

## VIII - Sydney Crime History

(Sheila Miller - 522 6544)

### 8.1. Resume:

#### 8.1.1. Overview on Foundations:

- \* Sydney founded on crime.
- \* Was Corrupt from its inception
  - This nation was a 'sinner from birth'. Sinful from time her 'mother' conceived her (Psalm 52:5)*
- \* Nation ruled by rogues - corruption at highest level:
  - See separate notes on Francis Grose & Rum Corps*
- \* Caretakers of Law were real offenders
  - Government, magistrates, the army & law enforcement officers, politicians, profiteers and racketeers were the real offenders - growing fat on the misery of those caught in webs of sin and corruption*
- \* Wholesale immorality where crime ruled
  - The moral sewer of the world.*
- \* Law was there to punish not reform:
  - Police Insignia - Nemesis - Greek Goddess of chastisement & vengeance*
- \* Other 'gods' represented Real spiritual Force in Nations inception (Ezek 23:35)
  - " Not Jesus Christ but Bacchus, attended by Silenus, was the god destined to preside over the colony of New South Wales " (from book "A Rum Story")*
  - " Therefore this is what the Sovereign Lord says: Since you have forgotten me and thrust me behind your back, you must bear the consequences of your lewdness and prostitution." (Ezek 23:35)*



Bacchus and Silenus - enslaved to passion & pleasure, drinking. Riotous behaviour. Aggression - violent - unpredictable. (Name of 'Sydney' from St Denis...originated from Bachhus & Silenus, Roman and Greek Gods respectively of Wine and Indulgence. Silenus was teacher of Dionysus. Many believed he taught FARMING techniques - especially growing grapes and wine making. Concept of theatre & Drama grew from a ceremony honoring Dionysus. Word 'tragedy' - tragos - Goat. Sacred to and symbolic of Dionysus.)

Ashtart - mistress of witchcraft introduced by Jezabel. Ezekiel 23:35. Lewdness, whoredoms, pollution of idols brought from Egypt. Jezabel introduced Ashtart, mother Goddess of Love, Fertility and War. Nahum 3:4-5 "multitude of whoredoms of the well favoured HARLOT - mistress of witchcrafts. Sells nations through her whoredoms and FAMILIES through her witchcraft."

Nemesis - Police insignia. Chastisement and vengeance.

Rebels against Most High (v 23)

Ezek 23:29    shedding blood  
                   devouring destroying souls  
                   dishonest gain  
                   robbery  
                   oppression  
                   vexing 'poor and needy'

Ezek 23:35    lewdness  
                   whoredoms  
                   pollution of idols

Seat of Satan's Power:

Prince of Tyre CONTROLLING  
 PRIDE (Ezek 28:2-6)  
 Ruling in midst of the SEA (Jer 51:13)  
 PORT: WATERS: SEAT of CONTROL  
 Crime ruling from many WATERS

(Jill note - Poseidon dominant deity of many seaports - see Notes in section 4.3.2.)

"Time of HER THRESHING!" (Jer 51:33)

Crimes rise up to heaven  
 IMMORALITY - PRIDE  
 "Woe to Bloody City  
 to pot whose scum is therein" (Ezek 24:6)

### 8.1.2. Leading from Scripture

#### The Law:

- Thy Law is the Truth (Psalm 119 v 142)
- Except the Lord build a house, they labour in vain that build it.... (Psalm 127)
- "...who can say there is not a lie in my right hand?" (Isiah 44 v 20)

#### Sin and Judgment:

- (The Lord)....'marched through the land in indignation' (Hab 3 v 12.....)
- '...woundest the head out of 'house of wicked' BY discovering the foundation unto the neck' (Hab 3 v 13)
- Idol.....of organised - legalised - CRIME
- '...their rejoicing was to 'devour the poor' secretly' (Hab 3 v 14)
- 'HE will invade them with his troops !' (Hab 3 v 16)
- 'Babylon was a Golden Cup in the Lord's hand; she made the whole world drunk' (Jer 51:7. Also Rev 18 - Fall of Babylon)
- '...thou who dwellest upon many waters...' (Jer 51:13)
- '...man brutish by his knowledge. Every founder confounded by the graven image.' (Jer 51:17)
- '...you are my battle-axe and weapons of war' (Jer 51:20)
- '...I am against thee, O destroying Mountain, I will.....roll you down from ROCKS (Jer 51:25)
- (Seven heads are seven mountains on which woman sitteth (Rev 17 v 9):
  - Pride
  - Greed
  - Oppression
  - Immorality
  - Idolatry
  - Lawlessness/Rebellion
  - Blasphemy)
- 'Woe ! Woe ! O Great City, O Babylon, city of power !  
In one hour is Thy Judgment come !' (Rev 18:10 - 19)

