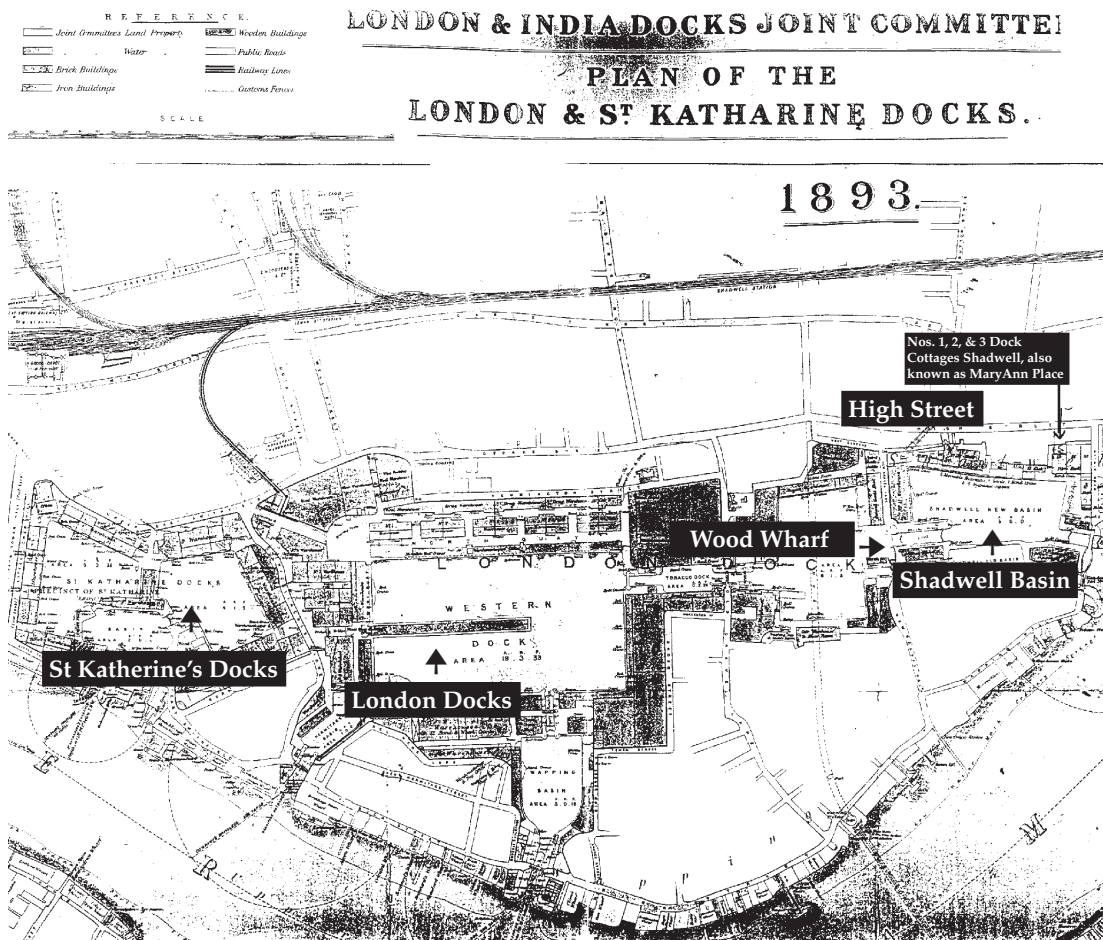


Appendices

Appendix 1

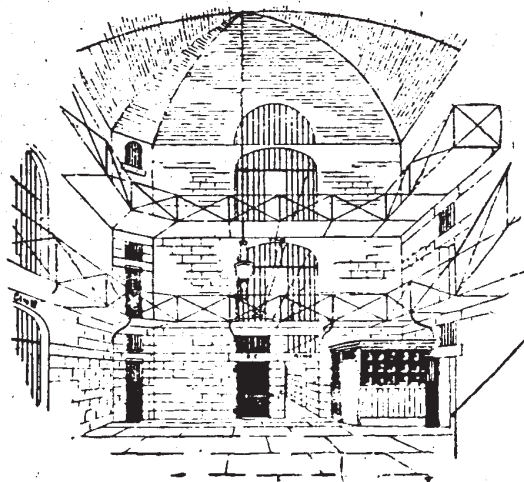


Above: a map (Museum of London Collection) showing Shadwell Basin and the company housing in which Annie's father, John Bennett lived. John and Annie lived in the High Street, running above Shadwell Basin, between 1879 and 1883, when they moved to the modest but more comfortable, and less over-crowded accommodation at 8 Holme Road East Ham (left).

Appendix 2



Williams.



Scene of the Execution.
X THE GALLOW'S.

