

Hidden No Longer: Genocide in Canada, Past and Present

By Kevin D. Annett, M.A., M.Div.



An Updated New Edition of Hidden from History: The
Canadian Holocaust (3rd edition)

Published by
The International Tribunal
into Crimes of Church and State
And
The Friends and Relatives of the Disappeared

This book is dedicated to the more than 50,000 children who died in “Indian residential schools” operated jointly by the government of Canada and the Roman Catholic, Anglican and United Church of Canada – and to those who continue to suffer and die from the consequences of these crimes.

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In Memoriam

To the memory of these indigenous men and women who died of probable foul play after publicly confronting Catholic and Protestant churches for their Crimes against Humanity.

Chief Louis Daniels, Anishinabe Nation, died May 16, 2010

Elder Phillipa Ryan, Cree Nation, died April 26, 2010

Johnny “Bingo” Dawson, Nishгаа Nation, beaten by Vancouver police and died December 6, 2009

Elder Nora Bernard, M’ik Maq Nation, murdered December 27, 2007: Nora was the first plaintiff in a residential school lawsuit

Elder Harriett Nahanee, Pacheedaht Nation, died February 24, 2007 after mistreatment in a Vancouver jail – Harriett was the first eyewitness to describe a killing in a residential school

Elder Virginia Baptiste, Osoyoos Nation, died suddenly in hospital in January 2004 after publicly charging the Roman Catholic church with mass murder

Joe Sylvester, Cowichan Nation, died January 2003

Charles Wayne Gibson, Cowichan Nation, died October 2002

Archie Frank, Ahousaht Nation, died January 26, 2000 – Witness to murder at Ahousaht residential school

Willie Sport, Ahousaht Nation, January 24, 2000

Jimmy Johnson, Pacheedaht Nation, died June, 1992 after assault by Catholic band council chiefs

And to the memory of the more than five hundred missing aboriginal women on the west coast of Canada.

Earth, cover not their blood!

Author's Note

The stories, documentation and other evidence in this book are based in part on the living testimonies of nearly three hundred survivors of thirty eight separate Indian residential or hospitals across Canada. These accounts were offered freely and unconditionally in open public forums, or in private interviews, between December 1995 and July 2010.

Full permission to quote and re-print these accounts was obtained from every contributor, in either writing or on video. This evidence is held in trust by The International Tribunal into Crimes of Church and State, through the common consent of the survivors themselves.

All documents, letters, photos and other evidence were obtained from public records of the Department of Indian Affairs (the RG 10 series) held in the microfilm section of the Koerner Library, University of British Columbia, from newspaper archives, and from the public internet or private collections.

I wish to thank and honor all of the survivors of Indian residential schools for their courage and willingness to speak out, by which the world has learned about the genocide inflicted upon them, their nations, and the land.

And may we equally honor and acknowledge the untold tens of thousands of children who suffered and died in the Christian death camps, and who still await recognition - so that their memory may never fade, and their murderers may one day face justice.



I'm Irene Favel. I'm seventy five. I went to residential school in Muscowequan from 1944 to 1949, and I had a rough life. I was mistreated in every way.

There was a young girl, and she was pregnant from a priest there. And what they did, she had her baby, and they took the baby, and wrapped it up in a nice pink outfit, and they took it downstairs where I was cooking dinner with the nun. And they took the baby into the furnace room, and they threw that little baby in there and burned it alive. All you could hear was this little cry, like "Uuh!", and that was it. You could smell that flesh cooking.

CBC Town Hall Forum, Regina, July 3, 2008



Preamble to *Hidden No Longer*

by Kevin D. Annett



If James Joyce is right, and history is a nightmare from which we are trying to awaken, then it is also true that victory belongs to those who can remember.

Twenty years ago, soon after my ordination as a clergyman in the United Church of Canada, I first began to hear stories of what my church had done to innocent children in its Indian residential schools. Like most people, I didn't believe the accounts of murder and torture I was hearing. And if I had have kept my ears and heart closed to these tales, I would have been spared an enormous personal loss and liberation.

But fate, and choice, forced me not only to listen, but give voice and a platform to hundreds, and then thousands of indigenous men and women whose stories you will read in these pages. And as a result, the face of Canada has been changed forever.

But the ones you won't hear from are the more than 50,000 children who died from beatings, starvation, rape and torture, or being deliberately exposed to tuberculosis and left to cough their lives away in squalor and terror: all at the hands of Christian men and women who have never been prosecuted for their crimes.

These murdered children lie in nearly-forgotten graves across Canada, or their ashes are scattered on sea and land after they were incinerated in residential school furnaces, to hide the crime that killed them. But they have not vanished, and their day is coming, thanks in part to the work and campaigns associated with this book.

I wrote the first version of this book ten years ago now, at a time when nobody in Canada, or anywhere else, was publicly talking about murdered children at Indian residential schools. Now, if not respectable, at least the issue has become a matter of some discourse, even in the cloistered and censoring halls of academia and government.

But what's most remarkable about the revelation of this "little matter of genocide" is that it's occurred in the face of enormous opposition and repression: the kind that, until now, has ensured that those slaughtered children would remain out of sight and mind.

I thank my own persistence for this miracle, and the courage of survivors who have stepped forward to tell the truth and indict the guilty, despite the efforts of all the King's Men and their self-appointed "truth and reconciliation commissions" to protect the perpetrators and silence the witnesses.

But the miracle hasn't stayed confined to Canada. This past year, the truth of the Canadian Holocaust has finally won a hearing among politicians and media in Europe, and men and women in America, Ireland, England, Australia and elsewhere who have suffered identical tortures from the Roman Catholic Church and others, and who have faced the same obstacles to justice and full disclosure.

The truth is that the same culture of religious conquest that caused the residential school inferno in Canada swept across Europe centuries before Columbus ever set foot in the Americas - and only now is the world tearing the mask off the lie that murdered so many millions of people in the name of Jesus Christ.

Protesting recently with survivors of brutal Catholic orphanages and sweatshops outside the Irish Parliament, or in vigil for the disappeared at the Vatican under the harassing stare of the Italian state police, I finally began to realize the enormity of what I have been uncovering since 1995 - and how many souls now look to this work and to my efforts.

What I am part of now is a centuries old epic battle to recover the soul of my own people, and overturn the lie in Christian garb that has caused more suffering and death than any institution in human history. For the genocide of native people in Canada and the Americas is part of the same mad sickness that destroyed traditional peoples across Europe, Africa, Australia and Asia - and which now threatens the life of our planet, and our species.

At the risk of being misunderstood, I would venture to call this battle a spiritual one, for behind the beguiling appearance of things lies an older and untold story

about how it is that we came to conquer, mutilate and destroy one another, again and again: and the unseen forces that are responsible.

In 1987, a defrocked priest named Fidel who labored among Mayan refugees, and who was eventually killed by a landowner's gunman in Chiapas, Mexico, told me that, like him, I would one day have to choose between Christ and the church; and that in that choice, whenever I was confused, I should simply go to the poorest child and ask her what I should do.

I've tried to do so, and honor the fallen and the still suffering children whom we call aboriginal, in preparing this book. But my effort will mean but a struggling seed unless it finds soil in the minds and will of you, the readers, who must act on the responsibility given to you by what you will learn in these pages.

It isn't an easy task, to peer beneath the appearance of things into the awful truth, and be changed by what you encounter. It's simply a necessary one. And I hope that the knowledge in these pages will equip and inspire you to engage in this battle to stop the slaughter of the innocents, and bring an end to the reign of those and that which is causing these crimes.

Carry it on.

Kevin Annett / Caoimhin Bochanan Ui Niall
on Occupied indigenous land
September 1, 2010
www.hiddenfromhistory.org

Part One:

A Chronology of the Crime: Genocide in Canada in the Modern Era

1850: The indigenous nations of eastern Canada have been decimated by smallpox and other diseases deliberately introduced by Europeans to barely ten percent of their pre-contact numbers. Indian tribes west of the Great Lakes remain mostly untouched by this plague, except on the west coast, where Europeans are beginning to settle.

1857: The Gradual Civilization Act is passed in the Legislature of Upper Canada, designed to legally eradicate all indigenous nations through “enfranchisement”, in which land title and nationhood are abolished.

1859: Roman Catholic missions are established at Mission, British Columbia (B.C.) and in the Okanagan by Oblate Bishop Paul Durieu, who with Jesuit helps craft a plan to exterminate non-Christian Indian chiefs and replace them with Catholic-controlled leaders. This “Durieu Plan” will serve as the model for later Indian residential schools.

1862-3: A major smallpox epidemic among B.C. interior Indian tribes is introduced by Anglican missionary (and future Bishop of Norwich and member of the House of Lords) Rev. John Sheepshanks, who inoculates hundreds of Indians with the disease. Sheepshanks is acting under the direction of the provincial government and the fur trading Hudson’s Bay Company, which sponsors the first Protestant missions among Indians. More than 90% of Interior Salish and Chilcotin Indians – some 8000 or more people - will die as a result of this germ warfare.

1869-70: The failed uprising by the Metis (mixed blood) of the Red River basin in the central plains under Louis Riel prompts the newly-established Canadian government to establish its sovereignty “from sea to sea” through a national railway system and massive European immigration onto Indian lands in the west.

1870: The Crown of England establishes a “clergy reserve” system whereby Catholic and Anglican missionaries are given hundreds of acres of land stolen from indigenous nations, especially in western Canada.

1873: The Royal North West Mounted Police, the forerunner of the modern day Royal Canadian Mounted Police (RCMP), is established as a national paramilitary force with absolute jurisdiction across Canada. Its mandate includes removing all native people onto reservations and clearing a swath of “Indian

free" land fifty miles on either side of the westward-expanding Canadian Pacific Railway (CPR).

1876: Under the influence of former Prime Minister, and CPR lawyer, John A. MacDonald, Canada establishes the Indian Act, which reduces all Indians and Metis to the status of non-citizens and legal wards of the Canadian state. Henceforth, natives are imprisoned on "reserve land", denied any legal status or civil rights, and cannot vote, sue in court, own property or conduct any actions on their own behalf. Their status as legal wards of the state remains unchanged to the present day.

1886: The CPR is completed, linking Canada from coast to coast and opening the door to massive European immigration. The same year, all west coast traditional native ceremonies are outlawed, including the potlatch system and indigenous languages.

1889: The federal Department of Indian Affairs is established. Indian "industrial schools" are sanctioned by the federal government, which, in partnership with Catholic and Protestant churches, jointly funds and establishes internment camps for all native children across Canada.

1891: The first medical report of massive deaths in these schools caused by rampant and untreated tuberculosis is issued to the federal government by Dr. George Orton in Alberta. Orton's report is ignored.

1905: Over one hundred Indian boarding schools are in operation across Canada, two thirds of them run by the Roman Catholic church. Massive European immigration and germ warfare have reduced the indigenous populations in the west to less than five percent of their original number.

1907: Dr. Peter Bryce, Chief Medical Officer for the federal government's Department of Indian Affairs (DIA), conducts a national tour of Indian boarding schools to study health conditions. Bryce's subsequent report to DIA Assistant Superintendent Duncan Campbell Scott documents that over one-half of all the children in these schools are dying because of tuberculosis being deliberately introduced among them by staff. Bryce also claims that the churches running the schools are deliberately suppressing evidence and statistics of these murderous practices.

November 15, 1907: Dr. Bryce's report is quoted in *The Ottawa Citizen* and *The Montreal Gazette*.

1908-9: Duncan Campbell Scott suppresses Dr. Bryce's report and refuses to act on its recommendations, which include removing the churches from their operating the Indian schools. Bryce issues a more complete report of the

enormous death rates in the schools, and Scott commences a smear campaign against Bryce which eventually causes him to be barred from the civil service.

November 1910: Despite Bryce's findings, Scott institutionalizes church control over the Indian boarding schools through a contract between the federal government and the Catholic, Anglican, Presbyterian and Methodist churches (the latter two being the forerunners of the United Church of Canada). This contract authorizes the schools and provides government funding and protection for them, including the use of the RCMP as the police arm for the schools.

March 1919: Despite soaring death rates in the Indian boarding schools (now called "residential schools"), under church pressure, D.C. Scott abolishes all federal medical inspection of these schools by terminating the position of Head Medical Inspector.

April 1920: A federal law is passed making it legally mandatory for every Indian child across Canada seven years and older to be incarcerated in Indian residential schools. Non-cooperative native parents face imprisonment and heavy fines. The number of deaths due to tuberculosis among aboriginal people will triple in the following decade.

Spring, 1925: The United Church of Canada is established by a federal Act of Parliament to "*Canadianize and Christianize ... the foreign born and heathens*". The church is a financially supported arm of the English Crown, and inherits all the residential schools and stolen native land held by the Methodist and Presbyterian churches.

1927: A British Columbia law strips all aboriginal people of the right to hire or consult a lawyer, or represent themselves in court. The same law makes it illegal for any lawyer to assume aboriginal clients.

1928: The Sexual Sterilization Act is passed in the Alberta legislature, allowing any inmate of an Indian residential school to be involuntarily sterilized at the decision of the Principal: a church employee. At least 2800 aboriginal men and women will be made infertile under this law.

1929-30: The government of Canada relinquishes legal guardianship over Indian children in residential schools to the church-appointed school Principal.

1933: An identical Sexual Sterilization Act is passed in the British Columbia legislature. Three sterilization centers are established in heavily-populated native communities: at the R.W. Large (United Church) hospital in Bella Bella; at the Nanaimo Indian Hospital; and at the Charles Camsell (United Church) Indian Hospital in Edmonton, Alberta.

Thousands of Indians will be sterilized at these facilities until the 1980's.

February 1934: An attempt by the Canadian government to abolish residential schools is defeated as a result of public pressure brought by Catholic and Protestant church officials.

January 1939: Cowichan native children are used in medical experiments conducted by German speaking doctors at the Catholic Kuper Island residential school on Vancouver Island. Several children die as a result. The RCMP suppresses inquiries into the deaths and the German Catholic order running the school, the Montforts, is replaced by the Oblates.

1947-8: Canadian diplomat (and future Prime Minister) Lester Pearson helps to redefine the United Nation's Genocide Convention to make it inapplicable to Canadian Indian residential schools. Enabling legislation to allow its use within Canada is blocked in Canada's Parliament.

1946-52: Hundreds of Nazi and SS doctors are granted citizenship and immigration to Canada under Project Paperclip, and work at Indian hospitals and other facilities under CIA and military sponsorship, including the Allen Memorial Institute in Montreal. Their research includes trauma-based mind control programs, sterilization techniques and pharmacological drug testing on native children, orphans, and many others.

1956-8: Survivors of one such program at the Lincoln Park Royal Canadian Air Force base in Calgary, Alberta describe a doctor with an SS tattoo number on his arm torturing children to death, including aboriginal children brought by RCMP officers from local reserves and residential schools. Similar crimes are described by survivors of programs at military bases at Suffield, Alberta, Nanaimo, BC, and at the Lakehead Psychiatric Hospital at Thunder Bay, Ontario.

1962-71: Thousands of aboriginal children are deliberately stolen from their families under a government-sponsored "sixties scoop" program of aggressively destroying native families and continuing the cultural genocide found in residential schools. Many children die in foster homes and in Indian hospitals where they are secretly sent and experimented on, and their cause of death is concealed.

1969: Indian Affairs Minister Jean Chretien affirms a genocidal "assimilationist" policy of cultural and legal extinguishment of native nations in a federal "White Paper" tabled in Parliament.

1970: Widespread aboriginal resistance to the White Paper, and a revolt of native parents at the Bluequills Catholic Indian residential school in St. Paul's, Alberta – where they take the Indian Agent hostage and demand the removal of nuns and

priests from the school – forces the government to begin turning over Indian education to local band councils.

1972: In anticipation of the ending of the residential schools, the Indian Affairs department orders the destruction of all personal files of Indian people, including original land and property deeds. As a result, the written evidence of land holdings and genealogy of countless native families is destroyed, disrupting Indian land claims.

1975: A majority of Indian residential schools have been closed or turned over to band councils to operate. Nevertheless, many of the abuses and crimes against children in these native-run schools continue, at the hands of aboriginal staff. (The last residential school will close in 1996).

Summer 1978: Red Power, an affiliate of the American Indian Movement (AIM), occupies Indian Affairs offices in Vancouver and publishes records of sterilizations at west coast Indian hospitals. Red Power calls for an abolition of the Indian Act, reservations and the puppet Indian band councils.

1980: In response, the federal government establishes the so-called Assembly of First Nations (AFN) as a state-funded collaborating body consisting of self-appointed and unelected “chiefs” from across Canada. The AFN refuses to support indigenous sovereignty or any call to investigate deaths and crimes in Indian residential schools.

October, 1989: Nora Bernard, a residential school survivor from New Brunswick, commences the first lawsuit against the Catholic Church and government of Canada for harm she suffered at a school. Nora will be murdered in December, 2007, just prior to Canada’s “apology” for Indian residential schools.

1990: In response, Liberal party and government insider “Chief” Phil Fontaine of the AFN presents the first official “spin” on Indian residential schools by referring to “abuses” in the schools while avoiding mention of more serious crimes.

Spring 1993 – January 1995: Native eyewitnesses to murders at the United Church’s Alberni residential school speak publicly of the deaths of children at the school from the pulpit of Rev. Kevin Annett at St. Andrew’s United Church in Port Alberni, B.C. When Annett challenges a secret land deal in stolen native land between his church, the provincial government and church-funder, MacMillan-Bloedel Ltd., he is fired without cause and eventually expelled from the church without due process.

December 18, 1995: The murder of Indian children at the Alberni residential school receives press coverage for the first time, at a protest organized by Rev. Kevin Annett, in *The Vancouver Sun*. Eyewitness Harriett Nahanee tells reporters

how she witnessed Rev. Alfred Caldwell kick Maisie Shaw, age 14, to her death in 1946.

December 20, 1995: Another eyewitness to murders in United Church Indian schools goes public: Archie Frank from Ahousaht describes Rev. Alfred Caldwell beating a child, Albert Gray, to death. The RCMP refuses to investigate either incident.

February 1, 1996: The first lawsuit by Alberni Indian residential school survivors is brought against the United Church and federal government.

February 3, 1996: The United Church begins internal proceedings to permanently expel Rev. Kevin Annett from church ministry and his livelihood. Annett will be finally expelled in March, 1997, at the only public delisting of a minister in church history, at a cost of \$250,000.

1996 – 1998: Kevin Annett begins documenting and making public hundreds of eyewitness accounts of crimes in Indian residential schools, combining first hand testimonies with archival documentation from the University of BC (UBC) library. He begins a doctoral degree at UBC, but sees the breakup of his family, and loses his children in a divorce and custody battle initiated and funded by United Church lawyers.

June 12-14, 1998: Kevin Annett organizes the first independent Tribunal into Canadian Indian residential schools, under the auspices of the United Nations affiliate IHRAAM (*International Human Rights Association of American Minorities*). The Vancouver event documents that every act defined as genocide by the UN Convention of 1948 occurred in Canadian residential schools. None of the thirty four church and state officials subpoenaed by IHRAAM attend or respond. The Tribunal recommends to the UN High Commissioner for Human Rights, Mary Robinson, that a full inquiry into Canadian residential schools be launched, but Robinson does not respond.

June 20, 1998: *The Globe and Mail* is the only Canadian media to report on the IHRAAM Tribunal.

Autumn 1998: IHRAAM official Rudy James states that the Tribunal was internally sabotaged by operatives, including Jim Craven, Amy Tallio, Kelly White, Dean Wilson and others in the pay of the RCMP and native chiefs linked to the United Church. IHRAAM judges are silenced, and only Kevin Annett and judges Royce and Lydia White Calf issue reports about the findings of the Tribunal.

September 1998: BC Supreme Court Justice Brenner rules that the United Church and government of Canada are equally liable for harm caused by their employees at the Alberni Indian residential schools. The Brenner decision sparks

thousands of lawsuits by aboriginal survivors against the government and Catholic, Anglican and United Church.

October 27, 1998: After the sudden deaths of two natives suing the United Church, lawyers for the church admit that the latter has engaged with the government in a joint cover-up of crimes at the Alberni Indian residential school since at least 1960, and that church officials and staff kidnapped children into that school. (*The Vancouver Province*)

January 1999: The IHRAAM Tribunal and murders in Canadian residential schools are reported for the first time outside Canada, in the pages of the British magazine *The New Internationalist*. The magazine's coverage of these crimes and Kevin Annett is silenced the same year by legal threats from United Church lawyers. A general public smear campaign against Kevin Annett is launched, under the direction of United Church officers David Iverson and Brian Thorpe, and Sgt. Paul Willms and Inspector Peter Montague of "E" Division of the RCMP.

March 1999: In response to the IHRAAM Tribunal and growing lawsuits by survivors, the Canadian government announces an "Aboriginal Healing Fund" (AHF) of \$350 million. The AHF, however, does not aid survivors but state-favored native chiefs, and is used as a hush fund. Recipients of the fund must agree never to sue the government or churches. More than half of it is consumed in administrative costs.

April 26, 2000: Health Canada officials admit that their department conducted involuntary medical and dental experiments on children in Indian residential schools during the 1940's and '50's, including deliberately denying them dental care and essential food and vitamins. (*The Vancouver Sun*)

Autumn 2000: Facing more than 10,000 lawsuits from survivors, the churches successfully lobby the government to enact legislation to limit the scope of lawsuits and assume primary liability for residential school damages. Courts in Alberta and the Maritimes deny survivors the right to sue the churches for violation of their civil rights and for genocide.

September 3, 2000: Kevin Annett and native people form the non-governmental Truth Commission into Genocide in Canada. The Commission's mandate is to continue the investigative work of the IHRAAM Tribunal into residential schools, publicize the evidence of genocide in Canada, and launch political actions to bring Canada and its churches to justice.

February 1, 2001: Kevin Annett publishes his first book on the Indian residential schools, entitled *Hidden from History: The Canadian Holocaust*, containing testimonies from survivors and documentary evidence of intentional genocide in the schools and adjoining Indian hospitals. Efforts by the United Church to

prevent its publication fail, and over 1,000 copies are circulated throughout the world, mostly to residential school survivors.

Summer-Fall, 2001: Judicial decisions across Canada restrict the claims of survivors and prevent them from suing the churches for any issues beyond tort offenses of “physical and sexual abuse”. In Vancouver, Kevin Annett establishes a weekly program on Co-op radio called “*Hidden from History*”, where he and survivors begin airing the evidence of killings and other crimes in Canadian residential schools. (This program will be unilaterally cancelled and Kevin banned from the government-funded radio station in August, 2010, after Kevin airs evidence of government and police involvement in the murder of women in B.C.)

Spring 2002: After a massive and fraudulent public scare campaign by the churches that they face “bankruptcy” because of pending residential school lawsuits, the government assumes full liability for damages, including for compensation payments, despite rulings of Canadian courts that both church and state are equally liable. Many lawsuits are annulled or lumped into class action suits contained and limited by government-allied lawyers like those of the Merchant Law Group.

May 2002: Kevin Annett’s second book, *Love and Death in the Valley*, is published by Author House in the United States. Kevin and his network begin holding public vigils and protests outside churches in Vancouver. Kevin expands his lecturing and organizing into eastern Canada and the USA.

April 2004: After receiving a Spanish version of Kevin Annett’s book *Hidden from History*, five Mayan indigenous groups in Guatemala issue a “denuncia”, or public demand, to the Canadian government to answer charges of genocide. The government refuses to address genocide in its response, and the Mayans begin to lobby at the U.N. for an investigation into crimes in Canadian Indian residential schools.

April 15, 2005: Kevin Annett and The Truth Commission commence an annual “Aboriginal Holocaust Remembrance Day” in Vancouver outside downtown Catholic, Anglican and United churches, calling for these churches to repatriate for a proper burial the remains of children who died under their care. The churches do not respond.

Autumn 2005: Eyewitnesses disclose to Kevin Annett locations of mass burial sites near former Indian residential schools across B.C. In response, Annett and survivors form “Friends and Relatives of the Disappeared” (FRD), with supporters in Winnipeg and Toronto. Kevin Annett, Lori O’Rourke and Louie Lawless commence production of the documentary film “*Unrepentant*” with natives on Vancouver Island. The film is based on Kevin’s work and books, and

is the first film ever to document genocide and murder in Canadian Indian residential schools.

October 2006: “*Unrepentant*” is released at Canadian and U.S. film festivals and on the internet. Thousands of DVD copies begin circulating throughout the world and among natives. The film wins Best Director of a Foreign Documentary at the New York Independent Film Festival.

January 2007: “*Unrepentant*” wins Best Documentary at the Los Angeles Independent Film Festival, and receives over 100,000 viewings on the internet. Kevin and the FRD network commence high profile occupations of government and church offices in Vancouver. Similar occupations spread to Toronto and Winnipeg. The Canadian media begin reporting Kevin’s work for the first time in years.

April 15, 2007: The FRD’s Third Aboriginal Holocaust Memorial Day is commemorated in seven Canadian cities. Native Member of Parliament Gary Merasty hears of the events and repeats the FRD demand by asking the federal Minister of Indian Affairs, Jim Prentice, to begin a repatriation program to return children who died in Indian residential schools.

April 19, 2007: Jim Prentice addresses the missing residential school children in a Parliamentary speech, and announces the creation of a “Missing Children’s’ Task Force”, which is never convened.

April 24, 2007: Based on interviews with Kevin Annett and his network of survivors, *The Globe and Mail* prints a front page article confirming the fifty percent death rate in residential schools and implies that murders occurred in the schools.

June 2007: Gary Merasty, M.P., retires from politics and begins working for Cameco, a uranium company in Saskatchewan tied to the Liberal party. Jim Prentice is removed as Minister of Indian Affairs.

September 2007: The government announces the creation of a “Truth and Reconciliation Commission” (TRC) to investigate the residential school history, yet denies compensation to more than half of all survivors. Those eligible are entitled to minimal compensation, and in return are forced to indemnify the churches from any legal action or wrongdoing, and are bound by a legal gag order.

January – March, 2008: Kevin Annett and the FRD mount escalating protests and church occupations, demanding that criminal charges be brought against the churches responsible for the deaths of residential school children. FRD elder and Squamish Nation chief Kiapilano issues a formal eviction notice to the Catholic,

Anglican and United Churches on his traditional territory: all of the city of Vancouver.

February 2008: The Harper government declares that, although “*enormous numbers of deaths*” occurred in Indian residential schools, no criminal charges will be laid against the churches responsible for the schools.

June 11, 2008: Under growing pressure, Prime Minister Steven Harper issues a formal “apology” for Indian residential schools, while seeming to belittle the extent of mortality in the schools by stating simply “some died”. But other party leaders refer to mass graves near the schools.

October 2008: Documents obtained by reporters through Freedom of Information show that the government’s supposed “Missing Children’s’ Task Force” has never convened, and never intended to publicize any of its research into burial sites or dead children at the residential schools.

January 2009: “*Unrepentant*” has received over a quarter of a million viewings on the internet and wins a third award, Best Canadian Documentary, at the Creation Aboriginal Film Festival in Edmonton. The government announces that TRC Commissioners will be appointed by the churches that ran residential schools, will have no power to subpoena or compel disclosure, cannot lay charges or allow names of wrongdoers to be named, and will not grant immunity to anyone who testifies before them!

March 2009: Kevin Annett and the FRD call on survivors to boycott the TRC and announce their plan to convene an independent inquiry to counter the TRC’s “official whitewash” of residential school crimes. Kevin is invited by European groups to commence a speaking tour in the fall.

October 2009: Kevin Annett speaks in a dozen cities in Ireland, England and Italy and airs his documentary “*Unrepentant*”, which has been translated into French, Italian and German. On October 11, Kevin conducts a memorial service and symbolic exorcism outside the Vatican in Rome, in honor of children killed in Catholic Indian residential schools. The event receives widespread media coverage. The next day, a tornado strikes the centre of Rome and the Vatican.

December 6, 2009: A leader of the FRD in Vancouver, school survivor Johnny “Bingo” Dawson, dies after a severe beating by police. A coroner’s report is issued five months later, and its stated cause of death does not match the accompanying toxicology report.

February 2010: Widespread exposures of child abuse and cover-up in the Roman Catholic church break into the news. Pope Joseph Ratzinger is found to have organized and ordered the concealment of these crimes and has aided and harbored known child raping priests, in a Vatican document known as

“Criminales Solicitations” (see **Appendix 9**). Legal actions begin to have Ratzinger subpoenaed and even arrested.

April 2010: Kevin Annett conducts a second speaking tour of Europe and makes contact with church abuse survivors’ groups in Ireland, Germany, Italy and England. He conducts a second exorcism and protest outside the Vatican, and meets with Italian politicians in the Chamber of Deputies. His work is reported even more widely on national TV, radio and newspapers in each nation.

June 15, 2010: The FRD announces the launching of an international coalition to unite all victims of church torture: *The International Tribunal into Crimes of Church and State (ITCCS)*. Eight organizations from Ireland, USA, Australia, Thailand and England affiliate to it. But since December, six members of the FRD have died suddenly, including two elders who led occupations against the Roman Catholic church in Vancouver.

August 1-3, 2010: *“Unrepentant”* is broadcast to over 10 million European viewers on German and Swiss television networks. Kevin Annett’s new book, *“Unrepentant: Disrobing the Emperor”* is released in London. But on August 9, Kevin’s nine-year long program *“Hidden from History”* on the government-funded Vancouver Co-op Radio is suddenly cancelled without cause or due process.

September-October, 2010: Kevin Annett and ITCCS members speak and rally in London, Dublin, Geneva, Rome and elsewhere, demanding sanctions against the Vatican for its crimes against humanity. Upon his return to Canada, Kevin delivers a 2000 signature petition to the Canadian Parliament, demanding that the federal tax exempt status of the Catholic, Anglican and United Church of Canada be revoked, and that these churches be legally dis-established.

It is to the British race, which is sending the light of Christ unto the dark heathen races, to whom God is granting mastery of the world. - *From The Final Report of the Centennial Conference of the Protestant Missions of the World, London, 1888*



People never do evil so cheerfully as when they do it from religious conviction. - *Blaise Pascal*

Introduction:

What is Genocide and from where does it come?

When the Lord your God brings you into the land you are entering to possess and drives out before you many nations ... then you must destroy them totally ...
Deuteronomy 7: 1-2

The eradication of foreign people is a good and lawful thing, meritorious, and divinely honorable.

- Sir Francis Bacon, 1561-1626, Chancellor of England

“Genocide”, from the Greek, means “to kill a people”. The term was coined by a Polish refugee, Raphael Lemkin, who lost fifty members of his family to the Nazi death camps after fleeing to America.

Lemkin was a jurist who helped draft the Nuremburg Declaration and post-war human rights conventions, including the much-quoted but rarely-enacted United Nations Convention on the Crime of Genocide (1948). He had a very broad notion of the crime.

In his 1944 book, Axis Rule in Occupied Europe, Lemkin wrote,

Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves.

To Lemkin, anything that a conquering group does to the conquered which tries to cause their eventual demise is genocide, including the banning of their language, disrupting their normal family patterns, or placing children of the conquered group in the homes of others so that the children forget who they are.

Obviously, this kind of sweeping sense of the crime caused huge potential problems to the very nations that conquered Nazi Germany, including Canada and the United States, who for centuries had been doing just such cultural eradication against indigenous nations across their own continent.



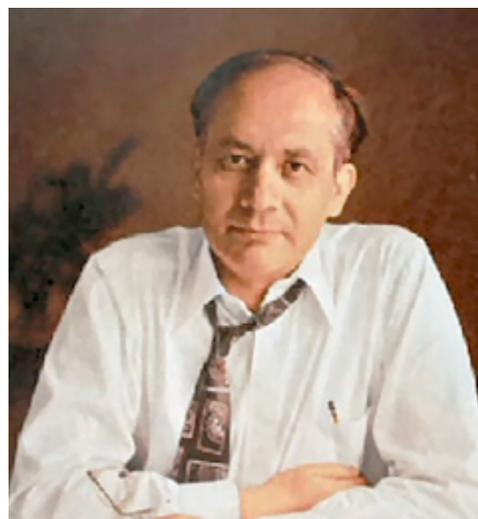
Not surprisingly, Lemkin's broad understanding of genocide never survived post-war political realities. Thanks to pressure brought by Canadian and American diplomats at the United Nations, genocide became redefined to mean primarily the physical killing of a people.

In this way, the new understanding of genocide de-emphasized those aspects of the crime that might indict western governments and their partner churches, including for what was occurring at that very time in Indian boarding schools in both Canada and the United States, as well as in Australia, South Africa and many other settler states.

The efforts by western regimes to wipe out indigenous peoples' language, identity and nationhood clearly fell under Lemkin's definition of genocide.

But more than post-war political

expediency prompted this kind of revision of Lemkin's understanding of genocide. The truth is that the crime of genocide has emerged from within the very religious and philosophical fabric of European culture, and originated with the rise of Christian empire, or Christendom, in the fourth century.



Raphael Lemkin (1900-1959)

To quote author Richard Rubenstein,

"The culture that made the (Nazi) death camps possible was not only indigenous to the West but was an outcome ... of its fundamental religious traditions ... that insist upon the dichotomous division of mankind into the elect and the reprobate." (The Cunning of History: The Holocaust and the American Future, 1978)

The "religious traditions" Rubenstein refers to emerged from out of a Greco-Judeo-Christian culture that equated one's own faith and virtue with the conquest and destruction of other peoples. Its two main roots are in the Hebrew Bible and Greek philosophy, both of which were foundational to the establishment of Christianity and its churches.

In the Bible, the Old Testament god Yahweh cannot tolerate other gods or beliefs, or the people who profess them, and instructs his followers to destroy all such people. (Deuteronomy 7) Indeed, in the Biblical tradition, spiritual integrity and purity are only possible through the waging of violence against other beliefs, since co-existence with other religions constitutes an act of apostasy, or betrayal of one's own faith.

Yet this attitude originates from a more basic belief within Judaeo-Christianity that one is made holy, or sanctified, through the blood offering of another. In this tradition, sanctification is a violent act, coming from an ancient tribal practice of "setting apart and cleansing" (*qadash* in Hebrew) an animal or person in order to sacrifice them to the gods.

We are made holy, in short, by the ritual slaughter of others.

Without understanding this core paradigm in western culture, we cannot grasp the religious and psychological basis of genocide in our history, and the hold it continues to exert on our minds and our practices. Indeed, from this foundational concept has arisen all genocidal practices.

This intertwining of "holiness" with ritual sacrifice and killing is deeply embedded in western thinking. Indeed, even the term used to apply to the so-called "chosen" people of God in the Old Testament is "*qadar*", from the same root word used in sacrifice: "*For you are a people holy (qadar) to the Lord God*" (Deuteronomy 7:6): in effect, an entire people are made holy by being set apart and prepared for sacrifice.

Obviously, in a culture that makes ritual cleanliness and sacredness inseparable from ritual killing and sacrifice, murder and divine action will also be indistinguishable. And whatever is pure and innocent will be a candidate for extermination.

The fact that Christianity created an enormous substitute sacrifice in the symbol of Jesus Christ did not diminish the power and hold of this concept of equating spiritual purification with killing. For, indeed, with the further substitution of the Catholic Church for Christ, and the equating of the one with the other, the

practice of making oneself or one's people "holy" through the slaughter of others reached new heights.

The most blatant example of this was expressed in the papal doctrine of "indulgence", which arose on the eve of the first Crusades in 1095. Pope Urban declared that any act of violence, murder or conquest committed by those in the service of "God" – that is, the church - restored the perpetrator to a state of "original grace" and freed him of all of his sins. As in Hebrew beliefs, one was sanctified through the sacrificial killing of others.

According to Williston Walker,

"The indulgence was commonly understood to wipe away all one's former sins and to restore one to a state of spiritual innocence ... long before it acquired its function of financing the papacy. In its essence, it was seen as a purifying act." (A History of the Christian Church, 1959)

This notion that Crusading was a form of sanctification and existential cleansing was transferred onto any conquest authorized by the church, including the colonialism of the sixteenth century and beyond. The conquest of non-Christian peoples (termed "Saracens and pagans") that was sanctioned and made legal in the Papal Bulls *Romanus Pontifex* (1455) and *Inter Cetera* (1493) fell under the legitimating laws of Crusade, and from the beginning was conceived as a massive sanctifying of all of Christendom.

Genocide, in short, was good for the soul of Christian Europe – and for all those whom it conquered, according to papal understanding and laws. And this belief was reinforced not only by the obvious hunger for land, gold and power that accompanied every missionary, but by the philosophical basis of European culture as a whole, extending back to Greek, and specifically Aristotelian philosophy.

**Copia de la bula de la concession qd hizo el papa Alexander se tro
al Rey e ala Reyna nros señores de las Indias.**



Incipit bula. Alexander, servus servorum dei, per apostolicam sedem...

[The main body of the document contains dense Latin text, which is mostly illegible due to the image quality and the small size of the characters. It appears to be a formal papal bull.]

[A handwritten transcription of the Latin text in a cursive script, providing a more legible version of the document's content.]

The Inter Cetera Papal Bull of 1493 (Alexander VI, Rome)

Aristotle, as one of the philosophical fathers of Christianity whose beliefs shaped Augustine, Thomas Aquinas and most major church theologians, taught that humanity was naturally divided into inherently superior and inferior classes of people, and that the duty and very nature of the strong was to rule over and subjugate the weak. Moreover, this domination was also a moral one, in that the strong were naturally more virtuous than the weak. The latter were thus in no position to question or challenge their subordination.

When combined with a Christian religion that equated its own spiritual health with the conquest and slaughter of others, this notion of natural superiority and virtue of the strong produced a monster that Cherokee scholar Steven Newcomb has termed “Christian Superior Dominion”: the belief and practice that Christians have an inherent primacy over non-Christians, whose rights are diminished and impaired by the simple fact that they are not believers in Christ!

To quote Steve Newcomb,

“In the words of Supreme Court Justice Joseph Story, who faithfully voiced centuries of Christian Superiority in 1824, ‘As infidels, heathens and savages, the Indians are not allowed to possess the prerogatives and rights belonging to absolute, sovereign and independent nations.’ ”

(Pagans in the Promised Land, 2008)

If this belief of the primacy of Christians over “pagans” caused the dispossession and genocide of millions of native people the world over,

its roots lay deep within European Christian culture, and specifically in Christendom: that lethal synthesis of the church of Rome with the Roman Empire that occurred during the fourth century.

Christianity as we know it – a state-sponsored and protected religion with legal and corporate status – did not exist before the year 312, when Roman Emperor Constantine removed proscriptive laws against Christians. In truth, the Christian religion is not the creation of Jesus Christ, but of Constantine, who invented the entity called the Roman Catholic church when he granted it legal incorporation in the year 317. From then on, church Bishops became imperial advisors and trustees, and the Roman army marched into battle under the so-called Christian emblem, the Labarum, symbolizing the union of church and Empire.

Realistically and factually, Christianity was born in the fourth century in Rome, not three hundred years before in Palestine. This fact is suggested by the absence of any literary or archaeological evidence of Jesus or his movement, the continual reference of historians, Christian and “pagan”, to the “birth” of the church under Constantine, and the emergence of the Latin Vulgate Bible only after the establishment of the Constantinian Church that would become known as the Vatican.

Perhaps even more convincing is the fact that the Church of Rome, and all Christian churches since then, actively repudiated the core teachings of the one called Jesus of Nazareth - non-violence and love of one's enemy – in favor of the Imperial ethic of "just war" devised by Bishop Augustine in the decades right after Constantine. This rejection of Christ by Roman Catholicism is symbolized in the church's early adoption of an official image of a murdered Christ impaled on a cross, and displayed itself in every papal endorsement of Holy Wars of conquest and extermination that followed.

Considering its origin as a wing of Empire, it is hardly surprising that the Roman Catholic church became that Empire as Rome decayed during the fifth century. As such, the church inherited not only the terms and symbols of the Roman Empire, but the aforementioned philosophy of Christian Superior Dominion and "sanctification through slaughter" from Greco-Hebrew traditions, armed now with the full means of Empire.

As early as the years 401-417, the head of the church of Rome, "Pope" Innocent the First, declared the papacy to be the supreme head of all worldly authority, and as such, could establish and depose any government, conquer any kingdom, and rule over all peoples of the earth, whether Christian or not.

A deadly force had entered the world: an Empire imbued with divine self-justification, claiming total authority over humanity, and believing that it was superior to all other faiths and sanctified as such by the conquest and destruction of the latter. It was this force known as Christendom that formulated and enacted the plague known as European Genocide.

Genocide as a Religious Ideal: Christendom in Practice

If the unbeliever still does not repent, it is the task of the church to save the community by expelling the heretic from the world by death.

- Thomas Aquinas, 1267

There is but one Holy Catholic Church, outside of which there is no salvation. Both the spiritual and the material swords are in the hands of the Church. The spiritual is wielded by the Church, the material for the Church. It is thus necessary for salvation for every creature to be subject to the Roman Pontiff.

- Pope Boniface VIII, 1302

To invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed ... and to reduce their persons to perpetual slavery ...

- Papal Bull Romanus Pontifex, 1455, authorizing the conquest of the non-Christian world

“Christendom” is the theory and practice of universal Christian Empire: that all of humanity must come under the authority of the Roman papacy, or perish. Like all tyrannical “newspeak”, the term is a shortened version of its fuller meaning: Christian domination.

The root meaning of “dom” in this context becomes very important: originating from the Sanskrit term “*domanus*”, or “*he who subdues*”, the Latin word “*dominium*” was applied generally to any party that has conquered another, including to the Roman notion of deity, property and law. Thus, “*domini*”, or sacred ruler, applied to god as a conquering being who rules by force; “*dominion*” is the lawful regime established by a conqueror, and so on.

In the Roman world into which Christianity was born, conquest gave to the victor absolute power and ownership over the conquered, who lost his status, rights, property and land, and was reduced to absolute and perpetual slavery. And so when the Christian church achieved political power and became a state, it arrogated to itself absolute dominion over all people, believers and “non believers” alike.

This supremacy was purely fictional, of course, and was reinforced by a forged document known as the “Donation of Constantine” by which the latter was supposed to have transferred the lands and political authority of the Roman Empire to the Catholic church and Pope Sylvester I in the fourth century.

The Donation was actually written in the ninth century, but its forged nature didn’t stop the papacy from using it to justify its claims to power over all worldly kingdoms: especially as the papacy sought to extend its control over its main adversary, the eastern Roman Empire and its Orthodox church, just prior to the First Crusade in the 11th century.

Using the “liberation” of the Holy Land from Islam as the pretext for this power grab, the papacy launched its first genocidal endeavor with Pope Urban’s declaration of Indulgence to all those who attacked “Saracens and pagans” as enemies of the church, in the year 1095. Relying on the same laws and justifications that it would use centuries later in its conquest of the New World, the church stated that all crimes committed on Crusade would be absolved and the perpetrators spiritually cleansed and purified by their conquest of unbelievers.

Papal authorization of wars of conquest came fast and furious after the precedent of the First Crusade. Sixty years later, in 1155, the only English Pope, Adrian IV, issued the papal bull known as *Laudabiliter*, which sanctioned the invasion and conquest of Ireland by the English King Henry II.

In a scenario identical to what would befall American indigenous nations, King Henry justified his invasion of a “free and unoffending” people by “discovering” that Irish needed “*the benefits of civilization and the reform of their religion*”, for which they would willingly lose their independence. As every Christian land was claimed as the property of the papacy, Henry had to seek permission of the Pope before invading “his” territory.

Similarly, fifty years after *Laudabiliter*, Pope Innocent III launched the Albigensian Crusade in 1209 against a dissident church, the Cathars of southwest France, in which more than 100,000 people were slaughtered by papal armies.

Christian genocide within Europe grew on what it fed on following the Cathar holocaust. Within a year of the ending of the Albigensian Crusade, in 1227, Pope Gregory IX established the first Inquisitional courts across Europe to try and kill Christian dissidents. The use of torture in these courts was authorized by papal laws in 1252. By 1326, the scope of the Inquisition was broadened to include persecution of “witches”, and the greatest mass murder prior to colonialism began, in which over ten million people, mostly women, lost their lives at the hands of the church.

By the following fifteenth century, the church was looking for new lands and people to conquer, and with Portuguese discoveries in Africa began the papacy’s most devastating genocidal efforts. In 1455, in his papal bull *Romanus Pontifex*, Pope Nicholas V granted permission for all non-Christian lands and kingdoms anywhere in the world to be conquered, and their people enslaved, by Christian kings.

As with the subsequent bull called *Inter Cetera*, issued in 1493 by Pope Alexander VI, which divided the entire world between Spain and Portugal and negated the authority of all kingdoms and rulers in those lands, these acts were founded on a basic principle: that the Pope already owned these lands by divine right – as well as by the “Donation of Constantine” legal fiction - and could assign them to whomever he wished, since non-Christian peoples had lost the right to their own land or themselves by the fact of Christians’ discovery of them.

This so-called “Discovery Doctrine” would eventually become the basis for all European conquest and occupation of the New World, and is still upheld in North American courts of law to justify the stealing of indigenous land. Such a process of negating non-Christian peoples was based on an ancient Roman legal practice called “*Res Nullius*”, meaning “no-one’s property.”

Prior to invading a foreign land, Roman Emperors’ legal agents would declare that land “nullius”, or devoid of ownership, in order to open it for conquest and theft by Rome. The enemies of Rome were thus declared to be legal and political non-entities, “nobodies”, whose vacant land could then be occupied.

