Continent were animated by the spirit of the Talmud and of Socinianism; and this thinking permeated, most notably, the Carbonari (founded in 1809), the Irish Republican Brotherhood IRB, the Fenians (founded in 1857), the International, First and Second (founded in 1860), and their derivatives, Young Hungary, Young Ireland, Young Italy and so on.

The contradictions of the Enlightenment were coming home to roost toward the end of the 18th century, creating an uncertainty and feelings of doom that went beyond politics. Many came to believe that the Old World was past saving, being inveterately corrupt. Established religion had been so mocked by

the likes of Voltaire for so long that even to admit belief was a kind of social solecism: And, 'bereft of the dogmatic framework of the Church's teaching, it left society ridiculously prone to any mystical nonsense on offer.'²¹ One of the beneficiaries of this was Freemasonry.²²

The role of the freemasons in bringing about the French Revolution is known, indeed, from Louis Blanc, Henri Martin and others²³ that nearly all revolutionists of renown were freemasons – Mirabeau, Bailly, Danton, Robespierre, Marat, Condorcet, Brissot, Lalande and many others were masonic brothers. It is also known that Robespierre, Mirabeau and Lavoisier belonged to the Illuminati, founded by Adam Weishaupt in 1760, whose aim was to destroy the Church and 'free' peasants and working men from the guilds.²⁴

The roles of Filippo Antonio Buonarrotti and Noel Francois ('Gracchus') Babeuf (1760-1797) should also be highlighted. During the five months these men spent in prison together they wrote *The Plebeian Manifesto* (1795); the first real communist manifesto which, among other things, called for the abolition of private property.

Babeuf was guillotined, 27 May 1797, and Buonarrotti, a descendant of the painter Michelangelo, was left alone to ponder the idea that revolutions could be carried out through spontaneous popular effort when inspired by the justice of its cause. This, he realized, was out of the question in Italy, where the people

were happy in their religion and did not care for revolutionary causes.²⁵ So, if a revolution was to succeed, it would have to be implemented over the heads of the masses, and possibly even against their will, by a group of dedicated conspirators taking control of the levers of power. This Buonarotti proposed to achieve by the gradual infiltration of the army, police and administration²⁶ [and the Church].

The model he had created, which enabled small and weak cells to subvert strong governments, was to shape most European conspiratorial activity over the next century and keep the forces of the *status quo* in a constant state of alert. 'Buonarotti was the godfather of all secret societies, and they would play an exceptional role in the following decades.'²⁷

At this point it should be pointed out that revolutionary activity in Italy affected the shape of the Catholic Church in Australia. Cardinal Cullen, Ireland's top churchman, was in Rome with his nephew Patrick Francis Moran during the Risorgimento – as the struggle for united Italy was called – when the Prime Minister, Count Pellegrino Rossi, was murdered by the *agitazione* on 15 November 1848. During the rioting that broke out in Rome shortly thereafter, Pius IX was besieged inside the Vatican until finally obliged to flee to Gaeta in the Kingdom of Naples. Cullen, who was reckoned to have immunity, stayed in Rome and saved Propaganda College and the Irish College by placing them under

the protection of the United States. During the negotiations Moran came face to face with real *Sans-Cullottes*, an experience the young man never forgot.²⁸

Shortly thereafter a new breed of bishops 'who were Rome-educated, Ireland-orientated and, most of all, close acquaintances (and often relatives) of Cardinal Cullen'²⁹ arrived in Australia. Following the events in Rome in 1848, Cullen insisted that only those who were staunch defenders of the Pope, or of the *Ultramontane* spirit, could be recruits for his Irish mission (literally 'beyond the mountains,' i. e., the Alps, from whence came most 'modernist' ideas). Such was his nephew Patrick Francis Moran, future Archbishop of Sydney, and his cousins the three Quinn brothers: James, subsequently Bishop of Brisbane, Matthew, Bishop of Bathurst, and Andrew, who became one of Cullen's Vicars-General. Intelligent and zealous, these men confronted the liberalism of their age with a mind-set not much different from that of their counter-Reformation predecessors. In what was actually a battle for the minds of the people, they gave the Church in Australia its strong *Ultramontane* stamp.

