

## **The New England Company PsyOps Scammers in Psychological Warfare**

October 25, 2012

There's a continuity here that spans nearly 400 years. The players appear to be following a script.

The New England Company NEC are the slippery guys with the hideous logo depicting a half naked "savage" and the words "*come over and help us*". These people were highly delusional in their thinking and still are. They want to pretend that we asked for their "**help**".

The New England Company web site has not been updated since 2006. Their missionary scam was started in 1649, that's right 1649. This is not a typo. Their Charter "*provided for the promotion and propagation of the Gospel of Christ unto and amongst the heathen natives in or near New England and parts adjacent in America.*"

In other words they got the Royal blessing and some funding to come over here and torment us with the guilt trip of their religious fanaticism, all the while calling us heathen, claiming they were going to civilize us and robbing us!

After the "American Revolution", the New England Company adventurer/scammers, disguised as benevolent missionaries, were kicked out of the US and headed on north of Lake Ontario and the St. Lawrence River into our area here. They also expanded into the Caribbean where they continue to assault Africans.

Today, in the 21st century, the NEC actually claim to be getting more active in converting, ie assimilating us stubborn Indigenous. True predators, they will seek out the weak and cast their spells on them. They like to make pawns of our people. Watch out for them strutting around in the Far North where the Final Resource Plunder is taking place right now. The New England Company courtiers are aristocrats who want to "own"/control more and more land and dig up more and more of the Earth's natural wealth to hoard as their own.

### **Part One - The New England Company in the 21st Century**

In their own words posted on their web site:

<http://www.newenglandcompany.org/>

*"Objectives of the New England Company*

*...The New England Company's mission today remains to further the work of the Church in the West Indies and amongst the Native Peoples of Canada with emphasis on the training for the ministry. The New England Company is a grant giving charity. Those dioceses in Canada with populations of native peoples and dioceses of the West Indies are invited to apply each year for grants to fund specific projects.*

*A member of the Court of the New England Company visits Canada and the West Indies at approximately two yearly intervals to encourage applications, to learn of the progress of previously funded work, and to deepen understanding of the challenges and opportunities of the communities in the area."*

Have you seen any of these guys sneaking around your community?? The latest list of Court members includes: Viscount Bridgeman, The Hon. Luke Bridgeman, THS Duke, The Rev Colin Fox TD, VR Hedley Lewis, N Kaye, PG Lee DL FRICS, RJW Milliken W Rathbone, The Lord Rayleigh DMF Scott (treasurer), GC Stephenson, TC Stephenson (governor), CJ Talbot, The Rt Rev John Waine KCVO, NW Wells, The Rt Revd Peter Wheatley, CB Winnifrith CB.

Who are these people??? Barons, "Peers" and other BigSh\*ts?? See Endnotes for some samples.

This is their own *"History of the New England Company"*:

*"The New England Company can lay claim to being the oldest missionary society still active in Britain. It was founded by an Act of Oliver Cromwell's Parliament on 27 July 1649. Following the restoration of the monarchy it was granted a Royal Charter by Charles II in 1662. The Charter provided for the promotion and propagation of "the Gospel of Christ unto and amongst the heathen natives in or near New England and parts adjacent in America". To this end the Company sent both missionaries and teachers to New England and later further afield to Virginia and New York. The administration was undertaken by a group of Commissioners appointed by the Company who were prominent local citizens; normally the Governor of Massachusetts was the chairman. Although early efforts were made to teach and evangelise in local languages, recruitment difficulties compelled the Company more and more to undertake the work in English, by persuading the native people to settle in one place and attend school.*