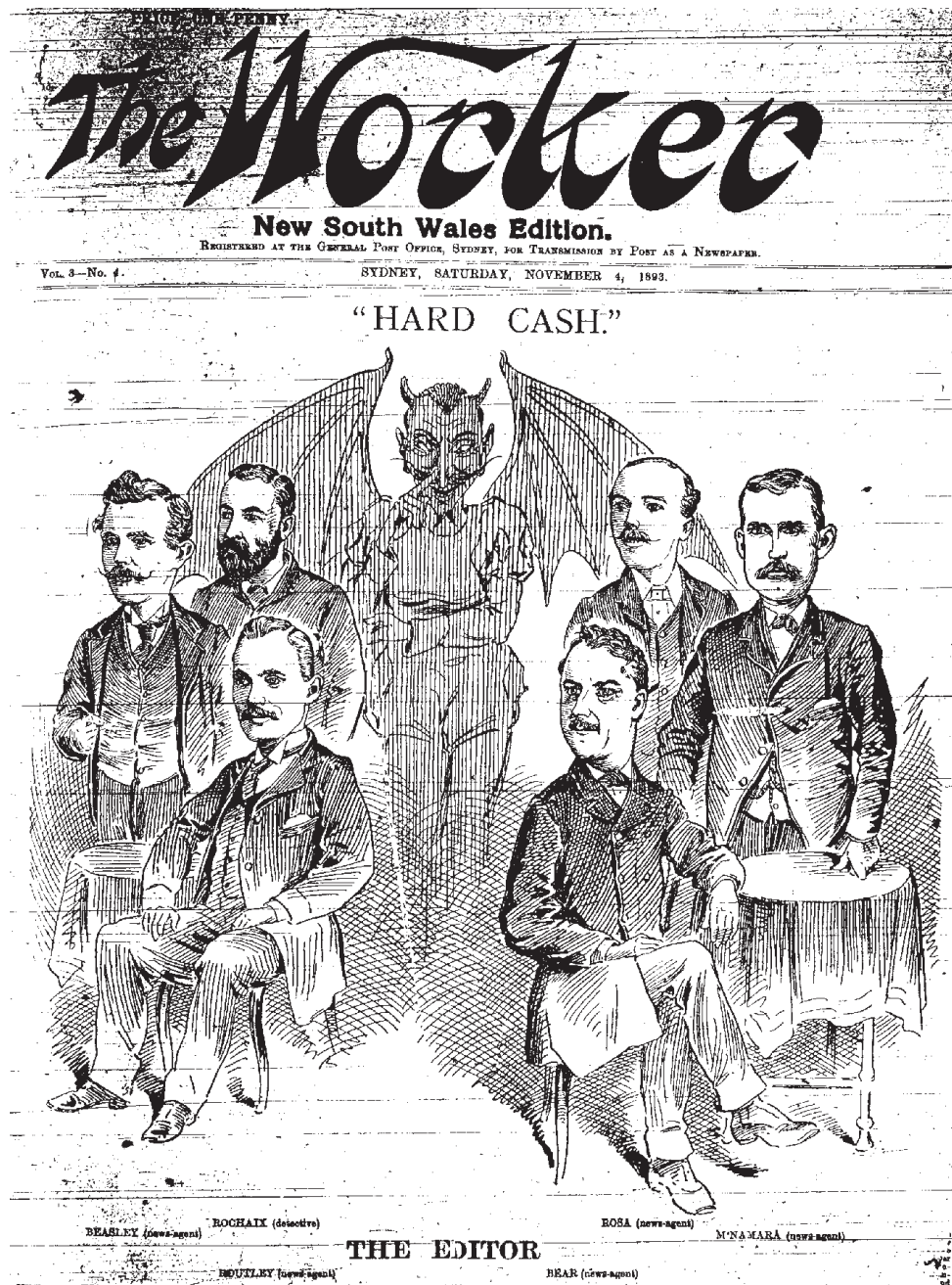


Montgomery.

Name <i>Thomas Williams also</i>		Date when Portrait was
as <i>do Clarke also Powell also</i>		
Native place <i>Hamburg</i>		
Year of Birth <i>1860 or 1873</i>		
Arrival in Ship <i>J. B.</i>		
Colony <i>Year</i>		
Trade or occupation <i>Labourer</i>		
previous to conviction		
Religion <i>Widyan</i>		
Education, degree of <i>None</i>		
Height <i>5</i> feet <i>8</i> inches		
Weight <i>On committal 146</i>		
in lb. <i>On discharge</i>		
Colour of Hair <i>Dark</i>		
Colour of eyes <i>Blue</i>		
Marks or special features <i>Small</i>		
<i>marks inside corals (faint) - left</i>		
<i>forearm, 2 scars - left</i>		
<i>forefinger - scar - left</i>		
Where and when tried <i>Hydney 4th Dec 1884</i>		
Offence <i>Wounding with</i>		
<i>intent to murder</i>		
Sentence <i>Death</i>		
Name <i>Charles Montgomery</i>		Date when Portrait