Moran and the Quinns argued that the near revolutionary state of affairs in New South Wales in the 1890s, was due to the white-anting of Christianity by philosophies which taught the omnipotence of the human mind and man's consequent independence of God: 'The revolutionaries had the rational mind of Rousseau, the economic man of Marx, the superman of Nietzsche, to mention

only the most significant variations on the same theme, all of them calculated to make men feel alienated, cynical and unruly.’³⁰

Also worthy of special mention is Gustave Paul Cluseret (1823-1900), who had won the *Legion d’Honneur* for putting down the June insurrection in Paris in 1848, and served in the Crimea, and then in Algeria. He had gone to seek his fortune in the United States, and in 1860 he brought a group of Americans to join Garibaldi in Sicily.³¹ Responding to President Lincoln’s call to old ‘crusaders,’ he returned to the United States and ended up as a brigadier-general in McClellan’s army. By then he had fallen in with the Fenians and was part of the force that plotted insurrection in Canada after the Civil War, subsequently taking up the ‘struggle’ in Britain, by participating in the 1867 attack on Chester jail. It should be pointed out that in March 1865, the Fenians joined the amalgamation of subversive secret societies under Karl Marx, known as the International Association of Working Men, founded in London on 28 September.³²

Cluseret was to report to the Fenians of New York on English arsenals, magazines, and ports of entry; and he spent time in London, studying how it might be captured, held, and burnt.³³ The first explosion of the social strife that was then expected was, according to the Communists and Fenians, to take place on Irish soil; later England would, with Cluseret’s knowledge of dockyards and

strategic points, become the main theatre for the Communistic war.³⁴ However, for reasons that are not clear, in a letter dated 17 February 1870, Cluseret announced to his fellow conspirators that 'Paris will be ours, or Paris will cease to be!'³⁵ Later he took a prominent part in the Commune (1871), but his letter demonstrates that the months before the war with Prussia gave Communists a chance of opening their campaign against society in France instead of Ireland, and Cluseret resolved that if he failed in his designs on Paris, Paris should be levelled to the ground.³⁶

Karl Marx hailed the Paris Commune as the fulfilment of the promise of 1830 and 1848, a continuous process begun in 1789, and 'a new point of departure of world-historic importance.'³⁷ And while he might be condemned for his views, or for his charges against the middle class and capitalism in the *Communist Manifesto*, he cannot be fairly condemned for being a Freemason.³⁸ He was after all Jewish, and Freemasonry is replete with Jewish symbolism and references to the Old Testament. As a young man, too, Marx was a member of the Jewish Union for Civilisation and Science,³⁹ a society that held that the Jewish nation was destined to rule the world, and it is likely that he took Freemasonry to be an extension of this idea. Such ideas also had credibility with non-Jews, as may be seen in the flags emblazoned with the Star of David that were carried by the Active Service Brigade in Sydney in the 1890s.⁴⁰

One historian,⁴¹ however, has charged Marx with ‘borrowing’ the ideas of Hebert, Marat, Babeuf, Blanc and Cabet, among others, without acknowledgement: ‘His [Marx’s] hatred of religion and love of irreligion were taken from the same celebrities. “His” economic doctrine that ‘labour was the source of all wealth,’ was first propounded by...Locke, Petty, Adam Smith and Owen. “His” theory of surplus values was first enunciated by Owen and developed by the Chartists.’

Whether a revolutionary situation existed in Australia in the 1890s is questionable though the posturing of some, particularly in Western Queensland and in the mining towns, indicate that it was. Certainly John Andrews argued that the country was close to revolution,⁴² and one newspaper was concerned that the men who set off the Maritime Strike were freemasons.⁴³

In the twenty-first century however the dictum that masons are men of good will is part of the received wisdom of the age. Yet no previous historian seems to have noticed that Samuel Rosa the socialist who was sent to prison with William McNamara in the *Hard Cash* affair, was an activist for the Grand Orient of France.⁴⁴ An organization which in June 1879 passed a resolution which read in part: ‘We must de-Christianize France by every means in our power, but especially by throttling Catholicism little by little, by new laws against the clergy

every year... succeeding, at last, in closing the churches. Within eight years, by means of lay instruction without God, we shall have a Godless generation.’⁴⁵

Let it be understood that this work is not intended to open old wounds or create new animosity. The intention is to illustrate how a conspiracy of intellectuals, using Freemasonry, worked to overturn society. The conspirators have long since abandoned the craft as their vehicle for change: their main habitat these days seem to be the universities and the mass media.⁴⁶