- (The Lord says to the Prince of Tyre)  
"In the pride of your heart you say, 'I am a god. I sit on the throne of a god in the heart of the seas.' But you are a man not a god...." (Ezek 28:2-6)
- "Through your widespread trade...you were filled with violence and you sinned" ('the iniquity of thy TRAFFIC-ING) Ezekiel 28:16
- "...never shalt thou be any more !" (Ezek 28:18)
- "...no more pricking/or grieving thorn..." (Ezek 28:24)
- "...cast into the sea (Babylon)..with violence...thrown down....shall be found no more at all..." (Rev 18:21)
- (Psalm 114) - when Israel went out of Egypt. - Passover. - Exodus.
- (Isiah 26:9) Jesus coming to Judge in R - set innocent free and punish wicked. Hymn of Praise.
- (Isiah 33 v 14-24).... v22 The Lord is our Judge. He will save us.  
v24 I am sick
- (Isiah 40 v 2) Cry unto her - her warfare is accomplished. Conflict over. Say no more.

Come against - open up HER storehouses.

Declare in Zion - the vengeance of our GOD !

A Destroying WIND.

Jer 46:4 Harness the Horses Ez 21:9-11.

Jeremiah 51:12 Set up the standard; make watch strong - prepare ambush

Isiah 13 : 2 Raise a Battle cry. (\* Nahum \* 1 v 13)

Jeremiah 50:14 Put yourselves in array against Babylon round about her

Exodus 24:6.....Woe to Bloody City: to pot whose scum is therein

Exodus 15. SING SONG OF MOSES.

## 8.2. The Crime History of Sydney:

Let us look to the area of Law & Order in the new Colony. Originally it was a military matter. Phillip also used the best behaved convicts as guards and the Constabulary grew out of this later in 1796. Before he left in 1792 he established the Row Boat Guard - water police who patrolled harbour and foreshore detecting smuggling. Once he left there arrived at Port Jackson an American ship loaded with food and liquor. Lieut Gov Major Francis Grose bought the LOT! (read separate notes on Francis Grose)

Rum became the social anesthetic and real currency in NSW. Not Jesus Christ but Bacchus attended by Silenus was the God destined to preside over the colony of NSW (see next section quoted from book "A Rum Story" page 20/21 )

From then on corruption was rampant. In 1800 Governor King ordered inspection of police. Given total support to suppress ILLEGAL trading in liquor. John Harris, Police Magistrate & Surgeon, gave King total support.

However by 1799 NSW Corps so strong staged coup d'etat by rebelling against Gov Bligh 26th January 1808 and running NSW as a military junta for 2 years.

In 1810 Macquarie came and found Sydney to be dirty - straggling rows of irregular buildings. The Rocks a rugged area, a jumble of homes more like the abode of savages than a civilised community.

1815. The arrival of J. T. Bigge for a Royal Commission saw them meeting in the Macquarie Arms (now the Royal Hotel at Windsor). His report of 1823 legalised Hotels and granted licenses. It was also an inquiry into the state of Agriculture and Trade in NSW and aimed at curtailing illegal entry of liquor and illegotten gains of elite. (see separate notes on Francis Grose)

By 1802 breweries were already established on North Shore and Kissing Point. 1804 Brewery started on Castlereagh Street. By 1831 no less than 10 Breweries and a Distillery producing SPIRITS from colonial grain.

The history of Licensing stems from this Act and Inquiry e.g.:

- 1830 Liquor Act
- 1862 Police Regulations Act
- 1882 Licensing Act
- By 1890 there were 490 lic:traders
- By 1900 there were 682 lic:traders

....and so it went on ! Scope of crime ever increasing. Alcohol was here to stay. Entrenched in a system and a people.

In 1830 Governor Darling reorganised the Row Guard as a Water Police unit and stationed a boat at Long Nose Point Birchgrove, to patrol upper harbour and Parrammatta river. Another later stationed on Garden Island in 1836.