as <i>Milledge also Shaw</i>		

Elusive representations. Note that Charles Montgomery's appearance is strikingly different in each photo. The *Evening News* (31 May 1894, above) and the Justice and Police Museum (Visitor's guide, 1996, p.19, left) images are tableaux of the exemplary justice imposed on the burglars, a lesson maintained over a hundred years.

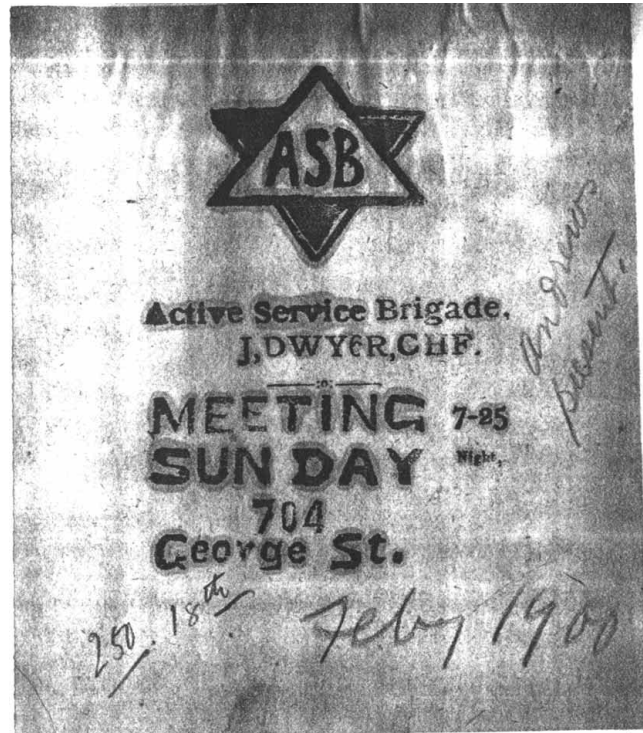
Appendix 3



The *Worker* (3 November 1893) captures a sense of the theatrical turmoil generated in Sydney by the subversive bank-bashing of *Hard Cash*. The central players in the drama of state sanctioned retribution against the newsagents who sold *Hard Cash* - selected in the absence of the phantom editor, represented as the devil. Detective Rochaix, the agent of repression routinely dispatched by the state to identify scapegoats, stands second from the left.