However, both Samuel Rosa and A. G. Yewen of the ASL spent time in Britain and were involved with the Democratic Federation whose membership included John Burns, Tom Mann, Annie Besant, Will Thorne, Morrison Davidson, Ben Tillett and the Irish historian Justin McCarthy.⁴⁷ Around the same time members of the Fabian Society, including George Bernard Shaw, Sydney Oliver, and Beatrice and Sidney Webb, were working with the Federation, not always peacefully, to make trade unionism the main vehicle for change.⁴⁸ However, with its Babouviste’s strategy, its emphasis on ‘class struggle,’ and bitter animus toward capitalism and individualism, this was an idea that did not sit well with either the Knights of Labor or John Farrell.

This can be seen in the split between the STL and the Labor Party over State Socialism, and in Yewen’s harping against Farrell for his supposed anti-trade unionist views. The truth was, Farrell wanted a solution that would

encompass everyone. He was in favour of trade unions but not that part that was revolutionary or conducted for the benefit of a tiny, authoritarian executive. Moreover, he felt that it was worth pointing out that combination 'could only help some workers at the expense of others.'⁴⁹ He wrote: 'Like Protection by tariff trade unionism is warfare, and not only between labor and capital but between labor and labor' [sic].⁵⁰ In this light, to talk of trade unions, Labor, and the labour movement as if they were synonymous, is to fail to understand why Henry George and the STL appear so infrequently in most labour histories.

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- ³ *Ibidem*.
- ⁴ See T. V. Powderly, *The Path I Trod*, New York, AMS, 1968 edition, hereafter referred to as *Path*, p. 352.
- ⁵ See Jean Bony, *French Gothic Architecture of the 12th and 13th Centuries*, University of California, 1983, hereafter referred to as *French Gothic*.
- ⁶ Captain Pollard, *The Secret Societies of Ireland*, London, Philip Allen, 1922, p. 2.
- ⁷ See Tom Corfe, *The Phoenix Park Murders Conflict, Compromise and Tragedy in Ireland, 1879-1882*, London, Hodder and Stoughton, 1968.
- ⁸ See Patrick O'Farrell, *The Irish in Australia*, NSWUP, 1987.
- ⁹ *Sydney Gazette*, 9 September 1804.
- ¹⁰ See Grahame H. Cumming, *The Foundations of Freemasonry in Australia*, Sydney, n. p., 1992, hereafter referred to as *Foundations*, p. 1.
- ¹¹ Grahame H. Cumming, *Freemasonry on Norfolk Island*, Sydney, n.p., 1996, hereafter referred to as *Norfolk*, p. p. 58-59.
- ¹² *Sydney Gazette*, 24 April 1803.
- ¹³ James Waldersee, *Catholic Society in New South Wales 1788-1860*, SUP, 1974.
- ¹⁴ John Mitchel, 'Letter 1 from the United Irishman 22 April 1848,' *An Ulsterman For Ireland*, Dublin, Candle Press, 1917, hereafter referred to as *Ulsterman*, p. 3.
- ¹⁵ *Ibidem*.
- ¹⁶ R. Freke Gould, *History of Freemasonry*, n.d. n.p. Quoted in 'Freemasonry,' *Austral Light*, Melbourne, 1 March 1907.

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¹⁹ See William Whelan, *Christianity and American Freemasonry*, San Francisco, Ignatius Press, 1987, hereafter referred to as *American*.

²⁰ See Pope Gregory XVI, *In Supremo Apostatus*, 3 December 1839.

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²² *Ibidem*.

²³ See Ernest Nys, *Modern Ideas: The International and French Masonry*, n.p. Brussels, 1908. See also John Robison, *Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies* (1798), Boston, Americanist Edition, hereafter referred to as *Proofs*, 1967.

²⁴ Quoted in Peter Kropotkin, *The Great French Revolution 1789-1793*, Volume 11, London, Elephant Editions, 1986, p. 560.

²⁵ Adam Zamoyski, *Madness*, p. 115.

²⁶ *Ibidem*.

²⁷ *Ibidem*.

²⁸ Desmond Bowen, *Cardinal Cullen and the Shaping of Irish Catholicism*, Dublin, Gill and Macmillan, 1983, hereafter referred to as *Shaping*, p. 97.

²⁹ James Waldersee, *A Grain of Mustard Seed*, Sydney, Chevalier Press, 1983, p. 188.