1832. Put on more formal footing under control of Master Attendant of Dockyard. Placed under Police Magistrates and Superintendent Hutchinson. Located at strategic points within the Port. Watsons Bay, Cockatoo Island and later Goat Island 1839.

The Row Boat Guard was made up of Nightwatchmen ! (12)

In 1843 Water Police amalgamated with Sydney Police

1846-51. Brief period of separation.

1854. Water Police Office set up. (Note - water police magistrates presided only over water police court.)

The Police Force was in Power....trying to control Crime rather than eradicate it (see separate notes on NSW Police Insignia)

Criminals were always criminals, yet the caretakers of the Law were the real criminals.

Corrupt Government, magistrates, the army and Law enforcement officers, politicians, profiteers and racketeers were the real offenders - growing Fat on the misery of those caught in webs of sin and corruption. There was:

indifference in the church (crime of omission)  
collapse of morality/ungodliness  
coldness/callousness/unconcern for cause of poor & needy  
rebellion against authority  
brutality, oppression, wholesale immorality

Punishment never fitted the crime - nor does it today. Then it was harsh, cruel, merciless. Today you would imagine CRIME did pay.

Today's Police would say they stand for Justice and Law.

Maybe the OLD Law is still upon the people: chastisement and vengeance. (see Police insignia)

The 'gods' represent a real spiritual force in Sydney's inception. The character of their deity tending to work themselves out in the life of a place. (Note Bacchus and Silenus). This nation was not so much founded on criminals as on CRIME.

This nation was a 'sinner from Birth'. Sinful from time her 'mother' conceived her - Psalm 52 v. 5.

Who can say - "there is not a LIE in my right hand?" (Isiah 44 v 20)

With the first legal introduction of Rum, Australia became a nation of brawlers enslaved by all kinds of passions and pleasures.

Wickedness ruled from the waters - everything comes in through the PORT.

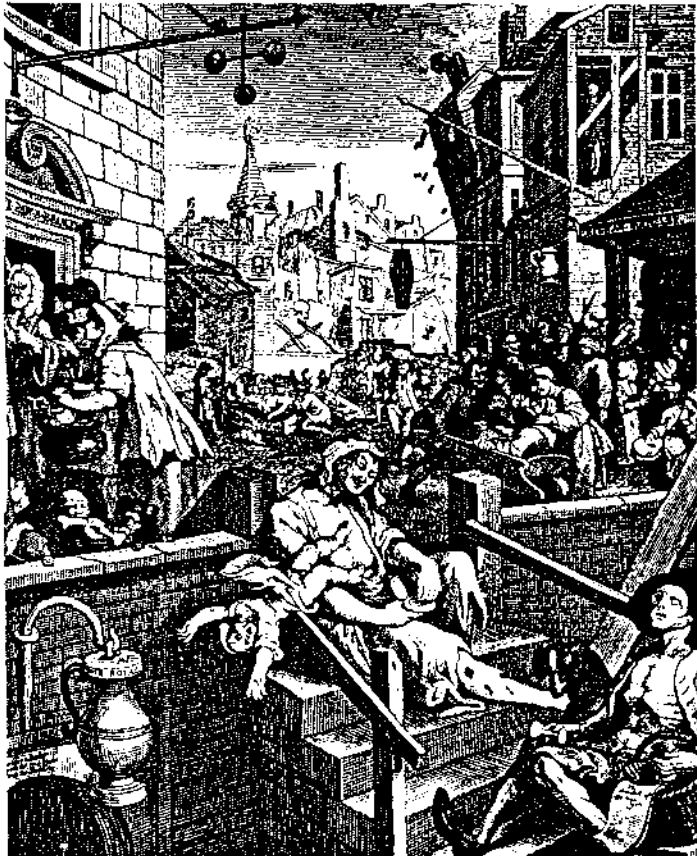
Today Sydney is up to its neck in filth. 'The moral sewer of the world'.

Sydney's Crime History rises to heaven....

Ex 24.....Woe to the Bloody City  
To pot whose scum is therein." (v6)

The Lord has a Case !

The Askin era proves it too !



left:  
The proletariat ruined by  
addiction to spirits, in *Gin Lane*,  
1750-51. (*The Bettmann  
Archive*).