Appendix 4

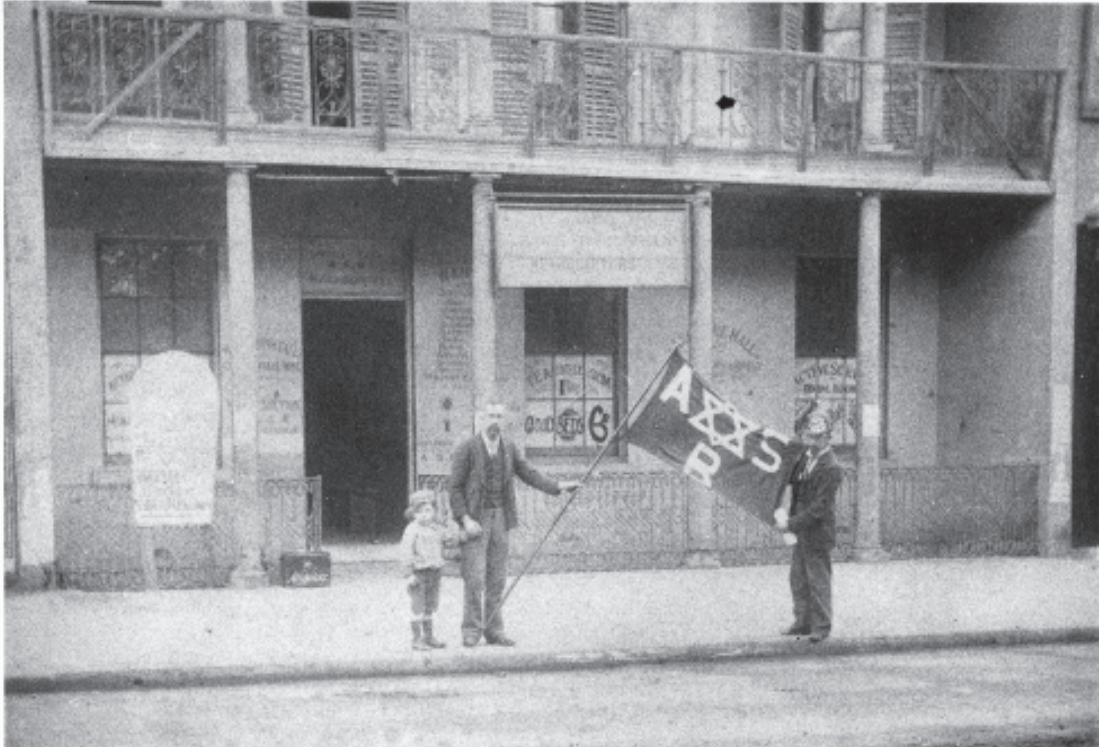
Dwyer's commitment to theosophy was also incorporated into the symbolism of the Active Service Brigade. The ASB logo that Dwyer adopted after 1894 borrows the interlocking pyramids of the symbol of theosophy (see also appendice 5), representing the union of heaven and earth. Note Dwyer's handwritten additions, "Andrew Present" and "Feb 1900". Dwyer papers ML MSS 2184/2.



Left: Thomas Dodd, NSW political agitator and wholesale tobacconist. *Bulletin*, 24 March 1894.

"TOMMY DODD," the N.S.W. political agitator.