³⁰ Lord Wakehurst, *Our Second Chance*, Sydney, Angus and Robertson, 1944, p. 36.

³¹ *Chambers's Biographical Dictionary*, 1920, p. 226.

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³³ Onslow Yorke, *Secret History of "The International" Working Men's Association* (1871), Dublin, Revisionist Press, 1974, hereafter referred to as *Secret*, p. 50.

³⁴ Onslow Yorke, *Secret*, p. 71.

³⁵ *Ibidem*.

³⁶ *Ibidim*.

³⁷ Quoted by Alistair Horne, *The Fall of Paris*, London, 1964, p. 429.

³⁸ Onslow Yorke, *Secret*, p. 71.

³⁹ See F. J. C. Hearnshaw, *Survey of Socialism*, London, Macmillan, 1929, p. 82.

⁴⁰ See Bruce Scates, *The New*, p. 50.

⁴¹ John Sleeman, *Communism – Why Not?* Sydney, n. p. 1944, p p. 6-7.

⁴² J. A. Andrews, 'On Active Service,' *The Tocsin*, 17 May to 19 July 1900.

⁴³ *Melbourne Argus*, 19 August 1890.

⁴⁴ See advertisement by Rosa for Liberty Lodge (Grand Orient of France) on back of Rosa's *Ungrammatical Statesmen*, Sydney, 1900, ML.

⁴⁵ Quoted in 'Christianity and Freemasonry,' *Austral Light*, Melbourne, 1907, p. 189.

⁴⁶ Publisher's note, John Robison, *Proofs*.

⁴⁷ See Nesta Webster, *The Socialist Network*, London, 1926, p. 16.

⁴⁸ E. P. Thompson, 'Towards a United Socialist Party, 1890-1896,' *William Morris*, New York, Pantheon Books, 1976 edition, p p. 580-639.

⁴⁹ See A. G. Yewen, 'Single Taxism V. Trade Unionism and Socialism,' *Daily Telegraph*, 7 January 1890.

⁵⁰ *Ibidem.*

Appendix Two

Irishmen and Freetrade – John Farrell.

It has always been a matter of surprise to the majority of people that Irishmen in New South Wales have, as a rule, thrown their political energies into the cause of Protection. No intelligible reason has so far been advanced to account for this peculiar attitude. "Parkes and the Education Act" is the commonly accepted explanation, but it is not an intelligible one. Irishmen of all men should be staunch Freetraders, for Protectionist governments in England ruined the industries and commerce of Ireland. The export of Irish-raised cattle had the effect of reducing the rents of pasture lands in England. English landlords were instrumental in getting a law passed prohibiting the breeding of cattle in Ireland. Ireland then turned her attention to sheep breeding and the manufacture of wool. English landlords, in conjunction with English manufacturers, again brought pressure to bear on the Government, and Ireland was prohibited from exporting woolen articles to any part of the world. The linen trade of Ireland was ruined by similar restrictive legislation. And, finally, when it was found that the geographical position of Ireland gave her special advantage in trading with America, the Protectionist government of England again interfered and enacted a law, making it compulsory that all goods sent from American colonies, consigned to any part of Europe, should be unloaded in England.

The result of this climax of protectionist legislation was to inflame popular indignation to such a pitch that 10,000 citizens took up arms, under Charlemont and Flood, to fight for Commercial Freedom. And it is a notable historical fact that upon that occasion they turned the muzzles of two cannons towards Protectionist England, bearing the significant demand, "Freetrade, or -."

Moreover, Ireland's most cherished heroes and patriots were all Freetraders. Grattan, Charlemont, Swift, Flood, Sheil, Curran, O'Connell, Davitt, may be specially mentioned among a number. It is passing strange then that Irishmen in New South Wales should so largely embrace a policy which has done so much to ruin Ireland in the Past.

Appendix Three.

Single Tax Meetings Held in April 1894.

The following listing is representative of the lectures programme of the STL in 1894. These lectures were in addition to regular monthly meetings and were followed by a discussion, recitations of poetry, singing, and light refreshments. Lectures were also given in Prince Alfred Park, Redfern, every Sunday afternoon, weather permitting.

Date

18. Wed., Messrs. M. Levey, B. Stevens, W. Wilson, and C. T. Renshaw, at Gormley's Hotel, Rookwood. Mr. Houston presided.

