

BRITISH SCALP PROCLAMATION: 1756

Between 1753 and 1756, many skirmishes occurred between the Mi'kmaq and British forces, as could be expected, since many of the Mi'kmaq Districts were still at war with them. However, the reaction of Governor Lawrence in 1756, perhaps in retaliation for the assistance given to the Acadians, was typical of English behaviour towards the Mi'kmaq. The "tribal liability" provisions of the treaties, which branded all Indians guilty, may have also been part of his rationalization when, on May 14, 1756, he issued a scalp proclamation. The bounty offered:

"And, we do hereby promise, by and with the advice and consent of His Majesty's Council, a reward of 30£ for every male Indian Prisoner, above the age of sixteen years, brought in alive; or for a scalp of such male Indian twenty-five pounds, and twenty-five pounds for every Indian woman or child brought in alive: Such rewards to be paid by the Officer commanding at any of His Majesty's Forts in this Province, immediately on receiving the Prisoners or Scalps above mentioned, according to the intent and meaning of this Proclamation."

This proclamation is still on the books and the Canadian government has steadfastly refused to rescind it.

Read the rest of the article here...

<http://www.danielpaul.com/BritishScalp...-1756.html>

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Mi'kmaq/Acadien Friendship

Sunday, May 9, 2004 The Halifax Herald Limited , By RENEE STEVENS

Acadians thank Mi'kmaq for warm welcome in 1604

RISSERS BEACH - Four centuries of Nova Scotia hospitality were celebrated Saturday as Acadians and the Mi'kmaq honoured the first official contact between the First Nations and the French at Festival Champlain.

The event took place at Rissers Beach Provincial Park on the South Shore, where a flotilla of vessels led by Bluenose II, using maps drawn by Samuel de Champlain, placed a high flyer buoy with Canadian and Acadian flags at their first anchorage in Acadia. This was to mark not only the 400th anniversary of the first French settlers to Canada, but also to celebrate the Mi'kmaq who welcomed them ashore.

"I think that this is a national historic event marking a moment in history that has never been acknowledged before," event volunteer Yvonne Mosley said.

"I knew it was a very significant event, but I never imagined it would turn out this incredible."

A re-enactment of the landing was only part of a weekend full of events celebrating the merging of the two cultures, but for Wayne Melanson, who played Champlain, meeting Grand Chief Ben Sylliboy was the part that made it all real.

"The welcoming by the grand chief was very symbolic and very touching," he said. "I think the feelings of our ancestors on that day were transposed to us and it was very powerful."

But for many Acadians the important part of the festival was the opportunity to officially thank the people who helped them settle and shared their land with them.

The Société Nationale de l'Acadie bestowed its highest honour, the Leger Comeau Medal, on the grand chief and representatives.

"I'm so proud of my ancestors," Grand Chief Sylliboy said. "This is the strongest gift that the French people give. I think today definitely celebrates open friendship."

The medal is given for outstanding contribution to the Acadians. Society president Euclide Chiasson says it probably should have been given sooner, but the events of this weekend mark a new beginning.

"Today is a very symbolic and touching day," he said. "For years and years our people were together and then we drifted apart so maybe these events will bring us back together and we'll build an even stronger relationship than before."

He said he would recommend that the society and the Mi'kmaq meet yearly to work on projects like a common history textbook. The festival continues today with showcases of both cultures and events for all ages.

Please visit these URLs to read more about British barbarities

Governor William Shirley (1694-1771)

Click for Bio Information

<http://www.blupete.com/Hist/BiosNS/1700-63/Shirley.htm>

BRITISH SCALP PROCLAMATION - 1744

NOTE: The following is what Robert Jackson, chief American prosecutor at the Nuremberg Trials, had to say about genocidal behaviour:"

"No regime bent on exterminating another peoples will describe their intent in so many words, since such intent is imbedded in the very operation of the system of extermination. On the contrary, the actions of the agencies of murder are enough proof of such intent, and therefore when the transporting of people into the conditions of disease and death is condoned and facilitated by a government, and when these crimes are concealed from the scrutiny of the world of the same government or other agencies, it can be safely asserted that this regime intends to annihilate the targeted people and is guilty before the world of crimes against humanity."