Appendix 5

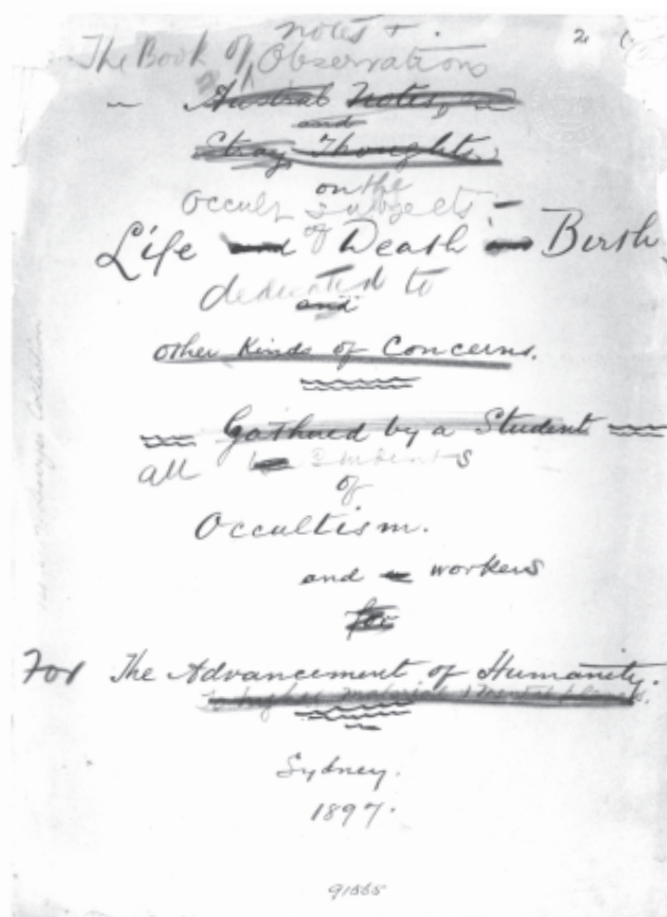


The link with theosophy was also represented in the ASB's flag. In the photo above Dwyer stands at left holding the hand of his young son Henry. The anarchist John Arthur Andrews stands to the right. The ASB barracks behind them is most likely 157 Elizabeth Street, and the photo was probably taken c1895-6. Dwyer papers ML MSS 290.

Left: Theosophy symbol, as featured in the *Australian Theosophist*, the journal of the Theosophical Society in Australasia in which Dwyer was active in the late 1890s. This image was taken from Cherry Gilchrist, *Theosophy, the Wisdom of the Ages*, HarperCollins NY 1996 p.3.

Appendix 6

Dwyer's commitment to theosophy is recorded in his collection of theosophical tracts, and his long, 'occult' manuscripts. At right is the cover, and below is the title page, of 'the Book of Notes and Observations on the Occult Subjects' from 1897, Dwyer's inquiry into the mysteries of life, death and birth. The cover is personalised with his hand-drawn symbols, and the title page reflects a typical Dwyer draft - including several changes of mind. Dwyer papers, ML MSS 2184/3.



Appendix 7

The Theosophical Society in Australasia tract, 'Winged Seed', featuring Dwyer's characteristic rubber stamp, both a practical and symbolic mark of possession. ML.

Theosophical Society in Australasia, Tracts

Winged Seed 12

THEOSOPHY.

"Contentment may, indeed, follow the performance of duty, but is not, and must not be, the motive for it.

"Theosophy is the quintessence of duty. Theosophical duty practically, and in view of Karma is to drink to the last drop, without a murmur, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it.

"The end of man is an *action* and not a *thought*, though it were the noblest:—

—"No Theosophist has the right to this name unless he is thoroughly imbued with, and sets and models his daily life upon, this truth.

"Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.

"Selfishness, indifference, and brutality can never be the normal state of the race; to believe so would be to despair of humanity, and that no Theosophist can do.

"Every Theosophist is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor.

"Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

"The chief point is to proot that most fertile source of all crime and immorality—the belief that it is possible for men to escape the consequences of their own actions.

"The main, fundamental object of the Society is to sow germs in the hearts of men which may in time sprout, and under more propitious circumstances lead to a more healthy reform conducive of more happiness to the masses than they have hitherto enjoyed.

"Purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*; what desires he encourages in his mind, and allows to take root and grow there.

"Theosophy is the Wisdom-Religion—Divine Knowledge or Science.

"Not a Religion.


"The 'Wisdom-Religion' was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the mysteries, an institution once universally diffused.

"The Kingdom of God is within us."

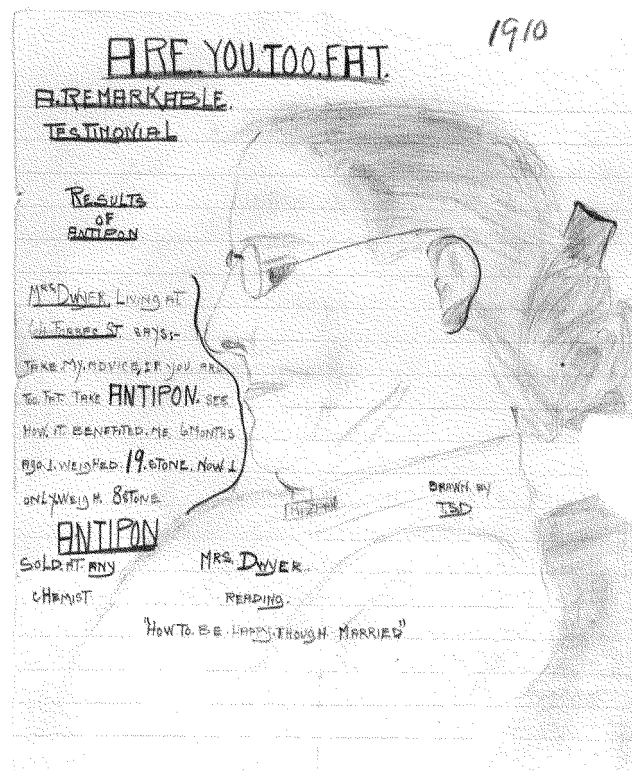
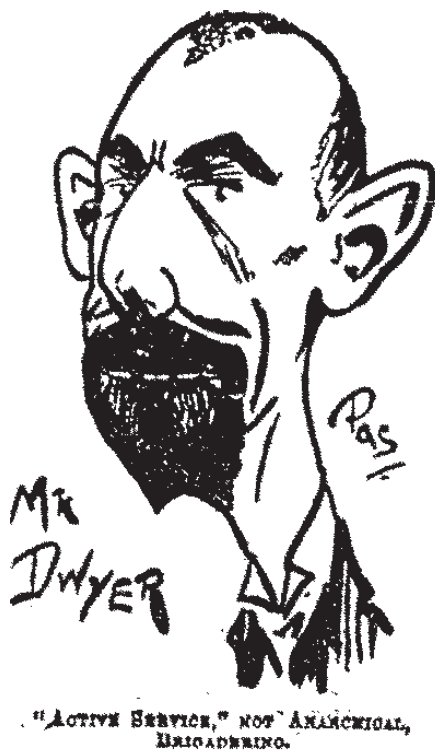
(Study No. 2 from "The Key to Theosophy." Second and Revised American Edition.)

THEOSOPHICAL SOCIETY IN AUSTRALASIA (N.S.W.),
16 Carrington Street, Sydney.