### 8.3. A City of Degredation - And Rum:

*(Extract from " A Rum Story " pages 20/21)*

This then was a community where, far from being resolved, the grievances and conflicts of that 'United' Kingdom had been concentrated into an infernal microcosm and dumped in the Antipodes. The total number of the population was about 5000, about the same number as you might find today in a small town like Port Fairy in the western district of Victoria, Forbes in NSW, or Skibbereen in the south west of Ireland. One might think then of a sprawling village that spreads as far as Parrammatta and the banks of the Hawkesbury. Across the Tasman Sea lay its satellite hamlet, the hellish Norfolk Island, reserved for 'hardened' criminals, a term which could embrace those prisoners who held passionate convictions about the destiny of their own country. Far from being an embryonic nation, NSW must have seemed like a village rife with gossip, intrigue and savage discontent.

This 'village', 'down under' in the nether regions, was locked in behind the Great Dividing Range and its inhabitants quite ignorant of the nature of that vast hinterland lying beyond it. No wonder that fantasy and dreams bred in the Irish the delusion that China, or perhaps an El Dorado of free white settlers, lay on the other side of those oh-so-blue mountains. Many knew the Celtic myths of Tir na nOg (The Land of the Ever Young) and Hy Brasil - fabulous lands lying to the west of the coast of Ireland. One legend, 'The Vision of Mac Con Glinne', told of a land of infinite plenty where everything was made of food. 'Over the hills and far away' represented a deep-seated longing in Gaelic culture.

Those of the convicted men with the physical bulk and the manners of a bullyboy might prove most eligible for reprieve and appointments as overseers over their fellows, and even as constables. Thus not merely would the forces of authority suffer from internal dissensions but the transportees would too.

As for 'spiritual' guidance, that was ministered at first by an enterprising Church of England pastor, Rev Richard Johnson, who planted the first orange groves in Australia with pips he had brought from Rio de Janeiro. Very soon he would be succeeded by a notorious man of God (ironically he was a protege of the great reformer, Wilberforce) Rev Samuel Marsden, from Yorkshire, a gross whited sepulchre of a man, whose spiritual duties took second place to his secular pastoralism as a pioneering grazier. Marsden had also been persuaded to accept an appointment as Magistrate at Parrammatta, where his draconian judgments and harsh punishments earned him the names of 'The Christian Mahomet' and 'The flogging parson'. Not that Marsden himself would be likely to have seen anything incompatible in these multiple duties. It would all have been for the greater glory of God, as would his blistering and bigoted denunciations of the evils of Popery. Writing to his ecclesiastical superiors in London, Marsden had this to say:

*" The number of Catholic convicts is very great....and these in general composed of the lowest Class of the Irish nation; who are the most wild, ignorant and savage Race that were ever favoured with the light of Civilisation; men that have been familiar with....every horrid Crime from their Infancy. Their minds being destitute of every Principle of Religion & Morality render them capable of perpetuating the most Nefarious Acts in cold blood.....As they never appear to reflect upon Consequences; but to be....always alive to Rebellion and Mischief, they are very dangerous members of Society. No Confidence whatever can be placed in them..... They are extremely superstitious, artful and treacherous, which renders it impossible for the most watchful and active Government to discover their real intentions... (If Catholicism were) tolerated they would assemble together from every Quarter, not so much from a desire of celebrating Mass, as to recite*

*the Miseries and Injustice of their Banishment, the Hardships they suffer, and to inflame one another's Minds with some wild scheme of revenge."*

When Holt landed, the Irish were still denied official rights to celebrate the damnable, heretical rites of popery, although a few priests had been transported. Holt's history tells us that, at first, Marsden treated him contemptuously. Later we learn that, in 1804, Marsden was prepared to go bail for him and plead his case. Perhaps this dramatic turnabout occurred when Marsden discovered that this particular Irishman was no Papist.

What then was there to lift up the heart while the belly croaked ? Here was a community divided against itself and hard put to survive for the colony was not yet self-supporting in the matter of food and convicts might have been apt to use the (significantly Irish ) expression: 'Live off the smell of an oil rag'. The infertile, sandstone regions adjoining Port Jackson promised little. Many an eye must have been trained towards the wondrous Harbour, on the lookout for a ship bringing manna from Heaven. If an Arcadia promised, it was to be found in Parrammatta, and on the banks of the Hawkesbury where the soil was easily coaxed into fruition: unless, that is, a wrathful Jehovah, looking down on the Antipodean Sodom and Gomorrah, would open the skies and deluge the land until the Hawkesbury burst its banks, drowning thousands of livestock.