In the face of a resumption of full scale war on October 19, 1744, the government of Massachusetts, responding to a request from Nova Scotia's Governor Jean Paul Mascarene, declared war upon the Mi'kmaq and Maliseet Nations. It states:

"By His Excellency Wm. Shirley, Captain General and Commander in Chief in and over His Majesty's Province of the Massachusetts Bay in New England. A Proclamation for encouragement of volunteers to prosecute War against the St. John's and Cape Sable Indians....

"Whereas, the Indians of the Cape Sables & St. John's Tribes have by their violation of their solemn Treaties with His Majesty's Governors, & their open hostilities committed against His Majesty's Subjects of this Province & the Province of Nova Scotia, obliged me with the unanimous advice of His Majesty's Council to declare war against them,

"In consequence of which the General Assembly of this Province have voted, that there be granted to be paid out of the Public Treasury to any Company, Party or Person belonging to and residing within this Province who shall voluntarily & at their own proper cost and charge go out and kill a male Indian of the age of twelve years or upwards, of the Tribe of St. John or Cape Sables...

"....and produce his scalp in evidence of his death, the sum of one hundred pounds in bills of credit of this Province of New England, and the sum of one hundred and five pounds for any male of the like age who shall be taken captive.

"And the sum of fifty pounds in said bills for women, and for children under the age of twelve years killed in fight, and fifty-five pounds for such of them as shall be taken prisoners together with the plunder. No payment shall be made for killing or taking captive any of the said Indians, until proof thereof be made to the acceptance of the Government and Council. November 2, 1744."

By no measure can such horrendous documents be called products of a civilized people. The horror of their intent is reprehensible. Only a sick and barbaric mind could conceive of and implement such unspeakable crimes against humanity. Hitler would have admired the genius of the men who introduced this horrible method of bringing people he considered inferior to extinction.

That the scalp harvest was carried out enthusiastically there is no doubt, the records are full of references to successful "hunts." In her book "The Old Man Told Us So," page 102, Ruth Whitehead relates an incident that is horrific. It happened in late October 1744, near Annapolis Royal, where Gorham and his bounty hunters encountered a group of Mi'kmaq:

"...five women and three children, two of the women were big with child..." Gorham's Rangers "ransacked, pillaged, and burnt the two huts, and massacred the five women and three children."

"...It is observed that the two pregnant women were found with their bellies ripped open. An act which the Micmac cannot forget, especially as at that time they made fair war with the English. They have always looked on this deed as a singular mark of the most unheard-of-cruelty."

The post Columbus histories of the Americas are stained with the blood of tens of millions of such innocents!

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Gov. Edward Cornwallis

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Bassam Imam: February 1, 2011

Any person who believes in a just GOD, a person with an atom's worth of dignity and morality, would rename Cornwallis Park. He, Cornwallis, ordered the extermination of full-fledged human beings like us who had a GOD-given right to live on their own lands justly, peacefully, and without being slaughtered, persecuted, tortured, unjustly demonized or otherwise treated badly.

BRITISH SCALP PROCLAMATIONS 1749 AND 1750

When Governor Edward Cornwallis and his entourage founded Halifax in 1749, it was during a lull in the war with the Mi'kmaq. In fact, the Mi'kmaq greeted them with hospitality. One settler wrote home: "When we first

came here, the Indians, in a friendly manner, brought us lobsters and other fish in plenty, being satisfied for them by a bit of bread and some meat."

The Mi'kmaq, although Cornwallis blamed it on the French, began to leave the area when he started to display designs against their land. At a meeting held in Cape Breton in the early fall of 1749 a British emissary told the Chiefs about their settlement plans for the province, which gravely alarmed the Mi'kmaq. Professor Jeffrey Plank, university of Cincinnati, remarks on the subject:

"...if the Micmac chose to resist his expropriation of land, the governor intended to conduct a war unlike any that had been fought in Nova Scotia before. He outlined his thinking in an unambiguous letter to the Board of Trade. If there was to be a war he did not want the war to end with a peace agreement. "It would be better to root the Micmac out of the peninsula decisively and forever." The war began soon after the governor made this statement."