*The American War of Independence forced the Company to change the scene of its operations. [sounds like a military move to us; we told you, it was "psy ops"] It took a little time but in 1786 the Company was advised that it was unable, safely and legally, to "exercise the Trusts of its Charter in any part of America which is out of the King's Dominions". Accordingly it transferred its operations to the remaining Loyalist Colonies in North America in what is now Canada, and major activity began in New Brunswick and Nova Scotia. At the same time the Company began to give grants to the West Indies. Under his will of 1711 Dr Daniel Williams had left a substantial bequest to the Company, the proceeds of which could be applied towards **"the advancement of the Christian Religion amongst Indians, Blacks and Pagans in some or one of the Plantations of His Majesty King George the Third"**, but missions did not begin until 1790.*

[BTW, it was this same King George who signed the Royal Proclamation of 1763]

*The nineteenth century saw an expansion of the Company's work westward in Canada, mirroring the political expansion and development of the country. The Company continued to appoint missionaries and teachers directly, but came more and more to work in conjunction with the newly appointed colonial bishops and eventually with the Canadian Government Department of Indian Affairs. In 1828 for example it was agreed that a missionary should take directions from his bishop "in matters purely spiritual" and in all other matters take "the direction of the Company".*

*The process of withdrawal from direct involvement continued apace in the twentieth century and the Company agreed to hand the remaining schools and lands it owned to the Department of Indian Affairs. Its efforts became concentrated on effective management of its lands and investments in England, and it was content to send cheques to the bishops in both Canada and the West Indies and to allow them to dispose of the money as they thought fit. Direct contact with the bishops was spasmodic to say the least, the main occasions being the Lambeth Conferences which only took place at ten year intervals.*

*Thanks to modern technology and conscious decisions by the Company, the last few years have seen a reversal of the trend of disengagement and a return, if not to hands on administration, to a far more equal partnership. Every year one member of the Company visits Canada and the West Indies alternately to see for himself some of the projects for which grants have been given and to meet the bishops and others concerned with the administration of the grants. Potential recipients are required to make detailed applications each year and to report how the money has been used. [In other words, they want more control of their grant monies.] At the same time the development of the internet has enabled the Company through this website and through e-mails to establish a continuing dialogue with those concerned [just who might that be??] in both Canada and the West Indies, thus developing greater mutual understanding and knowledge and a fuller working partnership. The original Charter was subsequently supplemented by another in 1899, and the Company is now established by a modern Royal Charter dated 27 February 1961. The fundamental mission of the Company as set out in the original Charter remains the same, however, even if its language seems rather dated, and the founding fathers would still recognize and approve of the work being currently undertaken.*

*A fuller account of the history of the New England Company is contained in a publication entitled "Come over and help us; the New England Company and its mission 1649-2001". Copies can be obtained from the Secretary of the Company. "*

*<thesecretary@newenglandcompany.org> Go there if you dare!!*

## **Part Two - The Beginnings of the New England Company**

This excerpt from an old record, depicts their alleged original motives. Apparently, at the time, the Boston partiers were desperate for cash so they started another scam to get money from English people to pay for their self appointed task of converting the Indians to Christianity. These elitists are forever running scams. We are forever getting used in their schemes. The scammers are forever "nickeling & diming" their own people too.

*"...during the weeks of nervous tension following the execution of the King, Parliament enacted Winslow's "Act for the promoting and Propagating the Gospel of Jesus Christ in New England."\* The preamble reveals in part the intentions of those who secured its passage:*