Many a settler, existing in this community, where rogues were ruled by rogues, must have thought that there was a moratorium on all Christian decencies: 'Through tattered clothes small vices do appear. Robes and furred gowns hide all..... None does offend, none, I say, none.' Marriages were scarce, few couples pledging themselves to each other in the eyes of God, through the Sacrament of Marriage. And, of the women in the community, few were of the breed skilled in the arts and graces that might bring 'The sweetness that all longed for night and day'. Christian charity was forgotten and religion 'a mere rhapsody of words'. Holt does not do much more than hint at the degradations suffered by women, believing that it is too terrible to enlarge upon, but he does let us know that when a 'cargo' of women disembarked they were put up for sale with Governor King inviting the auction of 'cows or sows or mares'.

Most of the English convicts came from the cities and would not have been spurred by a feeling for the soil - as was Joseph Holt; or by the Protestant work ethic - as was Joseph Holt.

How to lift up the heart ? If escape was impossible, and religion of little solace, there was to hand an elixir that could at least provide the illusion of escape: Rum ! Not Jesus Christ but Bacchus, attended by Silenus, was the god destined to preside over the colony of New South Wales.

#### 8.4. Notes on Francis Grose:

After 1792 NSW became self-supporting and that was the work of landmen, the officers of the NSW Corps and their friends. For nearly 3 years, the colony was in effect run for the NSW Corps by its principal officers, Francis Grose and William Paterson. They set the pattern of private management and slave labour that created the wealth of Australia's first elite.

- (1) Commandant of NSW Corps and Lieutenant Governor of NSW after Phillip
- (2) Put most civil affairs in military hands
- (3) Replaced magistrates with Corps Officers
- (4) Appointed John McArthur as Regimental Paymaster and Inspector of Public Works that gave him leverage by controlling supply of convict labour
- (5) Cancelled Phillip's policy of equal rations for all and gave the troops more food than the convicts.
- (6) Gave 25 acres of free land for the asking to any member of the Corps
- (7) To Officers of Corps, 100 acre land grants along with 10 convicts free of charge and maintained at Govt expense to work each one.

Under Grose, Officers had economic edge on civilians, they could raise capital by borrowing against their regimental pay, and as a junta they seized a monopoly on most consumer goods arriving in Sydney Harbour. The chief of these was RUM, the social anesthetic and REAL CURRENCY of early NSW.

Colonial Sydney was a drunken society from top to bottom. Men and women drank with a desperate, addicted, quarrelsome single-mindedness. Every drop of their tippie had to be IMPORTED.

By 1799 NSW Corps owned 32% of cattle, 40% of goats, 59% horses and 77% sheep. Grasping, haughty, jealous of their privileges and prerogatives - were on top and meant to stay there - were so powerful that on 20th Anniversary of white settlement staged a coup d'etat by rebelling against Gov Bligh, deposing him and running NSW as a military junta for 2 years.

For this remarkable MUTINY none of the officers were hanged or even seriously punished.

Their junta mentality fostered 2 assumptions:

- \* No naval governors were ever on their side
- \* Convicts there to be used, not reformed.

This caused rapid hardening of attitudes against convicts, the lumpen proletariat of NSW.

NSW Corps stiffly resisted any effort to criticise or even inspect its treatment of convicts. This attitude would show itself on NORFOLK Island.

By courtesy of those who lived through the HELL to tell the story. (Robert Hughes)

## 8.5. History of NSW Police Force



As Commissioner of Police in New South Wales, it is my pleasure to present this foreword to 125 Years of Police in New South Wales. In that time, the history of the NSW Police Force has mirrored the history of this State.

### Foreword from the Commissioner

Times of war, industrial and economic strife and the years of growth and expansion in our society have been reflected in the Police. The spread of the Sydney, Newcastle and Wollongong urban regions has resulted in tremendous changes in Police manpower and equipment deployment.

In whatever area of policing you care to examine, there have been a multitude of significant changes over the years, all designed to give the citizens of this State the best possible service.