If instead, the English had offered to make a reasonable land deal with the Mi'kmaq at this time everything could have been settled peacefully. But, they made no move to engage them in negotiations on any issue, let alone permission to settle on their land. Therefore, the Mi'kmaq renewed their declaration of war against them on September 23, 1749.

In response Cornwallis demonstrated how inhuman and ruthless he could be. On October 1, 1749, he called a meeting of Council aboard the HMS Beaufort; the following extract is taken from the minutes:

"That, in their opinion to declare war formally against the Micmac Indians would be a manner to own them a free and independent people, whereas they ought to be treated as so many Banditti Ruffians, or Rebels, to His Majesty's Government.

"That, in order to secure the Province from further attempts of the Indians, some effectual methods should be taken to pursue them to their haunts, and show them that because of such actions, they shall not be secure within the Province.

"That, a Company of Volunteers not exceeding fifty men, be immediately raised in the Settlement to scour the wood all around the Town.

"That, a Company of one hundred men be raised in New England to join with Gorham's during the winter, and go over the whole Province...

"...That, a reward of ten Guineas be granted for every Indian Micmac taken, or killed."

The horror contained in these words probably escaped the English. In their blind arrogance they could not see the unspeakable crime against humanity they had authorized. The next day, without conscience, the bounty was proclaimed by proclamation by Cornwallis:

"Whereas, notwithstanding the gracious offers of friendship and protection made in His Majesty's Names by us to the Indians inhabiting this Province, The Micmacs have of late in a most treacherous manner taken 20 of His Majesty's Subjects prisoners at Canso, and carried off a sloop belonging to Boston, and a boat from this Settlement and at Chinecto basely and under pretence of friendship and commerce. Attempted to seize two English Sloops and murder their crews and actually killed severals, and on Saturday the 30th of September, a body of these savages fell upon some men cutting wood and without arms near the saw mill and barbarously killed four and carried one away.

"For, those cause we by and with the advice and consent of His Majesty's Council, do hereby authorize and command all Officers Civil and Military, and all His Majesty's Subjects or others to annoy, distress, take or destroy the Savage commonly called Micmac, wherever they are found, and all as such as aiding and assisting them, give further by and with the consent and advice of His Majesty's Council, do promise a reward of ten Guineas for every Indian Micmac taken or killed, to be paid upon producing such Savage taken or his scalp (as in the custom of America) if killed to the Officer Commanding."

Thus, at a cost to his Majesty's colonial government's treasury of ten guineas per head, and at a cost to his servants of their immortal souls, the planned extinction of the Mi'kmaq was under way. It was an action no civilized nation would countenance, nor could any nation that undertook it be called civilized!

That aiding and assisting the Mi'kmaq was used by the English as an excuse to slaughter the French is attested too by Abbé Maillard, who kept a record of the Mi'kmaq declaration of war in Mi'kmaq and English. The following excerpt is translated from it:

"In 1758, while the King and his Ministers debated policy at Westminster in London, guerilla warfare intensified in the Maritimes, with English militiamen skirmishing with roving parties of Mi'kmaq and French soldiers. Captain John Knox witnessed some of the atrocities that seem to have become commonplace on the Acadian frontier. What follows is an excerpt from Knox's war journal, which was not published until 1914. It describes an incident in which a party of French soldiers were taken prisoner by British colonials.