John Dwyer



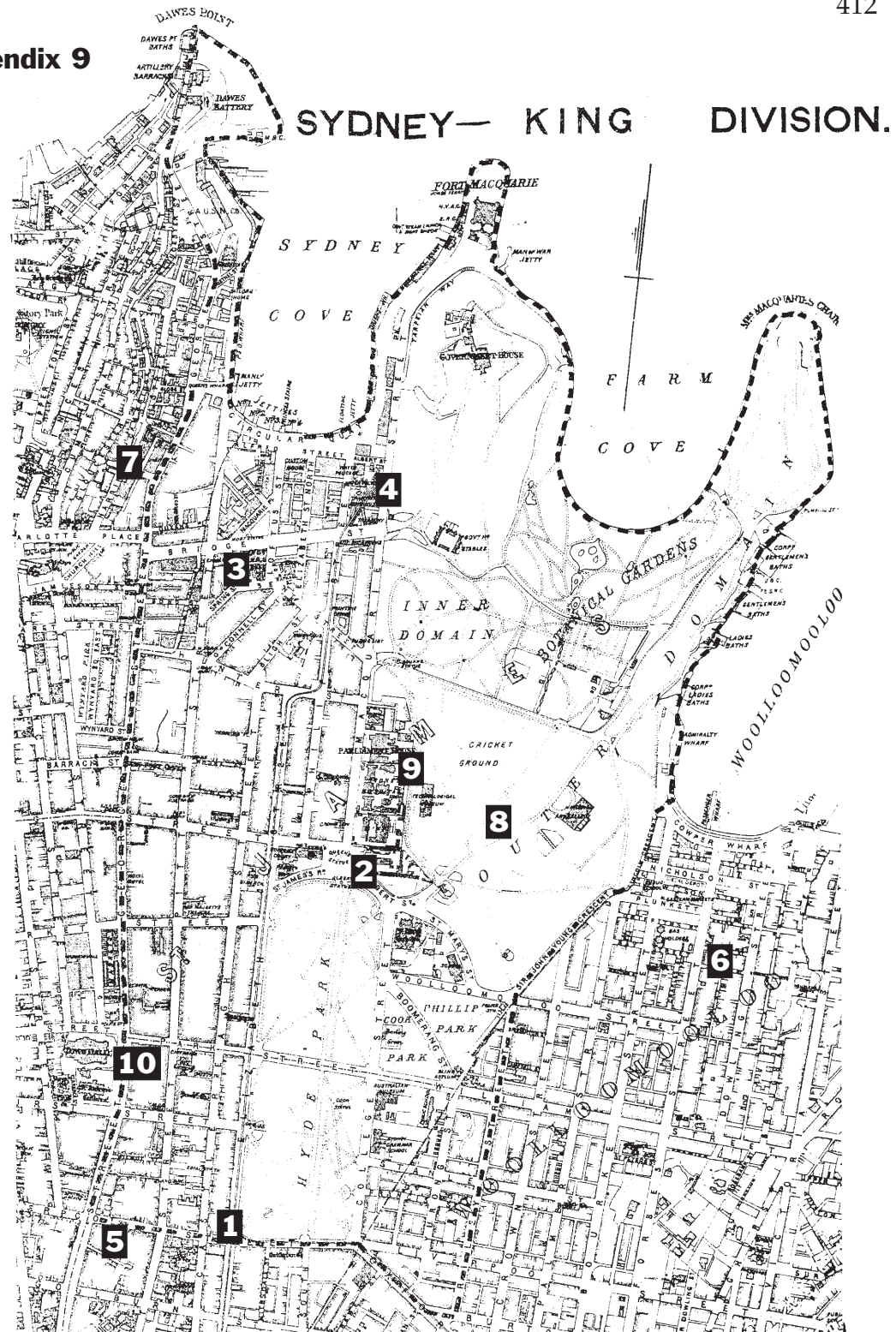
Appendix 8



Cartoons of John and Annie Dwyer. John's comes from the 1902 *Truth* article which also contained the satirical verse cited in chapter seven. *Truth*, 2 February 1902.

The drawing of Annie Dwyer (the only surviving image of her) is a mock-advertisement drawn by Timm, who in this and a few other surviving efforts demonstrates some draughtsmans', if not artistic skill. It probably was not a practical career option. Timm became a railway shunter, and died prematurely in a workplace accident. Dwyer papers, ML MSS 290.