*"Whereas the Commons of England assembled in Parliament have received certain intelligence, by the testimonial of divers faithful and godly Ministers, and others in New-England, that divers the Heathen Natives of that countrey, through the blessing of God upon the pious care and pains of some godly English of this Nation, who preach the Gospel to them in their own Indian Language, who not only of Barbarous are become Civil, but many of them forsaking their accustomed Charms and Sorceries, and other Satanical Delusions, do now call upon the Name of the Lord, and give great testimony of the power of God drawing them from death and darkness, into the life and light of the glorious Gospel of Jesus Christ, which appeareth by their diligent attending on the Word so preached unto them, [the mantra of brainwashing] with tears lamenting their mis-spent lives, teaching their Children what they are instructed in themselves, being careful to place their said Children in godly English families, [where they are vulnerable to all kinds of abuse] and to put them to English Schools, betaking themselves to one wife, putting away the rest, and by their constant prayers to Almighty God morning and evening in their families, expressed (in all appearance) with much Devotion and Zeal of heart: All which considered, we cannot but in behalf of the Nation, represent, rejoyce and give glory to God, for the beginning of so glorious a propagation of the Gospel of Jesus Christ amongst those poor heathen, which cannot be prosecuted with that expedition and further success as is desired, unless fit instruments be encouraged & maintained to pursue it, universities, schools, and nurseries of literature settled for further instructing and civilizing them. Instruments and Materials fit for labor, and clothing, with other necessaries, as incouragements for the best deserving [always perpetuating the hierarchy] among them, be provided, and many other things necessary for so great a work; the furnishing of all which will be a burthen too heavy for the English there (who although willing, yet unable) having in a great measure exhausted their Estates in laying the Foundations of many hopeful Towns and Colonies in a desolate Wilderness; and therefore conceive ourselves of this Nation bound to be helpful in the promoting and advancing of a work so much tending to the honor of Almighty God.'*

It was therefore enacted, in language more familiar to readers of legislative procedure, that sixteen persons, who are named, were to be the first members of a self-perpetuating Corporation in England, with all the customary rights of a "Body Politique and Corporate," including the right to purchase or acquire "any Lands, Tenements or Hereditaments in England or Wales, not exceeding the yearly value of Two thousand pounds; and any goods and sums of money whatsoever, to the uses and purposes herein limited and expressed/' The quorum was fixed at nine members for the election of officers and other matters of general concern, while the President or Treasurer and four others sufficed for ordinary meetings or the decision in all emergent occasions.

The organization was completed by providing "That the Commissioners of the United Colonies of New England in New England for the time being by themselves or such as they shall appoint, shall have hereby Power and Authority to receive and dispose of the moneys brought in and paid to the said Treasurer for the time being, or any other moneys, goods and commodities, acquired and delivered by the care of the said Corporation at any time; . . . which said Commissioners are hereby ordered and appointed to dispose of the said moneys in such manner as shall best and principally conduce to the preaching and propagating of the Gospel of Jesus Christ amongst the Natives; and also for maintaining of Schools and Nurseries of Learning, for the better education of the children of the Natives.

Having provided the administrative machinery, as well as an argument obviously designed to open the purses of all who were religiously minded. Parliament completed its work with a most important paragraph: "forasmuch as we cannot but be induced from the consideration of the premises, to recommend the furthering thereof to the charity of all such whose hearts God shall incline thereunto, by their Christian and Charitable contributions, to be as the Foundation of so pious and great an undertaking; Be it therefore, and it is hereby Enacted by the Parliament assembled, and by the authority thereof. That a general Collection be made for the purposes aforesaid, in and through all the Counties, Cities, Towns and Parishes of England and Wales: and for the more speedy and better effecting thereof. Be it Enacted by the authority aforesaid. That the several Ministers within the said several places, are hereby required to read this Act or a copy thereof, in the presence of their several Congratulations, upon the next Lords day after the same shall be delivered unto them and to exhort the people to a chearful and liberal contribution, and are to give their best assistance to so pious a work;

"And the Ministers and Church-Wardens, or Overseers of the poor of every such parish and place, together with such other well-affected persons as God shall stir up) to be active in such an undertaking, and as shall be nominated and approved by the Minister for that purpose, are hereby authorized after the reading hereof, to go with all

convenient speed **from house to house**, to every of the Inhabitants of the said Parishes and places respectively, and to take the subscription of every such person in a schedule to be presented by them for that purpose, and accordingly at the same time to collect and gather the same..."