"And as there was a bounty on Indian Scalps (a Blot on Britain's Escutcheon), the Soldiers soon made the supplicating Signal, the Officers turn'd their Backs and the French were instantly shot and scalp'd. A Similar Instance happened about the same time. A Party of the Rangers brought in one day 25 Scalps pretending that they were Indian. And the Commanding Officer at the Fort then Col. Wilmot, afterwards Gov. [Thomas] Wilmot (a poor Tool), gave Orders that the Bounty should be paid them. Capt. Huston who had at that time the Charge of the Military Chest objected such Proceedings both in the Letter & Spirit of them. The Col. told him, "That According to law the French were all out of the French [sic], that the Bounty on Indian scalps was according to law, and that tho' the Law might in some Instances be strain'd a little yet there was a Necessity for winking at such things." Upon which Huston in Obedience to Orders paid down £250, telling them that the Curse of God should ever attend such guilty Deeds".

In the first paragraph of his sick proclamation Cornwallis cites various incidents as justification for its issuance. As far as I can ascertain it was only in the Americas where European colonial administrators would sometimes condemn to death an entire race of people for the actions of a few of their members. Imagine, holding innocent children responsible, and condemning them to die in an effort to try to terrorize adults into submitting to one's will!

Cornwallis, in a 1749 memorandum to the Lords of Trade requesting retroactive approval for actions he had already initiated, provides further proof of his insincerity and treachery towards the Mi'kmaq:

"When I first arrived, I made known to these Micmac, His gracious Majesty's intentions of cultivating Amity and Friendship with them, exhorting them to assemble their Tribes, that I would treat with them, and deliver the presents the King my Master had sent them, they seemed well inclined, some keeping amongst us trafficking and well pleased; no sooner was the evacuation of Louisbourg made and De Lutre the French Missionary sent among them, they vanished and have not been with us since.

"The Saint John's Indians I made peace with, and am glad to find by your Lordship's letter of the first of August, it is agreeable to your way of thinking their making submission to the King before I would treat with them, as the Articles are word for word the same as the Treaty you sent me, made at Casco Bay, 1725, and confirmed at Annapolis, 1726. I intend if possible to keep up a good correspondence with the Saint John's Indians, a warlike people, tho' Treaties with Indians are nothing, nothing but force will prevail."

Cornwallis cites everything but the real reason why the Mi'kmaq ended their brief cordial relations with the settlers. The omitted reason-and perhaps due his biases he was unable to recognize it-was that they had discovered that the British had come to seize more of their land and establish more settlements instead of making a lasting peace. Therefore, their disappearance from the site of Halifax at the same time the British were evacuating Louisbourg was only coincidental. The declaration of war made by the Mi'kmaq Chiefs in response to the seizure of ancestral lands attests to this.

The statement Cornwallis makes that "Treaties with Indians are nothing, nothing but force will prevail" provides a clear picture of the morally bankrupt people the Mi'kmaq had to deal with. His pretending to promote honour and good faith in dealings with the Mi'kmaq and other Amerindians while at the same time having no intention to act accordingly clearly reveals his own corrupt ethical standards and those of the system he represented.

The Lords of Trade responded to Cornwallis's letter in a memo dated February 16, 1750. They were not overly enthusiastic about the course of action he had chosen, for they cautioned him:

"As to the measures which you have already taken for reducing the Indians, we entirely approve them, and wish you may have success, but as it has been found by experience in other parts of America that the gentler methods and offers of peace have more frequently prevailed with Indians than the sword, if at the same times that the sword is held over their heads, offers of peace and friendship were tendered to them, the one might be the means of inducing them to accept the other, but as you have had experience of the disposition and sentiments of these Savages you will be better able to judge whether measures of peace will be effectual or not; if you should find that they will not, we do not in the least doubt your vigour and activity in endeavouring to reduce them by force."

Many apologists have claimed that the cruelties inflicted upon the Mi'kmaq and other Amerindian Nations were for the most part local acts of depravity and not acts sanctioned by the European Crowns themselves. However, this reaction by British officialdom towards Cornwallis's proclamation proves that contention wrong. By not rescinding or condemning his inhuman proclamation, the Lords of Trade, policymakers for the British government, showed support, thus implicating the British Crown itself in the crime of genocide.