21. Sat., T. G. Cottome, on "Land Values v. Customs Taxation;" C. T. Renshaw on "Work and Wages;" J. King, on "The Justice of the Single Tax;" at McQuillan's Hotel, Bankstown. W. Wilson presided.

Messrs. J. E. Cowling, C. and B. Stevens, at Botany-road, Waterloo.

26. Thurs., B. Stevens, "Criticism of Land-owners' Defence League," at Royal Exhibition Hotel, Devonshire-street. J. E. Cowling presided.

Messrs. C. Stevens, M. Levey and C. T. Renshaw, at Cricketers' Arms Hotel, Alexandria.

27. Fri., Messrs. H. Smith, M. Levey, C. Stevens, C. T. Renshaw and B. Stevens, on "Single Tax," at Albion Hotel, Mount-street, North Sydney.

28. Sat., B. Stevens, on "The Depression and the Way Out," at Joseph's Hotel, Riverstone; J. C. Fitzpatrick also delivered a brief address. H. Saundercock presided.

Messrs. C. Stevens, H. Smith and C. T. Renshaw, on "The Justice and Practicability of the Single Tax," at Brighton Hotel, Manly.

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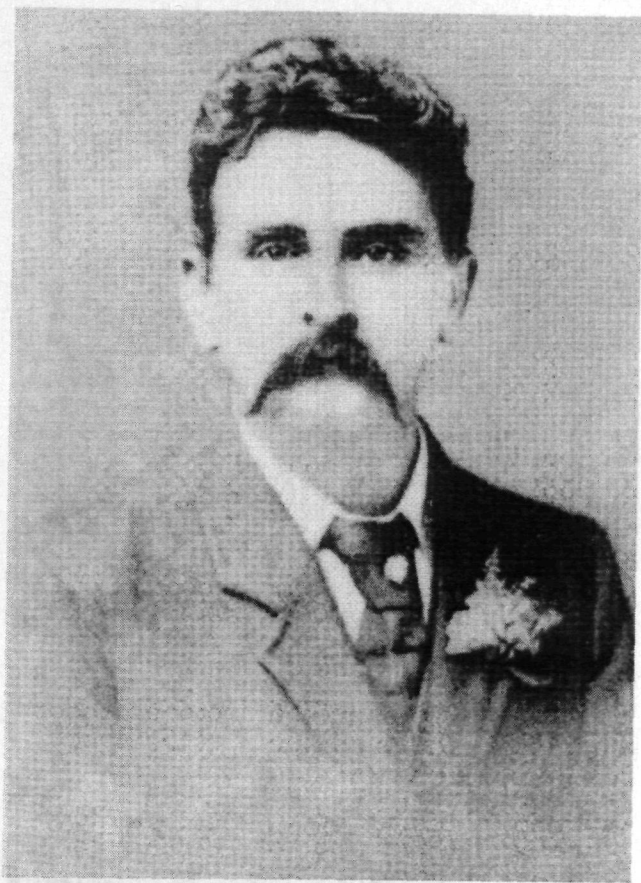
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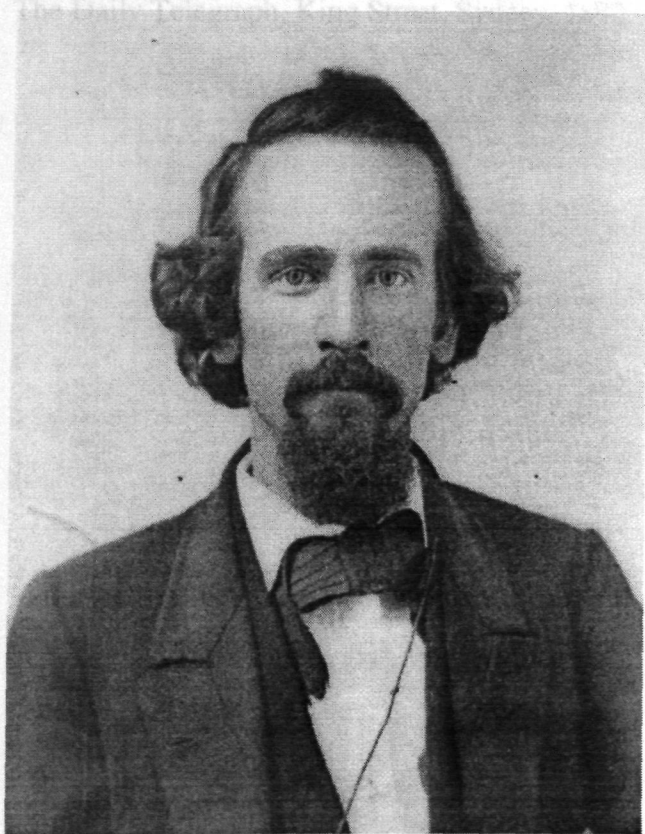
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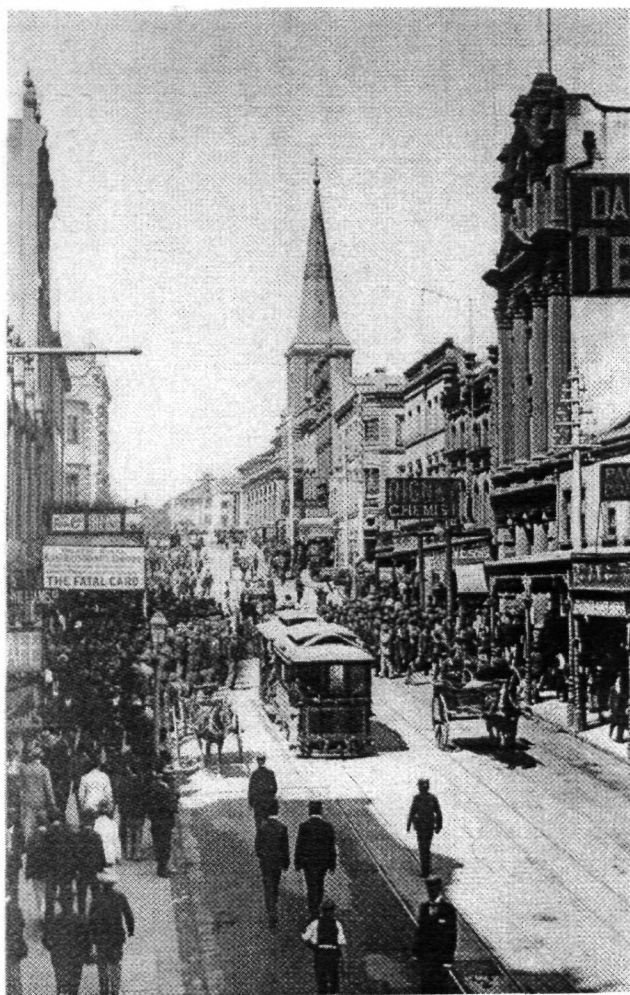
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John Farrell at the age of twenty-six