The Christian church of the fifteenth century extended this notion to apply even more widely to any non-Christian people, so that under a legal doctrine dubbed by papal lawyers as “*Terra Nullius*”, or “the land of no-one”, any “heathens, pagan infidels or unbaptized persons” were nullified, deprived of political and legal identity, and their lands thrown open for discovery, conquest and new ownership by European kings, under the authority of the Pope.

As a result, tens of millions of indigenous people around the world were exterminated in the greatest genocide in human history, led and legitimated by the Church of Rome and its Protestant cousins. Clearly, this enormous crime was a direct outgrowth of the most foundational teachings and practices of Christendom, and for that very reason, it was not considered criminal or wrong. As nullified enemies in a holy war, non-Christian peoples acquired a limited humanity only once they submitted to their own conquest and were enslaved: a reality that continues to the present day.

Christian Genocide in the New World and Canada

It was the deliberate practice of our friars to take the savage babies and baptize them, whereupon their little heads and brains were dashed upon the ground, so that they would immediately reach heaven and not backslide into heathenism.

- Bartolomeo de Las Casas, A Brief Account of the Devastation of the Indies, 1542

It is expedient that there be no peace at all between our Huron brothers and their neighbors, for this is what is required by the Faith and the fur trade.

- Jean de Brebeuf, Jesuit missionary, New France (Canada), 1642

Spain was the world's super-power of the sixteenth century, and its domination of world trade and the newly-discovered western hemisphere forced other nations to the periphery of the immense massacre and land grab known as "The Age of Discovery". In reality, this was an era of Christian imperialism, occurring alongside huge religious wars between Protestant and Catholic powers in Europe that spilled over into the New World.

Rising nations like England were forced north by Spanish hegemony into what is now Canada and northeast America, where rich fisheries and fur-bearing animals became as lucrative as the gold of Middle America. King Henry VII granted to explorer John Cabot a charter to conquer "heathens and savages" in precisely the same language as the Catholic papal bulls, but the invasion of the northern lands went slower because of the rivalry of the French.

By 1600, when the Spanish had destroyed most of the Mayan and Aztec peoples, and had worked to death more than a million Caribs, Arawaks and other island natives in their gold and silver mines, France and England had only begun to gain footholds on the eastern coastlines of the north.

This was not for want of trying. When French explorer Jacques Cartier first encountered the peaceful Miq'maq natives of modern day New Brunswick in 1534, his crew subjected them to salvos of cannon fire filled with sulfur, lead, broken glass and rocks. The French then attacked and burned their villages, and demanded of the survivors all their wealth and their women.

Such "civilized" behavior by Cartier did not stop him from commenting,

"This people can be called savage (sauvage – "untamed"), for they must be the poorest people on earth: all together, they have not the value of five sous among them. And yet they share whatever they have with each other and live in a true community of goods. They are utter strangers to distinctions of property, for what belongs to one is equally another's ... They surely are better Christians in that sense than are we." (Stanley Ryerson, The Founding of Canada: Beginnings to 1815, 1960)

Indeed, it was precisely their Christ-like manner that targeted such people for extermination by the Christian church. For Indians were considered as

“heretical” as dissenting Christians. As early as 1509, leading European jurists like Martin Fernandez de Encisco had declared,

The king of Spain has every right to send his men to the Indies to demand their territory from these idolaters because he received it from the Pope. If the Indians refuse, he may quite legally fight them, kill them, and enslave them, since as unbelievers, they have no worth above that of any heretic. (“Suma De Geografia Que Trata De Todas Las Partidas Del Mundo, 1518)

Legally and morally, anyone outside Roman Catholicism was placed in the same category of *nullius* by the church, devoid of rights, nationhood or existence, since they were in a state of mortal sin by the fact of their different beliefs. Thus, every group of church missionaries sent among indigenous people in the Americas (as in Asia and Africa) was always accompanied by at least one “Holy Inquisitor” who had the power to try and condemn to torture and death any non-Christian among the Indians.

Under the Spaniards and the French, inquisitional courts were often established to try Indians. Nearly 900 heresy trials were held against Indians in Mexico during the sixteenth century. In one “Auto da Fe” (“Act of Faith”, the formal name for the Inquisition) held in Mexico in 1570, over 3,800 Indians were convicted and hanged or burned alive for “heresy”.

According to an eyewitness at this massacre,

The Spaniards found pleasure in inventing all kinds of odd cruelties ... They built a long gibbet, long enough for the toes to touch the ground to prevent strangling, and hanged thirteen [natives] at a time in honor of Christ Our Saviour and the twelve Apostles... then, straw was wrapped around their torn bodies and they were burned alive. (From American Holocaust by David Stannard, 1994)



The Spaniards told the Indians that they had a disease that only gold could heal. They demanded that the Cuban cacique (chief) Hatuey reveal the location of the gold. He denied that he had any hidden gold and as a result he was ordered to be burned alive.

When the cacique was bound to the post, a Franciscan friar ... told him some of the matters of our Faith, which the chieftain had never before heard. . . . The padre told the cacique that if he wished to believe these things, he would go to Heaven ... but if not, he would go to Hell and suffer eternal torment and sorrow. The cacique ... asked the friar if Christians went to Heaven, and was told that the good ones did. The cacique, without further thought, said that he did not wish to go to Heaven but to Hell, so as not to be with Spaniards or see such cruel people.

(Bartolomeo de Las Casas, *The Devastation of the Indies: A Brief Account*, p. 45)

Such religious terrorism was no less active in lands seized by England, France or the Dutch, to the north of Spanish America.

For example, after the arrival of the first Jesuits in New France (now Quebec) in 1611, that order declared open warfare on the Indian nations allied with the rival English, and even any neutral Indian nation, like the Algonquins. As a major actor and investor in the fur trade, the Jesuits stood to profit by eliminating Indian nations that diverted furs into English hands. And so, by 1640, the Jesuits had agreed to a plan with Governor Montmagny of New France to hunt down and exterminate all non-Christian Algonquins.

The Jesuit “black robe” missionaries spread smallpox, firearms, and alcohol among the Algonquins of eastern Canada so effectively that over three quarters of them were wiped out within a generation. The disease spread to neighboring tribes, with the result that even French allies like the Hurons were hugely depopulated and made virtually extinct by the year 1700.

The English as well relied on germ warfare as a chief weapon against hostile native tribes, as described by British General Geoffrey Amherst in July, 1763, in a letter to a subordinate regarding the local Miq Maqs:

You will do well to try to inoculate the Indians by means of Blanketts, as well as to try every other Method that can serve to Extirpate this Excerable Race. I should be very glad (if) your scheme for hunting them down by Dogs could take effect ... I would rather chuse the liberty to kill any savage that may come in our way, than to be perpetually doubtful whether they are Friends or Foes ...
(http://www.nativeweb.org/pages/legal/amherst/lord_jeff.html)

In 1749, the Nova Scotia legislature passed a series of “Scalping Proclamations” which rewarded ten pounds sterling to anyone who delivered the scalp of a male Miq ‘maq Indian to a local magistrate. Five pounds was offered for the scalp of a woman or child.

As among the Spanish, Indians who converted to Christianity were generally spared outright murder by the French and English, who usually enslaved them. Indian slavery was instituted by both nations during the fur trade wars of the 1600’s, and continued until well into the 19th century. By 1761, over one tenth of all registered burials in Montreal were those of Indian slaves, who were called “Panis” (a derivation of the name for American Pawnee Indians, who also faced enslavement). Much of early Halifax and Montreal was built by both Negro and Indian slaves, although the colonial authorities preferred the latter because of their cheap availability. (*Ryerson, ibid*)

To: Colonel Henry Bouquet

*You will Do well to try to Inoculate the
Indians by means of Blankets, as well as to try
Every other Method that can serve to Extirpate
this execrable Race. I should be very glad your
Scheme for Hunting them Down by Dogs could take
Effect; but England is at too great a Distance
to think of that at present.*

From: Lord Jeffrey Amherst, 16 July 1763

src: British Manuscript Project, 1941-1945, the United States Library of Congress, microfilm reel 34/41, item 114

Letter from General Jeffrey Amherst to his subordinate Colonel Henry Bouquet (16 July 1763)



General Jeffery Amherst

Scalping Proclamation passed in the Nova Scotia Legislature, 1756

Whereas, notwithstanding the gracious offers of friendship and protection made by us, in His Majesty's name, to the Indians inhabiting this Province, and the Treaty of Peace concluded with the tribe of the Mickmacks, bearing date, the 22nd November, 1752, the Indians have of late, in a most treacherous and cruel manner, killed and carried away diverse of His Majesty's Subjects in different parts of the Province.

For these causes, 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, to annoy, distress, take and destroy the Indians inhabiting different parts of this Province, wherever they are found; and all such as may be aiding or assisting them, notwithstanding the Proclamation of the 24th of November, 1752, or any former Proclamation to the contrary.

And we hereby promise, by and with the advice and consent of His Majesty's Council, a reward of thirty Pounds 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.

Governor Charles Lawrence

Source: mikmaq.com (Miq 'maq Nation)

After the English conquest of Canada in 1759, their Indian allies like the Mohawks and Iroquoian peoples signed treaties with England which ostensibly recognized their nationhood. In reality, then as now, all lands were understood to be owned by the Crown and merely occupied by Indians. Even “victorious” Indians like the Six Nations found themselves decimated by European diseases and fenced on to restrictive reserve lands, under laws which denied them either nationhood or citizenship within what would become Canada.

Further, the Crown had granted the Roman Catholic church absolute hegemony in Lower Canada (Quebec) to operate schools, hospitals and civic life in return for ensuring a domestically tranquil populace. This power allowed the Catholic Jesuit order to establish the first boarding schools among Indian nations, during the 1820’s: a practice soon copied by the Anglican church in Upper Canada (Ontario), where the first Indian boarding school, the Mohawk Institute, was established in Brantford in 1832.

This religious assault on native people was accompanied by a legal one. In 1842, the Bagot Commission, set up jointly by the Vatican and its subsidiary, the Crown of England, began the process of outright cultural genocide against Indians by recommending the establishment of “industrial schools” among native children where they would “learn industry and agriculture”, forget their languages and customs, and be wiped out as nations.

Acting on this report, the legislature of Upper Canada passed the Gradual Civilization Act in 1857, which laid the basis for the present-day apartheid Indian Act, which segregates Indians into a sub-class of non-citizenship as legal wards of the state “in perpetuity”. The 1857 Act eradicated native nationhood by offering a limited “enfranchisement” to Indians – who could still not vote, own property or be citizens under the law – once they surrendered title to their land.

This Act was an enormous blackmailing of the surviving native peoples of Canada, compelling them to either accept permanent serfdom and self-destruction through “enfranchisement”, or to remain as permanent outsiders prey to slaughter and displacement. It was also a green light to white settlers to disregard the rights and territories of native populations, who now had no inherent right to their own land.

The fact that this occurred just as an expanding railway and canal system was opening up vast areas of land west of Lower Canada for European settlement was hardly accidental. As in South Africa, the establishment of a settler nation-state in Canada in 1867 sped up and institutionalized the overt genocide of indigenous peoples.

[http://en.wikisource.org/wiki/An Act to encourage the gradual Civilization of the Indian Tribes in this Province, and to amend the Laws respecting Indians](http://en.wikisource.org/wiki/An_Act_to_encourage_the_gradual_Civilization_of_the_Indian_Tribes_in_this_Province,_and_to_amend_the_Laws_respecting_Indians)

The Gradual Civilization Act, Upper Canada (Ontario), 1857

Within the decade following Confederation, Canada created the legal and police systems to contain native populations as part of their long-term extermination: the Royal North West Mounted Police (forerunner to the RCMP) in 1873 and the Indian Act in 1876. Both of these institutions were designed to force Indians off their lands onto reservations, and eventually, into residential schools, to clear the path westward for the expanding Canadian Pacific Railway, created in 1881 to solidify Canada east to west through massive immigration and settlement.

The Indian Act is a cage around every aboriginal person in Canada, and is legislation which has altered little in 130 years. It is the kind of race-based discriminatory law that has been banned by international human rights conventions since 1945, yet for some reason is allowed to persist in Canada. Under it, native people are dependent slaves on their own land, under the control of one man: the federal Minister of Indian Affairs.

The opening words of the Indian Act declare that aboriginal people occupy land *"the legal title to which is invested in Her Majesty"*, that is, the Crown, which defines who and who is not an "Indian" under the law.

"Indians" on reserves cannot own their own land, elect free and independent governments, conduct their own business affairs or even provide adequately for their children. The Act even denies Indians the right to refuse hospitalization or medical treatment, or move about freely.

Under section 35 of the original Act, church or government agents could remove any Indian from their home *"using any force necessary"*: a provision which allowed native children to be kidnapped into residential schools, hospitals or any other place, and gave such agents the right to harm or kill their parents if they resisted.

Under the same provision, "troublesome" or defiant Indians could be expelled from their own land and separated forever from their family and culture. After 1927, Indians were not allowed to hire lawyers or even represent themselves in a court of law. Until 1966, a special pass, identical to those issued under apartheid in South Africa, was necessary for any Indian to leave their reserve. No Indian could vote in Canada until 1960, and native women not until the 1970's.

Even more telling is the fact that Indians on reserves are considered mere "occupants" of the land, and are granted temporary "certificates of occupancy" rather than deeds or titles to their homes or land. As transient squatters, they can be evicted at will by the government.

And their band councils are mere puppet bodies that can be dispersed at any time by the Minister of Indian Affairs. Yet only by living in such imprisoned serfdom can Indians receive any government funding, since off-reserve natives are not entitled to such assistance.

These racist provisions are possible in a society that still views aboriginals as "uncivilized" beings who are thus because of their non-Christian origins: a

description actually contained in government legislation like the Evidence Act of British Columbia.

This Act, revised in 1960 and still in effect, describes who is eligible to give evidence in a provincial court. Under Section 12, Chapter 134 of the Act, an aboriginal person or “*native of mixed blood*” is described as “*an uncivilized person, destitute of the knowledge of God and of any fixed and clear belief in religion or in a future state of rewards and punishments . . .*”

Remarkably, this “modern” Canadian law declares, as did Columbus, that if you do not believe in a Christian God and a universe of heaven and hell, you are not civilized, and your word cannot be trusted in court.

Like the Income Tax Act of Canada, which denies charitable tax exempt status to any organization which is “militantly anti-Christian”, such laws demonstrate the fallacy that church and state have ever been separate in Canada. The same two-headed hydra of Crown and Pulpit has held Indians, and all citizens, in a semi-feudal dependency for centuries.

HUNTING INDIANS IN MASSACHUSETTS: A SCOUTING JOURNAL OF 1758

ROBERT FRANCIS SEYBOLT

IN 1757, the Great and General Court of Massachusetts made a new resolution to rid the colony of the “Indian enemy.” The bounty on scalps was increased from £250 to £300, a sum likely to inspire the needy as well as the adventurous.¹ Scalp-hunting was not only a sporting pastime: it was a profitable business.²

¹ *The Acts and Resolves of the Province of the Massachusetts Bay* (Boston, 1869-1922), III, 218 (passed October 14, 1744): bounty of £100 for killing and scalping an Indian.

Ibid., III, 342 (passed April 23, 1747): £250.

² A comparison of professional rewards in money may be of interest. See *Boston Record Commissioners' Reports*, XIV, 307-308 (Town meeting, May 10, 1757): “Voted that the Sum of One hundred and twenty Pounds be allowed and paid unto Mr. Peleg Wiswall for his Salary as Master of the North Grammar School for the ensuing Year . . . One hundred and twenty Pounds to be allowed and paid unto Mr. John Lovell for his Salary as Master of the South Grammar School the ensuing Year . . . One hundred Pounds to be allowed and paid unto Mr. David Jeffries for his Services as Treasurer of the Town the year past, and for all his Expences in that Office.”

Genocide in Canada in the Modern Era

I believe the conditions are being deliberately created in our Indian boarding schools to spread infectious diseases. The death rate often exceeds fifty percent. This is a national crime.

- Dr. Peter Bryce to Deputy Superintendent for Indian Affairs Duncan Campbell Scott, April 12, 1907

A quarter of us never survived the boat trip to residential school, not the way we was starved and beaten by the Mounties. How many kids' bodies got pitched overboard I'll never remember. And then half of those who survived never made it out of the school. Most of us who did just drank ourselves to death. That's why you never see many of us around.

- Willie Sport, survivor, Alberni (United Church) Indian Residential School, March 8, 1998

Genocide has three general phases regarding any targeted population: Conquest, Containment and Annihilation. By the time Canada was linked by rail as one nation, in 1886, it was well into Phase Two of its genocide of native peoples.

Canada's vastness meant that the overt conquest of Indian nations there spanned four centuries, from the first French landfall on its eastern shores in the early 1500's to the final smallpox war that depopulated west coast tribes during the early twentieth century.

Unlike most examples of genocide, the prolonged conquest and eradication of Indians in Canada and the United States makes the process perhaps less historically visible than the rapid extermination of most of the Jews of Europe in a dozen years under Hitler. The Canadian Holocaust occurred in waves, and was led and organized primarily by the Catholic and Protestant churches, under the guise of education and religion. These unique aspects, and the apparent destruction of records and evidence of the crime, have helped to camouflage the murderous nature and intent of this homegrown genocide.

Nevertheless, it is clear from government archives and missionary accounts that there remained no free roaming, uncontained aboriginal tribes anywhere in Canada by about 1910. By this year, all Indians were imprisoned by law on reservations and their children incarcerated in church run and government sanctioned "Indian residential schools".

These "schools" – Christian internment camps is a more accurate term for them – had operated as church facilities across Canada since the early 19th century, but starting in 1889, the federal government licensed and funded them. By 1910, over one hundred of the schools existed, most of them in the west, and mostly operated by the Roman Catholic church. And over half of the children were dying in these schools every year from untreated and deliberately introduced diseases, primarily tuberculosis.

Phase Two of the Canadian Genocide – Containment – manifested in the Three Fold Punch of the Indian Act, Indian reservations, and the Indian residential school system. And key to the successful containment of any subject population is their loss of historical memory, of who they are, and their consequential reduction to a state of mental slavery and dependence. This was indeed the primary aim of the residential schools, as part of the underlying purpose of stealing the lands and resources of the indigenous nations.

Yet like the holocaust of Jewry by the Nazis, the aboriginal equivalent in Canada occurred under a “fog and night” deception. Under the guise of “educating the savage”, the residential schools functioned as secret killing centers to de-populate strategic areas of Canada targeted for rapid European settlement and resource extraction.

The bare proof of this lies in three pieces of hard evidence:

1. The size and consistency of the mortality rate in these schools, which averaged between 40% and 60% every year for over a half century (1900-1960), along with the situating of the schools on or near valuable lands and resources;
2. The abolition of all medical inspection and the imposing of mandatory attendance in these schools for all Indian children during the very peak period of this huge mortality, between 1920 and 1930, and
3. The legislation of involuntary sterilization laws and the transferring of legal guardianship over Indian children to the churches running these centers during exactly the same period.

All of these actions by the federal government in league with the operating churches, the Roman Catholic, Anglican and United churches of Canada, indicate a clear intent by these institutions to establish and maintain enormous death rates among aboriginal children away from public scrutiny and health inspection, and under a protective legal umbrella.

In addition, a general indication of genocidal intent is the continued maintenance of native people in Canada under special legislation – the Indian Act – which legally segregates them from mainstream society in a special, inferior category of citizenship: an essential feature of any genocidal regime.

In the course of the operation of the Indian residential schools, Containment became outright Annihilation: Phase Three of the genocidal process. During the years 1890 and 1996, when the last residential school closed, between 50,000 and 100,000 children died within the system, and countless others perished afterwards and continue to die because of the intergenerational effects of that system.

As the following sections in this book will elaborate, the crimes perpetrated on children in these schools involved every act defined as genocide by international human rights conventions, including murder, torture, beatings, starvation, gang

rape, forced labor, involuntary sterilizations and medical experimentation, and over forty other such criminal acts.

Canada's "Royal Commission into Aboriginal People" in 1997 declared that the Indian residential schools were the single major cause of the massive death rates within the aboriginal world: an ironic "discovery", considering the historic role of the same government in causing such an enormous mortality, in partnership with the churches.

As early as 1891, Indian Agents and medical inspectors had warned successive Canadian governments about the residential school killing fields operating under church sanction, and they were repeatedly ignored: a fact only recently acknowledged by the "mainstream" media.

"Natives Died in Doves despite warnings to Ottawa" described an April 24, 2007 front page story in *The Globe and Mail* newspaper, which discusses a May, 1907 report by Indian Affairs inspector, Dr. Peter Bryce. Although not referred to in the *Globe* article, the Bryce report showed that half the children were dying in western residential schools because of a standard practice by staff of deliberately housing healthy children with those dying of tuberculosis, and then not treating them.

This was hardly news. A century before, on November 15, 1907, both *The Ottawa Citizen* and *The Montreal Gazette* had reported Dr. Bryce's findings of an average fifty percent mortality rate, claiming that as many as two-thirds of Indian children were dead in one Alberta school because of staff practices. Then, as now, the stories caused no flutter of protest or action by either the Canadian public or its government.

Besides an obvious racist indifference by White Canada to the fate of Indians, the very honesty of Bryce's report may have been why. For in it, Bryce clearly stated that children were being deliberately killed by staff in residential schools and that the churches were hiding the evidence of these killings, and of the huge death rate. Bryce recommended that the authority of the Catholic and Protestant churches over the residential schools be abolished, and that the government assume control of Indian education.

Bryce's employer, Deputy Superintendent of Indian Affairs Duncan Campbell Scott, flatly refused Bryce's recommendations on the grounds that *"the churches would not have it."* Scott buried the report and drove Bryce out of the civil service, and then actually enshrined church control over the residential schools a few years later in a contract with church officials, signed in Ottawa in November, 1910. Later, at the request of the churches, Scott also abolished medical inspection of the schools and turned over legal guardianship of the children to the churches, even though under federal law Indians were wards of the state.

By such action, Scott and his government condemned to death untold thousands of children, and applied the final blow to the destruction of Indian nations across Canada. And this, of course, was the intent of church and state all along, as Scott

himself described in a letter to an Indian agent in British Columbia on April 12, 1910:

“It is readily acknowledged that Indian children lose their natural resistance to disease by habituating in these schools, and that as a consequence, they die at a much higher rate than in their villages. But such is in keeping with the policy of this Department, which is geared towards the Final Solution of the Indian problem.” (Letter to Indian Superintendent for B.C. Major D. McKay, INAC archives, RG 10 series)

A clearer admission of intent to commit genocide from a senior state official cannot be imagined: and yet this regime of church-administered mass murder has not until now been named for what it is – let alone indicted.

Why is this? How is it that Canada and its churches have been able to perpetrate legal genocide on indigenous nations for so long, without fear of prosecution in international courts of justice – especially after World War Two, and the establishment of the United Nations’ Genocide Convention and other human rights codes?

Legitimizing the Crime by Re-Defining it: Sabotage at the United Nations

In the wake of the horror of the Nazi Holocaust after 1945, popular outrage forced governments in the west to take some action to enshrine international laws to prevent future genocidal acts. As mentioned, Polish jurist Raphael Lemkin (1901-1959) led this effort at the United Nations, but quickly met political opposition to his broad definition of genocide, particularly from the United States and Canada. (See *Raphael Lemkin and the Struggle for the Genocide Convention* by John Cooper, 2008)

In brief, Lemkin had originally defined genocide as any act that caused the eventual destruction of a people, including cultural efforts to eradicate a peoples' language, identity or nationhood, as well as displacing them from their homeland: a definition that could easily be applied to North Americans' treatment of their aboriginal peoples.

Armed with this broad view, Lemkin wrote an initial "Draft Declaration" in October, 1946, and won sponsorship for it at the U.N. from Cuba, India and Panama. It also won initial support from the United States, which in hindsight appeared to be a way for that nation to situate itself on the sub-committee to re-write the Draft that had been established by the Legal Committee of the U.N. General Assembly.

Sometime between October of 1946 and the final approval of the new version of the Draft in the General Assembly on December 11 of that year, the sub-committee altered the definition of Genocide provided by Lemkin to make it inapplicable to crimes occurring domestically in North America and other countries – and to shift the emphasis in the U.N. document's definition of genocide away from the action itself to its intentionality.

The chairman of the sub-committee, Charles Fahy, was a lawyer for the U.S. State Department and the American delegate to the U.N. One of his first acts, according to Lemkin, was to try to change the word "genocide" to "extermination": an attempt that failed. (*Cooper, ibid*)

As Lemkin describes in his unpublished autobiography *Totally Unofficial Man: The Autobiography of Raphael Lemkin*, in the wake of the American's attempt, Fahy dispatched the Canadian U.N. delegate, Dana Wilgress, to try to win Lemkin over to the United States position: that a revised version of the Convention was needed – one that de-emphasized cultural genocide and left ambiguous the application of the Convention to national legal systems.

In short, Canada and the United States – with the support of Great Britain – wanted to make the Convention not only inapplicable to themselves and their own acts of genocide, but have it remain a general statement that could not be implemented in their own domestic legal and political systems. One of the ways they eventually did so was by shifting the focus in the definition of genocide

from an action to an intention, which created enormous ambiguity and gave any criminal regime a huge loophole through which to escape prosecution.

For example, in Lemkin's original opening sentence in his book Axis Rule in Occupied Europe (1944), he stated simply and boldly,

By "genocide" we mean the destruction of a nation or of an ethnic group.

But in the final Genocide Convention, passed by the U.N. General Assembly, Lemkin's statement was altered to read,

In the present Convention, genocide means any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group ...

Lemkin's original definition automatically condemns any practitioner of certain acts. But the U.N. Convention only allows such prosecution if it can first be established that there was an intention to commit those acts. Yet how can the intent of genocidal regimes to wipe out certain groups be established beyond a reasonable doubt?

Thanks to the pressure brought by these "Big Three" nations (USA, England, Canada), this loophole became part of the redefinition of genocide that protected nations like these three and others from prosecution for their genocide of foreign or indigenous peoples.

The final debate on the convention defeated Lemkin and excluded most of his definitions of cultural genocide from the final draft, in order to narrow the notion of genocide to physical destruction. As well, it left it up to each individual nation to decide whether or not to enact enabling legislation to allow the Convention to be applied to crimes within their own borders.

In justifying its actions, the Canadian delegation wrote unconvincingly in a September, 1948 External Affairs publication:

Canadian opposition to the inclusion of "cultural genocide" in the convention was prompted by the consideration that it was neither within the Economic and Social Council's terms of reference, nor properly included in a convention designed for protection of human life.

This narrow attitude – that safeguarding a peoples' culture had no connection to saving their lives – reflected the re-conceptualizing of genocide foisted by Canada, the USA and Britain on the United Nations: namely, that this crime consisted in essence of the outright physical extermination of a people, and that destroying the culture or social life of a group was not genocide.

The Canadian government took advantage of the new restricted and emasculated version of the Genocide Convention in order to ensure that even this diluted sense of genocide could never be applied to its own actions within its borders. It did so by blocking any domestic enabling legislation to apply the Convention within Canada.

Speaking in Canada's House of Commons on May 21, 1952, External Affairs Minister (and future Prime Minister) Lester B. Pearson actually argued that such legislation was unnecessary in Canada:

I am further of the opinion that no legislation is required by Canada at this time to implement this convention, inasmuch as I cannot conceive of any act of commission or omission occurring in Canada as falling within the definition of the crime of genocide contained in this convention. (Hansard, Spring Session 1952, House of Commons, Ottawa)

Later that week, Pearson commented again, echoing a statement by a Parliamentary human rights committee,

The concept of genocide must be limited to physical destruction of a group, since otherwise, it is an offense to transfer children from one group to another in order to destroy them. Could it then not be argued that the proposals to impose integrated education upon the children of Doukhobors or Indians, for example, might fall within this prohibition? Clearly, this must not be considered to be a crime.

In other words, we don't want to be tried for genocide, even though it's happening here; so let's just redefine genocide to get ourselves off the hook!

Not surprisingly, while ratifying the Genocide Convention "in principle" in 1952, Canada did not pass any enabling legislation related to the Convention at that time, and didn't do so until the spring of 2000. But the latter law, called "*The Crimes Against Humanity Act*", actually prohibits the prosecution of any crime of genocide that happened within Canada if it occurred before the year 2000!

By such self-serving actions, while posturing as a champion of human rights outside its own borders, Canada has consistently protected itself from being prosecuted for actions within the country that have been clearly recognized as genocidal by the world community: like transferring children to another group, preventing births, causing deaths, and the long term destruction of a group, and other acts that were planned and occurred in Indian residential schools.

It is therefore not surprising that psychologically, mainstream Canadians have not been capable of recognizing that what happened to native children in these schools constitutes genocide, since their understanding of the latter has been conditioned to not recognize it when it occurs in their own country.

Nevertheless, this attitude does not lessen or restrict the guilt and liability of Canada and its Christian churches for their proven crimes against humanity.

Under domestic laws, genocide was legal in Canada, as it was in Nazi Germany. But under the principle of "*post ipso facto*" justice employed and established at the Nuremberg Tribunals after World War Two, even if a crime was legal under the laws of one country at the time they were committed, it still constitutes a crime under international law.

The issue is not whether Canada and its churches are guilty of genocide – a fact which these pages will demonstrate - but how will the matter be pressed. For who will place an existing and “legitimate” regime on trial for its crimes?

Taking Action: International versus Sovereign Justice

In a regime that sanctions murder, there can be no regret, and no apology.

- Simon Wiesenthal, *Justice Not Vengeance*

Political and religious regimes and institutions plan and commit genocide and crimes against humanity, and yet only individuals can be tried for such crimes, under present international law. While this contradiction remains, genocide will never be effectively prosecuted or halted.

If it is criminal institutions and mindsets which must ultimately be put on trial, one cannot imagine doing so from within either. For as we have discussed, European genocide emerged from the very soil and substance of Christendom, and expresses its inherent and most fundamental belief and practice: namely, that the conquest and destruction of other peoples is a necessary "act of faith" and civilization. Extermination is not named or recognized for what it is in the European genocide tradition, but rather, goes by the term "civilizing" or "assimilating" lesser peoples. Land theft is equated with "progress", rape and torture with "abuse", and the destruction of the earth itself is called "development".

As Nuremburg prosecutor Robert Jackson often remarked, it is not psychopaths who run death camps, but logical and sane individuals who think a certain way, and who are caught in a system that sanctions and legitimates mass murder.

So today, logical and sane paid minions of church and state argue how a few words of apology and a few dollars can somehow "resolve" an evil that has never stopped; or that the very institutions that planned and carried out the extermination of whole nations are bodies that can understand and "heal" their victims.

It has long been obvious that justice and disclosure for residential school survivors in Canada are impossible within the latter's judicial and political system. Courts at every level of the country have continually ruled that the issue of genocide within Canada is *ultra vires*, or beyond their jurisdiction and competence, and that, to quote one Alberta Supreme Court judge, "*The Crown cannot be put on trial*". Lawyers who have tried doing so, and named the Crown and its allied churches as co-conspirators in a crime against humanity – like Henry Bear of the Maliseet native nation in Tobique, New Brunswick - have been harassed and even disbarred, and their cases ruled inadmissible.

This domestic barrier to real change seems to fulfill the criteria for international intervention, in which "*all domestic legal remedies must be exhausted*" before a body like the International Criminal Court (ICC) can intervene, investigate, and lay charges. Unfortunately, the ICC and similar bodies have proven as unresponsive and indifferent to the documented reality of genocide in Canada as the latter's courts – perhaps because of the truth expressed by one European Parliament official who observed to the author in April, 2010,

“Every major power is guilty of stealing land and killing indigenous people, somewhere in the world. So who wants to open that whole can of worms?”

Those few of us, native and “white”, who have fought long and hard to document and publicize the criminal regime called Indian residential schools are not people with money, or overt influence. We cannot mount international legal challenges against Canada, or hire forensic specialists to survey mass graves and prove the slaughter. All we have is the truth and our own capacity to speak it.

If we are to create a real option for survivors of this genocide and their families, it must come from within our own communities. For our experience until now has been that once we act publicly, the world takes notice, and responds.

It is for that reason that early in 2008, indigenous elders on Canada’s west coast declared that the churches that caused the residential school Holocaust were not welcome on native land, and must leave it. On March 4, a legal eviction order was filed and registered in the British Columbia Supreme Court, which gave the Roman Catholic, Anglican and United Church of Canada thirty days to vacate land of the indigenous Squamish people: an area encompassing all of Vancouver.

This eviction notice was ignored by these churches, so that under Canadian and common law, they and their nearly 300 church and office buildings in Vancouver are presently in a state of illegal trespass on land they never legally acquired from the Squamish people.

This eviction was more than a proclamation of sovereignty by the Squamish traditional elders. It was also a practical lesson for residential school survivors in overcoming the mental dependency and reliance on the very institutions that murdered their people. It was a way to seize the initiative from a holocaust-denying culture and say: you are now on trial for genocide.

For what accompanied the eviction was a second public statement from Squamish elders, on April 3, 2008: namely, that they had no confidence in Euro-Canadian courts to bring to trial for genocide the churches and government of Canada, and therefore, the elders were establishing traditional courts of law to do so. (*Media advisory of Chief Kiapilano at www.hiddenfromhistory.org, Updates*)

It was not coincidental that barely two months later, Prime Minister Steven Harper stood in Parliament and issued the first public “apology” for Indian residential schools in Canadian history. For once we show the Empire that we do not need it, and begin placing it on trial rather than go to it cap in hand for crumbs, then its regime must respond, and scramble for legitimacy.

We therefore believe that only community initiatives based on direct exposure of the crimes, and the criminals, will place the system that caused this genocide on trial, and dis-establish the institutions and worldview responsible. It is towards this end that we gather the evidence and perspectives contained herein, and hope that others will use what we have written as a weapon in this struggle.

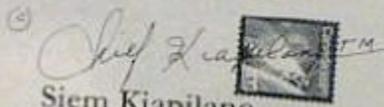
Notice of Illegal Trespass

You are Trespassing on Squamish Nation Land, claimed by hereditary Squamish Chief Kiapilano in a writ duly filed in the Supreme Court of British Columbia on March 4, 2008. (Docket S036483)

Under the Trespass Law of the Province of British Columbia, you may go to jail or be fined if you enter this building.

You have been duly warned.



Siem Kiapilano 

Siem Kiapilano
Squamish Nation
Lawful Owner of these Premises.
October 5, 2008

Important Public Notice

The legal trespass notice displayed on this building follows on an Eviction Order issued by Squamish Hereditary Chief (Siem) Kiapilano on March 4, 2008 against the Catholic, Anglican and United Churches in Vancouver.

This Eviction was prompted by the refusal of these churches to surrender the remains of children who died in their Indian residential schools, after repeated requests to them to do so.

Chief Kiapilano has therefore ordered these churches off his land, and calls upon all people of conscience to boycott these churches and enforce this Eviction, including by peacefully occupying these church buildings and opening them up to the poor and the homeless.

Having ignored Chief Kiapilano's legal eviction notice, these churches are now illegally squatting on Squamish Nation land, and their buildings are declared by Chief Kiapilano to be no longer the property of the said churches, but belong to him and his people, and are open to all those in need.

Chief Kiapilano asks that other tribal elders across Canada issue similar evictions against these churches on their territories, and reclaim these church buildings.

Please publish and circulate this notice, and enter this building under the authority and guardianship of Chief Siem Kiapilano, Hereditary Chief of the Squamish Nation.

Eagle Strong Voice, Fiduciary Officer and Agent for Siem Chief Kiapilano.

October 5, 2008

Squamish Nation Territory

www.hiddenfromhistory.org

www.jumatheliberation.com

The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look into it too much. What redeems it is the idea only. An idea at the back of it; not a sentimental pretence but an idea; and an unselfish belief in the idea – something you can set up, and bow down before, and offer a sacrifice to.

- Joseph Conrad, *Heart of Darkness*



When the Lord your God brings you into the land you are entering to possess and drives out before you many nations ... and you have defeated them, then you must destroy them totally. Make no treaty with them, and show them no mercy. Do not allow any of them to live ... This is what you are to do to them: break down their altars, smash their sacred stones, cut down their trees and burn them in the fire. For you are a people chosen by the Lord over all others on the face of the earth.

- *Deuteronomy 7: 1-2, 5-6, The Bible*

Part Two:

Evidence of Intentional Genocide and other Crimes at Indian Residential Schools and Hospitals in Canada, according to the Original Definition and Criteria of Genocide established by Raphael Lemkin (1944)

By "genocide" we mean the destruction of a nation or of an ethnic group ... Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves. The objectives of such a plan would be disintegration of the political and social institutions, of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups. Genocide is directed against the national group as an entity, and the actions involved are directed against individuals, not in their individual capacity, but as members of the national group. (my emphasis)

- Raphael Lemkin, from his book Axis Rule in Occupied Europe (1944)

The understanding of "genocide" has been so ravaged by revision, political misuse and sabotage since Raphael Lemkin first conceived it that we must avoid simply applying the existing United Nations definition of "genocide" to what happened to indigenous people.

Rather, we need to return to the broad spirit of the term, and augment it with what we have learned about the origins and manifestation of that crime in the world, if we are to do justice to the crime and its victims, and to the promise of its eradication.

For this reason, in this section of our study, we will apply our broad historical-political-spiritual sense of genocide to what occurred in Indian residential schools and hospitals, rather than be restricted by the formal and legalistic understanding of the crime imposed by nations and international bodies which themselves are complicit in the crime.

That understood, it is nevertheless vital to state that even by the existing, restricted definitions of genocide contained in the United Nations *Convention on the Crime and Prevention of Genocide* (1948), every act known as genocide under this Convention has been proven to have occurred, deliberately and systematically, in Canadian Indian residential Schools.

For instance, under Section Two of that Convention, five acts constitute genocide. These are:

- a) Killing members of the group;
- b) Causing serious bodily or mental harm to members of the group;
- c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d) Imposing measures intended to prevent births within the group;
- e) Forcibly transferring children of the group to another group.

As will be demonstrated, these acts were common and rampant in Indian residential schools and hospitals for well over a century.

A Long View of Genocide, and its Evidence within Canada

We begin with this new working definition of the crime of genocide:

1. Genocide is a philosophy of divinely or morally-sanctioned conquest and extermination of others which manifests in a plan to destroy those others.
2. This plan involves the deliberate and systematic destruction of the essential foundations of the life of targeted groups, with the aim of exterminating the groups over time, by assaulting, dehumanizing and killing its members, transporting their children to other groups, annihilating their political and social institutions, families, culture, language and worldview, religion, personal security and liberty, health and dignity, economic livelihood and land ownership, and the capacity to produce life – and creating conditions which over time will cause their ultimate destruction.
3. Emerging from within the worldview and culture of the conquering power, and expressing its core values, this plan is not accidental or periodic, but inherent and institutionalized, and does not cease until final extermination is achieved.

It is the general position of this study that all three of these definitions of genocide manifested within Canada since the beginning of the European presence, according to exhaustive personal testimonies, archival evidence, legislation and written documentation.

It is also our position that every act related to the aim of genocide began with the arrival of Europeans, occurred within Indian residential schools and hospitals across Canada between the years 1889 and 1996, and that this genocide is continuing.

Let us examine this evidence in detail, according to each of these definitions.

The First Definition: A Philosophy of Sanctioned Conquest and Extermination

The philosophy that morally and legally sanctioned the conquest of indigenous people by European powers within Canada, and all of the Americas – specifically, Christian Supremacy – was outlined generally in the Introduction to this section (“*What is Genocide?*” and “*Genocide as a Religious Ideal*”).

The remarkable durability of this philosophy, and its persistence to the present day, arises from the fact that it emerged from and expresses a core value of western civilization: namely, the equation of virtue, truth and spiritual wholeness with the conquest and destruction of others.

This foundational philosophical belief of Hebrew-Greco-Roman culture combined with the Roman Catholic church’s claim of literal ownership of the entire world to create a monstrous hybrid known as Christendom: an Imperial system that was a sort of “spiritualized” version of the Pax Romana. And at the heart of that system burns the idea that Christians are a superior group of people whose rights and faith supersede and subordinate those of all non-Christians on our planet.

This belief system provided the enormous sanctioning of the colonialism and genocide that began within Europe during the eleventh century, and spread overseas in the sixteenth century. It has on its hands the blood and suffering of tens of millions of people for the simple reason that its declared purpose was the destruction of those people.

That destruction came in many forms, as outlined by Raphael Lemkin and in our own definition of genocide. Yet whether in the shape of outright killings, or as the more subtle destruction of losing one’s language and family at the hands of “pious” missionaries, the aim was always the same: to exterminate any vestige of difference, of any other model of belief or culture.

Still does this aim continue, albeit in secularized form, in the west’s imposition of a corporate capitalist system on our entire planet with the same zeal, intolerance and violence of any Conquistador or Jesuit. The obsession of our culture with “developing” (destroying) nature and its inhabitants arises directly from the foundational Christian belief in a fallen world sanctified and made right by conquest of Others and their uniform “salvation”.

It is for this reason that our study of what engendered Christendom’s genocide in the world applies so directly to our modern experience of a global economy rapidly exterminating not only indigenous people, but our entire species, and the planet itself.

Specifically, however, our concern is to apply our understanding of the philosophical basis of Christian Genocide to how the latter created and

maintained the crimes within Indian residential schools in Canada and North America; and how it continues to conceal those crimes.

In that regard, it is clear from an examination of the evidence that it was the philosophy of Christian Supremacy and papal domination that established and fueled the Indian residential schools, and sustained them for over a century, despite aboriginal resistance and a continual acknowledgment by governments that children were dying en masse in these church-run “schools”.

The best indication of this fact is found in the evidence of how genocidal crimes manifested within the Indian residential schools and hospitals of Canada.

The Second Definition: The plan to deliberately imprison and destroy Indigenous Nations within Indian residential schools

A. The issue of Intentionality

Raphael Lemkin’s original statement defining genocide made no mention at all of the issue of “intentionality” regarding the crime: genocide simply meant “the destruction of a group”, and the act of destruction itself clearly implied and demonstrated an intent to do so.

Modern governments and churches that are implicated in regimes of genocide, however, have heavily emphasized the issue of “intentionality”, as did their diplomatic agents at the United Nations during the drafting of the 1948 Convention on Genocide, as a safeguard against their own prosecution.

Relying on legal formalism – in that any crime must contain both the act and an underlying intent – these regimes scuttled the direct logic and justice of Lemkin’s view and replaced it with the existing United Nations Convention, which states that genocide involves “the intent to destroy ... any national, ethnic, racial or religious group.” (my emphasis)

In other words, according to the United Nations Convention, the act of destruction itself is not a crime of genocide unless it can be proven beyond doubt that the intent to do so was also present.

Proving intent, as any lawyer knows, is always difficult, since it requires inferences about a person’s state of mind. But in the case of visible and obvious crimes, especially those committed by a government or other power, intent is not necessary to prove, since it can be assumed on the basis of the act itself. For as Nuremburg prosecutor Robert Jackson observed,

No regime that wages wars and crimes against other peoples can be relied upon to record their aims and intentions in any detail, since the purpose of their actions are inherent in the acts themselves and require no justification ... For the defense to demand proof of intent in regards to their own actions is spurious and misleading, since intent is a mental attitude with which an individual acts, and therefore it cannot be directly proved but

must be inferred from surrounding facts and circumstances. In the case of a criminal regime, the proof lies not in assumed attitudes but in the corpses and ruination caused by that regime. (Summary of Chief U.S. Prosecutor Robert Jackson to the First Nuremburg Tribunal, September 30, 1946)

We therefore believe that intentionality, in relation to the crime of genocide, is a politically motivated issue, arising from the need for guilty parties to find legal loopholes through which they can evade prosecution for their crimes.

In reality, the bare existence of crimes of genocide indicates an inherent intentionality, which manifests in the consistency, ruthlessness and institutional complicity associated with the crimes themselves. Echoing the Nuremburg legal process, then, it is not necessary to “prove the intent” behind genocidal acts or regimes, for by its very nature, genocide intends to exterminate whole groups of people, especially since it arises not from a random, individual act but from carefully planned programs and ideologies which are openly declared.

Nevertheless, even if intentionality was an issue to consider and prove regarding genocide committed against indigenous people in Canada, there is ample evidence that every level of government and the churches that operated Indian residential schools deliberately intended to kill, torture, rape, de-populate and otherwise inflict acts of genocide on generations of indigenous children and their families.

This evidence falls into two categories: Direct and Implied intentionality.

Direct intentionality to cause acts of genocide in residential schools is indicated first and most clearly in the official report from government medical officer Dr. Peter Bryce, who, in the spring and summer of 1907, and again in 1909, conducted official inspections of Indian residential schools in western Canada, where most of the schools lay. Dr. Bryce produced a scathingly honest report whose findings were suppressed and never acted on by the government of Canada, and which cost him his job and reputation.