Appendix 9



Some of the features of John Dwyer's Sydney. This 1893 map of King is one of a series showing the new single-member electoral divisions in New South Wales. 1. Lower Castlereagh Street between Bathurst and Liverpool Streets, the home of the Active Service Brigade's barracks, Macnamara's bookshop, the Protestant Hall, the Royal Standard theatre and Leigh House, the headquarters of the Australian Socialist League. 2. The Queen's Statue. 3. Bridge Street 4. The Water Police Court 5. The Central Criminal Court and Police barracks. 6. 64 Forbes Street. 7. Harrington Street. 8. The Domain. 9. Parliament House. 10. Sydney Town Hall. Maps of the Electoral Districts, Votes and Proceedings, NSW Legislative Assembly, 1893 p.1.

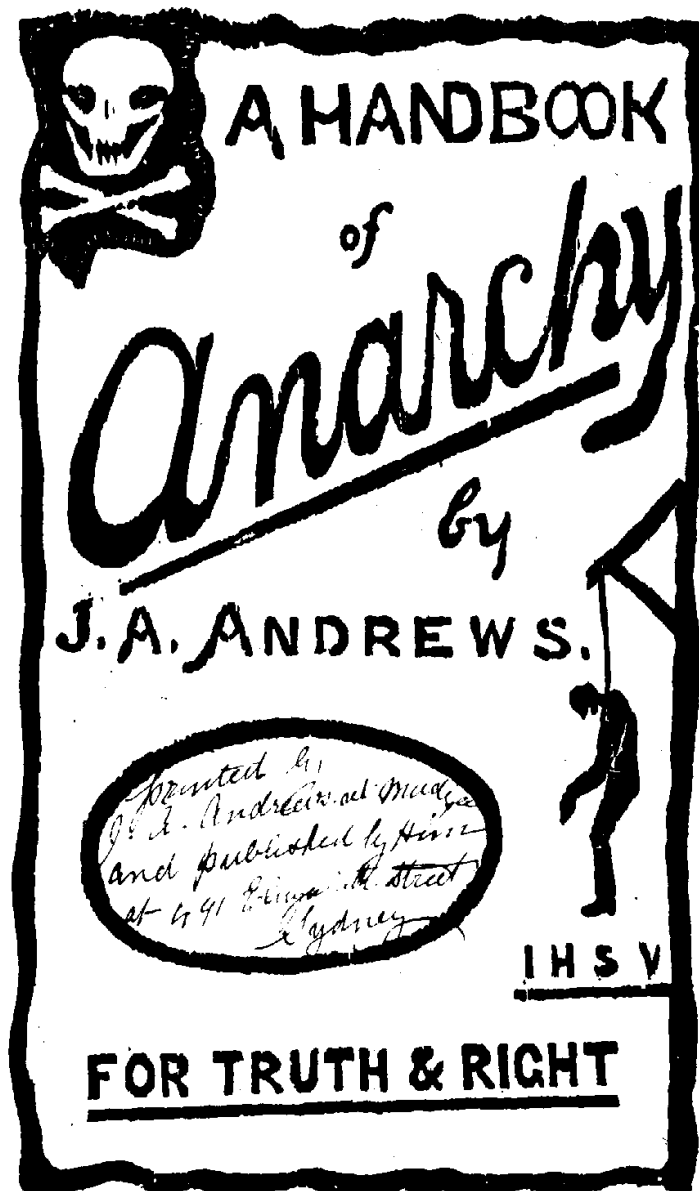
Appendix 10

Wor. Bro. W. F. SCHEY,

W.M. Sydney Lodge of M.M.M., No. 0, in its Jubilee Year, 1908-1909.

William Schey in masonic apron and regalia. From Schey's pamphlet, *Historical Notes concerning the United Service Lodge*, 1912. ML.

Appendix 11



John Arthur Andrews, cover of *A Handbook of Anarchy*, 1894. ML. The design highlights Andrews' preoccupations with persecution and death. Failure to include a printer's imprint resulted in Andrews being sentenced to a three months' prison term in June 1894.