That it was truly a scam is made evident in this passage from a private letter,  
"You would wonder to hear the several sorts of objections that are made against it by men that after all are ashamed to neglect it." Moreover, although the collection was hopefully begun and Winslow believed that it would rise to a considerable sum, very little had come into the treasury above what had been expended for printing and for the purchase of two private libraries which Eliot and Mayhew had requested as their most pressing immediate need...Mr. Peter who but 14 days before told Mr. Winslow in plain terms he heard the work was but a plain cheat and that there was no such thing as Gospel Conversion amongst the Indians...We inquired of Mr. Eliot what sums were sent over yearly upon those more private accounts and how imployed, what part to the Indians and what to himself and others who labor in the work. He acknowledged some considerable sums of money came that way to his hands but was slow to give any account how much or how expended."

This scenario using the "pass the buck" ploy, variation on the guilt trip theme, is repeated over and over for centuries and all over the world. But hey, if a scam works, why not use it again and again??

### **Part Three - The New England Company Head North**

This information, summarized from the 1869 Indian report, indicates the ongoing involvement of the New England Company.

*L - STATEMENT of the Condition of the various Schools established for the benefit of the Indian Youth throughout the Dominion of Canada, derived from the latest Reports received at this Office up to the 30th June, 1869.*

*DEPARTMENT OF THE SECRETARY OF STATE, Indian Branch,  
Ottawa, 1st November, 1869.*

At the time, while many of the Indigenous communities, eager for education, **fund their own teachers**, many area Anishnaabek are also funded in whole or in part by or through the Wesleyan Methodist Society. The Methodists had moved in early on the Mississaugas at Alderville, then Alnwick, establishing themselves as early as 1824. Meanwhile, the big land grab was underway at the same time.

Six Nations did receive some funding from or through the Wesleyan Methodist Society but most of their funding came from or through the New England Company, ie the Church of England (Anglican).

*Mississaugas of Mud Lake Mr. and Mrs. Schofield New England Company*  
*Six Nations of the Grand River No.1 Thomas Griffith 250 00 New England Company*  
*Six Nations of the Grand River No.2 Mrs. Roberts 160 00 New England Company*  
*Six Nations of the Grand River No.3 Issac Barefoot 200 00 New England Company*  
*Six Nations of the Grand River No.4 Mrs. Powles 160 00 New England Company*  
*Six Nations of the Grand River No.5 Albert Anthony 200 00 New England Company*  
*Six Nations of the Grand River No.6 Mrs. Beever 160 00 New England Company*  
*Six Nations of the Grand River No.7 Miss Hindman 160 00 New England Company*  
*Six Nations of the Grand River No.8 Miss Crombie 160 00 New England Company*

The Mohawks of the Bay of Quinte (Tyendinaga) paid John Wilson, \$417, \$217 from New England Company and \$200 from funds of the Band. Tyendinaga Mohawks also paid teacher, G. Garrett 250, \$200 from funds of the "Tribes" and \$50 from "white people".

Since the New England Company worked closely with Indian Affairs, there was plenty of opportunity for kickbacks and fees all over the place. The above example begs the question, just who was John Wilson? Why was he paid so much more than other teachers? And just who were the "white people" who gave \$50 toward the education of the Mohawks of Tyendinaga??

Kittoh

#### **Notes and Sources**

<http://archive.org/details/newenglandcompa01wingsgoog>

The New England company of 1649 and John Eliot. The ledger for the years 1650-1660 and the record book of meetings between 1656 and 1686 of the Corporation for the propagation of the gospel in New England (1920)

Author: Society for Propagation of the Gospel in New England

Subject: Eliot, John, 1604-1690; Missions; Indians of North America

Publisher: Boston, The Prince society NOT\_IN\_COPYRIGHT

Digitizing sponsor: Google from the collections of: Harvard University

#### **Indian Report 1869**

Since the formatting was lost in copy and paste, we are summarizing the info contained in the statement, which can be viewed at

[http://www.collectionscanada.gc.ca/databases/indianaffairs/001074-119.01-e.php?page\\_id\\_nbr](http://www.collectionscanada.gc.ca/databases/indianaffairs/001074-119.01-e.php?page_id_nbr)