In his first official report, issued to the government in the fall of 1909, Dr. Bryce stated,

“I believe the conditions are being deliberately created in our Indian boarding schools to spread infectious diseases. The death rate often exceeds fifty percent. This is a national crime.” (November 12, 1909)

To support his claim, Bryce cited evidence that in every school he had inspected, staff were regularly and deliberately housing healthy children with those sick and dying of tuberculosis, and then denying treatment and care to all of them. Bryce also claimed that school staff and their church employers regularly concealed or distorted the enormous death rate and the cause of death of so many children. (See *The Story of A National Crime – Being a Record of the Health Conditions of the Indians of Canada from 1904 to 1921* by P.H. Bryce, Ottawa, 1922)

This practice was present in schools run by every church denomination, and according to the government's own records, it persisted for over fifty years. The average fifty percent death rate was documented statistically by Dr. Bryce in his second, 1909 report. (See Fig. 1)

The second piece of evidence of direct intentionality is the federal Order in Council dated March 11, 1919, which abolished medical inspection in the Indian residential schools, despite the enormous death rate and unhealthy conditions found within them. (Fig. 2)

Throat.		Lungs.		Chest.		Gen. Appoe.		Av. exp. chest
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd.	Fair or Good.	Poor or Emac'd	
18.	15.	3.	32.	21.	18.	17.	16.	5.8

Blood C. E. School.

Age.				Father.	Mother.	Children.	Av. childn. liv'g.
5 or under.	8-9.	10-12.	14-18.	Liv'g.	Liv'g.	Liv. Dead.	
-	5.	7.	9.	9.	8.	38. 56.	2.8

→ 50% death rate

Nor.	Temperature.			Under 80.	Pulse.			Respiration.			Glands.		Nose	
	98.4 to 99.	99. to 100.	100. to 101.		81. to 80.	91. to 120.	17. to 20.	21. to 25.	25. & over	Nor.	Abn.	Nor.	Abn.	
1.	1.	9.	6.	-	5.	11.	5.	5.	7.	10.	7.	4.	11.	

Throat.		Lungs.		Chest.		Gen. appoe.		Av. exp. chest.
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd.	Fair or Good.	Poor or Emac'd	
2.	15.	0.	17.	11.	6.	13.	6.	5.3

High River School.

Age.				Father.	Mother.	Children.	Av. childn. liv'g.
5 or under.	8-9.	10-12.	14-18.	Liv'g.	Liv'g.	Liv. Dead.	
-	11.	21.	42.	37.	58.	161. 52.	3.0

→ 25% death rate

Nor.	Temperature.			Under 80.	Pulse.			Respiration.			Glands.		Nose.	
	98.4 to 99.	99. to 100.	100. to 101.		81. to 80.	91. to 120.	17. to 20.	21. to 25.	25. & over	Nor.	Abn.	Nor.	Abn.	
51.	51.	55.	9.	45.	15.	14.	56.	51.	7.	65.	11.	70.	4.	

Throat.		Lungs.		Chest.		Gen. appoe.		Av. exp. chest.
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd.	Fair or Good.	Poor or Emac'd	
9.	65.	2.	72.	55.	20.	68.	11.	5.5

Indian Affairs. (RG 10, Volume 3957, file 140,754-1)

Figure 1: Fifty percent death rate in Alberta Indian Residential School, 1909 – Extract from Dr. P. Bryce's report to Indian Affairs (RG 10 series)

Ottawa, March 11, 1919.

His Excellency
The Governor General in Council.

521880

ord

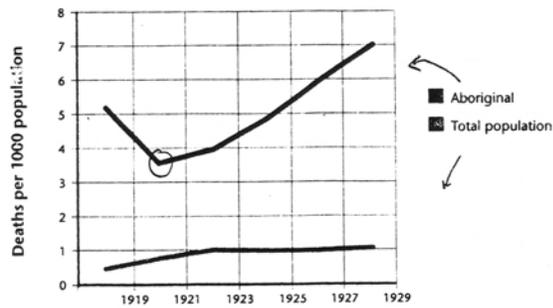
The undersigned begs to refer to the Order of Your Excellency in Council of 12th February, 1919, under the authority and from the date of which the position of Medical Inspector for Indian Agencies and Residential Indian Schools was abolished.

The undersigned would recommend that from the date of the said Order in Council the incumbent of the office, Dr. O. I. Grain of Selkirk, be granted two months' leave of absence, with full pay, in consideration of the abolition of his office.

Charles D. ...
Superintendent General
of Indian Affairs.

Figure 1.5

TB rate: Aboriginal and total population, British Columbia, 1918-29



Source: British Columbia, Vital Statistics, 'Reports,' 1918-36, Sessional Papers, 1919-1937.

Figure 2: Government Order abolishing medical inspection in Indian residential schools, 1919 – and subsequent rise in TB among Indians.

The third piece of evidence of direct intentionality to commit genocide is the federal law of 1920 that compelled every Indian child in Canada to be incarcerated in residential schools, despite the huge mortality rate in them and the deliberate criminal actions of their staff. (Fig. 3)

The fourth piece of such evidence is the transference of legal guardianship over residential school children from the federal government to the church-appointed Principals of these schools, between 1929 and 1932. (Fig. 4)

And the final indication of intent to commit genocide are the laws, passed in the same period of this transference of authority over Indian children, which allowed the legal involuntary sterilization of any native in those western regions still most heavily populated with “non-assimilated” Indians: in Alberta in 1928, and in British Columbia in 1933. (Fig. 5)

Deliberate acts of homicide, denial of medical supervision to conceal and sustain this homicide, mandatory attendance in disease-plagued and murderous establishments, absolute legal authority over all their inmates, and the legal sterilization of such inmates: these five indicators are clear proof that Canada and its churches conspired to wipe out whole groups and generations of Indians, especially children.

Besides this direct evidence of deliberate genocide, intent to commit this crime is implied in the passing and maintenance of the federal Indian Act, which provides the segregation and discrimination necessary to enact genocidal practices, similar to how edicts like the Nazi Racial Purification laws passed in Nuremburg in 1935 laid the basis for the subsequent extermination of “non-Aryans”.

In addition, the continuance of the Indian Act and the so-called “foster care” system which legally de-culturalizes aboriginal children within non-native families and causes further social disintegration among Indians in Canada is solid proof that the government and its agencies are still maintaining practices intended to destroy this group.

An examination of the full range of crimes in the Indian residential schools and hospitals will provide even further evidence that genocide occurred as a result of deliberate planning by church and state in Canada.



10-11 GEORGE V.

CHAP. 50.

An Act to amend the Indian Act.

[Assented to 1st July, 1920.]

2 Chap. 50. Indians. 10-11 GEO. V.

Annuities and interest applied to maintenance.

“(6) The Superintendent General may apply the whole or any part of the annuities and interest moneys of Indian children attending an industrial or boarding school to the maintenance of such school or to the maintenance of the children themselves.

Children from 7 to 15 to attend school.

“10. (1) Every Indian child between the ages of seven and fifteen years who is physically able shall attend such day, industrial or boarding school as may be designated by the Superintendent General for the full periods during which such school is open each year. Provided, however, that such school shall be the nearest available school of the kind required, and that no Protestant child shall be assigned to a Roman Catholic school or a school conducted under Roman Catholic auspices, and no Roman Catholic child shall be assigned to a Protestant school or a school conducted under Protestant auspices.

Proviso as to religions.

Truant officers and compulsory attendance.

“(2) The Superintendent General may appoint any officer or person to be a truant officer to enforce the attendance of Indian children at school, and for such purpose a truant officer shall be vested with the powers of a peace officer, and shall have authority to enter any place where he has reason to believe there are Indian children between the ages of seven and fifteen years, and when requested by the Indian agent, a school teacher or the chief of a band shall examine into any case of truancy, shall warn the truants, their parents or guardians or the person with whom any Indian child resides, of the consequences of truancy, and notify the parent, guardian or such person in writing to cause the child to attend school.

Power to investigate cases of truancy.

Notice to parents, guardians, etc.

Penalty for guardian, parent or others failing to cause child to attend school, after notice.

“(3) Any parent, guardian or person with whom an Indian child is residing who fails to cause such child, being between the ages aforesaid, to attend school as required by this section after having received three days' notice so to do by a truant officer shall, on the complaint of the truant officer, be liable on summary conviction before a justice of the peace or Indian agent to a fine of not more than two dollars and costs, or imprisonment for a period not exceeding ten days or both, and such child may be arrested without a warrant and conveyed to school by the truant officer:

Figure 3: Federal law requiring mandatory attendance of native children in Indian residential schools, 1920

APPLICATION FOR ADMISSION

Oct. 28

1933

Sir,—

I hereby make application for admission of the undermentioned child into the Kupuk Island Residential School; to remain therein for such term as the Department of Indian affairs may deem proper; and I hereby consent that the principal or head teacher of the institution for the time being shall be the guardian of the said child, viz:—

Indian name of child.....
 English name..... Clarence Dick
 Age..... 12 yrs
 Name of Band..... Songlus Band
 No. of ticket under which child's annuity is paid.....
 Father's full name and No..... Hetty Dick
 Mother's full name and No..... Agnes Dick
 Parents living or dead..... Living
 State of health..... Good
 Religion..... Roman Catholic
 Speak English or not..... Yes
 Present state of Education.....
 Previously attended..... Songlus Day School School for 3 years.
 Signed by Parent or Guardian..... Hetty X Dick

H 2 2

I hereby certify that the above application for admission has been read over and interpreted to the parent or guardian and that the contents were understood by him or her and that I witnessed his or her signature to this document.

I hereby approve of the admission of the above child and certify that he is eligible to be admitted as a grant-earning pupil.

[Signature]
Signature of Witness

[Signature]
Supt. or Agent

*Principal or other official of the school must not sign as witness.

NOTE—All the above particulars must be fully given, especially the "Name of Band" "No. of ticket under which child's annuity is paid" and "Religion." The minimum age for admission is seven (7) years, except in the case of an orphan, destitute or neglected child. When application is made for the admission

Figure 4: Legal guardianship over native children transferred to residential school principal, through Application Form – 1933



CHAPTER 59.

An Act respecting Sexual Sterilization.

[Assented to 7th April, 1933.]

HIS MAJESTY, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:—

1. This Act may be cited as the "Sexual Sterilization Act."

Short title.

2. In this Act, unless the context otherwise requires:—

Interpretation.

"Inmate" means a person who is a patient or in custody or under detention in an institution:

"Institution" means any public hospital for insane as defined in section 2 of the "Mental Hospitals Act," the Industrial Home for Girls maintained under the "Industrial Home for Girls Act," and the Industrial School maintained under the "Industrial School Act":

"Superintendent," in the case of a public hospital for insane, means the Medical Superintendent of that hospital, and, in the case of the Industrial Home for Girls or the Industrial School, means the Superintendent or other head thereof.

3. For the purposes of this Act, the Lieutenant-Governor in Council may from time to time appoint three persons, one of whom shall be a Judge of a Court of Record in the Province, one of whom shall be a psychiatrist, and one of whom shall be a person experienced in social-welfare work, who shall constitute a Board to be known as the "Board of Eugenics."

Board of Eug.

4. (1.) Where it appears to the Superintendent of any institution within the scope of this Act that any inmate of that institution, if discharged therefrom without being subjected to an operation for sexual sterilization, would be likely to beget or bear children who

Recommendat
Superintender
institution.

Figure 5: Law allowing the legal involuntary sterilization of Indian residential ("industrial") school inmates, British Columbia, 1933

B. Assaulting, De-humanizing and Killing Indians

Unlike the present United Nations Convention on Genocide, we do not consider the physical killing of members of a group to be separate from the general assault, terrorizing and de-humanizing aimed at them, but rather as the natural outcome of such a program of institutionalized violence.

As one survivor of the Christie Catholic residential school, Harry Lucas, describes so succinctly,

"I never understood why the nuns and priests hated us so much. As a kid, you know, you just go along in fear after the first time somebody hits you. Your mind shuts down and you start dying from the inside out: your hopes die, your memories die, and then all of you starts dying. That's what it was all about: murder. Soul murder. The killings were just part of that." (March 14, 2005, Nanaimo, B.C.)

The Indian residential schools were conceived and operated for more than a century as an enormous system of terror and control aimed at children, as part of a larger program of ethnic extermination and land theft. In the minds of colonial and church authorities, the enormity and duration of this terror was clearly required by the degree of indigenous resistance to conquest and "assimilation".

For example, early in the residential schools era, a prominent west coast missionary wrote to a government official,

"The Indians are constantly running away from our mission school and back to their savage ways. No amount of entreaties to make them stay has any effect. Their parents tend to boycott the schools because of the high number of deaths in them ... If things continue in this vein, we shall have no school left at all, and our hopes for these people will be for naught. We are therefore left to no recourse but to force the Indians to obey us. They must be compelled to attend our schools ... (from a letter of Presbyterian missionary John Ross to Major D.M. MacKay, Indian Agent-General for British Columbia, June 12, 1908 – original too illegible to reproduce)

Indigenous nations, of course, had already been subjected to genocidal assault by the time that the residential school system was established: a fact which highlights that system's "final solution" purpose, since, everywhere in Canada, residential schools were introduced when indigenous nations were at their weakest, had faced massive de-population from germ warfare, and had largely been forced off their land and socially weakened through "Christianization".

"Residential schools were supposed to be the final blow on our people" described hereditary Squamish chief Kiapilano at a public rally in Vancouver in the spring of 2008.

"Here in Vancouver, my grandfather was thrown out of his longhouse by the priest and RCMP one night and replaced with a Catholic Indian. Grandfather was the hereditary leader, the siem, and the church knew he opposed the residential school being built on his land. He had a dream that the school would wipe out our people by stealing the minds of the children. And that's what happened alright." (March 8, 2008)

In British Columbia, residential schools arose at the low point of the aboriginal population curve, when from an estimated pre-contact level of some one to two million people, the number of Indians on the west coast had fallen by 1910 to 20,000: a killing off of 98% of the population.

In this context of an unimaginably violent assault on their land, lives and culture, native peoples' experience of residential school was simply the final step on a continuum of massacre that began at first contact with Europeans. One therefore cannot and should not consider Indian residential schools as a separate phenomenon from the Christian genocidal conquest that caused them.

Unfortunately, but hardly surprisingly, "mainstream" consensus in Canada attempts to achieve precisely such a separation in its false portrayal of residential schools as "a good intention gone bad". In the summer of 2008, after the media finally began reporting fifty percent mortality rates in residential schools, a government-paid apologist, Dr. John Milloy of Trent University, made the astounding and much-reported claim that these huge death rates "*were not the result of deliberate acts, but were caused by government under funding.*" (Statement by John Milloy at a public forum in Peterborough, Ontario, August 9, 2008)

Despite being disproven by hard evidence, including Dr. Peter Bryce's on-site report in 1907 that "*conditions (in the schools) are being deliberately created to spread infectious disease*", Milloy's claim illustrates the method of all holocaust deniers: to impute innocence to a system of brutality and murder by making actual decisions to kill appear benign.

Thus, in Milloy's logic, denying funds to Indian children for basic food and medicine is not a deliberate, deadly act, but proof of unintentionality and innocence by the government and churches. In reality, a major device in de-populating native communities by weakening the health and stamina of children was precisely such deliberate denial of funding for essential services to captive populaces.

For example, a study of federal government expenditure on tuberculosis prevention in 1913 found that \$3.39 per capita was spent annually on eliminating that disease among Caucasian populaces in Canada, while only six cents was spent per capita for TB prevention among Indians on reservations. (Department of Indian Affairs Quarterly Review, No. 114)

Ironically, in his rush to exonerate Canada of intentional genocide, Milloy inadvertently spotlights the very issue that proves that Canada and its churches did indeed deliberately sought to kill off Indians: namely, the institutionalized practicing of two systems and standards of care and funding when it came to Indians, as opposed to the rest of the populace.

William Wood, the newly-arrived principal of the United Church Indian residential school in Ahousaht, B.C., stated in a letter to Indian Affairs in April, 1929,

“The conditions in this school can at best be described as deplorable, and seemingly designed to cause sickness and death among the students ... I was informed by my predecessor that Indian children do not require the same level of nutrition as white children and can survive on a piece of bread a day.” (William Wood to D.C. Scott, INAC RG 10 series, R7733)

This double standard of care was also applied medically. According to a Dr. C. Pitts in Fraser Lake, B.C., the son of a residential school principal, a lower standard of health care was practiced in relation to Indians in not only the local Lejac Catholic school, but generally across the province.

In a letter to the local Indian Agent on October of 1935, Dr. Pitts wrote,

“As for the general examination you speak of, this is not done in any other school that I have any knowledge of ... Where is the point of this, when I know that, were I to apply the standards of health to them that is applied to children of the white schools, that I should have to discharge 90% of them and there would be no school left.” (my emphasis) (See Fig. 6)

This remarkable admission by an insider – that as a doctor he was expected to apply a different standard when it came to the health of Indians, and in so doing, allow children to sicken and die – reflects a systemic arrangement that was condoned at the highest level of power in Canada.

Fraser Lake, B.C.,
October 22nd. 1935.

R.H. Moore, Esq.,
Indian Agent,
Vanderhoof, B.C.

Dear Sir:-

Your letter of October the 18th. received with complaints of attention I am giving the Indians. These complaints have been so frequent lately and so unjustified that I begin to believe they are promoted by personal feeling against me rather than an interest in the welfare of the Indians. This may be on your part but I prefer to think it comes from Rivet, for whom I have little use and who probably guesses that I feel so toward him.

Since my father is principal of an Indian School and I have had opportunity to meet the principals and medical attendants of other schools, I happen to know that the attention I am giving the Lejac School is as good or better than in any other place in the province. As for the general medical examination you speak of, this is not done in any other school that I have any knowledge of. This would bear no weight with me if I thought that any purpose would be served by doing so, but I do not think so. Where is the point of this, when I know that, were I to apply the standards of health to them that is applied to children of the white schools, that I should have to discharge 90% of them and there would be no school left; and when I know that they are under the constant observation of a staff who have the opportunity of reporting any ill health to me either on my weekly visit to the school or by phone. If the department makes this a regulation applying to all schools I have nothing to say, otherwise I shall use my own judgement.

As for dental work, anyone knows that there is always dental work in such an institution. I have asked for a dentist on two previous occasions and am surprised that the department does not arrange for an annual attendance of a dentist, rather than wait for the doctor to examine the whole school and tell them a dentist is required (which everyone knows). I am only too pleased to facilitate his work, when I know he is coming, by going over the children and picking out the ones who require work done.

In conclusion, I feel that I am doing everything that experience and commonsense dictates for the welfare of the children. If any more complaints emanate from the school through you I shall put it up to the department at Ottawa, giving them a statement of just how I am carrying on the work and let them decide whether it should be satisfactory or not.

Yours,

Signed:- C. Pitts, M.D.

Figure 6: Doctor admits to the existence of two standards of care regarding Indian and non-native students – Dr. C. Pitts, October 1935

Another example of this arrangement of condoning sickness and death among Indian children in the schools is the statement of Deputy Superintendent for Indian Affairs Duncan Campbell Scott, when in a letter dated March 7, 1910, he legitimized the massive death rate in residential schools, and tacitly encouraged what caused it, by stating:

“If the schools are to be conducted at all we must face the fact that a large number of the pupils will suffer from tuberculosis in some of its various forms. The admission indiscriminately of such pupils into the schools ... and the failure to recognize any special treatment which could be accorded to them has no doubt led to the high death rate ...”

(Fig. 7)

Significantly, this letter was in response to the submission of Dr. Bryce’s report, in which he documented how the actions of church and school staff were directly causing the massive death rate. In effect, the government responded to this evidence by whitewashing it and accepting as inevitable such huge mortality.

“As above, so below”: for this national policy by the government of officially condoning genocidal practices sent a clear message to every lower level employee, including school principals and medical workers like Dr. Pitts – namely, that an enormous death rate and the practices that caused it were acceptable when it came to Indians.

Thus, in official correspondence concerning the Indian residential schools, statements by Indian Agents and others that the children “seemed healthy” or were “receiving good care” must be taken in the context of this two standards of care system: that is, the Indian children were healthy according to the standards applied to natives, in which an “acceptable” death rate of nearly fifty percent was the norm and acceptable to both church and state.

“We were always being told we were fine and healthy when we were sick as dogs and could barely stand” recalls Delmar Johnny, a Cowichan Indian on Vancouver Island, and a survivor of the Catholic school on Kuper Island during the 1950’s and ‘60’s.

“They never tried to separate us from the kids with TB, ever. It was okay to let Indians run around sick, but not whites. We just came to accept that about ourselves.” (March 9, 2006)

March 7, 1910

- 2 -

D. C. Scott

Dr. Lafferty does not join with Dr. Bryce in these recommendations and finds himself at a loss to offer any suggestions unless he is aware of the views of the Department.

Suggestions by the Department.

It will be obvious at once that Dr. Bryce's recommendations while they may be scientific are quite inapplicable to the system under which these schools are conducted. Even were the Department prepared to take the schools over from the Churches, it is self evident that the Churches would not be willing to give up their share of the joint control. These preliminary examinations by Dr. Lafferty and Dr. Bryce have already caused considerable irritation and brought protests from the Roman Catholic authorities who have the larger number of pupils under their charge. Dr. Lafferty's caution in not committing himself to sweeping changes seems to show that he has some idea of the impossibility of carrying out such innovations as are prescribed by Dr. Bryce.

If the schools are to be conducted at all we must face the fact that a large number of the pupils will suffer from tuberculosis in some of its various forms. The admission indiscriminately of such pupils into the schools in the past, and the failure to recognize any special treatment which could be accorded to them has no doubt led to the high death rate which has rendered ineffectual to a large degree the past expenditure on Indian education in Boarding and Industrial schools. More stringent regulations as to the

Figure 7: Top Indian Affairs official justifies high death rate in residential schools – Letter of Duncan Campbell Scott, 1910

Further proof of the policy by Canada of such non-intervention to save the lives and health of Indians is evident in this comment by Prime Minister Arthur Meighen in the House of Commons on June 8, 1920: the same year that attendance by all native children in residential schools was declared mandatory under the law.

In response to an opposition question about the terrible sickness and epidemics raging among Indians, Meighen said,

“The Health Department has no power to take over the matter of the health of Indians. That is not included in the act establishing the Department. It was purposely left out of the Act.” (Hansard, House of Commons Summer session, 1920, Ottawa ; my emphasis)

Why would the health of Indians be “purposely left out” of the very legislation governing them, unless they were never intended to survive?

It was the policy and practice of the government of Canada not to hospitalize Indians who had contracted tuberculosis. In January, 1938, Dr. John Poole in Fraser Lake, BC wrote a letter to Indian Agent R. H. Moore, referring to Dorothy Paul, a girl in the Lejac Catholic residential school who was sick from tuberculosis – another admission that TB-infected children were allowed to remain in residential schools.

In his letter, Poole refers to the practice of Indian Affairs of not hospitalizing Indians suffering from tuberculosis. (**Fig. 8**)

Fifteen years later, a top official of the Anglican church, Trevor Jones, commented in a *Globe and Mail* article about the same government policy, of not hospitalizing Indians “and Eskimos” who had tuberculosis. (*Globe and Mail*, May 29, 1953, see **Fig. 8a**)

Why would the Canadian government refuse to aid Indians dying from a disease introduced by the same government and its church partners, unless it was their intent to let the Indians die off en masse?

Canada’s official ideology proclaimed that Indians were a “dying race” and would not survive, and that massive deaths from disease were inevitable in residential schools. Behind the legitimating cloak of this belief could occur the homicide, sterilizations, germ warfare and other crimes against humanity that were daily life in Indian residential schools.

COPY.

Fraser Lake, B. C.

January 28th. 1938.

R.H. Moore, Esq.,
Indian Agent,
Vanderhoof, B. C.

Dear Sir:-

RE: DOROTHY PAUL, LeJac.

Father Grant has asked me to write to you concerning the above. as she has a fair amount of sputum it endangers the infant child of Harry if she goes home.

policy
While I am aware that the Indian Dept. will not hospitalize Indians suffering from Pulmonary tuberculosis, Bishop Coudert has offered to arrange for her hospital treatment at Smithers if the Dept. refuses to do so. In view of this I would recommend hospital care for Dorothy. It would also be nice if she could have a chest-plate to confirm my diagnosis.

Yours truly;

John C. Poole.

Figure 8: Letter from Dr. John Poole, referring to government practice of not hospitalizing Indians suffering from tuberculosis – January 1938

Anglicans Find Ottawa Improves Indian Policy

A favorable change in the federal government's policy toward Indians and Eskimos was indicated in a report issued by the Indian school administration of the Anglican church, according to Rev. Trevor Jones, who read the report at the Anglican Synod at St. James Parish Hall yesterday.

The report said that the government had contracted for the construction of a 120-pupil residential school for Anglican use in Carcross, Yukon Territories, at a cost of \$369,547, and for additions to schools at Bishop Horden School, Moose Factory, and Gleichen, Alberta, both at substantial cost.

Previously, said Mr. Jones, the government's unofficial attitude was that they weren't interested in the Indians and Eskimos because they were dying races and wouldn't last long. They demonstrated this attitude in not hospitalizing Indians and Eskimos with tuberculosis.

The change of heart was further demonstrated by the government's increasing grants and buying and maintaining Anglican school, Rev. Jones said.

(Yesterday's Globe and Mail contained a staff story telling of the efforts of the Ontario legislature's select committee on Indian Affairs to find out what the provincial government can do to better Indians' living conditions. Chief Tom Jones of the Cape Croker reserve was reported as saying the federal government lumps Indians with Eskimos and the insane.)

"A miraculous transformation has taken place in the last year," said Mr. Jones. "There has been a very great and continuous change in policy in the last 20 years."

After the Dominion Government's initial disinterest in Indians and Eskimos, a completely negative attitude continued during the war, when there was a 15 per cent cut in grants, and reduction of personnel, Mr. Jones said. After the war, when American citizens said they thought the government had been "extremely remiss" in its treatment of Indians, the government said residential schools were not the answer, he continued. They said they were going to put up hospitals and day schools.

Now, once more, said Mr. Jones, we see a change of policy in this report. In addition, the government is hospitalizing every active case of TB.

Figure 8(a): Ottawa let Indians die: Statement by Anglican church official Rev. Trevor Jones regarding the same government policy of non-hospitalizing Indians – *Globe and Mail*, May 29, 1953

It is significant that the father of the Dr. Pitts who described the two standards of care system in the residential schools was Reverend F.W. Pitts of the United Church of Canada, who, as Principal of the Alberni residential school during the 1930's, allegedly exposed children to tuberculosis and caused their deaths.

According to an eyewitness and survivor, Willie Sport,

"That Principal Pitts was trying to kill us. I was the only kid who survived. Pitts took eight of us and he fed us this canned meat. He didn't give it to anybody else. Then we all got sick with the TB. Every other boy died, but my Dad broke into the infirmary and got me out, and took me to my grandfather who was a medicine man. He sucked the black poison out of each of my lungs three times, then spit it out, I seen it. But all the other kids died, thanks to Pitts." (March 28, 1998, Port Alberni, B.C.)

A church official infects and kills seven children, while his state-paid doctor son exonerates the crime, and many like it, by operating according to an unspoken law that has him look the other way when native children grow sick and die. The ease with which such a tag team operation occurred between church and state in Canada, and accounted for so many supposed "deaths due to natural causes", indicates an obvious criminal conspiracy.

Clearly, not only definitions of law and health, but morality itself, operate according to a double standard under any genocidal regime. Nor does this double standard fade with time, as is evident in the lower bar of justice that Canada continues to apply to Indians when it comes to their "compensation" for years of torture in residential schools: a limit of \$10,000 on the basic "common experience payment", as opposed to millions of dollars in damages regularly won by non-native survivors of the same and even milder forms of torture.

Nothing is more indicative of the deliberate de-humanizing of Indians under Canadian law, religion and medical care than is such a prolonged double standard, which allows the continued assault and destruction of indigenous people to occur under an apparently "democratic" regime.

1. Homicide in Indian residential schools

Overt killings were a common occurrence in both Catholic and Protestant Indian residential schools throughout their entire history, according to eyewitnesses and documentation.

As described later in this book under the Summary of Evidence, many eyewitnesses describe seeing clergy and residential school staff beat and starve children to death, while others were thrown from windows, kicked to their death down stairs, strangled, and sodomized until they died.

The first person in Canada to go public about a witnessed murder at an Indian residential school was Harriett Nahanee of the Pacheedaht nation on Vancouver Island. At a press conference given by the author in Vancouver in December, 1995, Harriett described to reporters seeing 14 year old Maisie Shaw, a fellow student at the United Church Alberni residential school, kicked to her death by Principal Alfred Caldwell, on Christmas eve, 1946.

"I was at the bottom of the stairs in the basement. I always went to the bottom of the stairs to sit and cry. I heard her crying, she was looking for her mother. I heard (Caldwell) yelling at the supervisor for letting the child run around on the stairwell. I heard him kick her and she fell down the stairs. I went to look – her eyes were open, she wasn't moving. They didn't even come down the stairs ... I never saw her again."
(Vancouver Sun, December 18, 1995) (See Fig. 9)

The United Church later told Maisie's parents that she had been hit by a train. But the RCMP's version is that she died of pneumonia. In fact, her death certificate, issued in 1946, was a crude forgery, according to mortuary officials. (Fig. 10)

A second murder by Principal Caldwell was reported two days after Harriett's account was printed in the *Vancouver Sun*, on December 20, 1995. Archie Frank, an elder from Ahousaht, British Columbia, and a former inmate at the United Church residential school there, told *Vancouver Sun* reporters how he watched Caldwell beat a child for taking a prune out of a jar. The child, Albert Gray, died the next day.

"He got strapped to death. Just for stealing one prune, Caldwell strapped him to death. Beat the shit right out of him ... The day after he got strapped so badly he couldn't get out of bed. The strap wore through a half inch of his skin. His kidneys gave out. He couldn't hold his water anymore ... They wouldn't bring him to a doctor. I don't think they wanted to reveal the extent of his injuries." (December 20, 1995, Vancouver Sun). (Fig.11)

Claim of murder goes back to '40s

A report that a girl was killed by a residential-school official has sparked an investigation.

BY PETER BATTISTONI

RCMP are launching an investigation today into an allegation that a young girl was murdered at a United Church residential school for Indians on Vancouver Island 50 years ago.

Art Anderson, an official with the United Church, said Sunday that police were notified of the allegation as soon as the church learned of it.

Rev. Gavin McNamee-Annett, a for-

mer United Church minister for the Alberni area, reported the allegation to the current minister Thursday. On Friday, both McNamee-Annett and the church lawyer reported it to the police.

"We are uncertain what this means, but we have to treat it seriously," Anderson said. "As of tomorrow, the police will be beginning an investigation."

The investigation was triggered by a statement from a North Vancouver woman who told McNamee-Annett she was nearby when a six-year-old girl was kicked down some stairs and died.

Harriet Nahanee, 60, is the first witness to come forward to support recent allegations about killings at residential schools on the island.



PETER BATTISTONI/Vancouver Sun

DEADLY NIGHTMARES: Harriet Nahanee, 60, says she is haunted by a murder she witnessed at a United Church residential school in Port Alberni 50 years ago.

In another case, a boy is said to have bled to death after he was beaten as punishment for breaking a jar at the school in Ahousaht in the 1940s.

Reports of sexual and physical assaults at the Port Alberni area school

sparked a province-wide investigation of residential schools by an RCMP task force. It has been gathering evidence for about one year.

PHOTO BY RCMP B3

RCMP: Memory sparks tears

Continued from page 1

In an interview with *The Vancouver Sun*, Nahanee said she can't remember the girl's name but she knows that she came from Nitinat Lake and her father's name was Blackie.

"I remember her from Nitinat Lake," she said. "Every so often her name comes to me and I can see her face."

Nahanee said the girl died in 1946, when Nahanee was 11 years old. But the memory is still painful enough that she cried throughout the telling.

"I was at the bottom of the stairs in the basement," she said. "I always went to the bottom of the stairs to sit and cry."

"I heard her crying, she was looking for her mother. I heard [the school administrator] yelling at the supervisor for letting the child run around on the stairwell."

"I heard him kick her and she fell down the stairs. I went to look — her eyes were open, she wasn't moving. They didn't even come down the stairs."

"They were arguing at the top of the stairs."

"I never saw her again."

Nahanee said other students later told her the girl had died and her body

had been sent back to Nitinat Lake.

Nahanee told the other children what she had heard. She told her mother and many of the elders in her tribe. But nobody believed her, the woman said. She didn't trust the RCMP so she didn't report it to them.

Rev. A.E. Caldwell, a United Church minister, was head of the school for the four years Nahanee lived there. She alleges he regularly sexually assaulted her in the infirmary.

In a written statement which has been forwarded to the RCMP task force, Nahanee says she was taken every week to the infirmary where either Caldwell or the boys' supervisor, Mr. Peake, would force her to perform oral sex.

Nahanee said she had seen other deaths, which at the time the children said were the result of exposure when students tried to run away, were really caused by beatings in the school barn.

The woman still has nightmares about the killing and lives with rage and shame resulting from her treatment.

"I would love to be free of the shame — to leave all that behind me and have some pride in myself."

Figure 9: First newspaper account of an eyewitnessed murder in an Indian residential school: Vancouver Sun, December 18, 1995

DOMINION OF CANADA
REGISTRATION OF DEATH OF AN INDIAN
(WITHIN THE MEANING OF THE "INDIAN ACT" OF CANADA)

Registered No. 095610
For use at Provincial Office only

Province British Columbia Agency to which deceased belonged West Coast

1. PLACE OF DEATH:
If on a Reserve (Give name and location) _____
or If in a Rural Municipality (Give name or number) _____
or If in a City, Town or Village Port Alberni Street _____ House No. _____
(Give name)
and If in a hospital or institution (give name instead of street and number) West Coast Hospital

2. PRINT FULL NAME OF DECEASED Surname or last name SHAW
Given or Christian names MAISIE

3. Band or tribe to which deceased belonged Nitinaht

4. Residence of deceased Alberni Residential School, Alberni, B. C.
(If on a Reserve give name and location)

5. Sex Female 6. Single, married, widowed or divorced (write the word) single 7. Birthplace (Province or country) British Columbia

8. DATE OF BIRTH
August 26 1932 S. AGE Years 14 Months 4 Days _____ If less than one day (Month by name) (Day) (Year) hrs. or min.

10. OCCUPATION (a) Trade, profession or kind of work as tomatster, trapper, cannier, etc. School pupil
(b) Kind of industry or business as lumbering, fur trading, fish canning, etc.

11. Name of father Shaw (Surname or last name) Walter (Given or Christian names)
12. Name of mother Williams (Surname or last name) Ellie (Given or Christian names)

13. Birthplace: British Columbia (Province or country) Father British Columbia Mother British Columbia (Province or country)

14. I certify the foregoing to be true and correct to the best of my knowledge and belief.
Given under my hand at Alberni, B. C. this 7 day of January 1947
Signature of informant A.W. Garrison Relationship to deceased: Indian Agent
Address Alberni, B. C.

15. Burial, Cremation or Removal Burial Date December 27 1946
(Write the word) (Month by name) (Day) (Year)
Place Shekhaht (Municipality) Cemetery Shekhaht

16. Undertaker Even's Funeral Home Name Address Port Alberni, B. C.

17. Marginal Notations (Office use only): _____

IN CASE OF STILLBIRTH CONSULT INSTRUCTIONS ON REVERSE SIDE BEFORE MAKING OUT CERTIFICATE.
WRITE PLAINLY WITH UNFADING INK. THIS IS A PERMANENT RECORD.
Every item of information should be carefully supplied.

MEDICAL CERTIFICATE OF DEATH

18. DATE OF DEATH DECEMBER 26 1946
(Month by name) (Day) (Year)

19. I HEREBY CERTIFY THAT I attended deceased from December 18 1946
to December 26 1946 and last saw her alive on December 26 1946

CAUSE OF DEATH
I Acute Rheumatic Heart
Give disease, injury or complication which caused death, and the mode of dying, such as heart failure, embolism, uraemia, etc.
(a) due to _____
Morbid conditions, if any, giving rise to immediate case (stated in order proceeding backwards from immediate cause).
(b) due to _____
(c) _____

II
Other morbid conditions (if important) contributing to death but not causally related to immediate cause. _____

20. If a woman, was the death associated with pregnancy? No

21. Was there a surgical operation? No Date of operation _____ 19____
State findings _____ Was there an autopsy? No

22. If death was due to external cause (violence) fill in also the following—
Accident, suicide or homicide? _____ (State which) Date of injury _____ 19____
Manner of injury _____
Nature of injury _____ (How sustained)

Specify whether injury occurred in private in home or in public place

Signed by A.W. Garrison Designation M. A. D. M.D., Coroner, etc.
Address Port Alberni, B. C. Date January 6 1947

23. I hereby certify that the above return was made by me at Alberni, B. C.
Dated January 7 1947 A.W. Garrison
Indian Agency No. 5 Actg. Indian Agent

(SEE REVERSE SIDE FOR INSTRUCTIONS)

CR-2951
Volume 095B
BRITISH COLUMBIA VITAL STATISTICS AGENCY.
Indian death registrations 095501 to 095693
1946

Figure 10: False death certificate for murder victim Maisie Shaw, claiming heart failure as cause of death – BC Vital Statistics, 1946

Beaten to death for theft of a prune

Indian elder recalls strapping of 15-year-old boy at Island residential school in 1938 by United Church minister.

MARK HUME
Vancouver Sun

A 15-year-old boy who stole a prune from a jar in the kitchen of a United Church residential school was strapped so relentlessly his kidneys failed him and he later died in bed, says a native Indian elder who was there at the time.

Archie Frank, now 68, was just 11 years old when his school mate, Albert Gray, was caught stealing in the

Ahousat Residential School kitchen one night in 1938.

Frank, a retired commercial fisher, says he's never forgotten what happened to Gray, a husky youngster from the remote Vancouver Island community of Nitinat.

"He got strapped to death," said Frank in an interview on Tuesday.

"Just for stealing one prune. [Rev. A.E.] Caldwell strapped him to death. "Beat the s— right out of him."

Frank's story, told after a 57-year silence, crystallizes much of what the furor over residential schools is all about.

For the past year the RCMP has been probing a series of alleged abuses at church-run residential schools. So far

they have found evidence that 54 people were victims of abuse at the hands of 94 offenders. The investigation is concerned with 14 residential schools operated by the Anglican, United and Roman Catholic churches from the late 1800s to 1984.

The First United Church has come under scrutiny by the RCMP this week because of new allegations that two children were killed while at the residential school in the Port Alberni area in the 1940s and '50s.

Frank said Caldwell left Ahousat after the residential school burned down in 1940 and went on to be principal of the United Church school in Port Alberni.

Please see SCHOOL, A2

SCHOOL: Beaten to death for theft of a prune

Continued from page 1

Frank said Gray was caught with his hand in the prune jar by the night watchman at the Ahousat school.

"The day after he got strapped so badly he couldn't get out of bed. The strap wore through a half inch of his skin.

"His kidneys gave out. He couldn't hold his water anymore," said Frank, who has never told his story to the police.

He said Gray lay in his bed for several weeks after the beating, while he and another boy at the school cared for him, bringing him meals, and changing the urine-soaked sheets on his bed.

"They wouldn't bring him to a doctor. "I don't think they wanted to reveal the extent of his injuries," said Frank, who still lives in the tiny village of Ahousat, just outside Tofino on the west coast of Vancouver Island.

Frank said he spent several years attending the First United Church residential school in Ahousat, and for the most part found it to be a good place.

"I had a very good experience in that school.

"That was the only one [bad incident] I experienced," said Frank of the death of his friend.

He said he never thought of reporting the death at the time because he was only 11 years old and because the principal of the school was seen as the ultimate authority.

When he grew older he sometimes remembered Gray, he said, but didn't go to the police because his philosophy was: "Keep out of harm's way — and learn to forgive."

Frank was asked why he thought a boy would be beaten so severely for such a minor offence.

"I don't know how you guys operate. That's not the Indian way," he replied.

Frank said he's aware of a province-wide inquiry into residential schools by the RCMP, but it's not something he wants to get caught up in.

"I don't want to get involved for something that happened so long ago."

Frank also said there seems little point because Caldwell is now dead.

"There's no use having hard feelings for a dead man. If he was alive, I'd still be angry," he said.

Rev. Bruce Gunn, the United Church minister in Ahousat, said Frank's attitude of forgiveness is typical of the older generation of Indian people.

"Their tradition was to get along because they lived in survival cultures. They knew how important it was to forgive," he said.

But Gunn said younger Indian people feel it's important to get to the bottom of what happened, and they are pressing for inquiries into crimes that may have happened more than 50 years ago.

Gunn said he has been talking to elders in Ahousat, trying to confirm some of the stories that have been going around.

He hadn't talked to Frank, but said he would.

Attention was drawn to the United Church residential school system on Vancouver Island earlier this month when Jack McDonald, a candidate for the New Democratic Party leadership, called for a public inquiry into alleged deaths at schools in the Port Alberni area.

McDonald said he'd heard of at least two deaths, one of which was in Ahousat.

Sgt. Paul Willms, who is heading the RCMP investigation into abuse at B.C. residential schools, said he hadn't heard any allegations about deaths in the Port Alberni area until McDonald brought them up.

The police in Port Alberni this week began questioning witnesses and promised a thorough investigation.

Meanwhile, Kevin McNamee-Annett, a former United Church minister, issued a statement Monday saying he's going on a fast to protest against the church's handling of the issue.

McNamee-Annett was fired by the Port Alberni presbytery last January. He claims he was dismissed for trying to unearth the truth about the residential schools.

But United Church representative Rev. Art Anderson said McNamee-Annett was let go because he wasn't doing a good job.

McNamee-Annett said that by undertaking his fast he hopes "to bring greater public and moral attention to the wrongs and negligence at work within the United Church. In this way the community as a whole can call the church back to its true spirit: that of truthful, just and loving people who 'be servants of the poor.'"

Vancouver Sun,
December 20, 1995

Figure 11: Second reported murder by United Church minister Alfred Caldwell – Vancouver Sun, December 20, 1995

After Albert had died, Archie Frank and another boy, Stanley Sam, were ordered by Principal Caldwell to bury him in the woods behind the school.

Bill Seward, a survivor of the Roman Catholic school on Kuper Island, B.C., says his sister Maggie was pushed to her death by a nun when she was six years old.

“Maggie was shoved right out the window she was sitting on by a nun. Pushed right out and fell three stories. She died, but nothing was ever done about it. We weren’t allowed to see a lawyer or nothing. They just covered this up.” (August 22, 1998, Duncan, B.C.)

Diane Harris, a community health worker for the Chemainus Band near Duncan on Vancouver Island confirms Bill’s story, and dozens of similar accounts of murders at the Kuper Island residential school. In June, 1998, Diane stated,

“We regularly hear stories from our people about all the children who were killed at Kuper Island. I mean killed, not just died. A graveyard of these kids is just south of the old school building. The priests dug up part of it when they closed the school down in 1973. There are not only children but fetuses in there, aborted by the nuns themselves whenever a girl got pregnant by staff or the priests. Often the young mother would die too and get buried right next to their child.

“My mother, who’s eighty three now, she saw a priest murder a young girl. In the early years they’d bury the kids under the floorboards. That was a common practice. We’ve asked the RCMP to investigate these graves, but they always refuse, even though we’ve documented thirty five different murders over a seven year period at the school.” (IHRAAM Tribunal, June 13, 1998)

One such murder was that of Richard Thomas, a teenager from the Halalt tribe. His surviving sister, Belvy Breber, described his fate at the IHRAAM Tribunal into residential schools in Vancouver on June 13, 1998.

“My brother Richard Thomas was murdered at Kuper Island school in 1964. He was killed by Mr. Dunlop, the Principal, and a priest named Terry MacNamara. I got a phone call from Richard the day before he graduated and he said, ‘Sis, when I get out of here I’m gonna tell all.’ But they must have overheard him because the phone was right next to the Principal’s office, ‘cause the next day we got a call to tell us that Richard was dead, that he’d hung himself.

“Arnold Sylvester and some other boys saw Principal Dunlop string up Richard’s body in the gym after he died, to make it look like he’d hung himself. But his body was all black and blue. Then Dunlop and MacNamara made all the kids walk by Richard’s body, and they said it could happen to them.”

Interviewed at the same Tribunal, Kuper Island school survivor Dennis Charlie, who went there from 1939 to 1945, told investigators,

“The kids were dying like flies at the school and the graveyard filled up, so they started burying the kids all over the place. Lots of unmarked graves. My own brother John was hit on the head with an iron chain by a priest and he died the same day. Nothing was ever

done for him, they let him die in his bed so the priest wouldn't get in trouble. I don't know what they did with his body. They told my parents he died of pneumonia. And they told me I'd get the same if I ever told anyone.”(June 13, 1998)

Hundreds of such eyewitness accounts of residential school killings have been shared with the author since 1995, including by former staff members in these schools who were instructed to “show no mercy” towards Indian students.

Marion MacFarlane, a dormitory matron at the United Church's Alberni residential school during the early 1960's, spoke at a conference in Vancouver in February of 1998.

“We all had to carry a prescribed leather belt, and use it whenever a child spoke out of turn or in their language. If we didn't draw blood, we were reprimanded. Often I'd see five and six year olds beaten unconscious and then thrown into closets for days without food or water. We'd open the door and sometimes find a little corpse. Then we'd have the janitors get rid of the body, usually out back in the hills. There are hundreds of bodies there.” (February 9, 1998, SFU Harbor Centre, Vancouver)

A student at the same school, Harry Wilson of the Heltsuk nation told the author how in 1967, he found the body of a young native girl on the grounds of the school one morning – and what happened to him when he reported the corpse to principal John Andrews.