Henry George as a young man



The Daily Telegraph, King Street, Sydney, 1892



The Toilers and Tillers! · The Spoilers and Spillers!

"THE Farmers of America are fast realizing the fact that their interests and those of the wage-earners are bound up together; that rent, interest, and profit-mongering are robbing both classes alike; and the Knights of Labor and Farmers Alliance have joined hands to overthrow them, and create a People's Party independent of both the old political parties, which, there and here, have been "weighed in the balances and found wanting." I trust that the Farmers Unions and Labor Party of New South Wales will eventually do the same, and, by mutual assistance, secure that justice which neither can obtain alone".—*M.L.A. Rae's Murrumbidgee Manifesto.*



An Illustration of John Farrell's Poem 'No',
Bulletin, 8 September 1888



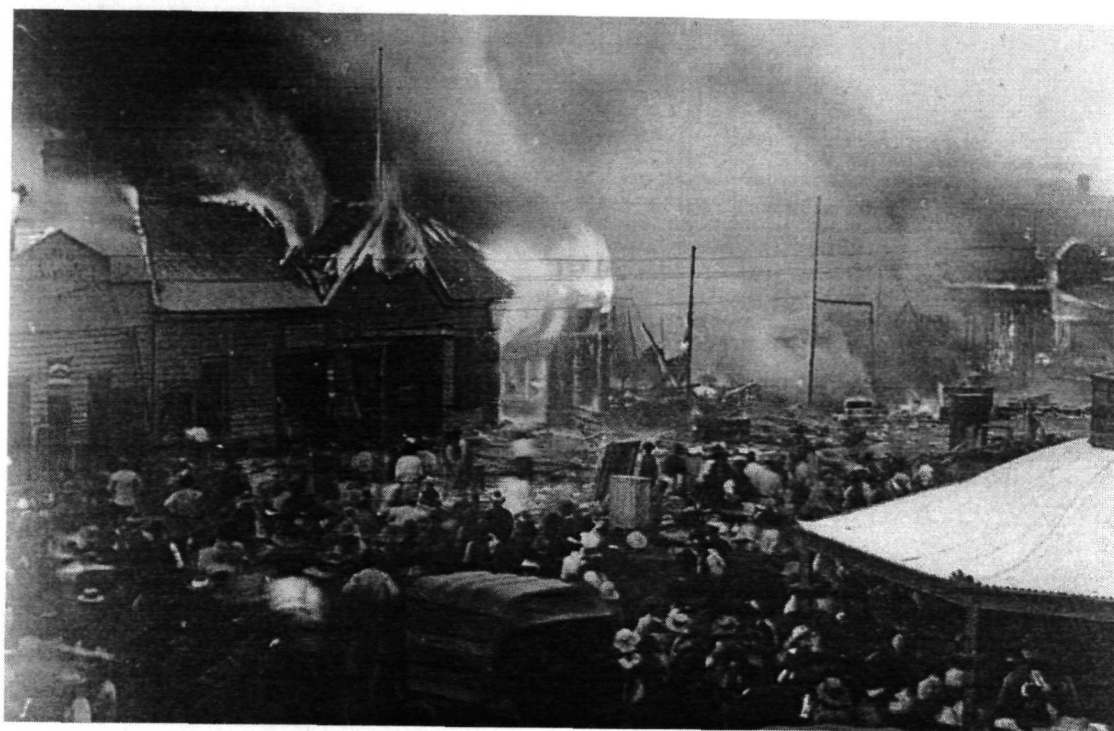
'The Kiama Ghost', by Phil May
Bulletin, 3 April 1886



Argent Street-Broken Hill, after the fire 1888



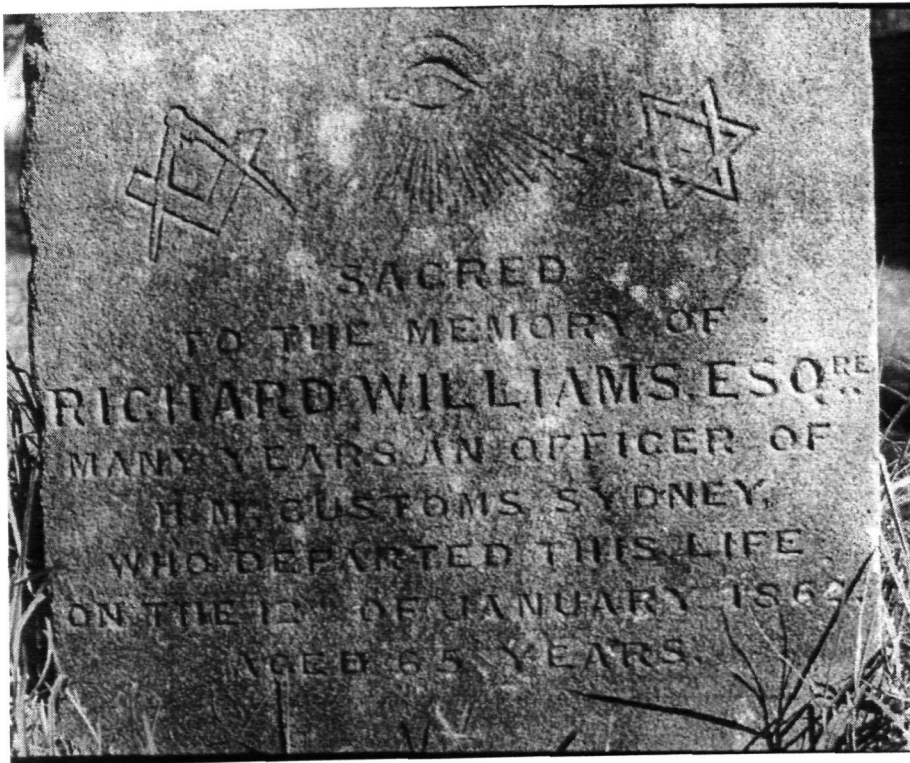
Dust storms in Broken Hill, 1907



Argent Street, Broken Hill 1888



Masonic grave stones, Norfolk Island



Early Masonic grave stone, Camperdown