Here's another intriguing bit from the NEC's 17th century record:

"The activities of the Committees on Sequestered Estates, however, caused a good deal of anxiety. Beddingfield was induced to accept the offer of the Corporation, which was £2000 less than his estimated value of the property, and went abroad to live on the proceeds. The return of Charles found the Colonel again at Ersewell, urging the tenants with some success, to give him the rent money they had ceased paying to the factor of the Corporation. As the

Restoration cancelled all the acts of the Protectorate, he saw no reason why he, like his King, should not come into what he regarded as his own. He reckoned, however, without the inherent English conception of property rights, and without realizing that the second Charles was under vastly deeper obligations, present, past, and prospective, to the Citizens of London than he was to those who had attended him without being asked, during his exile.

### **The NEC Court**

from wikipedia:

Baron Rayleigh, of Terling Place in the County of Essex, is a title in the Peerage of the United Kingdom. It was created in 1821 for Lady Charlotte Strutt, wife of Colonel Joseph Strutt, Member of Parliament for Maldon and a member of an Essex family that had made its fortune in the milling business. Joseph Strutt had earlier declined the offer of a peerage, and instead proposed that the honour be given to his wife. Lady Rayleigh was the daughter of James FitzGerald, 1st Duke of Leinster, and his wife Lady Emily Lennox, the second of the famous Lennox sisters. Her elder brother was Charles FitzGerald, 1st Baron Lecale and her younger brother was Lord Edward FitzGerald. Lady Rayleigh's grandson, the third Baron, was a noted physicist and Nobel Prize recipient. The latter's son, the fourth Baron, was also a well-known physicist. As of 2010 the title is held by the fourth Baron's grandson, the sixth Baron, who succeeded his uncle in 1988.

Viscount Bridgeman, of Leigh in the County of Shropshire, is a title in the Peerage of the United Kingdom. It was created in 1929 for the Conservative politician William Bridgeman, who had previously served as Home Secretary and First Lord of the Admiralty. He was the son of Reverend the Hon. John Robert Orlando Bridgeman, third son of George Bridgeman, 2nd Earl of Bradford. His son, the second Viscount, served as Lord Lieutenant of Shropshire from 1951 to 1969. As of 2010 the title is held by the latter's nephew, the third Viscount, who succeeded in 1982. He is one of the ninety elected hereditary peers that remain in the House of Lords after the passing of the House of Lords Act 1999, and sits as a Conservative. As a descendant of the second Earl of Bradford he is also in remainder to this peerage and its subsidiary titles.

This interesting piece showed up in a google search for the New England Company, Whether or not it's totally true, we're not sure about that!  
<http://www.bibliotecapleyades.net/biggestsecret/biggestsecretbook/biggestsecret09.htm>

The Virginia Company comprised of two branches, the London Company and the Plymouth or New England Company. The former was responsible for the first permanent colony in America at Jamestown on May 14th 1607 and the latter were the so-called 'Pilgrim Fathers' who arrived at Cape Cod in the ship the Mayflower, in November 1620, and went on to land in Plymouth Harbour on December 21st. The 'Pilgrims' of American historical myth were, in fact, members of the second Virginia Company branch called the New England Company

The Virginia Company owned most of the land of what we now call the USA, and any lands up to 900 miles offshore. This included Bermuda and most of what is now known as the Caribbean Islands. The Virginia Company (the British Crown and the bloodline families) had rights to 50%, yes 50%, of the ore of all gold and silver mined on its lands, plus percentages of other minerals and raw materials, and 5% of all profits from other ventures. These rights, the charters detailed, were to be passed on to all heirs of the owners of the Virginia Company and therefore continue to apply... forever! The controlling members of the Virginia Company who were to enjoy these rights became known as the Treasurer and Company of Adventurers and Planters of the City of London."