“I found a body of a girl behind Caldwell Hall one morning. Me and two other boys were poking around for food and I saw her. She was about sixteen, all naked and covered in blood. I think she was a Haida girl from up north. I ran and told Mr. Andrews, and the RCMP showed up and got rid of the body, and told us not to tell anyone.

“But the next week Andrews had me shipped off to the Nanaimo Indian Hospital, no reason, just gone one day. They held me there for months. I was all strapped down in a bed in a padded cell. They gave me shots all the time and these shocks to my head to mess me up.” (February 9, 1998, Vancouver)

Sadly, such persecution of Harry Wilson didn't stop after his leaving the residential school. When Harry tried to speak about the dead girl he found at a public meeting in Port Alberni in March, 1998, he was threatened into silence by two officials of the state-funded Nuu-Chah-Nulth Tribal Council, Ron Hamilton and Charlie Thompson, both of whom had been “enforcers” for the white administration at the Alberni school when they were boys.

In a signed statement dated March 31, 1998, Harry states,

“Just before I was to give my testimony ... a man called Ron Hamilton came to talk to me ... and he said to me,

‘I wouldn't talk about her (the dead girl) if I was you. If you say anything about it, you'll be sorry.’

As NTC official Charlie Thompson left our Circle, he walked by me and said to me,

'You have half a brain and no-one will miss you if you're found floating face down in the water.' **(See Appendix 6)**

Hazel Joseph also attended the Alberni residential school during the 1960's. She describes a "cold room" in the school basement where children's bodies were stored.

"I first found out about it when none of the kids from my village would walk on a certain part of the playground, since it was our custom never to walk on a grave. Where they wouldn't walk was just above the tunnel that linked the school to Caldwell hall. We were told never to go down into that tunnel or we'd get beaten. But one of the older girls who cleaned down there told me she saw kids' bodies being wheeled into a cold room."

(IHRAAM testimony, June 14, 1998, Vancouver)

Interestingly, a former staff member of the Nuu-Chah-Nulth Tribal Council, which occupies the former Alberni residential school building, confirmed the existence of the underground storage room in an email to the author on February 1, 2001.

"In the spring of 1992, part of the ground next to the old Alberni residential school suddenly collapsed, revealing a big underground chamber. There was an awful smell coming out of it and a very, very bad feeling all around it. Nobody wanted to go near it. So the janitor roped off the hole and filled it in with cement the next day. Then the tribal council ordered the whole back grounds to be asphalted over.

"But my grandmother went to that school, and before she died, she told me about all the children who got killed there. She said she saw a boy beaten to death. She saw another little girl dragged by her hair by the Principal, down these stairs. Then her body was left lying there after she died. Granny was too scared to ever talk about it to anyone.

"I'd say everybody knows about these killings, and all the chiefs sure do. They're in on the cover up. They told me never to go poking in the woods behind the old school or I'd lose my job." (Author requests anonymity)

Ethel Wilson of the Heltsuk Nation in Bella Bella, B.C. told the IHRAAM Tribunal how, in 1969, she saw "rows and rows of tiny skeletons" in the foundations of the former Anglican residential school of St. Michael's in Alert Bay, B.C.

"There were several rows of them, all lined up. None of them was more than two feet long. They were tearing down the old wing of St. Mike's, and I could see all those skeletons, right near the old wall. I remember how other girls told me how their babies were taken away and killed. That must have been them." (June 13, 1998)

In April of 2008, the author released to the world media a list of twenty eight mass graves containing the remains of children who died in Indian residential schools across Canada. **(See Appendix 8)** Physical surveys, eyewitness accounts and archival information have established that these sites span a century and contain possibly thousands of corpses.

The same month, Dennis Ball, a forensic specialist who conducted a brief survey of the grounds west of the former Alberni Indian residential school, confirmed the presence of mass graves in the area.

"The land has the classic signs of multiple burials, especially in the telltale vegetation and the presence of regular sinkholes and undulating terrain spanning an area of more than a hundred square meters. That kind of disturbance invariably means that lots of digging has been happening, over many years. I've examined mass graves in Kosovo and what I saw behind that residential school bears all the same features." (Statement to the author, April 3, 2008)

"That's where they buried lots of the kids who died" confirmed Dennis Tallio, a former Alberni school student who actually discovered a child's body behind the facility in 1965.

"A bunch of us were playing soccer in the field next to Caldwell Hall, and somebody kicked the ball into the grass near the hill. I went looking for it and I found the remains of a small child. It was badly decomposed but I could see it was a young girl. Later I heard one of the matrons say 'The little squaw's buried with all the others past the pipeline'. That's a good fifty feet into the hills behind the school. We were told never to go there." (Statement to IHRAAM Tribunal, June 14, 1998)

Another probable mass grave site is situated on the grounds of the Catholic Kamloops Indian Residential School. William Combes, an Interior Salish man, was incarcerated there as a student from 1962 to 1964. One night in the spring of 1963, he saw a priest bury a child in the orchard just south of the main school building.

"A friend of mine and I were out scavenging for food, since they never fed us regular. We saw Brother Murphy dragging this bag towards a hole near the orchard. He turned it over and a small body fell into the hole, and he started throwing the dirt in." (Statement on Vancouver Co-op radio, May 24, 2010)

Stories of killings and burials at Indian residential schools proliferate among natives across Canada. During the late 1950's, as a young boy, Doug Wilson of the Haida nation was on the burial detail at the United Church's Edmonton, Alberta residential school, and at the adjoining Charles Camsell hospital.

"I don't know how a lot of the kids died, but I know we dug a lot of graves. Most of them were from the residential school, but they were also dying a lot in Camsell hospital. We'd wheel the bodies out in a cart and after burying them, we were told we couldn't tell anybody. Then we had to report to the hospital for treatment."

"I couldn't remember what happened to me there until I read your book, where it talked about shock treatment. Then I recalled how they'd give us electric shocks to the head after we buried the children, I guess to make us forget." (Statement to the author, March 12, 2004)

Sylvester Green was another student at the Edmonton residential school who remembers graves near the school. In the fall of 1962, he and three other students buried an Inuit boy who was allegedly beaten to death by the school principal, a clergyman named James Ludford.

“There were four of us on the burial detail: me, my brother, Mel Patzie and Albert Cardinal. We dug the grave just next to the staff garden. The boy we buried was from the north, and he’d been beaten so badly he died. Alfred said he saw Mr. Ludford do it. Ludford used to give us sermons on Sundays in the chapel, and he always ended them by saying, ‘Remember. The only good Indian is a dead Indian.’ I see now he meant it.”
(Statement to the author, June 5, 2007)

In south eastern British Columbia, the former Catholic residential school in Cranbrook is the site of a massive grave site containing not only residential school children but Indians who died over a century from deliberately spread diseases.

Before she died suddenly in early 2004 after speaking out publicly about murders she witnessed at the St. Eugene Catholic school in Cranbrook, BC, former student Virginia Baptiste described the reign of terror there.

“We called the Cranbrook school ‘boot hill’, since so many of us were dying there. Half the children were dying from disease and starvation. I saw killings myself, mostly from beatings. One nun locked a little girl in a closet and just left her there to starve to death. And all of them ended up in the big grave not far from the school.

“But after we started making a stink about this, guess what happened? The local chief and the feds spent a million bucks to build a new golf course, right over the graves of those kids. Everybody knew what was in that ground. Now everyone wants to forget.”
(April 12, 2002)

Helene Armstrong of the Osoyoos nation also attended the Cranbrook school, and like Virginia, saw many killings. But the crimes went deeper.

“I know a lot of the local Doukhobours and they tell me that the first whites into the area got the land after showing the local Indian Agent the fingertips of the Indians they’d killed off. That would have been around 1900. All of the Naramata Indians were chased out of the Arrow Lakes region by bounty hunters hired by gold mining companies. There are mass graves all over the place.

“One of the bounty hunters kept a diary of how many Indians he’d poisoned. The Doukhobours have the diary but they aren’t sharing it because it names relatives of theirs who did the killings.

“There must be thousands of bodies between here and Nelson, more than you can count. When the kids started dying in residential school, the mass graves were already there to dump them in.” (March 12, 2002)

Government and police officers have disinterred these and other graves near former residential schools and destroyed the remains, according to Osoyoos elder Pierre Kruger of Penticton, B.C.

“We spent years documenting all the graves around here because we wanted the world to know. Our mistake was to trust the whites. In 1992, we contacted the provincial government and asked their heritage conservation branch to come and inspect the grave sites we mapped. There were more than twenty of these sites between Cranbrook and Nelson.

The government people arrived on a Thursday and by Sunday they’d brought in the backhoes and wiped out most of the sites. Completely destroyed everything. Since then we don’t tell nothing to nobody.” (Statement to the author, April 21, 2002)

Dozens of other eyewitnesses across Canada have described similar events. In Saskatchewan alone, thirteen reputed grave sites stand near former residential schools. Virtually every one of the more than 130 schools held burial sites at or near to their property, in seven of Canada’s ten provinces. Many of these deaths were the result of a regime that systematically exposed native children to communicable diseases, as described and documented by Indian Affairs medical inspector Dr. Peter Bryce in his main report to the federal government in 1909.

Deliberate Exposure to Diseases

Killings in the Indian residential school system were not the result of unplanned or random acts of violence, but of a deliberate policy that encouraged, permitted and protected the killing of aboriginal children. And the foremost method of this policy was the systematic exposing of healthy children to communicable diseases, primarily tuberculosis, followed by denial of all treatment or aid to them.

This practice was common and normative in every Indian residential school in Canada, according to inspector Dr. Peter Bryce, who was commissioned to do a health study of the schools in the spring of 1907.

As described earlier, Bryce discovered that both Catholic and Protestant Indian schools had an average death rate of between 35% and 60%, and that *“invariably ... the leading cause of death is a practice of deliberately exposing children to tuberculosis.”* Further, Bryce found that church staff were hiding evidence of these deaths because of their complicity in forcing healthy children to sleep with and play alongside children dying of tuberculosis.

“I was forced to sleep in the same bed with kids with TB. I had a sick girl on each side of me in bed. The nun put me in between them every night. And she’d nail the windows all shut. I used to hide under the bed so I wouldn’t get sick too. I guess it worked, but lots of other girls on the dorm died from that TB when they were all healthy.” (March 30, 1998)

Thus did Mabel Sport of Port Alberni, B.C. describe to the author her experience in the Catholic Christie residential school on Meares Island. Mabel’s experience is not uncommon, but echoed by many survivors; and, when coupled with Peter Bryce’s documentation of the practice, is solid evidence of an intent to kill off native children under the cover of “education”.

Delmar Johnny, a Cowchian native who lives in Duncan, B.C., was imprisoned in the Catholic school on Kuper Island during the 1950’s and ‘60’s. He regularly saw children being infected with tuberculosis.

“The nuns used to make us all play together, the sick and the healthy. They didn’t try to separate us. Even at night on the dorm, the sick and the healthy, all together.”
(Statement to author, March 9, 2006)

A half century before Delmar’s confinement at Kuper Island, Dr. Peter Bryce had witnessed the same thing in residential schools all over western Canada. And photographic proof of this consistent murderous practice is even available.

In John Miller’s book *Shingwauk’s Vision* (1996) is a photograph depicting a class of aboriginal children at the Anglican mission school in Sarcee, Alberta in the spring of 1912. Two of the students wear bandages around their heads, and the caption states that they are suffering from *“active and open tubercular sores.”*

That photograph is displayed on the following page.

Eyewitnesses, documentation by Canada's top Indian medical doctor, and photographic evidence of a crime that accounted for a massive death rate in these schools for over a century: surely this is enough proof that genocide was deliberate and continual in Canada's Indian residential schools?



Proof of the Crime: Children with open tuberculosis sores made to attend class and mingle with healthy children: Anglican Indian school, Sarcee reservation, Alberta, 1912 (*Shingwauk's Vision* by J.R. Miller)

Even more direct attempts to kill children with tuberculosis were practiced with impunity. As discussed earlier, Mabel Sport's husband Willie nearly died from the deliberate poisoning of him and other boys with tuberculosis by Principal F.W. Pitts at the United Church's Alberni residential school, in 1934.

"That Principal Pitts was trying to kill us. I was the only kid who survived. Pitts took eight of us and he fed us this special canned meat. He didn't give it to anybody else. Then we all got sick with the TB. Every other boy died, but my Dad broke into the infirmary and got me out, and took me to my grandfather who was a medicine man. He sucked the black poison out of each of my lungs three times, then spit it out, I seen it. But all the other ones died thanks to Pitts." (March 28, 1998, Port Alberni, B.C.)

This practice of what amounted to deliberate germ warfare was common in the Indian residential schools and hospitals, particularly in the western provinces. Federally funded Indian hospitals, like the Coqualeetza Sanitarium in Sardis, B.C. and the Nanaimo Indian Hospital operated as fronts for these murderous practices, under the guise of being tuberculosis sanitariums.

Rather than treating children for tuberculosis, these hospitals were the means to infect large numbers of them with the sickness and let them die untreated, or be sent back into their communities to infect others – especially children of traditional native elders.

Joan Morris of the Songhees Nation of southern Vancouver Island was incarcerated in the Nanaimo Indian Hospital for over six years when she was a little girl during the early 1960's.

"The Indian agent came and got me when I was five years old. I wasn't sick at all but he said I had tuberculosis and needed treatment. So they shipped me off to the Nanaimo Indian hospital where they used me like a guinea pig. They broke the bones in my feet. They took out parts of my lung and made me drink this bad stuff that I later learned was radioactive iodine. I came down with TB when I was in there so I believe they infected me."

"I saw lots of other Indian kids in there too, all of them the same: healthy when they showed up, then they got TB and a lot of them died off. The nurses just let them die. I remember the doctors there, Dr. Weinrib, Lang, Connolly and Schmidt, they were all taking notes but never helping anybody. They'd give kids shots and they'd get sick with TB and die." (August 21, 1999)

Such murderous practices began at the inception of European settlement of Canada. As discussed earlier, in 1749, British General Geoffrey Amherst – who has had towns and colleges named after him – kept a journal of his efforts to wipe out the Miq'Maq and other east coast tribes with smallpox.

In a letter he wrote to a subordinate, Major Bouquet, Amherst ordered him to take smallpox infected blankets from their army hospital and distribute them among the Miq'Maqs and other tribes potentially allied with the French. Amherst instructed,

“You will do well to try to Inoculate the Indians by means of Blankets, as well as to try every other method that can serve to Extirpate this execrable race.” (Fig. 12)

Similarly, in 1864 in the newly formed crown colony of Fort Victoria on Vancouver Island, delegations of Kwakiutl and Haida people were given presents of infected Hudson’s Bay blankets after negotiating with former company director and colonial governor James Douglas. Within two years, more than half of the Kwakiutl and a third of the Haida were dead from smallpox.

To quote a white commentator at the time, Alfred Waddington, as he wrote in *The Victoria Colonist* on June 13, 1864,

Did not the whites also, about the same time, bring the small-pox to Bella-Coula where it [has] spread to Nacoutloon, and as far as the Benshee and Chisient Lakes, when myself saw the graves of perhaps 500 Indians; and was not one-third of the population carried off by that first visitation; for there was a second one of which I shall have to speak presently? And did not the white settlers communicate another contagion to those tribes, of which the second Chief at Bella Coula is now slowly dying?

<http://canadianmysteries.uvic.ca/sites/klatsassin/murdersorwar/deathofaroadcrew/126en.html>) – **See Appendix 2, “Genocide and the Founding of British Columbia”**

According to Harriett Nahanee of the Pacheedaht Nation of Vancouver Island,

“In 1861 the first white man’s census of our village of Clo-ose north of Victoria listed over 3,400 people there. By 1890 there were only 44 people left. That’s 98% of our people wiped out in a generation. There were so few people left that only five children went to the first residential school in Port Alberni.” (December 21, 1995)

To: Colonel Henry Bouquet

*You will Do well to try to Inoculate the
Indians by means of Blankets, as well as to try
Every other Method that can serve to extirpate
this execrable Race. I should be very glad your
Scheme for Hunting them Down by Dogs could take
Effect; but England is at too great a Distance
to think of that at present.*

From: Lord Jeffrey Amherst, 16 July 1763

src: British Manuscript Project, 1941-1945, the United States Library of Congress, microfilm reel 34/41, item 114

Figure 12: Letter of General Amherst ordering the dissemination of smallpox-laden blankets among local Indians, Nova Scotia, 1749

By the early 20th century, Indian residential school staff had refined and routinized the practice of spreading diseases among Indians by way of the children in the schools.

It was a standard practice, for instance, for children sick and even dying with tuberculosis to be admitted into residential schools, where they would infect healthy children. This practice is even admitted in letters between government and church agents.

In September, 1924, the admission and discharge record for the Catholic Squamish Indian school indicates that a ten year old, Muriel Peters, "*Had T.B. germs when admitted*". (**Fig. 13**) Thirteen years later, far to the north, an Indian boy named Paul Shorty was admitted to the Lejac (Catholic) school at Fraser Lake, B.C. "*although he has never been cured of the tubercular infection with which he was admitted*", according to Dr. C. Pitts. (**Fig. 14**) And fifteen years after that, in February, 1952, Bernard Johnson was allowed by a senior government official to remain in the Carcross (Anglican) Indian school in the Yukon while he was still sick with tuberculosis. (**Fig. 15**)

Thus, over a thirty year period between 1924 and 1951, tubercular infected children were being regularly admitted to B.C. Indian residential schools. The documentary record abounds with such examples.

On November 6, 1919 in Mission, B.C., a Dr. Stuart who was a government-paid medical officer to Indians in Mission, B.C. was reprimanded by an Indian Affairs official for allowing children from the Catholic St. Mary's residential school to be sent to their homes while infected with smallpox. The letter expressed alarm that a smallpox epidemic had broken out only among native children at the school, and that these sick pupils were "*being sent to their homes before their recovery ... one child was taken off the train with a smallpox eruption visible ... it is not understood why you did not take necessary precaution to stamp out the disease while it was confined to the school.*" (**Fig. 16**)

What is significant is not only that a residential school doctor deliberately sent children sick with smallpox children back to their homes, but the subsequent response of the senior government minister responsible for residential schools. Duncan Campbell Scott, Deputy Superintendent of Indian Affairs in Ottawa, intervened after he heard of the complaint, exonerated the residential school doctor, and defended him against his critics. (**Fig. 17**)

Admission of Pupils at *Squamish Indian Residential School* during *Sept* Quarter, 1924

No.	NAME	Date of Admission	Age at Admission	No. of Years which Child's level	BAND	NAME OF PARENTS AND LIVING OR DEAD (Insert L. for living, D. for dead, show name)		Full name of Parents	State of residence when entering the school	Remarks upon Discharge REASONS FOR SAME
						Father	Mother			
0163	<i>Ann Williams</i>	<i>Reg. 1924</i>	<i>5</i>			<i>Ann Williams</i>	<i>R. C. Dill</i>	<i>British Columbia</i>	<i>Discharged</i>	
0164	<i>Edna Longaker</i>	"	"	<i>5</i>		<i>Edna Longaker</i>	<i>R. C. Dill</i>	<i>British Columbia</i>	<i>Discharged</i>	
0188	<i>Rose Kennedy</i>	<i>Aug. 1924</i>	<i>17</i>	<i>5</i>	<i>10</i>	<i>Grade I</i>	<i>Grade V</i>	<i>Domestic Science</i>	<i>Discharged</i>	
0189	<i>Theresa Dill</i>	"	"	<i>10</i>	<i>3</i>	<i>Grade I</i>	<i>Grade V</i>	<i>Domestic Science</i>	<i>Discharged</i>	

Discharged Mary Ann Longaker

DISCHARGE OF PUPILS

Had I.B. given when admitted

Note—One or more of these forms should be forwarded with each quarterly return and full particulars should be given regarding all pupils either admitted or discharged during the quarter.

Figure 13: Record that children were admitted to Squamish Indian Residential School while infected with tuberculosis – September, 1924

COPY.

Fraser Lake, B.C.,

Jan. 5th. 1937.

R. H. Moore, Esq.,
Indian Agent,
Vanderhoof, B.C.

Dear Sir:-

Re. Paul Shorty:- This boy, a pupil at the Indian School, you may remember was sent to the School from Harper Reed's agency, some time ago. I protested his admission to the school at the time but, being an orphan, there seemed to be no place to send him. He did very well at school for a time and nothing more was done about discharging him although he has never been cured of the tubercular infection with which he was admitted.

During the past fall he has gone down hill again. is now affected with discharging glands and a continual cough. He has again become a source of infection to the other children and I should very much like to have him discharged if any arrangements can be made for his care elsewhere. Would be obliged if you could take this up with the Department.

Yours sincerely,

Signed:- C. Pitts, M.D.

Figure 14: Another report that a child was admitted while infected with tuberculosis: Lejac Catholic residential school, January 1937

FIELD SERVICE

Carcross - 10

05351

PLEASE QUOTE
FILE 166/25-2
-940



CANADA

[Handwritten signature]

DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH

1952 FEB 16 AM 8:52
Whitehorse, Y.T.,
February 12, 1952.

INDIAN AFFAIRS

Indian Affairs Branch,
OTTAWA, Ontario.

I attach hereto Applications for Admission to the Carcross Indian Residential School, complete with Physical Examination on behalf of the following pupils:

- | | |
|-----------------|---------------|
| Bernard Johnson | Burwash Band |
| Alto Washpan | Carmacks Band |
| Effie Washpan | Carmacks Band |
| Garry Jimmy Sam | Selkirk Band |

Bernard Johnson was recently discharged from Charles Camshell Indian Hospital at Edmonton, Dr. W.L. Falconer requested that he be kept at a residential school in order to be under observation. Arrangements were made for him to enter Carcross School on the wishes of his father Moose Johnson. A recent X-ray appears to indicate Bernard may have to return to hospital. In the meantime he is staying at the Carcross School.

[Handwritten signature: R.J. Meek]

(R.J. Meek)
Superintendent

Indian Affairs (RG 10 Volume 6481, file 940-10, part 6)

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES

Figure 15: Senior government official allows a child infected with tuberculosis to remain at Carcross residential school, Yukon, Feb. 1952

Ottawa, 6th November, 1919.

Sir:-

I beg to point out that under the terms of your appointment as salaried medical officer to Indians, you are required to attend not only Indians of certain reserves (Niscomen, Mataqui, Whomoeka, Skweshin) but also the pupils of the St. Mary's Mission Boarding School, which is in the New Westminster Agency.

A serious epidemic of small-pox occurred recently. The disease was prevalent in the New Westminster Agency and other Indian Agencies, and it is understood that the outbreak of the disease was due, to a large extent, to pupils from St. Mary's Mission School who had contracted small-pox, being sent to their homes before their recovery. It has been stated that one child was taken off the train with an eruption visible. In view of the fact that you are the salaried medical officer for the School, it is not understood why you did not take necessary precaution to stamp out the disease while it was confined to the School. Owing to ~~the~~ lack of precaution being observed the disease became widespread and a serious state of affairs resulted which has entailed much expense upon the Department. Under the circumstances, I beg to say that the Department will be glad to receive an explanation from you. Be good enough to state whether your attention was drawn by the Principal of the School to illness amongst the pupils. You should also state whether you have visited the Institution once a month or more frequently during the past six months, and whether you gave special attendance in small-pox cases. I may say that

H.M.D.
the Department has not received reports from you with regard to your work since the fall of 1918. A report with regard to the performance of your duty, should be submitted to the Department at the close of each month, and the said reports should reach the Department through the office of the local Indian Agent, Mr. Bryne.

A. J. Stuart Esq., M.D.,
Mission City, B.C.

D. J. [Signature]
Your obedient servant,

Asst. Deputy and Secretary.

Figure 16: Local doctor reprimanded for allowing smallpox-laden students from St. Mary's Catholic school to be sent home – Mission, BC, November 1919

119704-1

December 12th. 1919.

Dear Dr. Stuart,

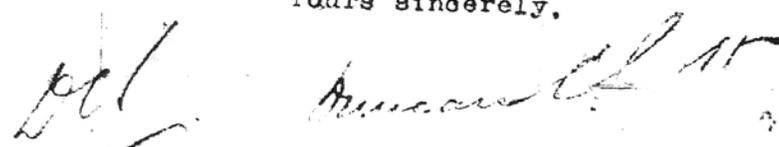
My attention has been drawn to your letter of November 13th. and to previous correspondence on the subject of a small-pox epidemic in your district.

To my mind the letter of November 6th. should never have been written to you, and no imputation of neglect should have been made. I regret exceedingly that you have been annoyed by this letter and I would like to cancel it entirely.

It seems clear from your letter that you did everything in your power to control the situation which was to be expected, as your service in the past has left nothing to be desired.

With kind regards, I am,

Yours sincerely,


Deputy Superintendent General.
Alex. J. Stuart, Esq., M.D.,

Mission City, B. C.

Indian Affairs (RG 10 Volume 6468, file 890-1, part 1)

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

Figure 17: Head Indian Affairs official D.C. Scott defends actions of the doctor in allowing smallpox to be spread to Indian villages – December 1919

For the top civil servant for Indians in Canada to state in writing that the spreading of smallpox among Indians was appropriate indicates that the policy of Canada and the Catholic church was simply to do so.

Similarly, why would the office of Duncan Campbell Scott abolish all medical inspection of Indian residential schools in the following year – when, according to Dr. Peter Bryce, over 93% of all children in western Indian residential schools were suffering from tuberculosis – if the aim was not to spread and sustain such sickness among native children?

These deadly practices had a real impact on aboriginal populations across Canada, and actually caused a net decrease in the number of Indians during the first decade of the 20th century and again during the 1930's.

According to the government's own statistics, the number of native Indians and Inuit people fell from about 128,000 in 1901 to 105,000 in 1911: a net decrease of nearly 20%. De-population of native people also occurred two decades later. (see Fig. 18)



Native child with open tuberculosis sores, northern B.C., 1938

http://journeytoforever.org/farm_library/price/price6.html

A154-184

Population and Migration

A154-184

Series A125-163. Origins of the population, census dates, 1871 to 1971 (concluded)

Series no.	Origin ¹	1871	1881	1901	1911	1921	1931	1941	1951	1961	1971
154	Asiatic	4	4,383	23,731	43,213	65,304	84,548	74,064	72,827	121,753	285,548
155	Chinese	-	4,383	17,312	27,831	39,327	46,519	34,627	32,528	58,197	118,815
156	Japanese	-	-	4,738	9,067	15,888	23,342	23,149	21,663	29,157	37,288
157	Other	4	-	1,681	6,315	10,489	14,687	16,288	18,636	34,399	129,468
158	Other origins	52,442	173,527	177,062	157,847	153,433	157,925	189,723	354,028	462,630	518,850
159	Native Indian and Inuit (Eskimo)	23,037	108,547	127,941	105,611	119,774	128,890	125,521	165,607	220,121	312,768
160	Negro	21,496	21,394	17,437	16,994	18,233	19,456	22,174	18,020	32,127	34,445
161	Other	348	2,780	145	18,310	327	681	36,753	170,401	210,382	171,645 ¹⁰
162	Not stated	7,561	40,806	31,539	16,932	21,190	8,898	5,275			
163	Total	3,485,761	4,324,810	5,371,315	7,206,643	8,787,989	10,376,786	11,506,655	14,009,429	18,338,247	21,568,310

1 The data for 1871 refer only to the four original provinces of Canada. The data for 1951 and later years include Newfoundland.
 2 Includes Bohemian, Bukovinitian and Slavic.
 3 Included under Scandinavian.
 4 Includes Lithuanian and Moravian.
 5 Includes Bulgarian.
 6 Includes Finnish and Polish.
 7 Since 1921 Scandinavian has been divided into Danish, Icelandic, Norwegian and Swedish.
 8 Includes Bukovinitian, Galacian and Ruthenian.
 9 Includes 35,436 Métis.
 10 Origin 'not stated' cases in 1971 were computer assigned.

Figure 18: The De-Population of Natives in Canada: Official Statistics – Ottawa, 1971

2. Imposing Measures to Prevent Births and Procreation

"You're a good Christian, Ed ... I only sterilize the pagans."
- Dr. George Darby, United Church missionary doctor, to Ed Martin of the Hesquait Nation, Bella Bella, B.C., 1952

There is no clearer indication of genocide than the existence of laws and practices which prevent births among targeted groups, either through sexual sterilizations or abortions, killing pregnant mothers or their newborn babies, or disrupting normal sexual and social relations between males and females of a group.

Sterilizations

Involuntary sexual sterilization of native men, women and children occurred within Canadian residential schools and Indian hospitals, and was legalized and legitimized in provincial laws passed in Alberta in 1928 and British Columbia in 1933. **(respectively, Figs. 19 and 5)**

At least on the west coast, sterilization efforts aimed at indigenous people tended to be concentrated in areas where natives still occupied valuable lands and resources, and had resisted Christianization and assimilation. Indeed, according to eyewitnesses, one of the primary reasons for being forced to undergo sterilization as an Indian was failure to attend a Christian church, or for marrying a traditional, ie, non-Christian Indian.

Sarah Modeste is a Cowichan native woman from Duncan, B.C., who was forced to undergo an involuntary sterilization in 1951 after she married her husband Freddie, a traditional elder who lived on his own land and not on the reservation.

"Doctor Goodbrand from the King's Daughters Clinic in Duncan heard that I was going to marry Freddie, and it made him furious. He came to me at my home and said, 'Sarah, if you marry Freddie I'll have to do an operation on you.' I didn't know what that meant, I was not even twenty, but it scared me and I tried avoiding him.

"But the next year, after Freddie and I got married and I was pregnant with our daughter, Goodbrand was the only doctor I was allowed to see, since we had to live in my folks' home and we couldn't go off the reserve. So when I gave birth it was Goodbrand that delivered her.

Sterilization victims urged to come forward

By Sabrina Whyatt
Windspeaker Staff Writer

YELLOWKNIFE

The Government of the Northwest Territories has designed a program to encourage sterilization victims to come forward.

Between 1928 and 1972, 2,800 women were sterilized in Alberta without their permission under the Sexual Sterilization Act. Another 400 women were sterilized in British Columbia under the same law. The act was then repealed.

The procedure was performed if the patients were diagnosed with mental deficiencies. It was ordered by a eugenics board that believed sterilization was the best way to prevent producing defective children.

Many of these patients were sterilized at Edmonton's Charles Camshell Hospital, which was mainly used to treat Aboriginal people. The hospital was operated by the federal

government and closed in April 1996.

The Northwest Territories government is offering support to Aboriginal women in the province through a program where victims can start an inquiry if they believe they've been wrongfully sterilized.

The program regards highly the confidentiality of the victims, and so far there has been one inquiry, said Joan Irwin, executive assistant of Department of Health and Social Services Minister Kelvin Ng.

"We purposely designed it this way where people can call us instead of going out and finding victims. It's out of respect for people's privacy," she said. Irwin said the territorial government plans to deal with the situation on a case-by-case basis.

"If a woman who suspects she has been wrongfully sterilized comes forward, the government will provide her with help in gathering information about her situation and how

her consent should have been given before she was sterilized. The inquiries will be dealt with on the merits of each case," said Irwin.

The probe into the sterilization cases began in the Northwest Territories last month after Yellowknife North MLA Roy Erasmus disclosed information that some women from the area had been involuntarily sterilized.

"Priest Rene Fumoleau, who's now retired, wrote me a letter indicating some women from Denendeh came to him with concerns of why they weren't having any more children. When it was checked out, they found that since their last child was delivered at the Charles Camshell Hospital, they were sterilized," said Erasmus.

The letter also stated many of the Aboriginal women at the Edmonton hospital were "not sick or retarded, or in any other dangerous situation."

The Alberta government has paid out almost \$50 million to

500 people who were wrongfully sterilized under the sterilization law. In 1996, an Alberta woman, Leilani Muir, was compensated near \$1 million after a court ruled in her favor that she was wrongly sterilized in a mental institution in Red Deer in 1959. Later tests showed she had no mental defect.

The Alberta government hasn't taken part in the N.W.T. inquiry, but is in the process of forming claims settlement review panel to assist claimants.

Alberta Justice Minister Jon Havelock couldn't be reached for comment, but the department's director of communications, Peter Tadman, said the panel will work with any remaining sterilization victims not included in the \$50 package to negotiate a settlement outside the courts.

He said the government anticipates about 300 outstanding claims, and "it is not certain how many of the cases involve Aboriginal women."

Gary McPherson, who will

chair the five-member panel, said it is an option for claimants to reach a financial settlement.

"They are not obligated to use the panel, but it will be set up for claimants to get a quicker settlement. My guess is that a lot of people will use it," said McPherson.

If claimants choose not to use the panel, they have the option to resolve their case with a government-appointed mediator, or they can proceed through the courts.

McPherson said he anticipates the panel to be up and running in the fall.

Similar sterilization laws existed in Austria, Norway, Switzerland, Finland, Belgium, Sweden and the United States.

In the U.S. from 1972 to 1978, more than 3,400 Aboriginal women were sterilized without their consent to control population on the reservations. At the same time, rates of induced abortions doubled. Between 1970 and 1980, sterilization rates tripled.

Figure 19: Sterilization of native women in western Canada

“When I woke up I hurt really bad, and I couldn’t stop bleeding. I found out later that my tubes had been tied. I couldn’t have any more children after Goodbrand did that to me. But that’s normal around here. That happened to a lot of our women, even in the ‘70’s it was still going on.

“I remember Dr. Goodbrand telling me that he was getting paid \$300 by the government for every Indian woman he sterilized.” (August 12, 2000)

Sterilizing traditional natives is not only a crime of the past. Near Nanaimo on Vancouver Island lives a traditional elder of the Chemainus nation who still occupies the land of his ancestors. He is a sovereigntist who does not recognize the Indian Act or Canada’s authority over him – and his family has paid the price. He has requested anonymity.

“Our family are all blue bloods, the siem of this land. You’d call us royalty I guess. The government and the missionaries have always tried to wipe us out. That’s why they sterilized both of my sons.

“They got my eldest son when he was just four, in 1975. The cops took him to Victoria General Hospital and they fixed him there so he couldn’t be a father. The second son they fixed in 1981 when he was nine. Both times the cops grabbed them when I was away.

“It was Dr. Bowen-Roberts and Dr. Boaker who supervised the operation. They were both Indian Affairs doctors working for the government. They’re friends with the Harris family on the reserve who are descended from the slaves and sellouts who the whites made the chiefs. I also heard that local doctors were sterilizing Indians right in Duncan, Dr. Styles and Dr. Henderson, right on Ingram street. It’s all out in the open but nobody talks about it.” (May 18, 2005)

The Nanaimo Indian hospital was not only an experimental laboratory to infect Indians with tuberculosis, but a sterilization centre as well. Ethel Morris from Brentwood Bay near Victoria was only six, in 1952, when she was imprisoned in the hospital and eventually sterilized there.

“They brought me in and shaved off all my hair. I was put on ward ‘C’, with three other kids. They strapped me down with a canvas vest, they called it a restrainer. They kept me there like that for weeks, maybe months. I was never let outside once for maybe three years.

“They were doing experiments on me for sure, because after these shots that made me sick doctors would come in and poke me and scribble stuff down. They gave me this amber drink twice a day and it tasted really bitter. The nurse called it ‘PAS’. All the kids had to drink it.

“Later, when I was twenty, Dr. Morgan in Victoria told me I couldn’t have children. He said there were all these scars on my womb. I remember this creepy old man who ran the Nanaimo hospital, Dr. Campbell, he was always prodding me in my privates so maybe he

made it so I couldn't conceive. None of the others who were in the hospital can have kids either." (February 23, 2005)

Another sterilization centre in British Columbia was the R.W. Large Hospital in Bella Bella, which is still in operation. Established as a United Church missionary hospital in 1929, it was overseen by Rev. Dr. George Darby sr. (1889-1962), who personally sterilized hundreds of aboriginal women, often simply because they were not Christians or weren't attending church.

The late Ethel Wilson described how Darby sterilized her when she spoke to investigators at the June, 1998 IHRAAM Tribunal in Vancouver.

"I'm from Waglisla and I knew Darby well. He was the king up there and his word was law. He sterilized a lot of us, me included. He used to say to me, 'Ethel, you better get to church if you don't want to get the treatment.' That would have been around 1949.

"I had my appendix out the next year and that's when Darby sterilized me. I knew as soon as I woke up that something was wrong. My gold teeth were all missing. That happened to many of our women." (June 14, 1998)

Ed Martin, another resident of Waglisla, the neighbouring village to Bella Bella, also gave testimony at the IHRAAM Tribunal about George Darby.

"I went to Darby around 1952 to get a vasectomy, you know, 'cause I couldn't feed the ten kids we had and I didn't want no more. But Darby laughed when I asked him, and he said, 'Ed, you're a good Christian. You need to have lots of children. I only sterilize the pagans.' He told me the government was paying him to get rid of the heathens." (June 13, 1998)

According to a former employee of the R.W. Large Hospital, Christy White, all of the annotated records of federal payments for the sterilizations at the hospital were destroyed in early 1995, soon after the "official" RCMP investigation into west coast Indian residential schools commenced. An administrator named Barb Brown allegedly dumped the records into the ocean near the Bella Bella ferry dock.



United Church Sterilization Center, Bella Bella, B.C.

The R.W. Large Memorial Hospital, site of sterilizations and medical experiments on native children between at least 1923 and 1969, under the supervision of Rev. Dr. George Darby sr.

Sterilization techniques identical to those performed by the Nazis in their death camps were practiced on natives in other regions of Canada as well. Jackson Steene, a Dene Indian living on Denman Island near Nanaimo, was made infertile as a boy by prolonged exposure to x-rays at the Anglican church's Carcross residential school in the Yukon.

"There were eleven of us in our family, and none of us can have children. We were all put under the machine they had set up in the basement. We were told we were getting screened for TB, but they strapped me down on a metal table and put the x ray thing over my pelvis, and zapped me for a good ten minutes. I tried suing the church years ago but my lawyer wouldn't raise the sterilization thing in court." (October 26, 2004)

Cambel Quatell, a Kwakiutl Indian from Campell River, B.C., was made infertile at another Anglican church facility, the St. Michael's residential school in Alert Bay.

"They did the operations in the school clinic and often in the local St. Joseph's hospital. I have seven brothers and only one of us, James, can have children. We all had to drink this vile stuff and they gave us these shots that made us sick. I can't say whether it was that or an operation they did but none of the rest of us can have kids. Something went on there between 1952 and 1962 that made us sterile."(October 27, 2004)

According to Edwin Black, the author of War Against the Weak: Eugenics and America's Campaign to Create a Master Race, (2003) sterilizations in Canada were aimed at specific groups according to their religion and ethnicity, and especially at Indians:

"In Canada, eugenic passions became inflamed over many issues, including the birth rate of French Canadians ... Following the example of America's hunt for mongrels, Alberta disproportionately sterilized French Canadian Catholics, Indians and Metis ... Indians and Metis constituted just 2.5 per cent of Canada's population, but represented 25 per cent of Alberta's sterilized." (pp. 241-2)

Forced sterilizations continue among aboriginal people. Eliza Stewart, a Gitk'san woman from Terrace, B.C., was forced by a social worker to have an involuntary sterilization in 1985 while living in North Vancouver.

"The Ministry had already taken my daughter, and my social worker, Sally Heather, told me that if I ever wanted to see her again I'd have to have my tubes tied. She said, 'You Indians have too many children as it is. This is for your own good.' So I had it done in a hospital on the north shore.

"I've never gotten over what they did to me. I've tried suing them but nobody can find the records. The doctors don't want to talk about it." (Statement to the author, May 10, 2009)

Murder of Newborns and Forced Abortions

"I'm Irene Favel. I'm seventy five. I went to residential school in Muscowequan from 1944 to 1949, and I had a rough life. I was mistreated in every way.

"There was a young girl, and she was pregnant from a priest there. And what they did, she had her baby, and they took the baby, and wrapped it up in a nice pink outfit, and they took it downstairs where I was cooking dinner with the nun. And they took the baby into the furnace room, and they threw that little baby in there and burned it alive. All you could hear was this little cry, like "Uuh!", and that was it. You could smell that flesh cooking." (CBC TV, Regina Town Hall forum, July 3, 2008 – video posted at www.hiddenfromhistory.org)

Many survivors of the residential schools have described witnessing the murder of newborn babies by clergy and school staff, the newborns being bred from the rape of young girls by the same murderers, or from nuns made pregnant by their molestation of young boys in the schools.

George Brown is a retired aboriginal constable with the RCMP, and investigated such accounts among survivors of B.C. residential schools. In 2001, he stated to the author,

"This is one of the stories I heard, in Cranbrook, about a young Indian boy who was raped by a nun. Then when she had their baby, he was forced to watch as the nun participated in drowning the baby in a bucket of water. The boy then had to bury the baby and it became part of a cornerstone in some building in Cranbrook. But that was just one story. I heard more stories about children being killed and buried or burned in the school furnaces." (August 12, 2001)

The Roman Catholic Indian school in Kamloops, B.C. was a sort of maximum security prison for particularly "unruly" or rebellious native children, who were brought from all over western Canada to be interned there. Even by residential school standards, Kamloops was a notoriously harsh and murderous place.

Eddy Jules went there between 1969 and 1977, and witnessed the fate of pregnant girls and their offspring.

"When I was in Senior B, I used to hear about girls getting pregnant down the other end of the building. They'd get pregnant, but they would never have kids, you know. And the thing was, they'd bring somebody in from over town who'd do an abortion, I guess. We used to hear it. It used to be really scary, hearing them open up the incinerator after what was going on. They'd open up the incinerator in the big boiler, and we would hear this big clang, and we'd know they would be getting rid of the evidence ... We'd wonder how many kids got thrown in that incinerator." (quoted in Behind Closed Doors: Stories from the Kamloops Indian Residential School, Secwepemc Cultural Education Society, 2000)

In 1964, Helen Michaud was sixteen and an inmate at the Kamloops school when she was forced to have an abortion after a priest raped her.

“As soon as I started showing, the nun dragged me to the infirmary for an examination. Then they aborted my baby. I was lucky, they didn’t tie my tubes like they did to all the other girls. The next summer I ran away and I had my son. But there’s lots of aborted babies in the graveyard south of that school.” (Statement to the IHRAAM Tribunal, June 14, 1998)

Local hospitals near to the residential schools were regularly used to dispose of babies born from nuns or Indian students, including St. Paul’s (Catholic) hospital in Vancouver, West Coast General Hospital in Port Alberni, St. Joseph’s (Anglican) hospital in Alert Bay, and the R.W. Large (United church) hospital in Bella Bella, B.C.

In the same way that tuberculosis hospitals provided the institutional cover for the deliberate infection of Indians with TB, regular hospitals became literal child disposal centers, especially after child trafficking out of the Indian residential schools became a lucrative trade.

According to Marion MacFarlane, a former staff member at the United Church’s Alberni residential school from 1962 to 1964,

“We used to nickname the school ‘The White House’ because of all the big shots who would show up to pick out little boys and girls. Sometimes I recognized local judges and cops, church officials. Everyone was so brazen, like they knew they’d never have to answer for anything.

“They’d line up all the kids for inspection, like a regular slave auction. It was so sad. They’d pick a kid and off they’d go, and you’d often never see the little one again. Sometimes the girls would come back pregnant, and they’d be whisked off to West Coast hospital for an abortion. If the girl ever talked, she’d be dealt with. If you check past the old water pipeline in the hills behind the school, you’ll find lots of those girls, and even some of their babies.” (SFU Harbor Centre Forum, February 9, 1998)

Segregation and “Breeding Out” Practices

Raphael Lemkin’s original definition of biological genocide included not only overt and invasive measures of preventing births, like sterilizations and abortions, but physically segregating the sexes of a targeted group at a young age and preventing their normal interaction to prevent normal relations between them later in life.

Such segregation was the institutionalized norm in every Indian residential school from their inception. Embodying this genocidal aim, every residential school was constructed on a common architectural plan, an “H” shaped building with two isolated wings: one for boys and the other for girls. The sexes were rarely allowed to mix.

Nan Johnson, who went to the Catholic Christie school near Tofino, B.C. in the early 1960’s, describes,

“I was in that hell hole for six years and I never saw my little brother, not once. They had the boys locked away from us and if you ever tried sneaking over to their dorm you’d catch hell for it. One girl couldn’t bear not seeing her kin and she snuck into the boy’s dorm. The next morning we all had to line up and treat her to the Gauntlet.

“We were all given sticks and belts by the nuns and the girl had to run down the line. if we didn’t beat the crap out of her it would happen to us. We made her black and blue that day. She couldn’t even walk after. She was ruined by that beating. Later I heard she hung herself.” (May 2, 1999)

Even more severe treatment was meted out to Indian students who had sexual relations with each other. Nan Johnson remembers,

“I’ll never forget the boy who was caught in bed with a girl I knew from a village near to ours. Sadie I think her name was. The priest dragged the boy out and stripped him naked and beat him to death with a truncheon, right there in the hallway. They locked Sadie away in a closet for days. But the boy was murdered, and all the time the priest kept yelling at us how this would happen to any of us if we slept with an Indian boy.” (May 2, 1999)

Besides stopping breeding among natives, missionaries and colonial agents used other means to “breed out” Indians. In April, 1908, Indian Agent Fred Halliday in Alert Bay wrote to Ottawa and made reference to the fact that *“our plan to breed out the local savages seems to be working.”* (INAC Archives, RG 10 series, R 7733, April 5, 1908)

According to Cambel Quatell, a survivor of the Alert Bay Anglican school who has studied Halliday and his correspondence, the plan he referred to involved importing Caucasian prostitutes into the area and encouraging breeding between them and traditional Kwakiutl men, and especially chieftains. In this way, by confusing blood lines and lineages, Kwakiutl nationhood would not only be dissolved but so would any aboriginal claims to sovereign title to their own land according to their kinship.