The Lords also put into writing the paranoid fear the English had of Amerindians. It's embodied in the worry they expressed that the bounty on the Mi'kmaq might, "by filling the minds of bordering Indians with ideas of our cruelty," somehow unite all the Amerindian Nations of the Americas against them in a continental war. The equivalent of such an impossible feat would have been the uniting of all the countries in Europe against an invader, which, based on their mutual dislike of one another, would have been impossible. However, what the Lords proposed might happen poses an interesting point. If the people of the Americas could have overcome their cultural differences and united, and if they had been heirs to a class-based, barbaric and warlike history similar to that of the Europeans, whom they may have outnumbered, most of the citizens of Europe today might be speaking a language imported from the Americas rather than the other way around.

On June 21, 1750, in what must have resulted from dissatisfaction with the number of Mi'kmaq scalps being brought in, Cornwallis's Council raised the monetary incentive by proclamation to fifty pounds sterling per head. It's interesting that Gorham himself was part of the Council which approved the 1749 scalp bounty, and he was also a member of the Council in 1750 when the bounty was raised. One might be excused for concluding that he was in a conflict of interest.

Professor Jeffery Plank, University of Cincinnati, comments:

Everyone involved understood the conflict to be a race war.... During the 1750s the politics of Nova Scotia centered on issues of national identity. At various times during the decade, the British engaged in combat with several different peoples who inhabited, or passed through, Nova Scotia: The Micmac, the French ... and the Acadians.... The British governors of Nova Scotia generally believed that they were surrounded by enemies, that the Acadians, the Micmac and the French would soon find a way to cooperate and overthrow British rule. One of the principle aims of British policy, therefore, was to keep these people separated, to isolate the Micmac, the Acadians, and the French. To achieve this goal of segregation, the colonial authorities adopted two draconian policies. In 1749 the governor began offering bounties for the scalps of Micmac men, women and children. The aim of this program was to eliminate the Micmac population on the peninsula of Nova Scotia, by death or forced emigration. In 1755 the British adopted a different but related strategy: it deported the Acadians, and relocated them in safer colonies to the west. Viewed in the abstract, these two programs, to pay for the deaths of the Micmac and to relocate and absorb the Acadians, represented very simple thinking. The colonial authorities who endorsed these programs placed the inhabitants of Nova Scotia into two categories, Europeans and savages, and treated them accordingly.

Quoted from Micmac History, by Lee Sultzman

The Micmac did not sign any peace agreement with the British that year. They had suffered a severe smallpox epidemic during 1747, and the French had accused the British of deliberate infection. Whether true or not, the Micmac believed the French and were so angry about this, they refused to make peace. In this decision, they had the full support of a French priest, Father Le Loutre (the new Rasles). Settlements at

Chebucto and Canso were attacked during the summer of 1749. Especially galling to the British was the capture of an army detachment at Canso which later had to be ransomed from the French commandant at Louisbourg. The British refused to declare war reasoning that, since the Micmac were supposed to have submitted to British authority in Nova Scotia at the Treaty of Boston (1726), they could be treated as rebels, not enemies. In other words, no rules of civilized warfare. Offering £10 for every Micmac scalp or prisoner, Cornwallis dispatched the Cobb expedition with 100 men to hunt down and kill Micmac. In addition to the usual £10 for scalps or prisoner, Cornwallis offered an additional incentive of £100 for the capture of Le Loutre.

Cobb's expedition destroyed just about everything they found, but Micmac resistance only stiffened. By 1750 the price of scalps was raised from £10 to £50 which provided incentive for the formation of two additional ranger companies under Captains William Clapham and Francis Bartelo. During 1751 the fighting continued across the Chignecto Isthmus of Nova Scotia, but by summer Cornwallis ordered all ranger companies (except Gorham's) to disband. Too many strange scalps had been turned in for payment, including several which bore unmistakable signs of European origin. The French were still providing arms to the Chignecto Micmac - who were still dangerous and under the hostile influence of Father Le Loutre - but sending hired killers after them was never going to solve the situation. Cornwallis' decision ultimately proved correct, and in November, 1752 at Halifax, the Micmac signed a peace treaty with the British.

Unfortunately, the peace lasted less than two years...