The changes range from styles of uniforms, types of motor vehicles, duties undertaken by specialist police groups and the tremendous advancements which technology has made possible in the areas of crime detection and investigation. The basis for much of this change

has been the Police man and woman in the street.

They have, and will always have, the most important role to play in our Police Service, no matter how modern and technologically advanced we may become.

Here in NSW, we have been working for several years on Community Policing projects such as Neighbourhood Watch.

The tremendous success of such schemes underlines the fact that for any Police Force to be truly effective, it must have the full support and cooperation of the public it seeks to serve.

J. K. AVERY, A.P.M.,  
Commissioner of Police

Upon the arrival of the First Fleet in Sydney in January 1788 no structure had been defined for the establishment of a Police Force. Marines and soldiers were ordered to perform the policing function and did so against their will, but they were not diligent in these duties.

Food was scarce and thefts were common. Often the culprits of these thefts were the marines performing guard duties and as a result 6 marines were hanged for their thefts.

It became increasingly evident that another form of policing the community of marines, soldiers and convicts was necessary.

As free settlers were yet to arrive on Australian shores it was necessary for the Governor to select 12 of the best behaved convict men in the colony to form the first civilian Police unit. These 12 men were known as Night Watch, and their operations commenced in August 1789.

As the colony expanded, so did Night Watch, beats and divisions were apportioned, citizens elected to oversee the work of the Night Watch.

A crude rank structure emerged with Constables in a certain area being under a District Constable

who was in turn responsible to the Chief Constable.

As the colony expanded and free settlers grew in number the need for a better and wider system of law enforcement became more obvious.

In each local settlement controlled by a Bench of Magistrates, an independent Police unit was created. There was no central supervision of Police affairs which resulted in criminals avoiding apprehension by moving on to a new district.

Once identified, this problem was tackled by the establishment of the Military Mounted Police who could travel between areas and cross district boundaries in the pursuit of offenders.

The Border Police and the Native Police units were later established in the general expansion of Police services to deal with and attempt to prevent clashes between free settlers and Aborigines.

The first half of the 19th century saw a series of Government inquiries identify areas of Police administration that were ineffectively organised and/or unjust, particularly in areas where the officers were controlled by a Magistrate who was further responsible for the administration

of Justice and sentencing of offenders.

On March 1st, 1862 the Government appointed an Inspector General of Police who withdrew the power previously held by the Magistracy and a colony-wide Police Force was established.

March 1st, 1862 remains the most significant date in the history of the Police in New South Wales as it marked the time when the basic principles being Unity of action, centralization of authority and uniformity of system.

Since 1862 and the legislation that brought the Police Department into one cohesive unit many improvements have been made. Improved administration, mechanisation and the acceptance of technological advances.

Yet the aim of the Department remains the same:—

- \* Protection of Life
- \* Safeguarding Property
- \* Maintenance of Peace and Good Order
- \* Prevention of Crime
- \* Facilitating safe and free movement of people and traffic
- \* Performing all the above duties with impartiality and integrity so as to engender a feeling of safety and security within the community.

## 8.6. Meaning of Police Insignia:

\*\*\*\*\* INFORMATION \*\*\*\*\*

# THE MEANING OF THE POLICE INSIGNIA

The following is a description and translation of the motto on the Police Insignia which was designed and adopted in 1959.

This insignia is a symbol of the Police Department as well as being the cap badge of the Police Force.



The New South Wales Police Insignia displays a crown, signifying Her Majesty's Government, surmounting the segment containing the New South Wales Crest and the Eagle carrying Nemesis, representing Justice and the Law. The eagle is the Australian wedge-tail.

Much of the British legal system which Australia has adopted is based on old Roman Laws introduced into Britain by Julius Caesar. The symbol of Rome was the Roman Eagle, thus the eagle here represents the law of the Crown in the Sovereign State of New South Wales.

Nemesis was the ancient Greek Goddess of chastisement and vengeance, and here signifies retribution and justice. Together then, they represent the British Crown as protector of the people, overseeing law and justice in New South Wales.

The Latin Motto reads 'Culpam Poena Premii Comes' which is translated as 'Punishment follows close on guilt'. (Stevenson's Book of Quotations, page 1656, sec. 15).

A free translation would be 'Punishment is a companion pressing closely on crime', or succinctly, 'Punishment swiftly follows crime'.