The Eugenics Imperative

Behind all of these measures to stop reproduction among Indians lay a unifying ideology known as Eugenics: the belief that the genetic quality of humanity can be “improved” by the destruction of supposed “inferior” groups, like mentally and physically impaired people, the “morally unfit”, and specific racial groups, especially negro and aboriginal people.

Eugenics emerged from within the American medical and psychiatric professions in the post-Civil War years, as America swelled with immigrants and the inner cities of the new industrial era teemed with the poor. By 1880, establishment leaders were calling for measures to stop “Anglo Saxon” culture from being “diluted” by an encroaching “Others”.

Significantly, the first American Eugenicists took their inspiration and research from European colonial doctors operating in Africa and Asia. Germany, Belgium and England in particular needed to devise a scientific and moral justification for their conquest of colonized peoples, and the soaring deaths of millions of non-Caucasians. That justification was provided by Eugenics: the belief that a genetically superior “Nordic” European race needed to out breed and dominate so-called inferior Negroid and Asiatic races.

This philosophy struck a chord in North America, where a similar conquest of “inferior” races had been proceeding for centuries. Eugenics caught on like wildfire - not only among medical, financial and political elites, but social reformers like Margaret Sanger, founder of Planned Parenthood, and judicial liberals like Supreme Court Justice Oliver Wendell Holmes, who made decisions authorizing the forced sterilization of American citizens with lower IQ's. (*See Buck v. Bell case in U.S. Supreme Court, May 2, 1927*)

To quote Margaret Sanger,

"The most merciful thing that a large family can do to one of its infant members is to kill it." (*Women and the New Race, 1920*)

Canadian progressives also favored eugenics. It was a quasi progressive government, the United Farmers of Alberta, which enacted Canada's first sterilization laws in 1928. And NDP Premier Tommy Douglas, who ushered in Canada's first medicare system, was a strong advocate of sterilizing the “unfit”.

Douglas obtained his Master's degree in Sociology from McMaster University in Hamilton in 1933. His thesis, entitled *The Problems of the Subnormal Family*, endorsed eugenics.

Douglas' thesis proposed a system that would have required couples seeking to marry to be certified as mentally and morally fit. Those deemed to be "subnormal" because of low intelligence or moral laxity would be sent to special camps where those judged to be mentally defective or incurably diseased would be sterilized, with or without their consent.

http://en.wikipedia.org/wiki/Tommy_Douglas

Douglas' government recommended that such a program be established in Saskatchewan, but political opposition and unsavory reports from sterilization programs in Alberta and B.C. prevented it from commencing.

The big funding for eugenics in North America began with John D. Rockefeller's creation of the first Eugenics Foundation in 1912. Rockefeller also helped create the Kaiser Wilhelm Institute in Berlin, which would plan so much of Hitler's "Final Solution" of Jews and Slavs. The ties between American and German eugenicists were direct.

Both before and after World War Two, Joseph Mengele and other Nazi death camp researchers worked actively with eugenicists in the USA and England in developing their theories of "racial purification".

For example, Mengele's colleague Otmar Verschuer, who assisted him in his grisly medical experimentation on Auschwitz prisoners, had worked with American eugenic research societies in the 1930's, and, after World War Two, despite his death camp record, returned to the USA to continue his research with the American Society of Human Genetics, which he helped establish in 1949. Verschuer died in affluent peace, unmolested by the government, in 1969. (*Edwin Black, War Against the Weak: Eugenics and America's Campaign to Create a Master Race*, 2003, pp. 376-80)

By 1891, the first sexual sterilization laws had been legislated in the USA. By 1920, thirty eight states had established laws to render infertile the "mentally feeble", criminals and in some cases, immigrants. But in Canada, eugenics laws were applied much more broadly, and aimed specifically at aboriginal and Metis people.

As mentioned, sexual sterilizations were made legal in Alberta in 1928, and in British Columbia in 1933, and allowed any child in an "industrial school" – which included Indian residential schools - to be made infertile. More than 4000 people in Alberta alone were sterilized under this law, over half of them aboriginal; and probably many more in B.C.

The Canadian laws were eventually applied far more broadly than in the USA, and besides "feeble minded people", targeted the "morally and socially unfit". This included unwed mothers, runaways, criminals, immigrants and Indians, since the latter, being "pagans", were deemed to be on a lower evolutionary plane than whites and thus, less civilized.

The Canadian sterilization laws also created a Eugenics Board that could impose sterilizations on people without their consent. This became a common practice, especially in relation to Indians.

Pat Taylor, a retired nurse in Victoria, B.C., worked at the Provincial Training School (PTS) in Red Deer, Alberta in 1956. She quit after less than a year because of what she witnessed there.

“The school scooped up lots of vagrant and runaway kids, unwed teenage moms, that kind of person. And the policy was to automatically sterilize these people if they were old enough to procreate, and do the younger kids when they reached puberty. No consent, no consultation. That included a lot of Indian kids. My impression is that the Indians were brought there, they didn’t just arrive. I did see Mounties escort Indian boys into PTS a few times. I heard they were from the Indian boarding school in Edmonton. And they all got sterilized.” (February 3, 2000)

An Inuit man who declined to be publicly identified told the author that he was made infertile at the United Church’s Edmonton Indian residential school in 1959 because of his intelligence.

“I thought it was a joke but the matron told me that my marks were too high and so I had to get ‘red tagged’. Me and another boy. We had to report to the infirmary and they gave me a shot. When I woke up I had been given a vasectomy. Nobody ever told me why it happened but the matron said I should never tell anyone.” (December 22, 1996)

A final clue to the eugenics imperative that guided Indian residential schools is found in the connection eugenics researchers made between diseases like tuberculosis and so-called genetic inferiority. In hospitals where eugenics research was conducted, fatality from tuberculosis, and the practice of deliberately housing the sick with uninfected patients, were identical to practices in Indian residential schools.

In fact, the same practice of not attending to sick children in residential schools and letting them die occurred in “mercy killing” hospitals run by eugenics researchers in the USA during the early 20th century. To quote Edwin Black,

“Quiet euthanasia of “defective” newborns was not uncommon ... Dr. Harry Haiselden, the (Chicago North side) hospital chief of staff ... regularly ordered his staff to withhold treatment from several deformed or birth-defected infants. Other times he would handle it personally, like the time he left a newly delivered infant’s umbilical cord untied and let it bleed to death. Sometimes he took a more direct approach and simply injected newborns with opiates”. (Black, War Against the Weak, pp. 253-4)

Such medical murder of American children in Chicago in 1915 was not uncommon, and increased when tuberculosis was involved, since according to the eugenics creed so popular among doctors, diseases like tuberculosis were caused genetically. Hence, killing off those with “defective” genes – including Indians – would halt the spread of TB and other diseases.

As Black describes,

“Tuberculosis was an omnipresent topic in textbooks on eugenics ... which claimed that only the submerged tenth was vulnerable. Eugenecists believed that when tuberculosis was fatal, the real culprit was not bacteria, but defective genes ... In tuberculosis colonies, residents continually infected and reinfected each other, often receiving minimal or no treatment ... (with) mortality rates as high as 40 percent. An article in Institution Quarterly admitted, ‘We wish the parasitic strain to die out ... it would be an act of kindness to them, and a protection to the state, if they could be killed.’” (Black, pp. 255)

In short, the deliberate infecting and denial of treatment to native children in residential schools, and the enormous death rate hovering near fifty percent, was not an isolated act, but part of the normal modus operandi in eugenics-driven medical practice all over North America. The aboriginal holocaust was clearly part of an even bigger genocide aimed at any supposedly “inferior”, targeted or inconvenient group.

Eugenics against native people today

“A program of compulsory sterilization of women after their second child might be easier to arrange than the mass sterilization of men ... Alternatively, adding a sterilant to drinking water or staple foods can only be effective if it was uniformly applied.” - John Holdren, Scientific advisor to President Barack Obama, 2009

“One must take draconian measures of demographic reduction against the will of certain populations. Reducing the birth rate has proved to be impossible. One must therefore increase the mortality rate. How? By natural means: famine and sickness.” -Robert MacNamara, Chair of the World Health Organization’s Expanded Immunization Program, April, 1996

The campaign to exterminate indigenous and non-Caucasian populaces has never ended, but merely changed its methods.

The National Indian Health Coalition estimates that since 1970, over one-third of native women living on reserves in the western United States have undergone some form of sterilization, either chemically, in vaccines, or through direct tubal ligation. (*Statement of Judge Royce White Calf, IHRAAM Tribunal, June 14, 1998*)

Between 1986 and 1993, more than 40,000 Inuit women were given a sterilizing agent known as Heptavax, under the guise of it being a drug for Hepatitis prevention, during experimental programs operated by the US Health Department. (*Note: The University of Massachusetts website that documented these experiments has been removed*)

In Canada, the federal government has never stopped trying to reduce the fertility of native women. In December, 1979, a *Globe and Mail* article described how an Indian Affairs doctor in northern Canada claimed that it was the “unofficial policy of recommending sterilization of Eskimo women after their fifth child.” The same article said that nurses prescribed birth control pills to Inuit mothers without informing them, and even told them the pills were vitamins. (**Fig. 20**)

The government itself has admitted that its Health department regularly used the Indian residential schools as experimental laboratories and the children there as involuntary test subjects for studies in vitamin and nutrition deprivation. (*"Natives Kids used for experiments"*, The Vancouver Sun, p. A 12, April 26, 2000)
(Fig. 21)

OTTAWA (CP) — Birth control in the North is such a sensitive and confusing issue for the Roman Catholic Church there is not sure its anti-contraception dogma makes sense for Eskimos.

Native women told birth-control pills vitamins: nurse

Globe and Mail 1/12/79

OTTAWA (CP) — Birth control in the North is such a sensitive and confusing issue for the Roman Catholic Church there is not sure its anti-contraception dogma makes sense for Eskimos.

About a quarter of the Eskimos are Catholics. The native birth rate is triple that of Canada as a whole.

Bishop Omer Robidoux of Churchill, Man., has called about 10 of his missionary priests together to work out a practical policy with northern doctors and health department officials. The eight-day conference starts in Churchill on Monday at the mission of the Oblates of Mary Immaculate.

The meeting has not been publicly announced but its purpose was learned in an interview with one of the priests involved.

The problem is greater than the ordinary issue of religious ethic because when whites gather alone to determine the future of another people, they are vulnerable to charges of racism.

James Arvaluk, a Keewatin District Eskimo working here with Inuit Tapirisat, the Eskimo Brotherhood, said yesterday that the native association had not even been told of the meeting.

"This is just another example that there is no participation of the Eskimo people in controlling their own lives.

"Who are these people? They think they have control like they did in the past just because they are priests."

Some whites who have worked in Northern settlements made more direct accusations against Health Department personnel.

Loretta Gamble, a nurse who has served in native communities, said she has seen another nurse prescribe birth-control pills "just because she didn't like Indians and didn't want to see any more of them running around."

Mrs. Gamble said native

women are sometimes told the pills are vitamins and do not realize they are preventing pregnancy.

A former official of the Indian Affairs Department who spent two years in Eskimo communities charged that there is an unofficial policy of recommending sterilization of Eskimo women after their fifth child.

The man refused to allow his name to be used.

In a telephone interview from the department's northern headquarters in Edmonton, Dr. F. J. Covill confirmed that Eskimo women sometimes undergo sterilization after the fifth delivery.

He said the number of such sterilizations "is not readily available" but he said the rate was above the national average. "It may happen more frequently because that's the way the consumer wants it."

There is no undue pressure on the women, Dr. Covill said, but there is a continuous program of "counselling."

The Pill had disadvantages over other methods: "You realize that the Pill demands a certain amount of literacy. Therefore the intrauterine device is more practical. Some of the native peoples are not quite so highly educated in counting and the Pill demands that you be able to count at least a little."

He said sterilization was suggested as a means of birth control but denied that the poorly educated women are deceived in any way about its permanency: "Right from the beginning they are told that you can limit your family and that it may be a good idea. And then it would be put to them that this is a method and it could be conveniently carried out."

The doctor said there is no

apparent conflict of government and church birth-control policy.

He said the Northern priests do not aggressively try to undermine the birth-control program.

One of the Oblate priests attending next week's conference said in a telephone interview from Churchill that the Church is, in effect, without a birth-control policy for Eskimos.

Rev. Roland Courtemanche, an experienced missionary, said the purpose of the meeting is to come up with one.

Education, he suggested, would be a major subject of the discussions.

"You see, they need education—that's what they are missing. With more education we will be able to control the population."

Asked directly if Catholic

policy is in any way different in the North and the South, Father Courtemanche answered: "We are not too much in contact with the South—we should know better next week."

Globe and Mail

Figure 20: Inuit women sterilized, induced to take birth control pills – The Globe and Mail, December 12, 1979

Native kids 'used for experiments'

A church magazine says federal health tests were conducted in B.C. and Ontario residential schools in the 1940s and '50s.

SOUTHAM NEWS, VANCOUVER SUN

OTTAWA — The federal government conducted health experiments on First Nations children in residential schools in the late 1940s and early '50s, a church magazine has reported. One of the four residential schools was located in Port Alberni.

Native children were deliberately denied basic dental treatment at the United Church-run Port Alberni school and scientists also "inkerred" with the children's diets at other schools, the *Angli-*

can Journal reports.

The government did not inform many of the parents of the research the government was conducting on their children.

In a letter on Oct. 3, 1949, Dr. H.K. Brown, chief of the dental health division of the federal health department, requested staff halt some dental treatments at the Port Alberni school, the *Journal* reports.

"No specialized, over-all type of dental service should be provided, such as the use of sodium flu-

oride, dental prophylaxis or even urea compounds," he wrote in his one-page letter. "In this study dental caries and gingivitis are both important factors in assessing nutritional status."

The *Anglican Journal* story quotes the doctor who headed the five-year research program, now a 90-year-old nursing-home resident.

"It was not a deliberate attempt to leave children to develop caries [tooth decay] except for a limited time or place or purpose, and only then to study the effects of vitamin C or fluoride," said Dr. L.B. Pett, former chief of the nutritional division of the health department.

Pett acknowledged that "parental consent was not always

obtained for those children involved in the study".

The revelation shocked George Erasmus, head of the Aboriginal Healing Foundation, which aids victims of residential-school abuse. He told the *Journal* the experiments were unknown to him.

The objective of the research at Indian residential school children was "to evolve methods for improving health, not only of the school children but of the whole population," Pett said in the story.

In dietary experiments, federal health officials supplied flour with added vitamins in 1949-50. Then the vitamin supplements were halted so the results could be studied.

Figure 21: Federal health department admits to using residential school children in experiments – The Vancouver Sun, April 26, 2000

Lynn Sharman, a community worker in Thunder Bay, Ontario, has documented medical experiments on native women in her region.

“All throughout the 1950’s and ‘60’s, Cree and Ojibway women were shipped down to the Lakehead Psychiatric Hospital for lots of testing. I have a list of a few hundred of them who died there and were never reported buried. One woman told me they held her in a ward in the Hospital for years and kept inserting these devices into her. From her description of them I suspect they were experimental IUD’s. I asked a medical relative of mine what that meant and he laughed and said, ‘We all knew that if you wanted to try out a drug or anything experimental, test it on an Indian first’.

“You have to realize that the aim has always been to stop the Indians from reproducing. The doctors around here have always been pretty explicit about that, when you press them.” (January 23, 2000)

Unfortunately, government agents have continued to use natives as live test subjects for medical and eugenics experimentation.

In the fall of 2000, a health consultant named Candace Cooper was hired by the Sto:lo tribe in Chilliwack, B.C. to give advice to pregnant native mothers. What she encountered shocked her and cost Candace her job.

“Health department nurses were showing up on the reserve and literally shoving needles into the arms of newborn babies without asking permission from the parents. In one family I worked with, two babies suffered seizures and one of them died after the shots, which supposedly were flu vaccines. I tried to get them to stop and they reported me to the Medical Services Branch people, who ordered me to back off.

“But I wouldn’t leave it alone, and I kept investigating. Four elders in their sixties died the same week after getting the flu shot, even though they were perfectly healthy. Lots of people were getting sick from it. I filed a report about this to Health Canada and with the band council, and a few weeks later I was fired without cause.

“What I found most disturbing was that no-one would disclose what kind of vaccine they were injecting that was causing those deaths and all the sickness. One older woman said that the same nurses had given women shots the previous year that made them miscarry their fetuses. I’m convinced that the government of Canada is committing homicide on native people under the appearance of public health.” (June 9, 2002, from an interview with the author on Vancouver Co-op radio)

During the same year, the same federal department, Health Canada, tested supposed experimental anti-AIDS drugs on people on the Songhees Indian reserve near Victoria, B.C. Only aboriginals were given the drug, those receiving it were not informed or asked their consent, and no follow-up treatments were offered. One of the Songhees chiefs told the author that a Health Canada official told him that his band council had no say in the matter, since under the Indian Act (s.76), no Indian on reserve can refuse “medical treatment”. (April 4, 2001)

State-funded native officials appear to be colluding in this kind of eugenics program against their own people. Not only do band chiefs regularly allow their people, on and off reserve, to be used in these experiments, but they pursue policies designed to impoverish and make sick their fellow aboriginals.

Les Guerin, a maintenance worker and band member on the Musqueam Indian reserve in Vancouver, discovered in local trash bins a series of documents and minutes from meetings held between the band council and the state-funded Assembly of First Nations (AFN) during the summer of 2003. The minutes continually refer to how to implement the *“directives ... from Agenda 21”* and *“make the reserves cost effective.”*

Agenda 21 was a United Nations conference on human population and “sustainable development” held in 1992, that some have criticized as an attempt to bring about a global eugenics program against indigenous people, under the guise of “development”. The Musqueam documents seem to validate this.

According to the minutes, dated April 23, 2003, AFN official Wendy John-Grant, who is also an employee of Indian and Northern Affairs with the federal government and who has been implicated in criminal actions at the reserve, (*see Appendix 7a, Testimony #3*) makes the following remarks to the Musqueam chiefs:

“... and we have to get clear, we need to be a new level of government. The AFN is that government for First nations people now ... So yeah, our cost effectiveness is the issue. Agenda 21 here at home: making ourselves sustainable ... We’ve had to streamline a lot at AFN and find out what the people want and this is what we keep hearing: get rid of the dead wood, become competitive in the global marketplace.”

Les Guerin, a lifetime resident at Musqueam, is clear what this means.

“Here’s no different than any reserve: people are forced off the land and onto the streets where they die off quick, from drugs or violence. That way the chiefs profit, they get the same money with fewer people to provide for, the ‘dead wood’ Wendy talks about. It’s a big criminal racket run by a few families. This Agenda 21 urges Indian leaders to marginalize their own people and become corporations so the land can be bought up by outsiders. That’s how they’re doing it at Musqueam.

“I see every day how it happens: families are scared off the reserve and the chiefs or their goons move in to their homes. If they don’t play ball the band chiefs grab their children and pimp them out. Sometimes people are even killed. That way, there’s fewer people to provide medical care for, so the chiefs pocket that money or invest it somewhere. I’ve seen guns, drugs, and young kids being bought and sold through this reserve and the Celtic shipyards, which is owned by Wendy and her husband Ed John. It just keeps getting worse.” (Statement to the author, August 3, 2003)

Any system of genocide operates under the “fog and night” of its own code words and esoteric language, and while the extermination of Indians in Canada

was formerly called “assimilation”, it’s now referred to as “sustainability” and “cost effectiveness” to government and aboriginal bureaucrats.

Indian reserves, it seems, can no longer “sustain” their own populations, and so are quickly de-populating them along the lines recommended by Robert MacNamara and other global eugenicists. Government policy in Canada is clearly designed to force natives off reserves, and often valuable lands and resources, and into urban poverty and desolation where they are prey to early death.

Missing People

The disappearance of a young white woman in northern B.C. in early 2004 alerted the media to the everyday reality of aboriginals there: the regular abduction and murder of native women and even of entire families along the infamous Route 16, the “Highway of Tears”. Over five hundred native women are unaccounted for since 1989, and yet the RCMP still claims that only nine have disappeared.

Les Guerin has more than just a theory of what has happened to some of them. In 1990, he witnessed Dave Picton, brother of now-convicted Willie Picton, deliver bags of soil to the Musqueam reserve and bury them in a landfill site. Years later, after Picton was identified and arrested, Guerin recognized Picton on T.V., remembered the incident, and began digging in the site where Picton had buried the bags.

“I found lots of bones, maybe a dozen big bags full. I took some of them to a forensic guy at Simon Fraser University and his report said they were pig bones mixed up with human ones, including the skull and humerus of a young woman in her twenties. So I sent all the information to the police.

“Then it got weird. Nobody ever called me and no-one showed up at the site. That went on for months, so I sent the evidence to all the media. Nobody responded. I even sent it to the lawyers for Picton’s victims and their families, and they did nothing with it.”

Frustrated, Guerin and a friend, Jim Kew, sent a report of the remains to the Vancouver Police Commissioner in November, 2004, along with a statement from Glenn Guerin of the Musqueam Housing Office that Dave Picton had been employed by the band council in “1989 or 1990” to bring land fill to the reserve. No reply was ever received from the Police. (*see Figs. 22 and 23*)

Eventually, in early 2007, Les Guerin mailed the bone samples and the forensic report to Amnesty International’s headquarters in London, England. The package was returned, repackaged and without comment, the next month.

“That’s the old tell tale sign of deep collusion” commented retired RCMP officer George Brown, a former native constable who established a community task force into missing people in Vancouver’s downtown eastside in 2004.

“None of them want to look into it because the cops and feds are involved in those missing people. Ten of the last twelve women to disappear were seen being taken by Mounties out to Picton’s killing farm. Picton was the fall guy for a big operation, involving drugs, child trafficking, snuff films, even organ trafficking. That’s the scuttlebutt. We know that fifty or a hundred women and some men go missing every year from Vancouver’s streets. Probably more. And ninety percent of them are aboriginal.”

George Brown and his associates on the community task force halted their investigations after two years once they learned that policemen, politicians and businessmen were involved in the disappearances.

“We didn’t want to get killed. One of my former bosses on the force called me up and said, ‘George, quit screwing around before you get yourself killed. The number of missing women is nine and it stays at nine.’ Hell, I know of two Mounties who were working with Picton, getting big bucks providing him with victims. We documented hundreds of these missing people and kept turning up that kind of collusion.”(March 13, 2006)

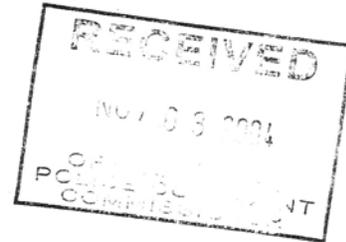
Figure 22: Evidence of human remains from body dumping site used by Dave Picton, Musqueam Indian reserve, 2004 (*following three pages*)

From Jim Kew & Les Guerin to the Chief Police Commissioner of Vancouver by hand November 3, 2004

November 2, 2004

Jim Kew
104-2983 West 4th Avenue
Vancouver, British Columbia
Canada, V6N 2C6

Commissioner
City of Vancouver Police
City of Vancouver
British Columbia, Canada



Dear Sir:

Regarding: Human remains buried at Musqueam Indian Reserve #3 by Willie Picton

I am writing at the request of Mr. Les Guerin, a member of Musqueam Indian Band, to provide a written summary of his discussion with me regarding aforesaid remains. Yesterday, November 2, 2004 we met and Mr. Guerin expressed his concern over difficulty in securing recognition of this evidence.

The following is a summary of Mr. Guerin's efforts to identify, protect, report, and eventually gather and analyze significant evidence in the Picton Case. This summary is based on my brief discussion with Mr. Guerin, a cursory examination of faunal remains, and a telephone conversation this morning with Mr. Guerin. Mr. Guerin asked for my opinion as I have previous experience with identification of human remains from archeological excavations. I am also a Musqueam Indian Band member.

- 12 years ago Mr. Guerin was asked for directions south of the intersection of Salish Drive and 51st Avenue.
- The request was from a lone white male with distinctive appearance and disturbing mannerisms.
- The suspicious nature of the request, and the man's conduct, prompted Mr. Guerin to follow this stranger in trespass on our reserve.
- Mr. Guerin observed a large Hockey duffle bag, and a large plastic Garden Bag in the man's vehicle.
- From a distance Mr. Guerin observed the man digging a hole.
- Mr. Guerin left, reported the activity to the Band office -- with no effect.
- Mr. Guerin subsequently marked the location of the fresh excavation with a large metal weight.
- Years passed.
- When Picton footage was broadcast as a consequence of the Missing Eastside Women's Investigation Mr. Guerin recognized Picton as the Man in the vehicle who had dug a hole and apparently interred two large bags.

Page 1 of 3

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- At this time Mr. Guerin reported his efforts in exposing the evidence to the Musqueam Police Liaison. Eventually, on his own initiative, Mr. Guerin had to return to the site and excavate a small sample of fragments. Mr. Guerin contained the sample in a box of perhaps 1 cubic foot to a level of two or three inches.
- Mr. Guerin turned this in as evidence to the Musqueam police liaison. He was told that the sample was of animal bones—possibly a pet, that there were no human bones in this sample, and that there was no compelling reason for further police inquiry. ~~The bones were returned to him.~~ y - 2
- Mr. Guerin asked if the low priority for his evidence was a budgetary constraint. He was told that this was a consideration.
- Mr. Guerin showed me the box of bones yesterday evening, in low wattage artificial light. With gloves provided by Mr. Guerin I removed about twenty-five dirt-encrusted bones with no methodology, reaching blindly into the dark box. No bones appeared to me to have been cleaned for scientific examination.
- I removed what appeared to my rusty eyes to be a mix of animal remains from large and small individuals. At first, they appeared to be probably all swine. Some were butchered, some were shattered, and some appeared to be small pork chop cuts. There were large heavy “Knuckle” bones from the ankle or leg of a large, mature porker. I was unfamiliar with several cuts exhibited by some of the bones. I did not recognize on these bones a pattern of food preparation; however I am not familiar with all butchering techniques, only being familiar with pre-historic and rustic examples of food butchering.
- The fourth or fifth last bone I reexamined. This bone appeared to me, based on my past experience in archaeology, to be a fragment of a Human humerus from the right side of a small woman, probably no more than 5 feet tall, there appeared to be no re-absorption of chemicals as occurs in older or unhealthy individuals; perhaps she was 25 years old, petite and of good health and vigor. The ends of this humerus appeared to have been shattered or gnawed off by a process I am unfamiliar with.
- This morning I spoke with Mr. Guerin, he has used his anatomical texts to confirm my interpretation that a female human humerus fragment exists, and to further examine other samples in daylight. He has identified possible human skull fragments, a human calcaneus and other long bone fragments in addition to the possible humerus. He also expressed his concern over the possibility of human fetal bones being hard for us to identify.
- We are untrained in forensic analyses; however, we feel this ought to be further investigated.
- Mr. Guerin has asked and received my support in a request for examination of these samples by an Osteologist or Forensic Pathologist. We ask this of you.

Picton is known to have processed human and pork remains in close proximity. It seems probable that he actually used pigs to purge his butchering equipment of human remains. If this assumption were correct, then he would accumulate a mixture of pork and human remains, particularly bones—similar to what Mr. Guerin has found.

From Jim Kew & Les Guerin to the Chief Police Commissioner of Vancouver by hand November 3, 2004

Picton disposed of human remains on an Indian reserve on the north side of the Fraser River belonging to Kwantlen. Many of his victims are First Nations. We speculate the following:

- The human remains at Kwantlen are mixed with swine remains.
- Picton was aware that disposal of evidence in multiple jurisdictions—various reserves and municipalities-- would isolate communication of evidence between jurisdictions.
- As a perverse transposition of reality Picton felt disposal of his victims remains on Indian reserves was somehow appropriate or important.
- That at least three or four other Indian reserves in the lower mainland might contain human remains similarly interred. This is speculation consistent with what we know and speculate of Picton's M.O. in disposal of his victims, the volume of remains found at his farm and Kwantlen, the number of identified bodies reported, and the size of his cache at Musqueam.

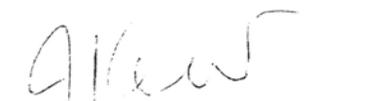
We also ask that you consider the subjective observation that trespass which leaves physical evidence at Musqueam and the adjacent Musqueam Park is first, to walk dogs who may do as dogs do; second, to nature walk/explore and so leave paths or trails; third, to dump leaves and garden waste; and fourth to dump bodies. I am unaware of any incidents of trespass for the purpose of burying pets (I do recall a written request to council from a neighbour of the reserve to inter their pet, a dog, near the beach, which request was honoured).

Also, suppose we are mistaken about the human remains: why would Picton have a reason to bury swine bones on an Indian reserve? Everybody else just throws them out into the garbage. If indeed we are mistaken and all these bones are not even swine it still remains that Picton was identified at the scene. Why did Picton express disturbing behavior observed by Mr. Guerin in attempting to confirm his location on Musqueam reserve? Why Musqueam?

Why was Mr. Guerin's identification of Picton ignored?

These are the core concerns of Mr. Guerin and Myself. We are fully confident that you will give due consideration to our questions and the request for appropriate examination of the evidence herewith submitted by Mr. Guerin. With regard to Mr. Guerin's request for a meeting, we would like to thank you for the attendant courtesy, concern and diligence evident in your prompt response.

Sincerely,



Jim Kew



Les Guerin

Oct 29/04

To Whom it may concern;

Dave Picton was employed by a contract for a period of about 3 to 4 months in about 1989 or 90. He was ~~to~~ hired to provide clean fill for the extension of Stuart's ave. He had a bulldozer, an excavator and numerous ~~dump~~ dump trucks. He was left to his own devices to place fill.

A Glenn Musquin
Musquin (formerly) Housing officer

Figure 23: Confirmation of Dave Picton's employment by Musqueam Indian band, 2004

Before she died of pneumonia in February, 2007, after being forcibly confined in an unheated Surrey jail, Alberni residential school survivor Harriett Nahanee was investigating the child trafficking ring on her own Squamish reservation in North Vancouver.

In May of 2002, Harriett told the author,

“This black stretch limousine would pull up to the end of our road, usually on Friday nights. One night I watched and saw a young boy and girl loaded into the back. They were about eight years old and all dressed up with make up on. I got my nephew to follow the limousine and it went to the rear entrance of the Vancouver Club and the kids were unloaded.

*“So the next Friday we got Noel, a reporter with the Drum newspaper, to stake it out. He waited until 3 am and three kids appeared out the back door. He started interviewing them but then he got whacked on the head. When he woke up his tape recorder was gone, and so were the kids.” (see **Appendix 7**)*

In 1999, a UNESCO report on global pedophile rings named Vancouver, Canada, along with Bangkok and Rotterdam, as centers where child trafficking and pornography were widespread and aided and abetted by judges, police and other official agencies. The same report claimed that in Canada and Thailand, the vast majority of the victims of child prostitution are aboriginal. (See follow up report at the Second World Congress against Commercial Sexual Exploitation of Childre, Yokohama, Japan, 2001)



Transporting children to schools in cattle truck

Cree children from northern Alberta being taken to United Church's Edmonton Indian residential school, 1932

3. Forcibly Transferring Children from One Group to Another

"The Mounties made clean sweeps of all the coastal villages, taking all the children to residential schools. Even the toddlers. The parents would sit on the beaches for days and just sob for their children. Imagine, a whole community without children. And a lot of those kids never came home again, except in a coffin." - Harriett Nahanee, Pacheedaht nation and survivor, Alberni residential school, December 12, 1995

"Sawyer has not sent his two children to the local Residential School. Constable Burroughs will assist the Indian Agent in having Sawyer's children removed to the Residential School at Kuper Island under sec. 35 of the Indian Act. Sawyer will be persecuted if he does not comply. Copy forwarded to Indian Agent, Cowichan Agency, Duncan, B.C. signed, Inspector C.R. Peters, Commander RCMP Vancouver Island Section, December 11, 1942." - RCMP "E" Division document, RG 10 series, INAC file 885-10 (7)

Abducting children and alienating them from their families and culture is an act of genocide, according to international law. And even forcibly transferring them to another group is equally genocidal, under the UN Genocide Convention of 1948.

By that measure, Canada and its churches commenced genocide against native people in their very first missionary schools in the 18th century and throughout the residential school regime, until 1996 – and they continue the same crime today through the family services and foster care system, which systematically transfers native children to other groups.

This transfer has always been coercive, involuntary, and violent, often resulting in death. Officially, more than 150,000 children seven years and older were transferred from their families to Indian residential schools between 1889 and 1996. However, this official figure is conservative, and does not take into account the regular practice of the abducting agencies – primarily the RCMP accompanied by clergy or Indian Agents – of capturing all of the aboriginal children of any age from an area and transferring them in their entirety into Indian residential schools. Accordingly, a figure closer to a quarter of a million of abducted children is more likely.

On average, nearly one half of these children never returned home, most of them dying in the residential school system. At least 50,000 to 100,000 children must have died or gone missing in that system over a century, based on an average mortality rate of between 40% and 60% in the residential schools. (*The Globe and Mail*, April 24, 2007, "Natives died in droves despite warnings to Ottawa")

This huge mortality rate was due in part to the fact that, under Canadian law, no restriction was placed on the amount of force that could be used by government or church agents in seizing children for transport to the schools, or in capturing them if they ran away. In fact, amendments to the Indian Act in 1932 specifically

stated that *“any amount of force necessary ... shall be used to secure attendance”* in the schools. This statute not only legitimated and encouraged violence against native children, but provided a legal safeguard for any killing of these children, or their parents if they resisted.

In the fall of 1940, when she was five years old, Harriett Nahanee witnessed an RCMP assault on her village of Pacheedaht near Port Renfrew on the southwest coast of Vancouver Island.

“I heard in a dream that they were coming, so I woke up and ran behind the stairs of my grandmother’s house, under the wood pile. I saw the RCMP gunboat pull up at the wharf and these Mounties with clubs and guns jumped out. People were running and screaming, and I heard some shots. I saw our men getting beaten down by the Mounties when they tried holding on to their children. One man was killed.

“Soon they had all the kids lined up on the beach, tied together by a long rope. They were all screaming and crying and the parents were too. Some man in a dark suit was ordering the cops around. I think he was the minister from Port Alberni. He was grabbing and slapping the children, examining them like they were cattle.

“When the boat pulled away the whole village seemed to die. Nobody moved. Everyone lost the will to live after that. I was the only child left in the village and my mother hid me with relatives so I wouldn’t get taken. But somebody in the village informed on us and the Mounties came and got me when I was ten.

“I don’t know how I survived that boat ride. We were all down in the hold of the RCMP boat without water or food for two days. Sometimes a kid would die and they’d just throw their body overboard. I was happy to finally land ‘cause I expected to see all my cousins when I got to the Alberni school but only one of them was still alive. Six of them, gone.” (December 12, 1995)

This violent process of kidnapping children into foreign boarding schools was aided by aboriginal chiefs, whose own children were spared attendance at residential school if the chiefs rounded up and transported the other children in his village.

For example, on December 4, 1935, Chief Paul White of the Nanaimo River Indian Reserve was paid \$54.00 by the local Indian Agent to transport reserve children that month to the local Indian school. None of White’s own children attended residential school. **(Fig. 24)**

This system of collaboration by native chiefs was not unusual. According to Steve Sampson, a hereditary elder who lives just north of Cowichan territory, collaboration was created by the colonial government early on.

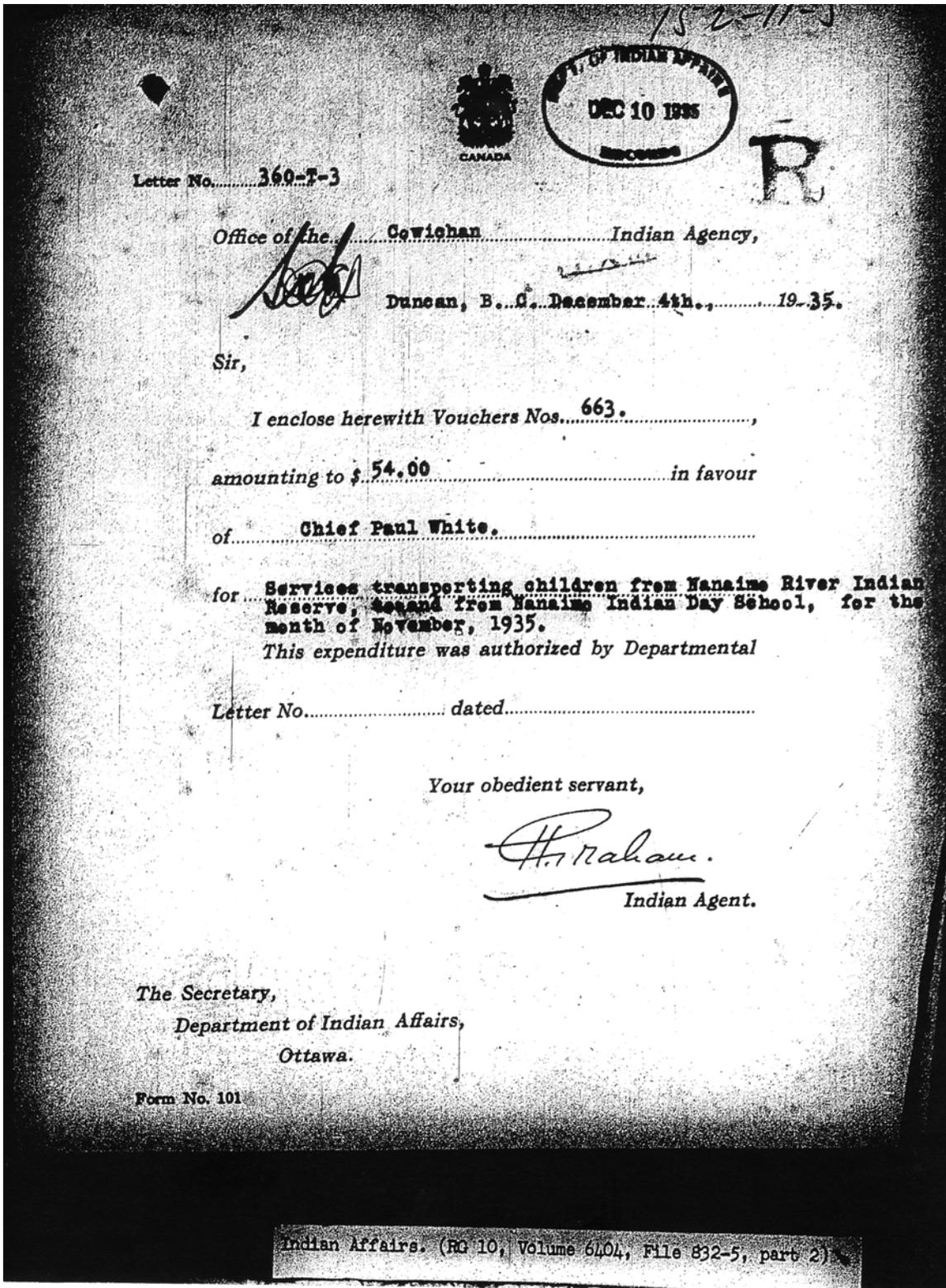
“Traditionally on our territory, the slaves, the outcasts and the criminals lived in a separate village, and we could never marry or visit them. But after the whites arrived, they set up these outcasts as the bogus chiefs, gave them money and arms, and drove out the real leaders. These bogus chiefs shipped off our children to residential school and

signed away our land. They're still doing it too." (from a statement to the author, June 5, 2005)

Conditions at the residential schools were so brutal and murderous that children often ran away, especially since aboriginal parents were never allowed to visit the schools except with special permission. Since they were forced to sign away legal guardianship over their own children to the school principal, parents might go for a decade without seeing their children. (See *Fig. 25* for a copy of the form the parents were forced to sign.)

During the 1930's, federal legislation empowered the RCMP to act as special truant officers for the residential school system, with the power to apprehend runaways and return them to the school. But any white citizen could be thus deputized, and often vigilante groups and literal bounty hunters were hired by the churches to hunt down children.

These vigilantes had unlimited power to seize and hold children, break into any place without a warrant and arrest any person, and then charge runaways with juvenile delinquency – a classification which allowed the children to be jailed and treated like criminals, even if they were only three or four years old.



Letter No. 360-7-3



R

Office of the Cowichan Indian Agency,

S. J. [unclear]

Duncan, B.C. December 4th., 1935.

Sir,

I enclose herewith Vouchers Nos. 663,
amounting to \$ 54.00 in favour
of Chief Paul White.

for Services transporting children from Nanaimo River Indian Reserve, and from Nanaimo Indian Day School, for the month of November, 1935.

This expenditure was authorized by Departmental

Letter No. dated

Your obedient servant,

H. Raham.

Indian Agent.

The Secretary,
Department of Indian Affairs,
Ottawa.

Form No. 101

Indian Affairs. (RG 10, Volume 6404, File 832-5, part 2)

Figure 24: Native collusion in abducting children: payment to Chief Paul White for transporting children to Nanaimo Day School, December 1935

APPLICATION FOR ADMISSION

To the
 Director of Indian Affairs,
 Ottawa, Canada

August 10 1939

Sir,— I hereby make application for admission of the undermentioned child into the Kuper Island Residential School; to remain therein under the guardianship of the Principal for such term as the Minister of Mines and Resources may deem proper:

Indian name of child.....
 English name Sandy Mitchell
 Age.....
 Name of Band Genesee
 No. of ticket under which child's annuity is paid.....
 Father's full name and No. Geo Mitchell
 Mother's full name and No.
 Parents living or dead Living
 State of child's health of fairerly good
 Religion Roman Catholic
 Does applicant speak English? yes
 Previously attended..... school for..... years

500

Geo Mitchell
 (Signature of father)

Note—If mother or guardian signs, agent must forward full explanatory note.

I hereby certify that the above application for admission has been read over and interpreted to the parent or guardian and that the contents were understood by him or her and that I witnessed his or her signature to this document.

I recommend the admission of the above child, who is of good moral character and is eligible to be admitted as a grant-earning pupil.

Thomas Quinn
 Signature of Missionary or other Witness

A. F. Moore
 Agent

*Principal or other official of the school must not sign as witness.

Note—All the above particulars must be fully given, especially the "Name of Band," "No. of ticket under which child's annuity is paid" and "Religion." The minimum age for admission is seven (7) years, except in the case of an orphan, destitute or neglected child. When application is made for the admission of such cases, full particulars should accompany the application.

Form No. 1-A 406
 R. 7724

(OVER)

Figure 25: The Application for Admission Form that transferred legal guardianship over native children to residential school principals

Marie Wilson, a Kwakiutl survivor of St. Michael's Anglican residential school in Alert Bay, B.C., claims that her mother was raped and killed by such a group of church-hired vigilantes in 1958.

"I ran away from St. Mike's and hid at my mom's for a week but then they tracked me down. We heard these dogs and then there were five men at the front door. I recognized one of them, he was a dorm supervisor at the school, Mr. Miller. I ran out back before they could see me but I couldn't help myself and I looked in through the window. They had mom on the ground, yelling at her, 'Where is she? Where is she?'. (pause) She didn't survive what they did to her. She died protecting me. I hid with my aunt after that but they found me anyway." (Statement to the author, April 12, 1999)

When children were returned to residential school they faced extreme punishments which sometimes resulted in death. The degree of punishment varied in each school, but was mandatory, according to continual eyewitnesses.

At the United Church's Alberni residential school, runaway children were routinely locked in a basement cold storage room for two days without food or water, or were stripped naked and beaten in front of the other students, according to eyewitnesses Harry Wilson, Harriett Nahanee and Hazel Joseph.

At St. George's Anglican residential school in Lytton, B.C., runaway children were publicly flogged with a whip and then placed in wooden stocks in the school playground, often for days, in any kind of weather.

According to a former Caucasian staff member at the school who worked there in the 1950's, children died from these punishments.

"First offense was just a flogging. Second offense, the kid got the stocks and then was manacled to their bed for a week. Quite often, they'd die in those stocks, especially in the winter. No allowance was made for the weather. Mr. Lett, the Principal, used to parade the runaway behind him as he drove back to the school after catching the kid. Just like slaves." - (from a statement made to the author, June 3, 1996)

The use of flogging and manacles on students at the St. George's school was confirmed in a letter to the regional Indian Agent from Canon Charles Hives, an official at the school, dated June 21, 1942:

"Dear Mr. Hoey,

Many thanks for your letter received today. The little present enclosed with this letter will surprise you, won't it? But it is a relic of the past administration of St. George's ... I was talking to a man the day before yesterday, who was a pupil of the school, when they were in use. He said two girls ran away, and they were chained together and driven home in front of the Principal. They used the shackles to chain runnaways (sic) to the bed. They also had stocks in the playgrounds. And they were used." - (INAC records, RG 10 series, 6463, 888-1) (**Fig. 26**)

Virginia Baptiste of the Osoyoos Nation in southern British Columbia ran away several times from the Catholic school in Cranbrook. Each time she was beaten with wooden brushes by nuns until she fainted. On the third occasion she was tortured.

“Those bastard nuns made me stand in ice water for hours. I lost all feeling in my feet and legs. Every time I tried to get out they’d beat me with the brushes and force me back in. This sister “low ass” I called her was the one. Then after they’d make me sleep on a bare floor in an unheated room. That wrecked me for good. The damage was permanent. I’ve never felt warm since that day. I can never seem to get warm, and I’ve never been able to walk right because of that punishment.” (March 12, 2002)

This entire system of abduction and transfer, forced confinement, punishment and torture had a simple underlying purpose: to permanently dislocate and destroy the next generation of a populace targeted for extermination.

This displacement occurred physically, mentally and culturally, in order to so confuse the identity of native children that they would have no basis, personally or socially, to challenge the theft of their land and nationhood. By destroying so completely aboriginal family and kinship continuity, the cultural memory and identity of entire peoples could be eradicated, and they would wither away.

This genocidal purpose ran throughout every terroristic act and policy in the Indian residential schools, and ensured what Duncan Campbell Scott termed as his *“final solution to the Indian problem.”* But it all began with the abduction and transportation of native children away from their homes and land, and into Christian internment camps.



Rev. C. F. Hives,
Principal

June 21, 1942

Lytton, B.C.

Indian Affairs, Ottawa



Dear Mr Hoey:

(manacles) →

Many thanks for your letter received today. The little present enclosed with this letter will surprise you, wont it? But it a relic of the past administration of St. George's. Lytton. Not during the administration of Mr Lett, I am happy to say, but not so many years ago. I was talking to a man the day before yesterday, who was a pupil of the school, when they were in use. And although he assured me he has never been a victim, yet he had seen them used on boys and girls. He said two girls ran away, and they were chained together and driven home in front of the Principal. They used the shackles to chain runaways to the bed. They also had stocks in the playgrounds. And they were used. *

I am telling you this, because I want you to know how very much has to be irradiated from the memories of these people, before they will develop confidence in the administration of this school. And until that confidence is developed, very little will be done in the matter of autonomy and pupil organization. It will come. I know it will come, by God's help. After I came here. I looked into the matter of forming groups and placing captains and their respective assistants at the head of each group of 12 boys. The Sr. Teacher said it could never work. He ridiculed the idea, and gave no support or encouragement to the movement. He has gone, and rightly so. I have kept the idea alive, and the Captains have been recognised. Recognised by the payment to them of one dollar a month, and I know it will succeed. During the last six months, I have tried to teach my boys just one thing: A sense of Honour. Toward the end of the term, they were just beginning to realize a little of the glory of it. And next term they will realize more.

After years and years of mal-administration, please don't look for definite results too quickly from St.

Figure 26: Description of punishment of children by flogging, shackles and public stocks, St. George's Anglican school, Lytton, BC, June 1942

Under international law, any person or agency that forcibly relocates children to another group is colluding in a criminal conspiracy. The web of complicity, in this case, is so vast that any attempt to limit or individualize the responsibility for this crime that brought children into residential schools must be seen as an attempt to obstruct justice.

That web includes virtually every level of Canadian society, from the police and Mounties, the bus drivers and boat crews that brought the children to the schools, to the churches that ran them and the government that authorized them, to the doctors and community workers who oversaw their operation. For, in effect, this single crime of forcible transportation of children is the foundational one, since every other crime arose on the basis of this abduction.

It is for this reason that the institutions of church and state themselves must be charged with genocide, and the conspiracy to commit genocide, in Indian residential schools, since the sheer magnitude of the crime prevents any legitimate court of law from laying the blame on individual actors.



My Dad hired Indians to do the haying. There were plenty of whites around and they were better workers but he made one of those under-the-table deals with the superintendent of the Indian residential school and he got the kids, young fellows about 15 or 16, for about two bits a day. The superintendent got another dime per worker per day. If you had a bit of power you could pull a deal. By that I mean a crooked deal.

You never heard much about Indians in those days because I don't think Indians actually existed officially. By that I mean they weren't a problem, they were just allowed to starve and die quietly. - From *Ten Lost Years, 1929-1939: Memories of Canadians Who Survived the Great Depression*, by Barry Broadfoot (1973), pp. 301-2



The children were lean, anaemic and T.B. glands were running in many cases ... The children were ill fed and ill clothed and turned out into the cold to work and without leadership ... Dormitories in bad repair, no cleaning had been done for years ... floors worn out in places. Ventilation poor; beds in poor conditions. The parents had to be forced to place their children in the school.

- Report from Principal A.R. Lett concerning conditions at the Anglican St. George's Indian residential school, Lytton, B.C., April 10, 1923 (*RG 10 series, INAC files, Vol. 6462, file 888-1, part 2*)

Our little girl is now growing up, and the constant contact with tubercular and syphilitic children here at the school does not make our feelings any brighter.

- Letter from same Principal A.R. Lett to Duncan Campbell Scott, Indian Affairs, eighteen months later, October 15, 1924 (*RG 10 series, INAC, ibid.*)



Deputy Superintendent for Indian Affairs
Duncan Campbell Scott – 1920

4. Inflicting Conditions Designed to cause the physical destruction of the Group over time

"I believe the conditions are being deliberately created in our Indian boarding schools to spread infectious diseases. The mortality rate often exceeds fifty percent. This is a national crime."

Dr. Peter Bryce to Deputy Superintendent for Indian Affairs Duncan Campbell Scott, August 8, 1907

"The nature of the present water supply and the so-called toilet system is a positive menace to health. To house forty children in a damp building where they are often chilled and shivering is to make them fertile ground for disease. It is not to be wondered that there has been in recent years a very unusual number of deaths and discharges from school due to physical ailments."

William Wood, Principal of the United Church's Ahousaht residential school, to Indian Agent E.E. Frost, January 30, 1929 (Wood was fired without cause after less than nine months) (**Fig. 27**)

Genocide is not a series of isolated acts or conditions, but a continuum, arising from a murderous purpose of eliminating a group over time. That purpose is evident in the conditions in which the "targets" are repeatedly forced to live and die.

Over the fifteen years of this study, the author has not identified one Indian residential school across Canada that was not characterized by one or more of the following conditions: an unsanitary environment, poor or non-existent food, a substandard water supply, unheated or poorly ventilated dormitories, and regular practices by the staff to maintain these unhealthy conditions. Further, all the efforts by native parents to improve or protest these conditions were repeatedly ignored or rebuffed by government and church agents at the schools.

At the same time, there was general acknowledgement by every level of church and state that Indian residential schools were death traps for the young children incarcerated there by law.

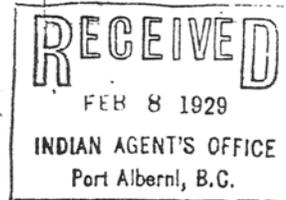
On February 6, 1903, west coast Indian Superintendent Dr. Ian MacRae wrote to the government:

"I have before pointed out that the Indian death rate is terribly high; that our medical advisers attribute the frightful mortality to tuberculosis ... that in my opinion, we are taking no effective steps to reduce the death rate ..." (MacRae to Indian Affairs, Ottawa, RG 10 series, R7733) (**Fig. 28**)

COPY

Ahousaht Indian Residential School,
Ahousaht, January 30th, 1929.

E.E. Frost, Esq.,
Indian Agent,
Port Alberni, B.C.



Dear Mr. Frost,

Following your recent visit to and inspection of the Ahousaht Indian School premises, I am enclosing a copy of the statement then drawn up, setting out conditions and needs as they appear at this time, and proposing certain solutions.

May I say that I have conferred with the School Staff, all of whom have longer acquaintance than I with these conditions, and they are agreed that the statement is a fair and accurate representation of conditions now obtaining, and that such reforms as are proposed are vitally and urgently necessary, if results are to be expected in the training of children here.

In facing the solution of these problems I recognize the factor of dual control;— a church organization on the one hand and the Indian Department on the other. I may tell you that I am putting before the Women's Missionary Society and the Home Mission Board with which they are associated, the necessity of their undertaking a substantial share of the cost. To be specific, I am urging them to become responsible for the cost of the well, the engine and engine house— the most immediately urgent of our needs,—and if possible also the kitchen range, which roughly might perhaps be estimated at \$ 750.00.

If they can— and I am somewhat hopeful they may, undertake this, then I think it reasonable to hope that the Indian Department will undertake the installation of the water system, including toilets, and a heating plant for the building.

Recognizing, as I am sure you do, that the school cannot do effective work until these basic conditions, not of luxury, but of elementary decency and comfort are met, I hope you will press upon the Department the urgency of the need. It is not only that a measure of discomfort results to both Staff and children, which is a handicap to efficiency, the matter is far more serious than that. The nature of the present water supply and the so called toilet system is a positive menace to health. To house forty children in a damp building where they are often chilled and shivering is to make them fertile ground for disease. And it is not to be wondered at that there has been in recent years a very unusual number of deaths and discharges from school due to physical ailments, nor that at the present time the proportion of thoroughly healthy children in the school is alarmingly low. I am convinced that if we can give them pure water, clean toilets and housing in which the chill and dampness are removed we can change the health situation for the better in a single season.

I am communicating also with the Commissioner and the Department, and earnestly hope that some action may be secured in the near future. With very cordial appreciation of your interest in the well being of the school.

I am yours truly,
(E.E. Frost)
Principal

Figure 27: Description of unhealthy conditions and high number of deaths at United Church's Ahousaht residential school, January, 1929

OFFICE OF THE
INSPECTOR OF INDIAN
AGENCIES AND RESERVES.

Department of Indian Affairs,



ADDRESS REPLY TO
Inspector of Indian Agencies
OTTAWA

Ottawa, 6th February, 1903, 80

Sir,

*From Dr. J. McRae
Indian Affairs medical inspector*

I have just completed my annual examination of such vital and mortal statistics relating to the Indians of my Inspectorate as are available and it becomes my duty to direct your attention to the conclusions arrived at. In doing this please allow me to refer you to former communications of mine in respect to disease, and to the reports furnished me by Doctors Mitchell and Constantine in regard to tuberculosis. These are on file.

I have before pointed out that the Indian death-rate is terribly high; that our medical advisers attribute the frightful mortality largely to tuberculous affections; that such advisers as Doctors Montizambert, Bryce, Gerrell and many others whom I have consulted, entertain a firm belief that the mortality might be largely reduced without any great expense; that our medical, vital and mortal returns are most imperfect; that in my opinion, we are taking no effective steps to reduce the death-rate; and that skilled supervision and proper organization of our medical service is very much needed.

Submitted herewith are some statements constructed

The Deputy Superintendent General
of Indian Affairs,

Figure 28: Official warning of high death rate in Indian residential schools and inaction by the government, February, 1903

Six years later, a British Columbia doctor confirmed MacRae's evaluation, and declared *"if matters are allowed to proceed, as they are proceeding today, it will be but a short time before the Indians are wiped out of existence by this disease."* (Dr. C.J. Fagan to Dr. P.J. Bryce, Indian Affairs, July 7, 1909, RG 10 series, R7733, No. 346128) (Fig 29)

Hundreds of eyewitnesses have testified to being forced to live for years in unhealthy conditions in these schools. Donna Wilson of Waglisla, B.C. told the author in October, 1997,

"You don't know cold until you tried sleeping in a dorm at the Alberni residential school. It was never heated on the dorms, not even in winter. We were always cold and shivering. They gave us one thin blanket if we were lucky. Lots of girls come down with the flu or TB and they'd die from it.

"I've had diabetes for years and I'm only forty three. I can't walk properly because I got frostbite from that place. My circulation's shot, my liver and kidneys are ruined from the garbage they fed us. The staff were all sick and evil people. They did that to us on purpose so we'd die off later."

Willie Sport, who earlier described as being deliberately infected with tuberculosis by Principal Pitts at the Alberni residential school, told IHRAAM investigators how his feet were purposely deformed at the school:

"After the second time I run away and was brought back, the Principal made me wear these shoes that were too small. I had to wear them all year. I was just six, still growing. My toes got all twisted and the bones got bent so they're still at funny angles. I couldn't run after that, just hobble around. I've been like that ever since.

"That was one of the ways they stopped us from running away. Some boys had their feet bones smashed with hammers. Others got strapped down in bed for months so their leg muscles would weaken and die. All to keep us in prison." (Videotaped interview with Willie Sport, March 28, 1998 in Port Alberni)

Indian Agents were very open about the deadly impact of the residential schools on the health and survival of native children, but were at the same time actively complicit in protecting the churches responsible for the conditions.

G. J. FAGAN, M. D.,
SECRETARY.



346126

PROVINCIAL BOARD OF HEALTH,

VICTORIA, B. C., July 7th, 1909.

Dr. J. H. Bryce,
Chief Medical Officer,
Department of the Interior,
OTTAWA.

Dear Sir,

I am in receipt of many complaints regarding Kuper Island Indian School.

The complaints are that the Institution is not properly constructed and that the location in which the school is placed is unhealthy.

I have had many statements sent to me that healthy children have contracted Consumption in this place and I certainly think it is someone's duty to look into the conditions existing at Kuper Island.

What is being done regarding the checking of Tuberculosis among the Indians? That the disease is rapidly increasing there is no doubt. You know better than I do the habits and customs of the Indians and if matters are allowed to proceed, as they are proceeding to-day, it will be but a short time before the Indians are wiped out of existence by this disease.

The question of the health of the Indians is, of course, not within my province to deal with, but their intercourse with the white population is one that concerns me intimately and I, therefore, appeal to you to have some action taken, so that the spread of Consumption from the Indian population to the white people will be checked.

Figure 29: Medical warning of impending extinction of Indians in British Columbia from tuberculosis, 1909

“What is unfortunately too certain is that whatever good the children may receive through residence in a boarding school will be at the expense of the health of all and the lives of some. Of the truth of this statement we have the indisputable proof of long and uniform experience.” (RG 10, R7733, Doc. 282748) (Fig. 30)

The national inspector of Indian Agencies, W.J. Chisholm, wrote these words to the federal government on September 22, 1905, early in the residential school era. Note that he wrote *“will be at the expense of the health of all”*. A national officer thus stated that all children in residential schools were getting sick by being there.

The examples of the unhealthy conditions in these schools, and the refusal by authorities to improve them, abound in the documentary record (Figs. 31-38):

April 24, 1896: Hayter Reid, Deputy Superintendent for Indian Affairs, states that children who are healthy when entering an Indian school become sick with tuberculosis by being there. (31)

May 6, 1927: Indian Agent C. Perry describes the death of thirteen pupils in one month at the Anglican St. George’s school in Lytton, B.C., and how 95% of children there are sick with influenza. (32)

January 22, 1949: Over twenty years later, two-thirds of the students at the same school are bed-ridden with influenza. (33)

June 30, 1938: Nine years after Principal William Wood called the United Church school in Ahousaht, B.C. *“fertile ground ... for diseases”*, conditions at the same school are described by Indian Agent P.B. Ashbridge as *“terrible ... a fire trap and a menace to health.”* Yet by September, 1939, nothing has been done to improve the school, which is still *“not considered to be safe.”* (Ashbridge to Ottawa, Sept. 30, 1939) (34, 34a)

February 3, 1940: The same school in Ahousaht finally burns down on January 26. Yet the same Indian Agent Ashbridge who had warned of the unsafe conditions there stated in his official report on the fire *“As this school was the property of, and conducted by, the Church, care was taken to avoid too close (an) inquiry.”* (Ashbridge to D.M. MacKay, Indian Commissioner for B.C., RG 10, R7733) (35)

EXTRACT
ORIGINAL ON

282748

DEC 21 1905

REPORT on the INSPECTION of
WILLIAM CHARLES and JAMES ROBERTS BARDON.
Date of Inspection, Aug. 21st to 23rd, 1905.

X X X

Disadvantages of boarding school system. It cannot be denied that the boarding school is the only practicable means of education among a people scattered over a wide area and constantly moving, as are these. It is less evident that education is of any real value to them at the present stage. The parents, if not enlightened, are at least honest without education, and quite as thrifty in their present primitive pursuits as their children are likely to be on leaving school. What is unfortunately too certain is that whatever good the children may receive through residence in a boarding school will be at the expense of the health of all and the lives of some. Of the truth of this statement we have the indisputable proof of long and uniform experience. If the maximum age for residence were reduced to, say, thirteen years, the evil effects of confinement would be materially reduced. But in spite of the best attention and the greatest care and kindness on the part of those engaged in the work, the system is ill adapted to the present mental and physical condition of our Indian children.

It is too late in the day to discuss the utility of education. There may be some force in the argument that the maximum for the children of these fishing and trapping Indians should be reduced to say sixteen years.

D. L.,
Indian Commissioner

Respectfully submitted

W. J. Chisholm,
Inspector of Indian Agencies

Nistawasis, Sept. 22nd, 1905.

Handwritten notes:
Schools
the question of boarding
be
reduced to 16
are considered
to be

Figure 30: Indian Inspector warns of sickly and fatal conditions in Indian boarding schools, 1905

Continued from letter dated
Ottawa, 24th April, 1896

Original on File 64.4118.

X

It is remarked that many ~~children~~^X apparently healthy on their admission to the different schools, are affected with tuberculosis. The Department would like to know whether the statistics show this disease to be equally fatal to children on the Reserve, or do you consider that the change in their mode of living at the schools, has a tendency to develop the disease. It would be well to enquire closely into this and take such steps may appear advisable.

(sg'd) Hayter Reed
Deputy Supt. Genl.
of Indian Affairs

Figure 31: Indian Affairs official states that healthy native children become sick upon attending Indian boarding schools, 1896

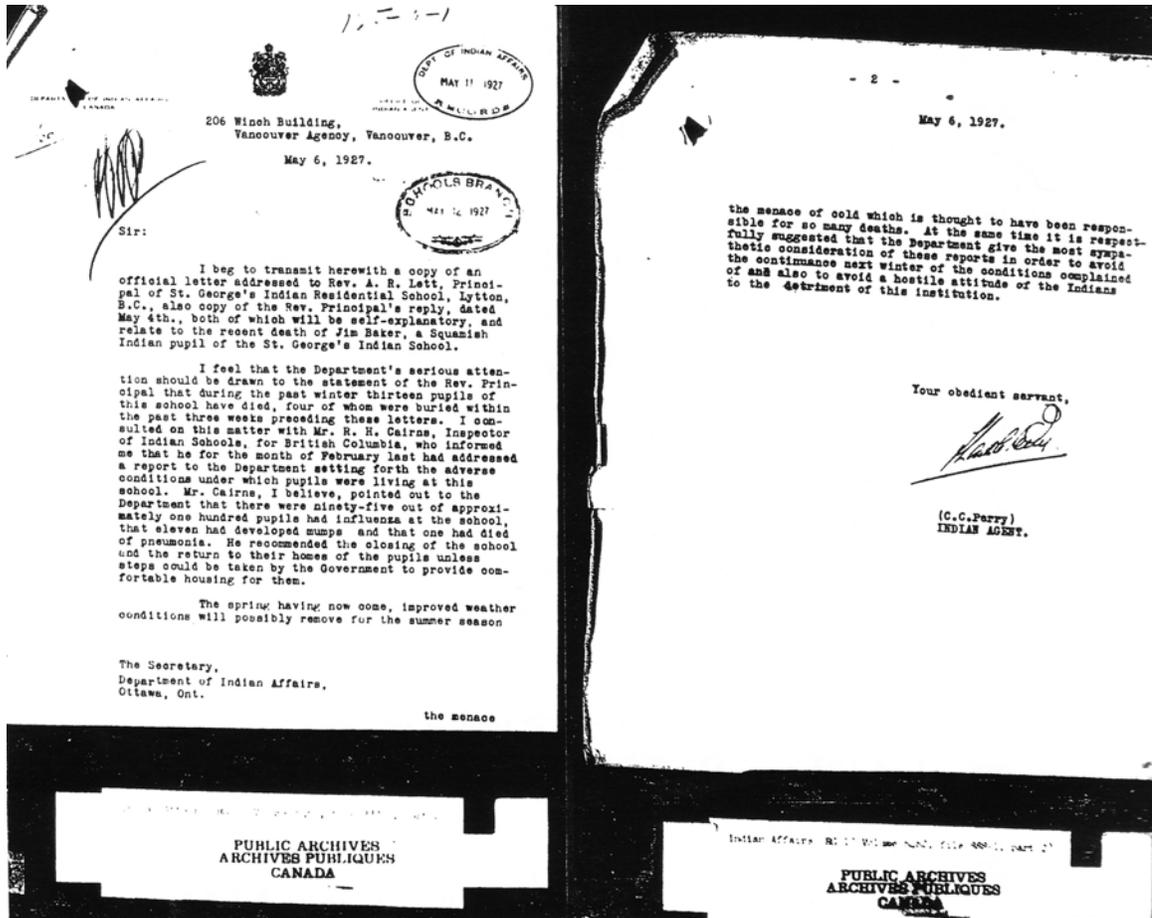


Figure 32: Indian Agent reports death of thirteen children at St. George's Anglican school in Lytton, BC, and how 95% of students are sick with influenza, May 1927

OFFICE OF THE
IN AGENT



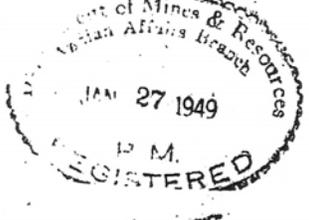
888-1

CANADA
DEPARTMENT
OF
MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

17683

PLEASE QUOTE
FILE 14-4

AIR MAIL



COPY
ORIGINAL ON
File 165-0-13

Lytton, B. C.,
January 22, 1949.

Indian Affairs Branch,
Department of Mines & Resources,
OTTAWA, CANADA.

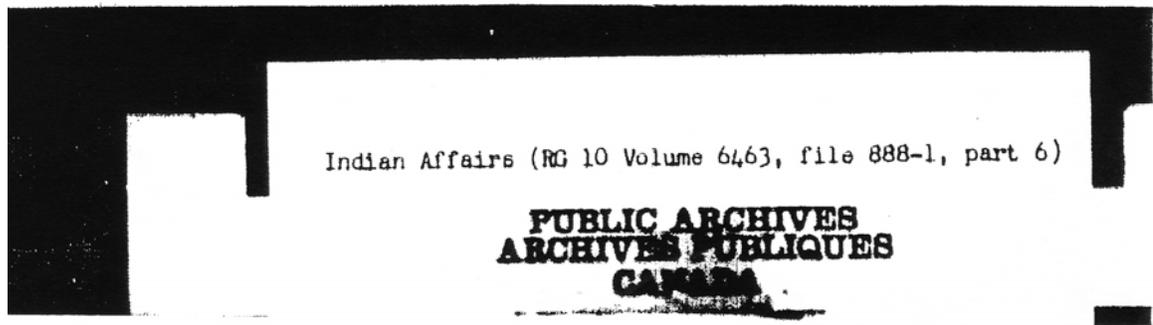
Re: St. George's Indian Residential School

This is to advise the Department to the effect that there are 145 pupils of the above school confined to bed of what is considered to be an acute cold. The children are confined to bed only as a precautionary measure and it is not thought that the condition is serious.

I will advise the Department of any further development.

- out of 236 pupils (61%)

A. Strang,
Superintendent,
Lytton Indian Agency.



Indian Affairs (RG 10 Volume 6463, file 888-1, part 6)

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

Figure 33: A similarly high sickness level at the same St. George's school, over two decades later (1949)

9B 15-9-2-5



75-159

feh

West Coast Agency,
Port Alberni, B.C., June 20, 1938.

Sir:

I have the honour to submit the regular agency letter covering conditions within this agency during month ending June 30th, 1938.

X X X B

Ahousaht Residential School

This school is now closed for summer vacation, and the children all away.

Inspection of this school reveals a very sorry state of affairs. As reported on several occasions, this building can only be described as a fire trap and a menace to health.

Sanitary arrangements are best described by Dr. McQuarrie, who accompanied me, as being "terrible". Laundry equipment is worn out and useless, as is the case with the motive power.

X X F. D. Ashbridge,
Indian Agent.

Figure 34: West Coast Indian Agent reports unsafe and unsanitary conditions at United Church Ahousaht residential school, June 1938

9C 159-2-5
EXTRACT
ORIGINAL ON

15-15-9

West Coast Agency,
Pt. Alberni, B.C., Sept. 30, 1959.

AGENT'S REPORT FOR SEPTEMBER 1959.

Ahousaht Residential school had not been long re-opened at the time of my visit, and was in the process of re-organization.

The children were in apparent good health and were being well cared for by the school nurse.

The interior and exterior of the school was clean and well kept. Meals were good, well cooked and varied.

Fire drills had not been carried out, and the principal was instructed to do so immediately and regularly. The pupilage at this school is 68, and it is strongly recommended that it be not permitted to exceed 70, as the overflow from the main residence are housed over the work shop in a frame building, not equipped with fire escapes, except ropes from the windows. This building is not considered to be safe.

P. B. Ashbridge.

Indian Agent.

Figure 34(a): Over a year later, no improvements have been made

Feb. 3, 1940

(5)

Jan. 26, 1940. 6:30 am
- school burned down

- 4 -

Agent's Report on fire at Ahousaht Residential School. (cont.)

School Nurse.

The school nurse, Mrs. M.B. Griffin, is remaining, pending instructions, and I would recommend that she be retained at Ahousaht until the end of March, as she is doing valuable work in the village and can be of great assistance with the day school, if such is approved.

Remarks.

As this school was the property of, and conducted by, the Church, care was taken to avoid too close inquiry.

Too much credence was not placed upon comments and theories advanced by different people, as all were more or less laboring under excitement and strain.

It is however my opinion that faulty wiring was the cause. It will be noted from my reports on this school that, due to its condition, I have at all times stressed the importance of fire drills and the upkeep of escapes. Thanks to the discipline of the children, no one was lost or hurt. Great credit is due to Mrs. Preece, Kitchen Matron, Mrs. Griffin, Nurse, and Mrs. Sainsbury, Sewing Matron, whom I am informed were instrumental in giving the alarm, evacuating the school, and mistering the pupils in a place of safety.

In conclusion I would respectfully request that authority be granted to expend up to the amount of \$200.00, for the purpose of supplying clothing, bedding, etc. at discretion, in cases where hardship is being experienced due to influx of children in homes unprepared for them, and where parents are not in a position to supply necessities.

Respectfully submitted,

Your obedient servant,

P. B. Ashbridge
P. B. Ashbridge,

*There
with the
10 or 12
OK*

Figure 35: Government Indian Agent avoids making inquiry into cause of fire at United Church's Ahousaht "firetrap" school, January 1940

December 18, 1940: Despite the fire at the Ahousaht school, no fire alarm equipment is included in the re-construction of a neighboring United Church residential school in Port Alberni, according to Engineer F. Miller in a letter to the government. (below, Fig. 36)

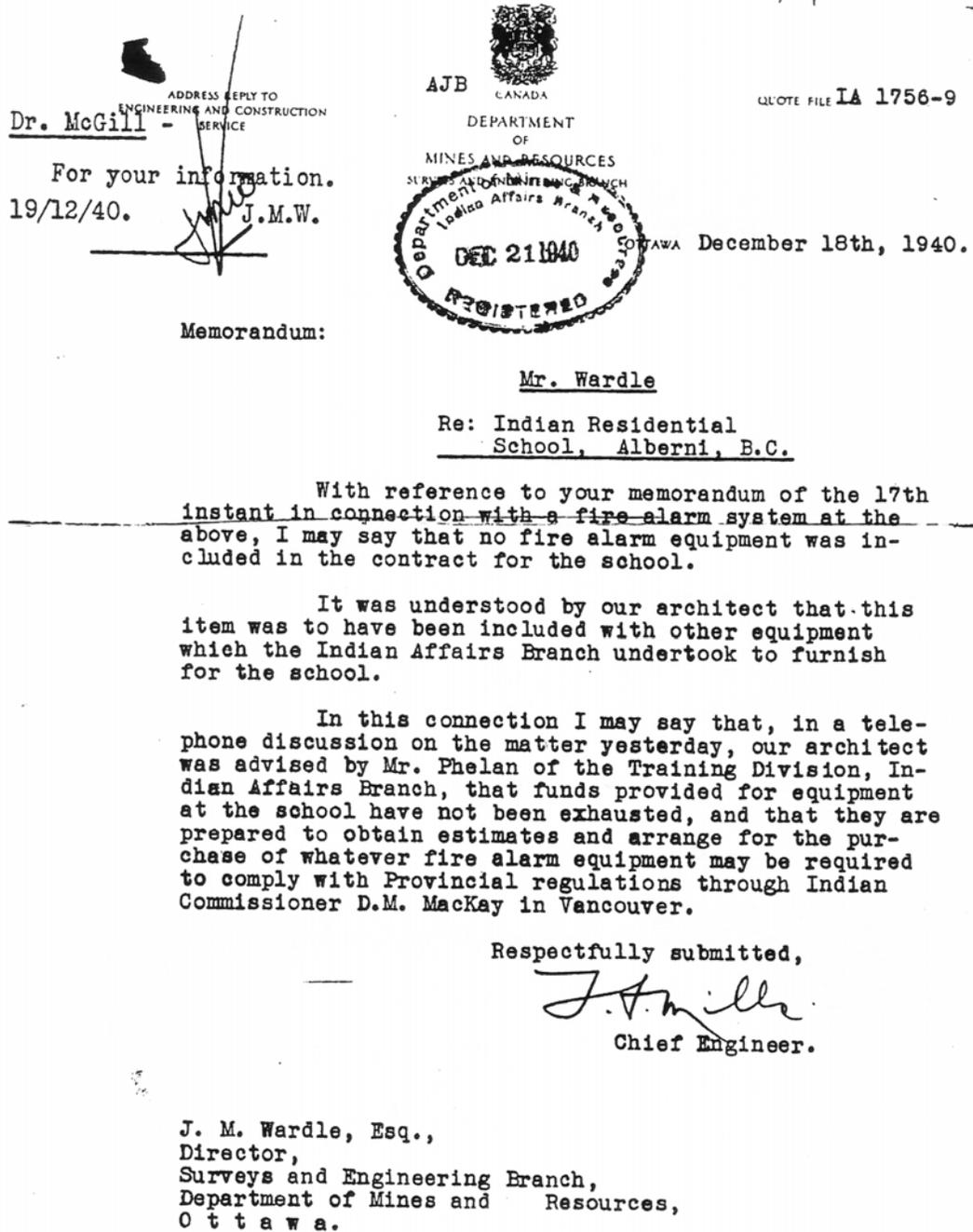


Figure 36: No fire alarm included in new residential school, Dec. 1940

June 1948: One half of the students sent from the Catholic school on Kuper Island to the Nanaimo Indian Hospital died there. (Fig. 37, below)

ADMISSION OF PUPILS AT Kuper Island B.C. SCHOOL DURING QUARTER, 1948

No.	NAME	Date of Admission	Age at Admission	No. of Tuition under which Child's Annuity is paid	BAND	NAME OF PARENTS AND LIVING OR DEAD (Insert L. for living, D. for dead after name)		Religion of Parents	State of Education upon entering the School	Place and period of Previous Education
						Father	Mother			
8574	Alice MODESTE	IS-5-48 IS			Quamichan	Tommy MODESTE	Mary MODESTE	R.C.	5th gr	St Catherine Duncan, B.C.

DISCHARGE OF PUPILS

No.	NAME	Date of Discharge	Age at Discharge	PERIODS IN THE SCHOOL			STATE OF EDUCATION		Trade or Industry Taught and Proficiency in it	REMARKS UPON DISCHARGE REASONS FOR SAME
				Years	Months	Days	On Admission	On Discharge		
881	Walter GEORGE	April 1 IS	8	6		3rd gr	4th gr	Woodwork	Age limit	
9484	Bernadette Thomas	May 1st IS	5	5		None	5th gr	Sew. Cook	In Nanaimo hospital. Died.	
9487	Mary Jane Frank	April 1 IS	1	6		6th	7th gr	Sew. Cook.	In Nanaimo hospital.	
9485	N. Pauline Frank	April 1 IS	1	6		3rd	3rd gr	Housekeep.	In Nanaimo hospital. Died	
9589	Mary Jane Mitchel	May 1 IS	8			None	1st gr		In Nanaimo hospital.	
9488	(Elia)Grace Harry	April 1 IS	2			6th	6th gr	Cook.	Expelled. Bad influence.	

NOTE:—One or more of these forms should be forwarded with each quarterly return and full particulars should be given regarding all pupils either admitted or discharged during the quarter.

Indian Affairs (RG 10 Volume 6457, file 885-10, part 8)

Figure 37: Deaths of children, Nanaimo Indian Hospital, 1948

March 27, 1939: A senior conference of church and government officials in Ottawa acknowledges that residential schools destroy aboriginal families and cause serious social problems, since “*children in residential schools are inclined to grow away from the life of the Indian Band and are unable therefore to take their part later in the work of their parents.*” But no steps are taken to curtail the schools and they continue for another half century. (Report of R.A. Hoey, Superintendent of Welfare, Indian Affairs, RG 10, R7733, Memo 15/8606) (Fig. 38, below)

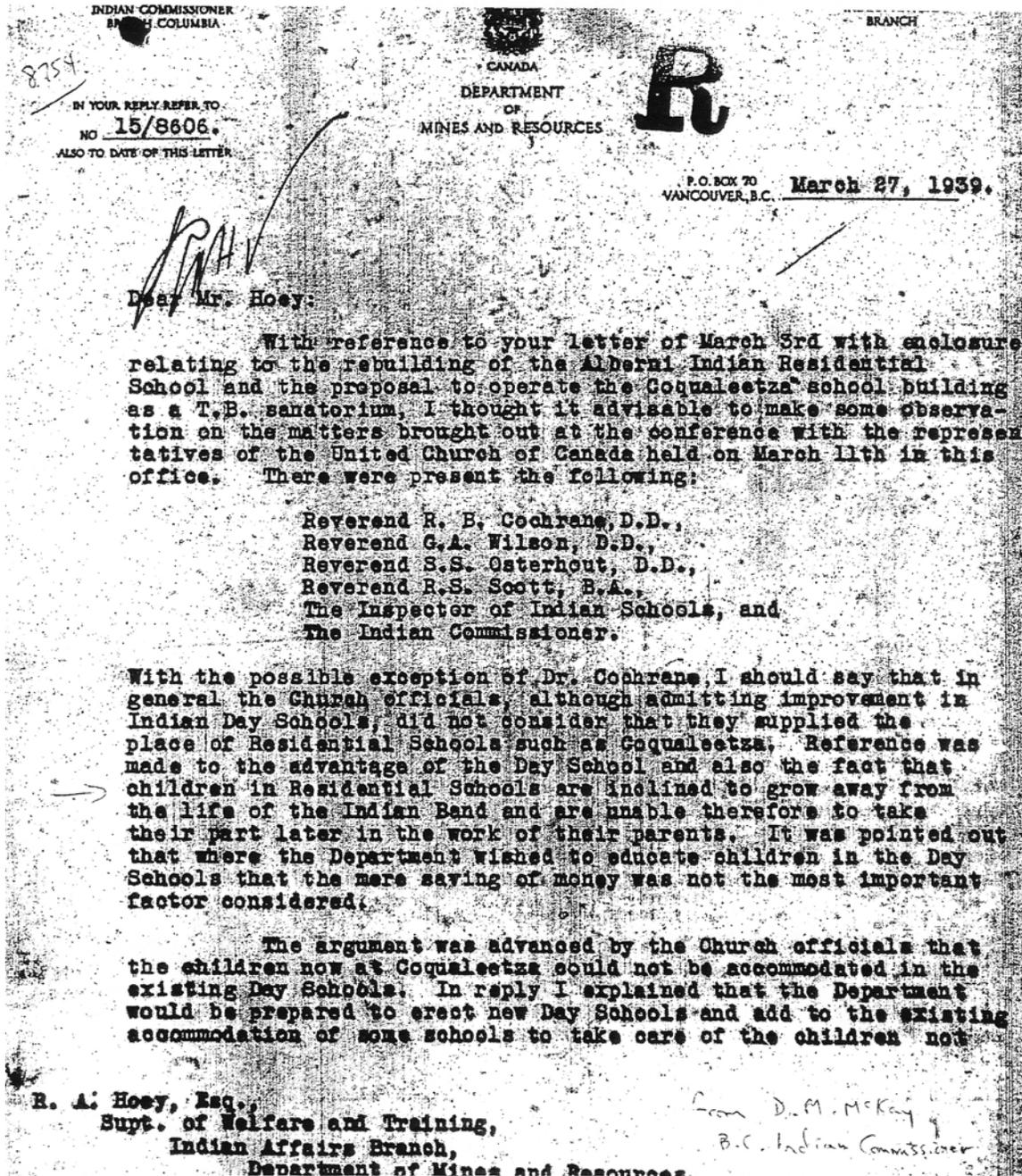


Figure 38: Government acknowledges destructive effect of residential schools but takes no action to stop it – March, 1939

Aboriginal parents continually protested the fatal conditions at the residential schools – but their petitions and letters went unheeded.

In January, 1946, the chief and counselors from the Nautley Indian reserve at Fort Fraser, B.C. wrote to the government and complained about the treatment of their children at the Lejac Catholic residential school. Their petition said, in part,

“... a motion was unanimously endorsed by all that a complaint was justified that when children were sick at the residential school at Le Jac, they were not kept separate from the other children. Also the school children were not allowed inside when the weather was cold ...” (see Fig. 38a).

No response to this petition from the government can be found on record.

The truth is that the entire Indian residential school system was inherently unhealthy, dangerous, and designed to incapacitate native people by destroying their capacity to function at a formative age. The simple murderous method of housing those sick with communicable diseases with the healthy was a standard and universal part of the residential school system.

Knowing this, it becomes unnecessary to demonstrate the dangerous nature of these schools on the basis of individual examples, for these incidents reflect a common policy of causing sickness among Indian children that was enforced at every level of the system. This policy was indicated by the continual refusal of Indian Agents, clergy, church officials, doctors and civil servants to alleviate the unhealthy conditions in the schools – and by the fate reserved for Indians who challenged those conditions.

The government’s apparent disregard of the Nautley reserve petition, and the continuation of deadly practices in the residential schools, was the norm. Aboriginal parents who complained about the poor food and sickening environment in the schools were routinely ignored, their petitions denied, and were even threatened and bullied by the police.

Another example of this occurred years earlier, on the west coast.

On June 13, 1922, RCMP Corporal R.W. Clearwater of the Ocean Falls, B.C. detachment sent a report on a protest by native families at the Elizabeth Long Memorial Home, a boarding school near Kitimat. The letter described the coercive threats made by the Mountie against the parents for complaining, as well as a fifty percent mortality rate in the school.

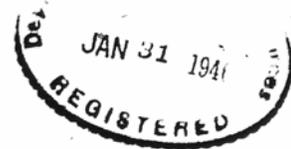
64-163
Nautley Reserve
Fort Fraser, B.C.
January 17th 1946.

XX

XX

XX

A meeting of the Fraser Lake Band of Indians at the Nautley Reserve, was held on January 5th 1946, and a motion was unanimously endorsed by all that a complaint was justified that when children were sick at the residential school at Le Jac, they were not kept separate from the other children. Also the school children were not allowed inside when the weather was cold, and we believe the educational system at Le Jac is not satisfactory. Therefore we the Fraser Lake Band of Indians are submitting an earnest request for a day school to be built on this reserve so that we can have our children at home and at the same time see that they get the best education possible, and able to compete in life with the white race in their future life.



XX

XX	Chief	XX	Marime George
acting	Head Man		Alec George
	Consul		Symour Thomas
	Consul		Donald George

Indian Affairs. (RG 10, Volume 6446, file 881-13, part 2)

PUBLIC ARCHIVES

Figure 38(a): Petition from chief and elders of the Nautley reserve Indian band to the government regarding unhealthy conditions at the Catholic Lejac residential school – January 1946

Corporal Clearwater wrote in his report,

“We found that all Indian Children had been withdrawn from the Elizabeth Long Memorial Home ... by their parents as the result of the death of Hanna Grant, who died on May 8th 1922. We also found that a petition had been drawn up by the natives of the village, and signed by practically every one of them old enough to sign, demanding the dismissal of all teachers in the aforementioned boarding school, it being alleged in this petition that the Indian children inmates of the Home had been compelled to eat rotten fish and oat meal with worms in it.” (Fig. 39)

Corporal Clearwater attended a protest meeting the next day on the Kitimat reserve held by the natives with Indian Agent Iver Fougner. Parents claimed that many children had died there from the food and by a matron named Miss Alton administering chloroform to “misbehaving” children which killed them.

Confirming the high death rate, Clearwater wrote,

“Since the Home started forty-nine had died, and fifty were still alive.” (ibid)

When Indian Agent Fougner told the assembled natives that they had no authority to withdraw their children from the school, the natives became unruly and threatened legal action. At this point, Corporal Clearwater intervened, as he describes:

“The Indians seemed to be in a very hostile mood, so I decided to address them. ... I (said that) they must abide by the law of the country and ... they were not authorized to take the law in their own hands, and if the matter had to go to Court, then practically all that they had told Mr. Fougner would be useless as most of it was hearsay. I informed them that they might be given up to six months with Hard Labour for the unlawful acts which they had committed, however I sincerely hoped that there would be no necessity for imprisonment, especially at this time of the year when they had such great opportunities to make big money logging and fishing ... (I said) they should consider themselves lucky that they were not all in gaol.

“Then I asked for a vote to be taken among themselves and they agreed to send the children back to school ... I then gave instructions to the Indians that every child was to be returned to the school that day.” (RG 10, R7733, RCMP Inspector No. 8311) (ibid)

Figure 39: Report of RCMP Agent Cpl. R.W. Clearwater describing his suppression of protest by aboriginal parents in Kitimat, BC, after the death of a child, June 1922 (following four pages)

Vancouver, B.C. ~~West Sub-District.~~
Ocean Falls Detachment.

ROYAL CANADIAN MOUNTED POLICE

Confidential:

H. Ref. Nil.

Prv. Rept. Nil.

Coast S. D.

The Officer Commanding, Ocean Falls, B.C.
Coast Sub-District, June 13th, 1922.
Royal Canadian Mounted Police,
Prince Rupert, B. C.

RE: KITIMAT INDIAN RESERVE;
NW: Hanna GRANT; Deceased.

Sir:

I have the honour to report that acting upon information received I proceeded to Kitimat, B.C., accompanied by Indian Agent Iver Fougner, arriving there on Saturday June 3rd, 1922.

We found that all Indian Children had been withdrawn from the Elizabeth Long Memorial Home, a boarding school situated on the Kitimat Indian Reserve, by their parents as the result of the death of Hanna Grant, who died on May 8th 1922. We also found that a petition had been drawn up by the natives of the village, and signed by practically every one of them old enough to sign, demanding the dismissal of all teachers of the aforementioned boarding school, it being alleged in this petition that the Indian children inmates of the Home had been compelled to eat rotten fish and oat meal with worms in it. I did not take a copy of this petition, as I understand that Indian Agent Iver Fougner is forwarding the same to the Department of Indian Affairs at Ottawa.

On Monday June 5th, 1922, a meeting was held by the Indians in their Hall on the Kitimat Reserve at which the Indians invited Mr. Fougner and I to preside, table and chairs being arranged accordingly. Mr. Fougner, acting as chairman of the meeting took down (in writing) the minutes of the meeting in detail. I, acting as Mr. Fougner's assistant, entered notes of all important statements in my note-book, I beg to quote a summary of the same hereunder.

Meeting called to order by Indian Agent Iver Fougner at 10.45 A.M. Edward Grey, Indian, states:- "Last year I saw my child getting pale. I asked those at the Home if they had examined them (apparently he had two children in the Home at this time). They said no. I asked them again. Later she died in the Home. This year another child of mine, an older daughter became ill at the Home. She was pale and thin. I took her away and believe I saved her life by doing so. When Hanna Grant died this year, it was considered by the Indians that her death came as the result of neglect at the Home. Another reason which caused dissatisfaction among the Indians was the fact that Hanna Grant's Parents were not notified sooner."

Miss Alton, Field Matron, then stated that the parents were notified on Wednesday prior to the child's death on the following Monday.

At this stage of the meeting a letter was handed to the Indian Agent from the parents of Hanna Grant in which it was alleged that the child died as the result of chloroform administered by Miss Alton in order to put her to sleep. Miss Alton: "I have no chloroform in my possession, I never use it".

Edward Grey continuing stated that the Ladies at the Home complained about Hanna Grant screaming during the night thereby disturbing their sleep during the last few nights she remained there, and that the said Ladies administered a Narcotic or sleeping draught in order to keep her quiet. He said the Indians called it chloroform because they knew no better. He would not say it was chloroform, but it was some drug which had a similar effect.

Mr. Willie Grant, father of the deceased child, stated that his daughter informed him the day he removed her from the School (Home) that she had not been receiving sufficient food. He also stated that he called at the Home one night about 11.00 O'clock and Miss Hortop told him that Miss Alton had given the child a powder to make her sleep, as she was getting tired of looking after her. She had not recovered from the effects of drugs when he removed her from the Home. Miss Alton: "I believe the child died of Spinal Meningitis with complications, and with that disease the patient usually goes into a coma or stupor during the last few days of their life."

Herbert McMillan, Indian, stated that Miss Alton admitted to Mrs Grant, the child's Mother, that she gave Hanna sleeping powders. In reply Miss Alton stated that she gave the child a powder to ease her pain, not to make her sleep.

* 50% mortality
* Jacob Duncan, Indian, stated that after the death of Hanna Grant the parents of those children remaining at the Home held a meeting, and talked about the girls that had attended the Home. Since the Home started forty-nine had died, and fifty were still alive, and the Indians did not understand why these deaths occurred. He did not know what caused the deaths. Duncan then went on to say that at the conclusion of their meeting those present sent word to the Council, who took the matter up and called some of the children from the home, and asked them how they were fed. The children stated that they were forced to eat rotten fish and oat meal with worms in it. Gertrude Grant, and all the big girls told this story. The Council decided that they themselves could not close the Home, so they called a meeting of all the people in the village, and all the parents of the children agreed to have their children removed from the Home, and keep them at their own homes, because of the ill treatment at the Home, in the way of not getting sufficient clothing and food, and they agreed to keep their children at their own homes until all Ladies, (Teachers, etc.) at the Home are discharged, and new appointments made.

Mr. Fougner then made a brief speech, informing the Indians that he did not think they could get better teachers, and that there were several other Indian Reserves in his Agency where such a school would be appreciated. Interruption by the Indians: - "They are welcome to it!", followed by great applause on the part of the Indians.

Herbert McMillan, Indian, then stated that the Indians did not wish to close the school, if the children were treated right. We only want people to treat our children right. We want our children educated, and we are always willing to help."

Timothy Starr, Indian, stated that he was a pupil in a Boarding School at ? (near Port Simpson, I believe) and was far better treated there. No one ever went short of food.

David Grant, Indian, stated that the children required a better education. The boarding school at Kitimat had been the same for the past twenty years. The children were learning nothing.

Mr. Fougner then informed the Indians that they had no authority whatever to withdraw their children from the home, after having signed a contract for them to remain there.

In reply the Indians claimed that the contract with the school was to the effect that the children would be well cared for, provided with sufficient clothing, food, etc. One of the Indians stated that he had supplied all the clothing for his child. I asked Miss Clarke, Head Teacher, who was present, if this was true. She replied that it might be, as if the Indians wished to supply clothing for their children the school did not duplicate, but that they were not compelled to supply clothing.

The Indians still seemed to be in a very hostile mood, so I decided to address them. My speech took up about half an hour's time. I outlined the situation, as best I knew how, explaining that we were not out to persecute the Indians, that I desired to see them get a fair deal at all times, but that they must abide by the law of the country the same as white people had to. They were certainly not authorized to take the law in their own hands, as they had done in this case, and furthermore if the matter went any farther it would have to be brought up in Court, which I felt sure was not desired by anyone present, besides if the matter had to go to Court, then practically all that they had told Mr. Fougner would be useless as most of it was hearsay. I emphasized the fact that if they went to Court they must state facts and nothing else. I informed them that they might be given up to six months with Hard Labour for the unlawful acts which they had committed, however, I sincerely hoped that there would be no necessity for imprisonment, especially at this time of the year when they had such great opportunities to make big money logging and fishing. I mentioned that there was no country in the world where Indians were treated better than they were under the British Flag. I also called their attention to the fact that the Canadian Government had become very poor owing to the great War, in which white people fought and gave their lives, while the Indians were allowed to live in peace, enjoying the privileges and protection of the British Flag. The Canadian Government had spent a large sum of money during the past few years endeavouring to educate the Indians, and help them to lead better lives in every way, but that there was a limit to what the Government could do for them. The Government could not give them something new in the way of schools etc., every day.

I pointed out that there was nothing wrong about them making a complaint if they did so in the proper manner, in writing through their Indian Agent to the Department of Indian Affairs, but by taking the law in their own hands they had committed a serious offence, and they could consider themselves lucky that they were not all in gaol.

Referring then to the subject of food, I asked Miss Clark if she was willing to admit the parents of the children to the Home at meal times so that they might see for themselves just what their children were eating. She stated that she had no objections. I then questioned her regarding the amount of clothing allowed her, as to whether she was allowed sufficient to clothe the children properly. One of the principal complaints of the Indians had been in ~~connection~~ connection with the shoes supplied to the children at the Home. Miss Clark admitted that the shoes she had received during the past year were not the best, and that there had been a shortage of them, but stated that she had bought new rubbers for every girl in the school in order that they might keep their feet dry.

Then after advising the Indians that they had nothing to gain by keeping their children out of school, I asked for a vote to be taken among themselves as to what they intended to do. They agreed to send the children back to school provided that Miss Clark would sign her name to a paper before us that she would see that the children got all the food they wanted, that they would be well cared for, and be supplied with sufficient clothing. Miss Clark agreed to sign and did sign the required paper. I then gave instructions to the Indians that every child was to be returned to the school that day.

The meeting closed at two P.M.

Returning from Kitlope on the 7th day of June 1922, I again called at Kitimat and found that all children in the village except that of Edward Grey had been returned to the Home. He had just arrived in from camp, and sent his child to the Home after I arrived there, on the understanding that he is to be allowed to take her with him to see Doctor Darby at Rivers Inlet when he goes fishing at that place. Miss Alton agreed to let the child go when the time comes as the glands in her throat should be removed. Miss Alton informed me that the other child which Grey complained about dying in the Home had the same complaint, (swollen glands) She did all she could for the child, which Grey admitted. He agreed to leave his child at the Home until his departure for Rivers Inlet. I might mention here that Grey is a very well educated Indian, and that he has some knowledge of Law.

I attach hereto the Sworn Statements of Miss Hortop and Miss Alton regarding the death of Hanna Grant.

I have the honour to be,
Sir,
your obedient servant,

R. W. Cleaver Corpl. Reg. No. 8311.

In Charge of Ocean Falls Detachment.

By ignoring evidence that native children were being poisoned and starved in the local residential school, and intimidating their parents to send them back into unhealthy and deadly conditions, Corporal Clearwater was not acting arbitrarily but according to a de facto policy, borne out through a regular and accepted practice established with the churches, in which aboriginal children were both physically and psychologically destroyed, and their culture was exterminated.

Finally, it must be stated that this forced confinement of children in permanently unhealthy conditions was required by the process of killing children en masse by tuberculosis. For the latter can only cause death over a span of months, during which time a victim is systematically denied proper food, warmth and care.

The method to the madness behind improper food, health and sanitation was that precisely these conditions were needed if children were to be killed off in large numbers by tuberculosis. For mere infection with the tubercular virus alone will not ensure death, or be responsible for the huge mortality rate that was the norm in Indian residential schools. Infection, combined with an environment that systematically weakens and destroys the body's immune system, is necessary for death to result from tuberculosis.

As the chosen weapon of genocide in Indian residential schools, tuberculosis needed the right medium in which to cause massive deaths: unheated, unventilated living quarters, unhealthy food, and an environment of continual violence and stress. That medium was provided as a policy by church and state, and their agents, for more than a century, which is why no residential school was allowed to regularly provide proper clothing, heating, food or medical care to native children.

On the contrary, every one of the thirty eight residential schools examined by this study, operated by every major Christian denomination in Canada, subjected its young inmates to the following standard treatment:

1. Rancid or contaminated food.
2. Unheated and unventilated dormitories.
3. Insufficient clothing.
4. Permanent isolation from family, friends and love.
5. A daily environment of indiscriminate violence, random punishment and torture, and unalleviated stress.
6. Regular and deliberate exposure to those sick with tuberculosis and other communicable diseases.
7. No regular medical inspection or care.
8. Continual assaults and rape.

9. Ritual terror to destroy a sense of self and tradition (eg, banning one's language, shaving of heads, banning laughter, keeping heads constantly bowed).
10. Forced, slave labor.

The Ongoing Consequences

In October, 1998, a Canadian government study revealed the consequence of this genocidal treatment. An Indian Affairs report stated that, if grouped as a nation, native people on reserves in Canada would have a standard of living sixty third in the world, below that of Mexico and Thailand. Off reserve natives ranked thirty fifth. (from "*Canada's Squalid Secret: Life on Native Reserves*", *The Globe and Mail*, October 12, 1998) (**Fig. 40**)

Tuberculosis rates for aboriginal people have always averaged thirty to forty times higher than among non-natives, unabated by the near-abolition of this disease in the wider society. (**Fig. 41**) Death from suicide, family violence, and substance abuse is fifty times higher among aboriginals, and incarceration in prison is five hundred times more likely for a native than a Caucasian in Canada.

These bare signs of slaughter alone do not tell the whole story, for the fact that such a mortality and sickness rate among native people generally has continued unabated, and in many cases actually increased, both during and after the residential school era shows that the same genocidal policies and forces are at work.

"The targeted group must first be rendered politically stateless and powerless prior to their long term destruction" wrote Raphael Lemkin during the United Nations debate on its Genocide Convention in 1946.

Indians in Canada were rendered and remain politically stateless by the Indian Act, which is still in effect, and, by outlawing self-government or financial independence by native bands, and continuing to invest all title to lands and resources in the Crown of England, prevents any fundamental change in the conditions or fate of aboriginals in Canada.

Being non-citizens under the law, but instead legal "*wards of the state in perpetuity*", Indians in Canada regularly have their children seized at will by social workers and police, and incarcerated in what amounts to privatized residential schools: non-native foster homes. This act may be legal under Canadian law, but constitutes an act of genocide under Article Two, point five of the United Nations Convention on genocide (1948), which Canada ratified in 1952.

Canada's squalid secret: life on native reserves

Income, education, life expectancy worse than in 62 countries

ERIN ANDERSEN
Parliamentary Bureau, Ottawa

Canada may top the United Nations list for the highest quality of life in the world, but a new government study shows what the ranking hides: Native Canadians living on reserves fall far down in the pack, ranking worse than countries such as Mexico and Thailand.

According to the study by the Department of Indian Affairs, the

quality of life for on-reserve natives — about 380,000 people — is on a par with Brazil and countries considered to have only a medium level of human development.

For the more than 270,000 registered natives living off reserves, the quality of life is somewhat better. According to the UN ranking system, their living conditions are in line with Russia.

"This is not a surprise for us."

said Phil Fontaine, National Chief of the Assembly of First Nations. "We live this every day. People have to be cautious about using the fact that we're No. 1, that Canada is the best place in the world to live. It's tough to say that to a family living in abject poverty on a first nation."

This is the first time Indian Affairs has applied native-specific statistics to the human-development index created by the UN to com-

pare the world's countries. The index combines three factors: per capita income, education levels and life expectancy.

Canada has topped the list for the past six years. But among the 173 countries ranked in the 1994 UN report, the Indian Affairs study says off-reserve natives come in about 35th; on-reserve natives rank about 63rd.

Please see NATIVES on page A3

Figure 40: Report of third-world standard of living of Canadian Indians, The Globe and Mail, October 12, 1998



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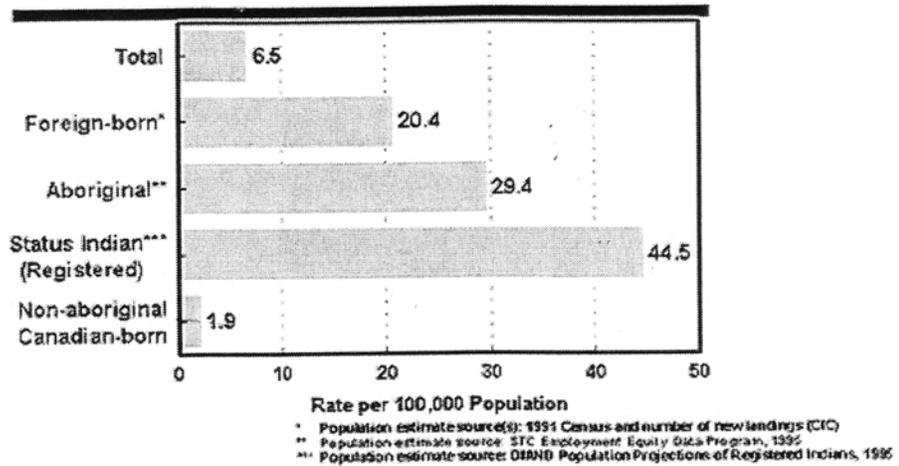
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Volume: 24S2 - June 1998

Proceedings of the National Consensus Conference on Tuberculosis
December 3-5, 1997

Figure 4: Crude Rates of Reported Tuberculosis Cases in Canada by Population Subgroup, 1985



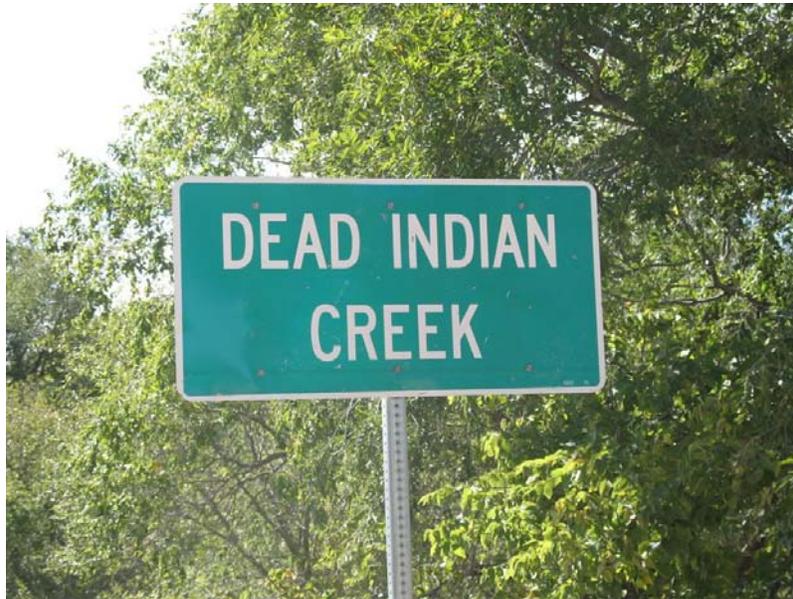
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Figure 41: Constantly high tuberculosis infection rates among Indians in Canada, Public Health Canada, 1985

On Vancouver Island during the 1990's, the number of children in the Nuuchah-Nulth nation who were transferred into white foster homes increased five times, to over 5,500 children. (*Nuuchah-nulth Tribal Council statistics from its USMA Child Protection report, 1999*)

By the same power, natives are routinely murdered by police without consequence, are evicted at will from their homes and lands, and face an indifferent and hostile legal system.

It is small wonder this systemic genocide is occurring, considering the institutionalized requirement in residential schools that children were to be incarcerated in disease-breeding, unsanitary conditions.



The nuns made me sleep between two girls who were really sick with TB. Every night. I crawled under the bed to stay safe. I tried opening the window but the nuns nailed it shut. Somehow, I survived. They both died.

- Mabel Sport, survivor of Christie Catholic residential school, Meares Island, in a TV interview, June, 1998

5. Causing Bodily and Mental Harm

“They always pitted us against each other, getting us to fight, inform on kids who spoke their language, even have us molest each other. Every staff member carried a thick leather strap, and they’d use it all of a sudden on you, for no reason.

“We all lived with this violence that could fall on you at any moment. You could be raped or beaten to death any time. You do that terror to someone when they’re three or four and they’ll be broken their whole life, but broken mentally, so you’re brainwashed and forget who you are.” - Harriett Nahanee, survivor Alberni residential school, December 12, 1995

The entire Indian residential school system was a single, enormous act of violence perpetrated against every aspect of the human body, mind and spirit. The details can easily distract from this essential reality.

Not one of the more than three hundred eyewitnesses interviewed as part of this study escaped some form of mental or physical torture and harm while in an Indian residential school. This was in no small part due to a standard practice of head shaving, rape and dehumanization that was inflicted on every child entering a residential school.

According to Harry Lucas, who was incarcerated in the Catholic school on Kuper Island in the late 1950’s,

“I remember when we got to Kuper Island, they had us all lined up on the beach, and we were all given numbers. You lost your name that day and became known as ‘number 42’ or whatever. Then they shaved our heads and covered us with that DDT powder that made you vomit. But if you threw up they made you get down and eat it, like a dog.

“The nuns took every boy into a room and got them ready to be used by the priests by ramming plungers or broom handles up their ass. If you fought back they’d give it to you worse. You learned quick that to survive you went along, with everything. I just blanked out after the first day.” (from a videotaped interview with the author, March 14, 2005)

Larry Lavoie, a Cree elder, was eight years old when he was brought to a Catholic residential school in northern Alberta in 1959.

“They had us all in this closed grain truck, shoved in like cattle, and it brought us ninety miles to the school. The first day we got there a nun tied fish twine around my cock and tightened it whenever I spoke my language. Sister Denise used to smash kids’ heads against concrete walls whenever she was mad. My seven year old cousin Jackie died after she did that to him. She told me later, ‘I’d do that to every one of you dirty little savages if I could.’ “ (October 12, 2004)

An indication of the prevalence of the terror inflicted on children in these “schools” is found by comparing the frequency of various acts of violence against students, based on a survey of those interviewed for this study.

Of the 287 persons surveyed, the following percentages suffered the respective acts listed at the hands of clergy or residential school staff:

1. Beatings: 97%
2. Heads shaved: 100%
3. Floggings with a whip: 67%
4. Rape: 89%
5. Confinement for extended periods without food or water: 71%
6. Forced to eat regurgitated food: 44%
7. Electric shocks to parts of their body: 22%
8. Teeth extracted without painkillers: 38%
9. Needles stuck through parts of their body: 29%
10. Forced to stand until they collapsed: 56%
11. Being manacled or placed in public stocks: 22%
12. Forced to watch or participate in the torture of others: 77%

These assaults were not random, but systematic, and particular methods of torture were commonly applied over decades, as in the case of the practice of visiting dentists operating on residential school students' teeth without painkillers.

In their testimonies offered to the June, 1998 IHRAAM Tribunal, two separate survivors of the United Church's Alberni school, Harriett Nahanee and Dennis Tallio, describe being subjected to this same torture, respectively, in 1945 and 1964.

Former Alberni staff member Marion MacFarlane explains,

"I worked at the Alberni Indian school in the early 1960's, and I saw how the local dentist never used novocaine on the kids' teeth. I hated the dental detail because we'd have to hold down these screaming and bleeding kids while they got worked on. I heard one dentist say he hated doing it but that it was orders. He didn't say from who."
(Statement to the author, February 9, 1998)

This practice was not confined to residential schools. In a letter dated September 22, 2001, Alia McKenzie-Point of the Sechelt Nation near Gibsons, B.C. stated,

"I remember as an 18 or 19 year old (1968-69) just having moved to my future husband's reserve, Chehalis, seeing children who had just come from the Indian Affairs dentist on

the reserve, and they were in terrible pain due to the fact that no anesthetic was used. My future husband said, 'They never use anesthetic on Indians.' **(Fig. 42)**

At the Alberni residential school, and at Catholic residential schools in Ontario, an actual electric chair was installed in the basement as a form of punishment against students and as “entertainment” for visitors.

One of these torture chairs was located in the “Spanish” Catholic school in Fort Albany, Ontario. Mary Anne Nakogee-Davis of Thunder Bay, Ontario was tortured in the chair by nuns in 1963, when she was eight years old. In October, 1996, she told the *Globe and Mail* newspaper,

“The nuns used it as a weapon. It was done on me on more than one occasion. They would strap your arms to the metal arm rests, and it would jolt you and go through your system. I don't know what I did that was bad enough to have that done to me.” (from “School's electric chair haunts natives” in *The Globe and Mail*, October 21, 1996) **(Fig. 43)**

Edmund Metatawabin, former chief of the Fort Albany band, was also shocked in the chair ten years earlier “to entertain visiting dignitaries”.

“I was six years old. There was no sense of volunteering or anything. We were just told to do it ... Once the thing was cranked up, I could feel the current going through me. Your legs are jumping up, and everyone was laughing.” (ibid)

For the same dental and electrical torture to be inflicted on children over decades, in the same facilities, indicates a standardized method and policy regarding discipline and punishment, rather than merely the random acts of sadistic individuals. It was simply an accepted norm to physically torture native children in the residential schools.

alia_point@hotmail.com.

Sept 22/01

I remember as an 18 or 19
yr old ⁽¹⁹⁶⁸⁻⁶⁹⁾ just having
moved to my future
husband's reserve, Chehalis
seeing children who
had just come from
Indian Affairs dentist
& were in terrible
pain due to the fact
that no anesthetic
was used. My future
husband said - they
never use anesthetic.

Alia (Mackenzie) Point
Gibsons, BC

Figure 42: Description of the denial of pain killer to native children



(PETER MOON/The Globe and Mail)

The Grey Nuns, a Roman Catholic order, helped in the operation of St. Anne's Residential School, above. Former band chief Edmund Metatawabin, left, remembers being forced to sit in a homemade electric chair at the school and then being given painful jolts to entertain visiting dignitaries.

School's electric chair haunts natives

Oct 21/96
 BY PETER MOON
 The Globe and Mail
 Fort Albany First Nation, Ont.

THE homemade electric chair that was used for years to punish aboriginal children at St. Anne's Residential School has disappeared, but its memory endures.

Hundreds of children who survived the horrors of the school have bitter memories of the chair that was used first for entertainment but eventually as a means of forcing them to bend to the will of the Roman Catholic missionaries who ran the school.

"People were put in the electric

First it was used for entertainment, then for punishment for aboriginal children.

chair as a form of punishment," Mary Anne Nakogee-Davis, 41, who attended St. Anne's between Grades 1 and 8, said in an interview. "They would put children in it if they were bad. The nuns used it as a weapon.

"It was done to me on more than one occasion. They would strap your arms to the metal arm rests, and it would jolt you and go through your system. I don't know

what I did that was bad enough to have that done to me."

Edmund Metatawabin, 49, a former chief of the Fort Albany First Nation, said he remembers he and his class being forced to take turns sitting in the chair and receiving painful jolts of electricity to entertain visiting dignitaries.

"I was six years old," he said. "There was no sense of volunteering or anything. We were just told

by the brother to do it and there was never any question of not doing it.

"Once the thing was cranked up, I could feel the current going through me, mainly through my arms. Your legs are jumping up, and everyone was laughing."

St. Anne's operated as a residential school from 1904 to 1973 in this isolated Cree community of 1,400 people on the west coast of James Bay, 1,000 kilometres north of Toronto.

The federal government forced Cree and Ojibwa children to leave their families and live at the school for 10 months of the year.

Please see *Electric* / A4

Figure 43: Use of electric chair torture device at St. Anne's Catholic Indian school, *Globe and Mail*, October 21, 1996

The mental torture inflicted by this regime was equally systematic, especially how it pitted children against one another in a “divide and conquer” strategy to foster long term conflict among native people.

Vera Hunt remembers her first day at the Anglican St. Michael’s residential school in Alert Bay, B.C.

“We all had to stand in line out on the front lawn in these straight lines, and whenever we spoke one of the enforcers would come and start beating us, especially if we spoke our language. These enforcers were kids like us who were given better clothes and food if they spied on us and reported what we did. We all hated them but we were too scared to do anything. So guess who ended up running our band council? The same little shits.”
(Letter to IHRAAM Tribunal, June 14, 1998)

The Indian residential schools functioned as a means to identify and separate out at a young age those natives who would willingly assimilate and collaborate with the white authorities. Turning indigenous children into “*ab-originals*” – those no longer of their original group – involved a systematic brainwashing program through terror and trauma whose outcome today is the small class of affluent native politicians who continue to serve Canada and its neo-colonial regime.

Thus, the residential schools were not simply extermination centers, but massive re-education camps to weed out “expendable” from “salvageable” Indians, and train the latter as the future collaborators of the Assembly of First Nations and other puppet organizations.

Stockholm Syndrome Revisited

Survivors of the Nazi death camps in Europe tended to exhibit a form of behavior and mentality termed as the “Stockholm Syndrome”, in which a former victim or prisoner identifies with his or her captor and torturer to the point of adopting their manners, attitudes and loyalties. In some cases, former inmates would defend SS guards, downplay the atrocities they witnessed and endured, and even justify these brutalities by blaming themselves or other inmates for their ordeal.

A similar phenomenon is common among survivors of Indian residential schools across Canada, especially those groomed and elevated by the system into positions of authority in state-funded native organizations.

Time and again, survivors will refuse to name the names of their torturers, condemn what happened to them, or challenge and confront the churches responsible. Indeed, many survivors remained loyal church goers after residential school, and harbor hostility towards their own language, family and culture.

Similarly, the strongest critics of our campaign to charge the churches of Canada with genocide, and repatriate those who died in the residential schools for a proper burial, have been the state-funded native leaders who were most strongly

subjected to mental conditioning while in the schools. As one IHRAAM investigator asked, perplexed, after a native politician threatened a fellow eyewitness to crimes at the Alberni school,

“Why would a residential school survivor try to silence a fellow survivor and defend the United Church?” (IHRAAM official Rudy James to the author, February 9, 1998)

The native politician in question, Ron Hamilton of the Nuu-Chah-Nulth tribal Council and an Alberni school survivor, had threatened fellow survivor Harry Wilson if he spoke publicly of discovering a dead body on the grounds of the school in 1965. Hamilton, and his associate Charlie Thompson, had both been “enforcers” at the Alberni school.

These classic Stockholm Syndrome symptoms indicate that the Indian residential school system succeeded in its objective of destroying indigenous identity and “winning the hearts and minds” of native children. Very few survivors will lift their voices against the system that terrorized them and murdered their friends and relatives, for at a tender age, they were battered and traumatized into abject surrender towards, and eventual identification with, that system.

In her book *For Your Own Good: Hidden Cruelty in Child Rearing and the Roots of Violence* (1983), psychologist Alice Miller describes how those who are unable to face and resolve the trauma they endured in childhood will either internalize it through self-destructive behavior or externalize it against safe targets: usually those closest to them, or people who are the most vulnerable. Thus, in the words of one residential school survivor,

“It’s like today, we’re all still in the rez. All we know how to do is to beat the crap out of each other because that’s all we could do then to deal with the rage of getting buggered every day. Those of us who don’t drink ourselves to death. That’s why you’re wrong, or stupid, to expect any of us to take on the churches and the other fuckers who did this to us.

“It’s like this: only two types of people survived residential school: the slaves and the sell outs. The sell outs are the chiefs, and they tell the rest of us slaves what to do. That’s never changed.” (Dennis Tallio to the author, August 12, 2000)

Fortunately, Dennis Tallio is wrong. A third type of survivor has emerged: those who can grow from the truth, and place the blame for their torture where it belongs - on the churches and government responsible.

One such person is William Combes, an Interior Salish veteran of two Catholic residential schools in Kamloops and Mission, B.C. As a spirit dancer and traditional chief, William has helped lead protests in Vancouver against the church and spoken out publicly since 2005 about his witnessing of murders at these schools.

In describing what helped him to recover his voice, William said,

“The first time I came to a protest you were having at the Catholic church (Holy Rosary, downtown Vancouver), I started feeling sick and dizzy when I heard the church bell and saw that cross. It made me remember the torture on the rack in Kamloops school, and starving every night, and seeing those kids get buried. But then I saw all of you gathered there, and that gave me courage. I thought, if they can stand up, so can I. Something got shook loose in my head and I walked right into that church with you and I faced those priests. And I wasn’t afraid, for the first time” (Statement to the author, January 12, 2008)

If knowledge of the true nature of what they suffered has empowered survivors like William Combes and Harriett Nahanee to become, in her words, *“a threat now, and not a victim”*, that knowledge must include the awareness of the ultimate purpose of these mental and physical assaults on whole generations of indigenous children: the creation of a permanent slave class encompassing most Indians, ruled over by an aboriginal elite in the service of the state and their corporate and church allies. That aboriginal elite now administers the Canadian genocide, in order to secure for its masters the lands and resources that are so necessary for lucrative American, Chinese and other global interests.

Massive Trauma and Experimental Mind Control

Beyond these clear economic and political motives, one of the purposes behind the residential school tortures was to create a large pool of pre-conditioned experimental test subjects for the heavily-funded military studies into mind control that dominated scientific research during the Cold War, and beyond.

Following World War Two, the U.S. military was deeply concerned that only a small percentage of its troops had shown a willingness to engage in combat. Could the personality and aggressiveness of “average citizens” be molded, and their thoughts controlled, to make them better killing machines?

This question prompted the massive covert research program code named MKULTRA, commenced by the CIA in 1952. Since Nazi Germany had pioneered this research in its death camps, the CIA secretly imported hundreds of SS doctors into America under Project Paperclip, and put them to work at facilities all over the USA and Canada. Their chief research subjects were children from military families, or those stolen from orphanages, hospitals, and Indian residential schools.

(Note: for MKULTRA see:

http://en.wikipedia.org/wiki/Project_MKULTRA ;

for Project Paperclip see: http://news.bbc.co.uk/2/hi/uk_news/magazine/4443934.stm)

One of the main purposes of these experiments was to test the limit of human endurance to pain and torture, and to assess how trauma affected the ability of people to think and act under duress. Children, especially if they were Indians, were easy to obtain for these studies, and in some cases, were deliberately

tortured to death as part of studies by researchers working alongside Nazi and SS doctors.

Sara Hunter (a pseudonym) is a Caucasian woman and the child of a military officer who survived these experiments. In her book *Always Remember Love*, Sara claims that between 1956 and 1958, she was imprisoned in the former Lincoln Park Air Force base in Calgary, Alberta and subjected to rape, torture and experiments along with twenty five other children. The experiments were run, she claims, by a Nazi doctor codenamed "Bob Armstrong", whose SS tattoo number was 091374SS, and whose cover was as a Major in the Royal Canadian Air Force.

Sara claims that all of the other children, and a similar number of abducted adults, were deliberately tortured to death in special sound proof cells by "Armstrong" and his assistants, all of them Canadian and American scientists. The bodies of the murdered people were then disposed of at a local mink farm owned by a man named Jim Green. The Canadian military provided security for the operation.

Sara recounted to the author in 2005,

"I was the only one to survive. All the other kids died. Bob Armstrong kept me alive, I think it was to look at the long term effects on me as I got older. He pretended to like me but he couldn't love anyone. I saw him burn a little girl to death with a blow torch and have a man's ears pulled off with plyers. All the time, men in white coats, and a British lady, they were all taking notes, even with all the blood and screaming." (February 22, 2001)

Sara says that many of the children who were killed were aboriginal, along with runaways and orphans. Armstrong told her that one of the men watching the tortures was a senior RCMP liaison officer with the U.S. government, and that he had brought the Indian kids from "the local boarding school".

"I think he was proud of what he was doing, like he was making history. He was using me as his sounding board, as if I was writing a book about him. He'd say, 'This will win me the Nobel Prize' and 'The Yankees will never be able to thank me for what I am teaching them.'" (February 3, 2005)

In January, 1994, Sara and her husband appealed to the Canadian government for redress for her suffering, and that same month were visited by Sergeant Dan Gasseau of the military's National Investigation Service (NIS). After some checking in military archives, Gasseau phoned Sara and confirmed to her that what she had alleged was true, including concerning the types of experiments being conducted at Lincoln Park and the identity of the SS doctor who supervised them.

"This Gasseau fellow was really sympathetic, you know? He wanted to help me. But he was really upset and he kept saying, 'Are you sure this Armstrong was just a researcher? Because it says in the files he was in charge of these programs all over Canada'." (ibid)

Two weeks after his call, Gasseau phoned again and demanded that Sara forget their previous conversation, and told her that he was off her case. He said that the matter was now closed “*due to national security*”, and warned her that she would be sued or jailed if she pursued her claim.

(See **Fig. 44** for a copy of Gasseau’s initial report)

The presence of other Nazi researchers at Indian residential schools on Canada’s west coast – such as at Kuper Island in 1939 - indicates a pattern in these experiments, which relied on a large number of already-traumatized live test subjects, like the children found in a typical Indian residential school.

Run in the 1930’s by a German Catholic order known as the Montforts, Kuper Island residential school witnessed many killings of children, as described in this book’s first section on Homicides. But in January, 1939, “*German speaking doctors*” arrived at the school, and began, as at Lincoln Park, experimenting on batches of twenty five children.

Comd/SIU Comd/UES	NDHQ	REPORT/SEQUENCE SEQUENCE DES RAPPORTS
CFB/Unit/SIU DET BFC/UNITÉ/DET UES	NIS	1
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PAGE 1	OF 4 DE

DATE OF - DATE DE			
INCIDENT	REPORT RAPPORT	LAST REPORT DERNIER RAPPORT	NEXT REPORT PROCHAIN RAPPORT
1957-1958	28 Mar 94	INITIAL	CONCLUDED

VALUE - VALEUR			
FOR POUR	PUBLIC	NON-PUBLIC	PRIVATE-PRIVÉ
Loss Perte	-	-	-
Damage Dommage	-	-	-
Recovered Recouvré	-	-	-

CAPTION/SOUS-TITRE
 C2100 EX-S/L PERKINS ERIC SIDNEY
 AND OTHERS
 ASSAULT - CHILD ABUSE (ALLEGED)
 CALGARY, AB/MOOSE JAW, SK (PB)

SYNOPSIS-RÉSUMÉ
 (PB) ALLEGES THAT HIS
 SPOUSE, AS A CHILD, WAS THE
 VICTIM OF ABUSIVE EXPERIMENTS
 CONDUCTED ON DND PROPERTY BY HER
 FATHER, AND
 OTHERS. NO EVIDENCE THEREOF
 HAS BEEN OBTAINED.

Reference: Ministerial Inquiry 2814, CICS Control No. 9302814,
 dated 12 Oct 93.

1. (PB) The following personnel are involved in this investigation:

PROTECTED B

CASE FILE NO. - N° DE DOSSIER DGS 215-1-93	DATE 8 Apr 94	PAGE 4 OF 4 DE
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7. (PB) In summary this investigation has not revealed any evidence/information to support's allegations that his spouse was the victim of any form of child abuse that is in any manner connected to DND sponsored experiments. Further, no evidence/information has been found to support's allegation that was abused by her father, or the existence of Mr ARMSTRONG or a RCAF policeman, JACKSON.

8. (U) Unless otherwise directed this investigation is concluded.

CONCLUDED


 R. H. Newman
 Sgt
 Investigator


 P. Dowd
 MWO
 IC NIS

Reviewed by: 
 P. Dowd
 MWO
 IC NIS

Figure 44: National Investigation Service's whitewash report of Lincoln Park Air Force base torture experiments - April, 1994

Arnold Sylvester of the Penelakut Indian band also received the injection.

According to Dennis Charlie, a Cowichan man from Duncan, B.C. who survived the experiments,

"We were taken out and given these shots in our chests by the Germans, one needle near each nipple. It made you all dizzy and sick. I passed out and was sick for days. But some of the other boys died, Sandy Mitchell for one. I saw him in a bed in the infirmary and his body was all puffed up like a balloon before he died. They told his family he died of a cold." - (Statement to the author, August 12, 1998)

Arnold Sylvester, another Kuper Island survivor who endured the needles, told IHRAAM judges,

"We couldn't figure out who those Germans were. They dressed different and needed interpreters. They treated us like we were cattle, just shoved the needle in us and threw us in these little rooms to be watched, like bugs under glass. I was so sick I couldn't keep anything down. I still have the scars from those shots. We were told to never talk about it, especially after Sandy and other kids died from the shots." (Statement to IHRAAM Tribunal, June 13, 1998)

After the local police were told of these experiments and began making inquiries, the entire staff of Montfort priests at Kuper Island resigned and left the premises in one day, and were replaced by the Oblates.

Significantly, these events at Kuper Island occurred at precisely the same time as the Nazi regime's own "T-4" euthanasia program in Germany, where tens of thousands of so-called "defective" children were taken from their homes by the Reich Ministry of the Interior and experimented on and murdered in twenty hospitals in and around Berlin.

Exactly the same procedure was used in the T-4 operation as at Canadian Indian residential schools and hospitals: children were taken from their families under special laws which allowed their incarceration; they were incarcerated and studied, and finally killed with lethal injections or cyanide gas. The families were told that they had died of tuberculosis or pneumonia, and no death certificates were ever issued.

(For T-4 see: www.jewishvirtuallibrary.org/jsources/Holocaust/t4.html)

This similar pattern in Germany and Canada shows a direct link between murderous experiments on the innocent, both before and after World War Two, and a probable joint research program between America, Canada and Nazi Germany. This reality was clarified by a source within the Canadian government, who spoke with the author a few months after the June, 1998 IHRAAM Tribunal.

The man, a retired senior civil servant, stated in a phone conversation with the author on October 2, 1998,

“A gentlemen’s agreement was in place during those years, say from 1950 onwards: the churches provided kids from their residential schools, and the Mounties brought them to whoever needed a fresh batch of subjects: doctors mostly, sometimes DND (Department of National Defense), almost always the Americans.

“This was the cold war: lots of research money out there from the Pentagon if you had a new idea how to create the perfect mindless killer. The Indians, they were already under lock and key. You could do anything you wanted to them. The churches were more than happy to turn them over, as long as they kept getting their money for them from Ottawa. That’s why it went on for so long, even with that huge death rate: there was lots of money to be made. And that’s why it’ll never be acknowledged, officially.”

Tyrants have known for centuries that if you beat and torture people long enough, the bravest will die, and the weakest will be broken, their minds collapse, and their behavior then patterned in any manner. The Indian residential schools were a massive experiment in social engineering and mind control, where violence and terror were intrinsic to their operations and designed to fashion a slave class of compliant “leaders” and traumatized underlings: in short, the aboriginal society that exists today in Canada.

Accordingly, the Canadian Holocaust that is so enduring cannot be expected to subside, or reform itself, since the motive forces of Economics and Eugenics continue to require the pauperization and eradication of indigenous people.

And it is this final characteristic and aim of Genocide – the destruction of a group’s original institutions, worldview and livelihood – that we must examine in relation to how it manifested within the Indian residential schools.

6. Destroying indigenous institutions, worldview and livelihood

"In our Residential Schools we are trying to give the Indian boy and girl instruction that is practical, and such as will prepare them to be successful farmers. No occupation will so soon dispossess him of his nomadic instincts and fix upon him a permanency of habitation as gardening, care of stock and farming ... Many of our graduates surrender their treaty right and become naturalized and for them and their children, the Indian problem is for ever solved, since it is the Indian massed in tribes and kept on reserves which creates the problem." - Statement of the Board of Home Missions to the General Council of the United Church of Canada, second annual conference, 1926

"We often talked about our right as strangers to take possession of the district, especially as it was evident that we had taken the land by force. But the civilized settler has the right to occupy the land of savage people. There is little doubt that such colonization means the displacing and extinction of the native population. But this impending extinction will stimulate the English settlers to acts of justice and humanity towards them ... The whole question of the right of any people to intrude upon another, and to dispossess them of their country, is one of those questions to which the answer is always the same." - Gilbert Sproat, Provincial Government Land Commissioner and speculator, British Columbia, 1868

The potlatch tradition among the indigenous nations of Canada's west coast, like the Round Dance of the plains Indians, drove the first Christian missionaries to distraction and panic.

"These savages have no respect for property or decency!" thundered Methodist missionary Thomas Crosby to his bosses in the London Missionary Society in 1883.

"Women and children are bartered at the potlatching rituals, goods are handed out indiscriminately, and savage dances and rites are carried out that would shame a pagan ... This heinous custom must be denied and outlawed."(London Missionary Society Records, Cambridge University)

Crosby was not alone in these sentiments, as Victorian laissez faire capitalist culture collided with indigenous redistributive systems and so-called "pagan idolatry". The attitude and aims of Christian missionaries had not altered over centuries by the time they reached the Pacific shores: namely, that the land was theirs for the taking because non-Christians had no right to it.

The more liberal missionaries believed, like Las Casas in the sixteenth century, that, after a necessary period of conquest, the remnant populaces of these "savages" could acquire limited rights only by eradicating themselves and surrendering their children to the church.

No missionary of any denomination publicly wavered from this underlying belief – in the innate superiority of European Christendom and its

incompatibility with any other faith or culture – although the methods of conquest varied.

The “liberal” missionaries tried preserving aspects of indigenous cultures, although often not for altruistic reasons, as in the case of Methodist Thomas Crosby, who, while denouncing “pagan rituals” created a lucrative trade in stealing west coast Indian masks and drums and selling them to American museums and art dealers. Yet by and large it was seen as “sinful” to encourage natives to hold on to their languages and institutions, as was demonstrated in the church-led campaign to ban the west coast potlatch.

The colonial authorities on Canada’s west coast had a vested interest in supporting the anti-potlatch efforts of missionaries, since the potlatch was a vital institution among native nations that ensured clan integrity, resource allocation and inter-tribal contact and trade. Marriages were solemnized, fishing and hunting grounds gifted, and children were named at the potlatch events, which often lasted weeks. By outlawing and breaking this institution, the heart and fabric of west coast aboriginal culture would be gutted.

It was thus hardly coincidental that the first anti-potlatching laws, promulgated in the British Columbia legislature in 1885, (**Fig. 45**) occurred just a year before the Canadian Pacific Railway was completed, linking all of Canada and opening the west to massive European immigration.

Until 1953, when the law was repealed, hundreds of native people, primarily chiefs and shamans, were arrested and jailed for holding potlatches. Aiming thus at the traditional leaders of the west coast native nations ensured that when the residential school assault began, by 1890, the capacity of tribes to resist the church’s abduction of their children would be fatally compromised.

CIRCULAR.

29414

INDIAN OFFICE,

Victoria, 21st April, 1885.

Sir :

Will you be good enough to acquaint the Indians in your locality, that a Law was passed last year by the Dominion Parliament, which came into force the 1st January, this year, enacting, among other things, That any person who engages directly or indirectly in celebrating the Indian Festival, known as "Potlach," or in the Indian Dance, known as the "Tamanawas," is guilty of misdemeanor, and shall be liable to be imprisoned therefor, for a term of six months.

It is not intended to prevent Indians from assembling to return property which they owe on account of previous festivals, but Indians should be warned that any repetition of the Potlach is hereafter illegal. The term "Tamanawas" refers to the Medicine Dance, customary among many of the coast tribes.

I. W. POWELL,

Superintendent Indian Affairs.

To

Figure 45: Government statement describing new anti-potlatching law, British Columbia, April 1885

In the same manner, the siem, or hereditary chiefs of west coast tribes, were deliberately supplanted and destroyed by church and state during the same years, and replaced by outcasts and slaves in the native villages. The millennia-old institution of indigenous caste authority, and the practice of isolating criminals and slaves in separate communities, was thereby abolished overnight, with enormous consequences.

As Chemainus traditional elder Steve Sampson describes,

“Around 1900, the Mounties and the priests declared war on our family. My great grandfather was killed and they put in a slave family as the new chief, after baptizing them. The rest of my family went into hiding and we’re still living on the margins, while the descendents of that slave chief are still running the band councils today, here, in Duncan, and all over Vancouver Island. That’s how our people keep losing their land, because the slave chiefs have no allegiance to anything but their own greed.” (Statement to author, May 12, 2006)

History shows that the most effective tool of genocide is the attack on a targeted peoples’ view of themselves and creation that undermines their hold on the land and their own nation. And that attack was led by the Christian churches.

In the words of Alexander Sutherland, the Superintendent of the Methodist church, a forerunner to the United Church of Canada:

“Make the savage a Christian and he will settle peacefully on reserves. Teach him the scriptures and he will give up his claim to the land that we require.” (Letter to field missionaries, August 12, 1889, INAC RG 10 series, R 7733)

The battle for the hearts and minds of Indians was essential to the theft of their lands, as every Indian Agent and church official knew when they established the Indian residential schools soon after European Canada became established from coast to coast. As part of this drive to displace and ruin indigenous nations, and their control of the land, the residential schools themselves were situated strategically so as to control the resources upon which independent native nations depended for survival.

Both Catholic and Protestant Indian schools were normally built at key fishing sites, near to vast stands of cedar trees or lucrative fisheries, and on rich agricultural lands all over western Canada. The Presbyterian and then United Church school in Port Alberni was deliberately relocated to the mouth of the Somass river in order to break the native fisheries and force Indians away from the town of Alberni, according to Duncan Campbell Scott.

In a letter dated May 27, 1919, Scott wrote to the head of Home Missions for the Presbyterian church, stating,

“... the proximity of the Indian reserves is detrimental to the town, and the presence of the (residential) school will attract the Indians to the reserve in the vicinity of Alberni,

thus tending to perpetuate the Indian holdings which the town people hope will soon be opened up for settlement.” (RG 10, R7733, Volume 6431, File 877-1, part 1) (**Fig. 46**)

The churches had a strong economic incentive to build the schools near such rich resources, as became evident decades later when all the major denominations profited hugely by selling off native land to large logging and mining companies all over the west coast.

This practice was uncovered by the author when, as a United Church clergyman in Port Alberni in 1994, he discovered that his church had sold off land of the Ahousaht people to its corporate contributor, MacMillan-Bloedel, against church policy and the wishes of the Ahousahts. (*See Appendix 1*) The Ahousaht case was hardly unique, but the norm in church relations with Indians.

“The churches never asked our permission when they built their worship places here” declared hereditary Squamish chief Kiapilano at a protest in Vancouver in March of 2008.

“My grandfather was thrown out of his longhouse by the Catholic priest and a Mountie in 1920. Ever since then, these churches have occupied our land illegally. They can’t produce a deed of sale or any document to prove their ownership. So I’m telling them to get off our land, as of today.”

Chief Kiapilano did more than talk when he made this statement. The same week, he filed an eviction order in the B.C. Supreme Court against the Catholic, Anglican and United Church on his traditional territory, taking in all of modern day Vancouver. (**Fig. 47**) And like increasing numbers of native people, Kiapilano considers the Euro-Christian churches to now be in a state of illegal trespass on his land, which he wants back.

116620-7

file

May 27th. 1919

Dear Mr. Edmison,

I have received a protest from Alberni as to the location of the proposed new Indian boarding school there, where it is stated, there are very few Indians, and a suggestion that it be located at Ucluellet where the native population is more numerous. It is asserted that the proximity of the Indian reserves is detrimental to the town, and that the presence of the school will attract the Indians to the reserve in the vicinity of Alberni, thus tending to perpetuate the Indian holdings which the town people hope will soon be opened up for settlement. They wish to know whether the Department has definitely decided upon locating the school at Alberni.

I should be glad if you would let me have your opinion on these questions at the earliest possible moment.

Yours sincerely,

Duncan Scott
Deputy Superintendent General.

Rev. J. H. Edmison,
Secretary,
Board of Home Missions,
Presbyterian Church in Canada,
Confederation Life Building,
Toronto, Ont.

oct

Figure 46: Government places Alberni residential school according to needs of white settlers – May 1919

SUPREME COURT OF BRITISH COLUMBIA

BETWEEN:

Royal Hereditary Chief Kiapilano™ described and known as ©CHIEF CAPILANO of the Squamish™ Nation, lands and natural resources

PLAINTIFFS

AND:

HER MAJESTY THE QUEEN IN RIGHT OF THE PROVINCE OF BRITISH COLUMBIA AND THE ATTORNEY GENERAL OF CANADA et al

DEFENDANTS

EVICTIION NOTICE

TO:

1. Canada PM Stephen Harper, Parliament Buildings, Ottawa
2. Governor General Michaelle Jean for Queen Elizabeth Mary II of England
3. National Chief Phil Fontaine and Minister Chuck Strahl of INAC for BC and CANADA
4. Directors and Registrar of BC Land Title and Survey at 88 Sixth Street, New Westminster
5. Gibby Jacob, Roger Graham and Brian Martin, Squamish Band Council Office
6. Moderator for United Church of Canada David Guliano
7. General Secretary for United Church of Canada Nora Sanders
8. Archbishop Emeritus of Roman Catholic Church in Toronto Aloysius Ambrozic
9. Archbishop for Catholic Church Thomas Collins
10. National Archbishop for Anglican Church of Canada Fred Hiltz
11. Former National Archbishop of Anglican Church Andrew Hutchison
12. Bishop of Anglican Church Colin Johnson
13. Archbishop of Vancouver Catholic Church Raymond Roussin
14. Benedictus XVI Joseph Ratzinger, Catholic Church, Vatican, Italy

DATED this 4th day of March, 2008 on Squamish™ Nation Territory, Turtle Island known in Admiralty/Maritime jurisdiction as a surveyed portion of British Columbia, Canada. Autograph of Royal Hereditary Chief Kiapilano™ for the Squamish™ Nation Lands and natural resources



© Chief Kiapilano™

Endorsed and enforced by Ambassador Hereditary Chief Red Jacket™ of Turtle Island,

Autograph per:

A.S. © Red Jacket™



I hereby certify that on the 16th day of March, 2008, I gave in hand to /left at the abode of the Anglican, United and Catholic Churches a true copy of this Eviction Notice on the Squamish™ Nation Territory of Turtle Island. Autograph per:

Figure 47: Eviction Notice of Squamish Chief Kiapilano to Catholic, Anglican and United Churches, expelling them from his land – March 16 2008

“There can’t be talk of healing unless what the whites stole from us is returned, starting with the land” said Mohawk traditional elder Stuart Miyo junior at a rally outside Canada’s Parliament in September, 2009.

“They won’t tell us where the children who they killed in residential school are buried, so I doubt if they’ll listen to us. But that doesn’t matter anymore. The very land Parliament is built on was never treated with the Algonquins: just stolen. We have to reclaim the land so that we can bring the children home for a proper burial.”

Such resistance by native people in Canada to centuries of the biggest land grab in history has never completely vanished, despite the murderous consequences of the residential schools – and the fact that their purpose was unique in the world’s long litany of genocidal regimes.

For by aiming primarily at children, the residential schools holocaust intended to shatter the essential political system that ruled indigenous cultures: that of the matrilineal clan mothers, which was brutally supplanted by Europeans.

“If you destroy the children, and through them the women, you destroy a culture” said Nishga elder Carol Martin in January of 2008, at a press conference in Vancouver.

“Before the whites came, our clan mothers appointed the chiefs and kept harmony and balance among our people. But the whites encouraged our men to beat and rape their women and defile the clan mothers. The Indian Affairs department set up puppet male chiefs and gave them absolute authority over the tribes, which had never been before. That’s why we don’t recognize the band councils or any official native organization.”

The eradication of traditional political authority and its replacement with puppet groups controlled by the conquering power is a feature of any genocidal regime, such as when the Nazis established the Judenrat, or Jewish Elders’ Council, to administer the ghettos and death camps.

In Canada, this process occurred hand in glove with the imposition of the apartheid Indian Act, and destroyed the most basic institution of pre-contact native nations: the matrilineal system of government. Without its destruction, the “final solution of the Indian problem” in the residential schools would not have been possible.

Finally, the deliberate destruction of the traditional livelihood of native people and their continued loss of lands and resources is another basic feature of any genocidal regime. This destruction has been the norm in Canada’s relations to Indians, and continues to the present day.

The destruction of a peoples’ natural diet, their denial of access to hunting and fishing, the systematic loss of their lands, and state policies which relegated them to poor, diseased and usually urban environments are all manifestations of a plan to wipe a people out by preventing them from securing a livelihood.

In June, 2008, in response to the duplicitous “apology” from Canada for the residential schools, the Inuit people of northern Canada established their own Truth Commission. At public hearings that month sponsored by the Qikiqtani Truth Commission (QTC), Inuit men and women described how between 1950 and 1970, RCMP officers shot more than 30,000 sled dogs in order to force the Inuit into permanent settlements.

According to witness Alicee Joamie of Iqaluit,

“It destroyed our nomadic way of life and our tradition as a hunting people. After that, everyone went on welfare. All our men started drinking. They just lost their reason for living.” (QTC transcript of testimonies)

Similarly, during the 1960’s, traditional fishing families among the west coast Nuu-Chah-Nulth people were subjected to massive pressure by the federal government to surrender their fishing boats so as not to compete with the growing corporate monopoly of the Pattison and Weston fish processing conglomerates.

“Fisheries officers came and offered us money to sell our boats. When we didn’t bite, they said we’d get no more subsidies and might lose the mortgages on our homes. Lots of our men took the money and they’ve been on skid row ever since” recalled former fisherman Danny Gus of Port Alberni to the author in October of 1992.

In northern British Columbia, hundreds of families of the Carrier-Sekani Nation were forced off their lands and hunting sites after their band council chiefs signed secret deals with resource companies to expropriate the lands for hydro dams, logging and mining ventures.

Fred Martin lost his trap line and nearly his life in the 1980’s after one such deal.

“The Alcan Kemano hydro project flooded lots of our land, and all our trap lines. We didn’t have a warning, not after Chief Ed John made the deal. We were out, that was it. We didn’t get compensation or nothing. So I went to the Carrier-Sekani tribal council in Prince George and tried making a stink. Ed John told me it was a done deal. When I asked him how I was to support my family now, his goons made it rough for me.

“I got worked over a few times when I spoke out against the deal. First time was the beating. Second time I got a bullet through my windshield. I didn’t wait around for the third time.

“All the really bad poverty, the drugs, the prostitution in our villages started up after that deal. All those missing women, everything. The same guys that did the Alcan deal made those women disappear.” (Statement made to a closed session of the IHRAAM Tribunal, June 13, 1998)

The consequences of this dislocation on native people across Canada is severe, and worsening. Most of them are internal refugees on their own land, living in poverty in urban centers and prey to violence, drugs and early death. The policy

of native band councils of forcing their own people off the reserves, combined with the federal government's refusal to create jobs, housing or alternatives for aboriginals who have been displaced from their lands, means that dispossessed natives are dying a slow urban death in a classic third world pattern.

In the words of Bill Quinn, a Cree man who survived the Edmonton residential school and who lives now in Vancouver's downtown eastside,

"This whole neighborhood is one big prison camp for Indians. It just doesn't happen right away, is all. This is the white world's garbage can to toss the shit they don't want to look at. I lost my language, my family land, all my kids. What's ever going to give all that back to me? An apology?" (April 2, 2010)





**The Bones Cannot Find Peace
Until the Truth
They Hold in Themselves
Has been Revealed**

Part Three:

Summary of the Evidence concerning Genocide in Canadian Indian Residential Schools

1. There is considerable evidence to indicate the existence of a plan and a criminal conspiracy by the government and the Roman Catholic, Anglican, Methodist, Presbyterian and United churches of Canada to exterminate indigenous populations, primarily children, and steal their lands, under the guise of religion and education through what is termed the Indian residential school system.
2. This plan and conspiracy was commenced in 1889 with the establishment of the Department of Indian Affairs, and was codified in a contract signed by all these parties in Ottawa in November 1910, by which all parties were financially and legally responsible for the operation of these schools.
3. As a result of this plan and conspiracy, between 50,000 and 100,000 indigenous children died or disappeared in the residential schools between 1889 and 1996.
4. The average annual mortality rate in these schools ranged between 30% and 65% from the years 1889 to at least 1950.
5. The primary cause of the death of this huge number of children was a policy and regular practice by school staff of deliberately housing healthy native children alongside those infected with tuberculosis, and then denying them aid or treatment.
6. The death and disposal of these children, and all other crimes committed in these schools, was aided and abetted by the Royal Canadian Mounted Police (RCMP), by every level of government and these churches, and by local police, coroners, doctors, social workers and state-funded aboriginal chiefs.
7. These parties are in clear and direct violation of every provision of the United Nation's Convention on the Crime of Genocide (1952) because of their complicity in operating the residential schools and concealing the evidence of their crimes.
8. Every act described as genocide under the aforementioned U.N. Convention took place in Indian residential schools and their associated Indian hospitals, which were also operated by the government of Canada and these churches.
9. The government and churches of Canada were completely aware of the enormous mortality rate in these residential schools as early as 1891, and

not only took no steps to prevent the deaths but actively facilitated and caused them, as follows:

- a) In 1919, the government abolished all medical inspection in these schools, despite the huge mortality rate, causing a marked increase in deaths from tuberculosis.
 - b) In 1920, the government then made it mandatory under federal law for every native child seven years and older to be placed in these schools.
 - c) In 1929, the government transferred legal guardianship over children in these schools to the churches that ran them.
 - d) Between 1928 and 1933, provincial laws allowing the legal, involuntary sterilization of children in residential schools were passed in those western regions with the largest remaining concentrations of unassimilated, non-Christian Indians.
 - e) In the same period, provincial laws in the same regions stripped all Indians of the right to hire a lawyer or sue in courts of law.
 - f) As early as 1910, the government and churches of Canada adopted an informal policy not to hospitalize or treat Indians who were suffering or dying from tuberculosis.
10. Children within residential schools and Indian hospitals were subjected to routine and systematic tortures, rapes, beatings, involuntary sterilizations, medical experimentation, slave labor, child sex trafficking and other crimes against humanity by clergy, school staff and others under a cloak of official secrecy and legal protection.
 11. These acts of violence and torture were not isolated, random or unauthorized in nature but were planned and institutionalized, and were legitimated, sanctioned and protected by every level of police, Church and government.
 12. At least twenty eight mass graves containing the remains of the children who died in these facilities are located across Canada at or near to the grounds of these former facilities. The RCMP and other police have systematically refused to investigate these sites and may be involved in destroying them.
 13. Not one person or organization in Canada has been arrested, tried or convicted for the death or disappearance of a child in an Indian residential school.

14. None of the aforementioned church, government or private organizations have taken responsibility or been charged for the death or disappearance of these children, or identified their buried locations.
15. Despite having found these churches and government jointly liable for damages to children in the residential schools, the courts of Canada have refused to charge or prosecute any of these institutions or their officers for these crimes, or for the death of these children, and have ruled the charge of genocide to be legally inadmissible and "*ultra vires*" (outside its jurisdiction).
16. These crimes have had a devastating inter-generational impact on native people in Canada, with the result that the effects continue as if the crimes described were still taking place.
17. A widespread system of organized child trafficking continues to operate across Canada which uses and exploits aboriginal children and women, and involves the active collusion of police, church, aboriginal and government officials.
18. These crimes and facts meet the accepted international legal criteria and standards of Genocide.

Recommendations Arising from these Findings

1. We find that the aforementioned government and churches of Canada are guilty of genocide and crimes against humanity, and of conspiracy to commit and conceal genocide.
2. An international Inquiry should be convened to examine this and other evidence in order to bring charges of Genocide and Conspiracy to commit genocide against the aforementioned government, churches and parties.
3. This Inquiry must be established and operate independently of these accused parties, and especially of the government of Canada.
4. Until such an Inquiry can be convened, we consider all citizens of Canada to be absolved from all responsibility and duty towards these guilty parties of church and state, and can and must refrain from paying these bodies all taxes, tithes and other monies, and from obeying their laws and procedures, according to the Nuremburg Legal Standards adopted at the U.N. in 1950.
5. The government and churches of Canada are hereby considered and named publicly as criminal and pariah bodies under International law, and an international consumer, tourist and trade embargo and a public boycott is declared against Canada and these churches.
6. April 15 is proclaimed as an Annual and International Day of Remembrance of the Aboriginal Holocaust in Canada.
7. Citizens and groups are urged to create local tribunals of Inquiry to gather the forensic, eyewitness and documentary evidence to indict these bodies for Genocide.
8. Public memorial sites and Aboriginal Holocaust Museums must be established on the sites of former Indian residential schools to depict the full story of their crimes, including the names of the children who died there and their cause of death.
9. In the event of the failure of international human rights bodies and other nations to launch such an Inquiry into genocide in Canada, indigenous and common law courts of justice are to be established across Canada in which the perpetrators of these and other crimes can be tried and sentenced.
10. To ensure the survival of such popular courts of Justice, the authority of the institutions responsible for the Canadian genocide – the Crown of England and the Roman Papacy – is annulled on the territory formerly known as Canada, and a sovereign Republic of Kanata is hereby proclaimed. (see Fig. 83)

Respectfully submitted to world opinion and to The Executive of The
International Tribunal into Crimes of Church and State

Kevin Daniel Annett, M.A., M.Div.
Secretary, ITCCS
September 1, 2010

A Comprehensive List of Crimes Committed in Canadian Indian Residential Schools and Hospitals

The following offenses occurred at Indian residential schools and hospitals in every Canadian province save Prince Edward Island and Newfoundland between the years 1891 and 1996.

They were perpetrated against indigenous children and youths of both sexes between the ages of three and nineteen. The perpetrators were clergy, school staff, government agents, doctors, nuns, police, and in some cases other aboriginals. In many cases these offenses resulted in the death of the victim.

These crimes were witnessed and attested to by 287 survivors of thirty-eight separate facilities, and were verified independently by other parties, by archival documentation, and by cursory forensic examinations and surveys.

Between 50,000 and 100,000 children died or disappeared as a result of these offenses in schools and hospitals established and operated by the government of Canada and the Roman Catholic, Anglican, Presbyterian, Methodist and United churches of Canada.

Signed affidavits and videotaped testimonies are recorded separately and are stored in trust by The International Tribunal into Crimes of Church and State.

-
1. Murder, by beating, flogging, rape, sodomy, imprisonment, hanging, starvation, poisoning, strangulation, electric shocks, medical experiments, being thrown from windows and kicked or thrown down stairs.
 2. Criminal negligence.
 3. Rape, by individuals and groups.
 4. Sexual assault on a daily basis.
 5. Daily, unprovoked beatings by staff and clergy using standard-issue whips and belts, sticks, leather harnesses, conveyor belts, iron bars, studded belts, pool cues and bare fists.
 6. Public floggings followed by public confinement in restraining stocks and in manacles.
 7. Routine administering of electric shocks in a specially-designed electric chair as a punishment and disciplinary device, and for the entertainment of staff and visitors.

8. Repeated administering of electric shocks to the genitals, tongues, and other body parts.
9. Applying electric shocks to the heads to eradicate memory, language and intelligence.
10. Prolonged exposure to X ray radiation to induce sexual sterility.
11. Tubal ligation, vasectomies and other intrusive methods to induce sexual sterility.
12. Deliberate contamination with tuberculosis and other communicable diseases through forced contact between the healthy and the sick in unventilated quarters, and through contaminated food, while denying all medical aid or treatment.
13. Inducing abortions in those made pregnant by clergy and staff.
14. Killing newborn babies resulting from the rape of students.
15. Slave labor regimens in which students of all ages were used as field workers, domestic servants and in manual labor projects, including by the "renting out" of students by the staff in return for monetary rewards.
16. Administering of drugs by medically incompetent persons, resulting in death.
17. Involuntary removal of teeth, tonsils, and other organs for experimental or training purposes.
18. Conducting dental work without pain killers.
19. Denial of food and water for days as punishment.
20. Systematic and routine physical and mental torture, including:
 - tightening fish twine and wire around boys' penises
 - sticking needles through tongues, ears, penises
 - forcing children to eat excrement or their own vomit
 - wrapping heads or bodies in urine soaked sheets
 - holding children over open graves and burying them alive

- stripping children naked in front of others and degrading them, sexually and physically
- ripping hair from heads
- smashing heads against hard surfaces
- forcing children to stand for hours in ice water
- forcing children to sleep outside and in unheated dormitories
- forcing children to strangle animals or beat them to death
- forcing them to fondle or assault other children
- making children “run the gauntlet” as punishment and endure beatings
- confining children for days in closets without food and water

21. Medical experimentation, without their knowledge or consent, and under coercion, including:

- injections with experimental drugs and toxins
- receiving skin grafting and eye color altering drugs
- deliberate exposure to fatal diseases
- prolonged exposure to radiation
- injections with cancer-causing agents
- sexual sterilization methods and being inserted with experimental birth control devices
- behavior modification and mind-altering methods, including sensory deprivation, electric shocks, prolonged isolation and torture
- prolonged exposure to sub-zero cold while naked
- forcing children to observe dead bodies of other children

22. Involuntary sexual sterilization of all non-Christian Indians as a matter of policy
23. Imprisoning children on school premises to extort money or compliance from their parents
24. Renting out and trafficking children to pedophiles
25. Regularly forcing children to eat contaminated or maggoty food and regurgitated remains
26. Providing children to pharmaceutical testing companies, the military and universities for experimental purposes
27. Obstruction of justice and police investigations
28. Blackmailing, threatening and killing witnesses to these and other crimes.
29. Displacing native families from their homes and lands to ensure attendance by children in the residential schools
30. Forcibly kidnapping children from their homes and territories
31. Stealing and speculating in indigenous lands and resources
32. Operating a reign of terror against non-Christian Indians and their children through special courts and police constables outside the law
33. Secretly interring the remains of children who died because of these acts, and disinterring and disposing of them through incineration
34. Systematically concealing these crimes and others by murder, falsification and destruction of records, disinterring of human remains, and fabricating false histories of the residential schools, with the collusion of others.

These crimes occurred in but were not restricted to the following institutions – Residential schools and Indian Hospitals – operated by the aforementioned government and churches, to which eyewitnesses have attested.

Residential schools

Roman Catholic:

1. Christie (Meares Island, BC)
2. Kuper Island
3. Sechelt
4. St. Paul's (Vancouver)
5. St. Mary's (Mission)
6. Kamloops
7. St. Eugene (Cranbrook)
8. Lejac
9. Ermineskin (Alberta)
10. Blue Quills (Saddle Lake)
11. Muscowequan (Saskatchewan)
12. Norwood House (Manitoba)
13. Sandy Bay
14. Spanish (Fort Albany, Ontario)
15. Shubunacadie (Nova Scotia)

United Church:

1. Ahousaht (Flores Island BC)
2. Alberni
3. Coqualeetza (Sardis)
4. Kitimat
5. Edmonton (Alberta)
6. File Hills (Saskatchewan)
7. Birtle (Manitoba)
8. Brandon
9. Portage La Prairie
10. Norway House
11. Cecilia Jeffrey (Ontario)

Anglican:

1. Carcross (Yukon)
2. St. Michael's (Alert Bay, BC)
3. St. George's (Lytton)
4. Pelican Lake (Ontario)
5. Shingwauk
6. Mohawk Institute (Brantford)

Indian Hospitals

1. Nanaimo (B.C.) – United Church
2. King's Daughter's (Duncan)
3. R.W. Large (Bella Bella) – United Church
4. Coqualeetza (Sardis) – United Church
5. Charles Camsell (Edmonton, Alberta) – United Church
6. Lakehead Psychiatric (Ontario)

Other facilities where experimentation and sterilizations were performed, and children's' bodies were processed:

1. St. Paul's Hospital, Vancouver, BC
2. West Coast General Hospital, Port Alberni
3. Provincial Training School. Red Deer, Alberta
4. Ponoka Mental Hospital
5. Lincoln Park Air Force Base (Calgary)

Statement of Aims for The International Tribunal into Crimes of Church and State

(Founded June 15, 2010)

Note: The term "Church" refers to both Catholic and Protestant denominations, and any religious organization complicit in these crimes

- 1. Full Reparations:** Genuine restorative measures and payments are required, on terms dictated by survivors and their families. The Church must pay for all costs incurred by their victims as a result of their abuse by the Church, including all medical bills, counseling, vocational retraining, loss of income and education, and other expenses. The Church must return all land and property taken from their victims, evacuate illegally occupied land of indigenous people, and restore all the wealth generated by their exploitation of their victims.
- 2. Full Disclosure:** The Church must be compelled to surrender all evidence, documentation and forensic remains, and all witnesses and perpetrators, connected to crimes against persons under their care or in their institutions. The Church must openly and fully participate without conditions in public and legal inquiries into their crimes.
- 3. Repatriation and Memorials:** The Church must surrender for a proper burial the remains of all those who died under their care or in their institutions, without conditions and at church expense. Public memorial sites and museums must be established to record these crimes, the names of the dead, their cause of death and the names of those responsible.
- 4. Criminal Prosecution:** The persons and institutions responsible for the suffering and death of children must be arrested, tried and sentenced in courts of law and as part of an International Commission of Inquiry. No form of immunity, exemption or protection regarding the Church, diplomatic or otherwise, can impede this legal process.
- 5. Preventative Measures:** To ensure that these crimes against the innocent never happen again, the Church must lose all special privileges and immunities which set it above and beyond the law, and be re-established as a public, accountable institution. All clergy and church officials must be licensed and monitored as public servants, and be subject to review, discipline and loss of licensing. All Church tax exemptions must be abolished, and the Church and its property and wealth nationalized. All diplomatic recognition and governmental status of the Vatican must be annulled. All Church laws and policies which

harm others and conceal criminal acts by the Church will be abolished. Known offenders among clergy and other Church personnel will be publicly identified and registered, and monitored by the community. No Church body larger than an individual congregation will be allowed to legally exist or operate.

This statement has so far been endorsed by over fifty individuals and the following organizations:

Templemore Forgotten Victims (Antrim, Ireland)

Survivors of Clergy Abuse Australia

Friends and Relatives of the Disappeared (Canada)

Shuswap Association for the Promotion of Eco-Development (SAPED - Canada)

Against Church Terror (ACT) - United States

Cultural Foundation Native Expressions (Canada)

Republican Party of Kanata (Canada)

Akha Heritage Foundation (United States - Thailand)

www.hiddenfromhistory.org

War Crimes in Nazi Germany and Canada: A Comparison

The so-called ill treatment and torture in detention centers, stories of which were spread everywhere among the people, and later by the prisoners who were freed, were not, as some assumed, inflicted methodically, but were excesses committed by individual prison guards, their deputies, and men who laid violent hands on the detainees.

- Rudolf Hoess, SS Commandant at Auschwitz, at his trial in 1945

The abuses done to students at our Indian residential schools were almost benign in nature. They were not the result of a deliberate policy but rather the isolated acts of certain individuals.

- Brian Thorpe, Secretary, B.C. Conference of The United Church of Canada, March 3, 1996

Annual Death Rate in Auschwitz: **15% - 25%** (1)

Annual Death Rate in Indian residential schools in Canada: **35% - 60%** (2)

Number of persons convicted for these deaths at Auschwitz and other Nazi death camps: **209** (3)

Number of persons convicted for these deaths at Indian residential schools: **None**

Sources:

1. Body Disposal at Auschwitz: The End of Holocaust Denial by Prof. John C. Zimmerman, University of Nevada (1999)
2. From the statistics of the Department of Indian Affairs, report of Dr. Peter Bryce, November 1907, to D.C. Scott, Department of Indian Affairs, Ottawa, quoted in The Globe and Mail, April 24, 2007 ("*Natives died in droves as Ottawa ignored warnings*").
3. Statistical Table of the Nuremberg Trials; Telford Taylor, U/S. Prosecutor, author of "The Nuremberg War Crimes trials", in International Conciliation, No. 450, p. 371, April 1949.



Mass killing of Jews, Ukraine, 1942



Mass killing of native Indians, Wounded Knee, 1890

Testimonies of Residential School Survivors

The following statements are but a small but representative sample of the nearly three hundred testimonies submitted to this study by residential school survivors. They were offered freely by the latter, and were recorded in peoples' homes, in open forums, and in videotaped sessions. Besides editing the nuances and pauses, these statements have not been modified. The pages containing these statements are not numbered.



My name is Inez Beryl Spencer and I just want people to know what happened to my sister, Victoria Kathleen Stewart, in Edmonton, in 1958. She died there at the age of nine because of a beating that happened. She was hit over the head with a two by four by one of the supervisors and shortly after that she started getting sick, and she ended up going to the Camsell Hospital. This was very late in the evening. Then by next morning they told us she had died. Miss Knizky was the one who hit her on the head with that two by four. We were running in from the yard and just because we were running that's why she hit her. First she got me in the back with the two by four and then she got Vicky over the head. At the United Church Edmonton Residential School.

Inez Beryl Spencer, Terrace, B.C., May 27, 2009



Victoria Stewart, 1949-1958

Murdered April 9, 1958 by Ann Knizky, Supervisor, United Church residential school in Edmonton, Alberta

December 19, 2001

The High Commissioner for Human Rights of the United Nations
Palais des Nations
1211 Geneva 10, Switzerland

Re; Demand for Immediate Action

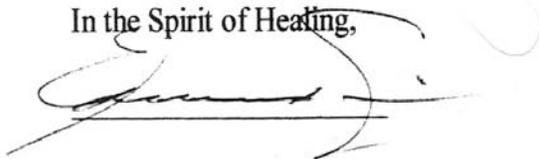
To whom it may concern,

For informational purposes; I was an inmate of the Norway House Indian Residential School, Norway House, Manitoba, Canada from 1954 to 1965. This facility was run by the United Church of Canada and funded by the Federal Government of Canada. I was only five years old when they sentenced me to the institution mentioned. At such an early age, how was I to know the purpose for my removal from a loving environment and locked up in a scary and frightful place? In the institution mentioned I experienced sexual and physical abuse, loss of identity/ cultural shaming and damage, loss of family/community bonding, unlawful confinement, to name but a few. While those that had suffered atrocities/other damages in the Residential Schools are at an age when the only comforting thought is an early grave, those that had inflicted the "PAIN" are pointing fingers and not wanting to take responsibility or hiding behind laws they had masterminded like the Statute of Limitation Act of Manitoba, Canada. They continue to come up with other stall tactics while the elderly are dying off.

I am, at this time, begging and demanding that, because of their role in administering the Indian residential schools and conducting atrocities and murders at related facilities, and covering-up these crimes, the government of Canada, the RCMP, and the Catholic, United, and Anglican Churches be charged with complicity in Genocide before the International Criminal Court, and other appropriate United Nations bodies.

Please inform me personally when you have received this. Please inform me by letter thank you and I remain....

In the Spirit of Healing,



Edward Gamblin
Box 483
Norway House, Manitoba, Canada
ROB 1B0

Testimony of Mabel Sport, 70, of Nanaimo, B.C., given to (Rev.) Kevin Annett on March 28, 1998

I was born in 1928 in Hesquait, and I went to the Christie Residential School from 1935 to 1944. It was run by the Roman Catholics.

I can't even stand to look at nuns, even if they're on TV. They beat us all so badly. They put my sister in the hospital for a long time after beating her on the neck with a ruler, and it got badly infected.

I think they were trying to deliberately infect us with tuberculosis, because they always made me sleep in the same bed with girls who had TB. One on each side of me. I was very scared, so I slept turned away from them, even under the bed sometimes. I'd always open the windows, too. The school officials put us like that on purpose so we'd all get TB and die.

This one girl named Rose Johnson, from Friendly Cove, she was eight years old and she died after they didn't treat her for an appendicitis. She was vomiting black blood, but the nuns wouldn't take her to the hospital. Her eyes were rolling back, and she was in real trouble, but those two nuns - Sister Justine and Sister Loretta - they just pulled her hair and strapped her, even when she was so sick!

She died soon after that. They killed her, just beat her silly while she was dying from that appendicitis. That was in the early 1940's. She was Sam Johnson's daughter.

I once overheard the nuns and priests talking. One of the priests said, "*Those poor Indian kids: they're so smart but they're not supposed to go to highschool.*" They never intended to educate us - just beat and kill us.

For example, they'd often put men in the same prison cell as people with tuberculosis. Then the entire families of those men would come down with TB and be wiped out. That's how they dealt with us. Anything was okay if it killed Indians.


Mrs. Mabel Sport

Witnessed by:


(Rev.) Kevin Annett

March 28, 1998
Port Alberni, B.C.

Testimony of Willie Sport, 75, given to (Rev.) Kevin Annett on March 28, 1998

I was born in Sarita in 1923. I was eight when I was sent to the Alberni Residential School. My father refused to send me to that school, so they put him in a small prison in the north end of Port Alberni.

I remember the first day there. I was lined up and told to eat this strange food. I hated it. They wouldn't let me leave until I finished it. I was speaking to this other boy named William Dennis in our own language, and this teacher named Miss Torkelson came up and slapped me hard on my cheek. I asked the boy in our language why she hit me, and she slapped me even harder. That was the beginning of me getting beaten up a lot.

My feet have been permanently deformed by the shoes they forced me to wear at the school. (see picture) They were much too small for me, but I had to wear them until they wore out, for years. When I passed 50 years' old, my toe joints started pointing in the wrong direction. It's been terrible, and painful every time I take a step. I'm always so embarrassed to take my shoes off.

This happened to many kids. Some of them would damage their shoes on purpose to get a new pair, that fit, but they got whipped badly for that - for wanting decent shoes!

Another time, I spoke Indian in front of Reverend Pitts, the Principal of the Alberni school. He said, "Were you speaking Indian?". Before I could answer, he pulled down my pants and whipped my behind until he got tired. When I moved, he put my head between his knees and hit me harder. He used a thick conveyor belt, from a machine, to whip me.

That Principal Pitts was trying to kill us. He wouldn't tell parents about their kids being sick and those kids would die, right there in the school. The plan was to kill all the Indians they could, so Pitts never told the families that their kids had tuberculosis.

I got sick with TB and Pitts never told anyone. I was getting weaker each day, and I would have died there with all those others but my Dad found out and took me away from that school. I would be dead today if he hadn't come.

My Dad took me to his Dad, my grandfather, who was an Indian doctor. I told him I was hurting in the chest; it hurt most in the left bottom lung. Grandfather kept his finger there on my chest and he chanted, then he sucked on my chest where it hurt the most. He spat out three times, into a bowl, and each time it was pitch black stuff he spat.

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I remember so well watching him: three times, pitch black stuff into that bowl, a mouth-full each time. Then he said, "You're going to live, son." Over the next few days I got hungry again, I started playing, and I got well.

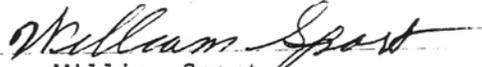
I was the only kid who survived from a bunch of us who were given TB by Pitts. He fed us this poisoned food to kill us. *That Principal wanted me to die. He had his orders to feed us this food that was contaminated with TB, and sure enough I was the only one of that group to survive, thanks to my Grandfather.* That poisoned food was strange, a canned food I'd never seen before. After eating it I got sick with TB.

This happened to tribes up north a lot. They were given this poisoned ham, and whole villages would die off. I couldn't even sit up, I was so weak after eating that canned food.

I somehow survived for three years at the Alberni school. But when I got back from being cured by my grandfather, Principal Pitts saw me, and said quickly, "Did you know you can't come back to school?". I asked why, and he said, "TB is contagious." That was the only reason they gave for not letting me back, even though I had been cured by then.

That proved to me that Pitts knew I had TB, and he didn't want me around because I knew the truth of his plan to kill kids. Two of my best friends were in the group he infected: James Thomas' son from Nitinaht and a boy from Port Renfrew. They were dead within a week of eating that food. Only when they were about to die were their families told.

We were never allowed in certain parts of the Alberni school building, like the basement, and the second floor. It was a death sentence to be sent there.


William Sport

Witnessed by:


(Rev.) Kevin Annett

March 28, 1998
Port Alberni, B.C.

Statement of Irene Starr (nee Wilson), student at Alberni Residential School, given to (Rev.) Kevin Annett on October 24, 1997, in Vancouver, B.C.

I was born in Bella Bella in 1945, and lived there until the Indian Agent told my mother "If your children don't go to the residential school, they'll all be put up for adoption." So they scared her into sending me away when I was seven or eight. My heart was broken. It ruined my entire way of thinking and living.

The Alberni school was a terrible, awful place. I wet my bed constantly, I was so lonely and afraid. Whenever I wet my sheets, the staff made me stomp on the sheets in a tub of cold water, up to my waist. I stood in ice water for an hour often, and three women on staff laughed at me as I froze. They'd bang me with a mop whenever I stopped, and tell me to hurry up. Then, I'd have to go to school, frozen, ice cold. I had permanent bladder problems because of that.

I was just a little girl of seven, and I wanted to kill myself. What makes a child want to committ suicide? I was so mistreated. All I heard from the teachers was "You dumb Indian", "You'll never amount to anything". They were constantly smacking me on the head. So I grew up thinking I was ugly and stupid. I was ashamed of myself, and my people, and I wished I was white. I was always freezing. All I had each night was one little blanket over my cot. I was never warm. All of us were hungry. The food was rotten, the oatmeal and milk was bad. Kids were always getting sick from the food, and many of them refused to eat it. They starved. That's why I thought of killing myself, I was starving there.

A lot of girls got pregnant after they got to the Alberni school. The fathers were the men who worked there. We never knew what happened to the babies. The pregnant girls would be taken to the Alberni Hospital and then come back without their babies. I'd hear them crying all the time: "Where's my baby? What have they done with my baby?".

The staff at the school probably killed most of those babies because they were the fathers. They were not only sadists but murderers. And they got paid to be so.

I've been a loner ever since that school. It still hurts so bad to think of that place. Like the big lady in black, who was always beating me and my sister Donna with a wooden brush, and dragging Donna into a closet to sexually abuse her.

p. 2

I was hit either with a wooden scrubbing brush or a mop, always on the head. I also got strapped with a leather strap in class, whenever I dozed off, from staying awake all night taking care of the babies. The strap was two inches thick. I had welts on my arms, up to my shoulders.

So many of our people are dying, every day, because of the residential schools. I only got to grade eight. Eventually, beer calmed my nerves. I became an alcoholic, and eventually, a heroin addict.

The church spokesmen, the officials, they don't mean what they say when they speak. I can't understand how those people in the school learned to be so cruel.

Irene G. Starr
Irene Starr

October 24, 1997
Vancouver, B.C.

Witnessed by:

Kevin Annett
(Rev.) Kevin Annett

Statement of Ethel Wilson, age 81, given to (Rev.) Kevin Annett on 25 August, 1998 in Vancouver, B.C.

I was born in Bella Bella in 1916. My brothers and sisters and I, we all went to the residential school in Alert Bay (*St. Michael's, Anglican - KA*). I never got to go to school when I was there. They just had me work in the kitchen. But when I was young, maybe nine years old, I caught tuberculosis in that school, like a lot of kids, and I had to stay in the Bella Bella hospital as I grew up. I had the TB in my knee, and I still can't walk right.

It was in that hospital that I was molested by Dr. Darby, the United Church minister and doctor in Bella Bella. He was an awful man. He was the local minister, doing all the marriages and burials. He was in Bella Bella a long time, maybe forty years. He died up there and is buried in the village.

Dr. Darby molested me when I was helpless. Later, in the hospital, he operated on me to stop me from having babies. I was 23 then. I felt his big hand on my private area. Then he got out of that room fast, and he always avoided me after that, he was so guilty.

Dr. Darby was always doing the wrong thing. He wrecked my leg, deformed it, by putting a cast on it after I got TB. He didn't even ask me. A lot of young girls were sterilized by Dr. Darby. Today, many women in Bella Bella can't have babies because they were sterilized, lots by him.

Another thing Dr. Darby did was remove all the gold teeth from peoples' mouths. Gold was cheap back then, and many of our people had gold linings or whole gold teeth. Without telling me why or asking me for permission, Dr. Darby pulled all my teeth that had gold in them. My uncle had all his teeth pulled by Darby, since they were all gold.

Dr. Darby's son, George Darby, he also molested young girls in the hospital there. That would have been in the 1950's. He was a doctor, too, and he visited Bella Bella one summer to help out in the clinic. That's when he molested my daughter. She was having her tonsils out and he molested her when she was helpless. George Darby's still alive, I think.

Lots of children came back from the Alert Bay residential school in coffins. It was often from tuberculosis. Those poor kids were deliberately killed. My late sister, Nora Gladstone, got TB at that school. She died quickly from it. She got it in the throat, and they sent her home, where she died. She was 14 when it happened, in 1934.

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They were dying like flies, even at the TB hospitals, like the Coqualeetza one. My aunt Addy White, and my two cousins Hazel Housty and the Jackson girl, whose name I can't remember, they all died from TB at the Coqualeetza hospital.

The strange thing was how those deaths never stopped. They were supposed to be treating us, making us better, and they never did. It didn't make any difference when the Coqualeetza place went from being a residential school (*United Church - KA*) to a hospital. Kids kept coming home in coffins.

They found bones between the walls of the Coqualeetza residential school when they rebuilt it, around 1940. Those bones were of teenagers, almost full-sized skeletons. They must have been graves, since the bones were all together. Why would they have buried kids between walls, unless they wanted to hide something?

Ethel Wilson

Ethel Wilson

Witnessed by:

Kevin Annett

(Rev.) Kevin Annett

25 August, 1998

Testimony of Vera Hunt, 50, given to (Rev.) Kevin Annett on March 3, 1998

I was born in 1948 in Bella Bella. I was sent to St. Michael's residential school in Alert Bay when I was nine, then when I was thirteen I was sent to Alberni school. That would have been in 1961. I stayed at Alberni until 1967.

I stood up for other kids, so I was beaten a lot, and locked up in the infirmary at St. Mike's. The staff there would provoke the kids to be bad so they'd have a reason to beat them. For example, the dorm supervisors would steal from the kids and say "That's my stuff now." Miss Roffel was one: she would steal our wristwatches and combs, and then hit us and threaten us. Mrs. Dalton was also a bad one: I felt the cold in her.

Once, my cousin Emily Humpchit (she's Marilyn Campbell now) was dragged by her hair around a table by some other kids, some bullies. But Miss Roffel ignored it, and let them do that to her.

A lot of us were whipped with skipping ropes by Miss Elliott. The staff there called me bad because I hid kids from the supervisors and protected them. They locked me up in the infirmary for three months after that, and I screamed for help.

Scary things were happening in the boys' dorm at St. Mike's. Once, these three male supervisors dragged a little eight year old boy out of the dorm, and then he disappeared for good. No-one ever saw him again.

A lot of boys became gay after being molested by the male staff there. George Whonnock was one. Poor Toby Willey's back was so scarred after what they did to him. They spread-eagled him against a wall in front of all the boys and whipped him. Then they made him clean up his urine totally naked in front of everyone.

Mr. Dalton molested a lot of girls at St. Mike's, like Gloria Nelson and Ruby Williams. Ruby was killed just recently.

I heard a lot of stories about babies' bodies being found buried at St. Michael's Residential School in Alert Bay. Barbara Hanuse in Campbell River knows more about that. Girls at the school tried to teach me how to use a knife when I was ten years old, to protect me from the supervisors, who were all rapists.

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In 1961, when I was thirteen, I went to the Alberni school. Two male supervisors tried to attack me as soon as I got there. Then I was beaten by Mrs. Sack and Miss Wiebe after they found me with a radio. Mrs. Sack went crazy, and said, "Give me that radio, you slut, you bitch!". She dragged me by the hair into the hall, enraged like she was crazy, and she kicked me and punched me. Then she threw me into the staff house, and kept me out of school, bringing me food.

Mr. Alcock, the bus driver, tried to fondle me. I told Mr. Andrews, the Principal, what had happened, and he refused to do anything about Mrs. Sack or Mr. Alcock. At the same time, Mr. Plint was molesting Victor Jackson, who was just nine.

The police found out about what happened to me, and they were coming to the school to investigate. My cousin, Margaret Thompson, knew about how I had been mistreated. So Mr. Andrews, that Principal, said to her *"If you know what's good for you, you won't tell the truth to the police. Say what I tell you to if you want to graduate from here."*

So Andrews made Margaret lie in her testimony, and made her say that I hadn't been attacked by Mrs. Sack and Mr. Alcock. After that, Mrs. Sack and Miss Wiebe tried to push me down the stairs.

A young girl who went to the Alberni Residential School named Violet, who was fourteen, was found strangled in Nanaimo in 1963. Her body was found right on the railway tracks. She was pregnant. The police never investigated her death. Violet Joseph knew about this, but she's dead now.

The girls who got pregnant were expelled immediately. Some of them were even found dead on the grounds of the Alberni school. None of us could ever leave the school grounds, and we couldn't mix with the boys - we couldn't even hold hands with them - so the staff had to be the ones who fathered those kids.

Vera Hunt

Vera Hunt

Witnessed by:

Kevin Annett

(Rev.) Kevin Annett

March 3, 1998
Vancouver, B.C.

Statement of Dennis Tallio, student at Alberni Residential School, 1962-1967, given to (Rev.) Kevin Annett in Vancouver, B.C., October 13, 1997

I went to the Alberni school between 1962 and 1967. I'll never forget that time, because of all the constant punishment. Mr. Flint was a really bad man. When he found any of us smoking, he'd make us smoke a whole cigar in front of everybody, even if it choked us. Once, when he caught a kid taking his tube of toothpaste, he made that kid eat four or five tubes of toothpaste.

* We even found a dead body at the school. It was in the fall of 1965. We were playing soccer in the back field behind the school, where it was really covered in weeds. The ball got kicked among the weeds, and in those weeds I came across the remains of a body, maybe three feet long. It was decomposed and you could see a lot of skeleton. It must have been there for awhile.

I ran to the school, and then we had to call the RCMP from a house nearby, on the reserve. They came and took away the remains. I heard it was the body of a girl, seven to nine years old. The autopsy showed that she had been sexually assaulted by four or five guys, or at least that's what the cops said.

After that, the RCMP came to us and told us not to say anything about what we had discovered in the field. I thought this was strange. Why would they want us to keep quiet?

The previous year, in 1964, a seven year old boy named Joseph had also died at the Alberni school. He got strangled in a towel roll. It appeared to be an accident, but there was negligence involved. That towel roll was dangerous, and no-one told us to be careful about it. Harry Wilson knew this boy, too.

Principal Andrews used to beat me with a horse harness strap, a really thick strap. He did it every weekend, like clockwork, usually on Saturday. All I'd do was take a walk with some other kids and I'd get this beating from Andrews for it.

I still can hear the screams coming from the other dorm, girls yelling "Don't do it!", and then screaming and screaming afterwards. I couldn't do anything to help those girls; all I could do was lie there. I can't ever get those screams out of my head.

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It's true that the dentist never gave us painkillers when he worked on our teeth. He'd even drill us, right on the nerve. He liked to jab my gums all the time, prick me badly if I moved at all while he was working on me..

The judo instructor at the school was another sexual abuser. I can't remember his name, but he used to take kids into his cabin all the time.

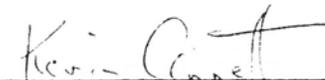
I remember the name of Clifford Tate (another child claimed to have been killed by Principal A.E. Caldwell). But Clifford Tate was one of those names no-one wants to talk about.



Dennis Tallio

October 13, 1997
Vancouver, B.C.

Witnessed by:



(Rev.) Kevin D. Annett

Testimony of Harriett Nahanee, age 60, concerning abuses at the United Church Native Residential School, Port Alberni (1945-50) ... given to (Rev.) Kevin McNamee-Annett in North Vancouver, December 14, 1995

When I was five years old, all my brothers and sisters were taken to the Ahousaht residential school. But it burned down, and so they were sent home. My mother hid me at that time (1940), and I stayed hidden with relatives for five years, at places like Neah Bay and Zeballos, so that I wouldn't be taken to the residential school.

She hid me so that one of us would keep our culture, which is that we are keepers of the land. The whites had to change us from being keepers so they could have the land.

My mother was sent a letter saying she'd go to jail unless I went to residential school, so when I was ten I went to the Port Alberni school.

I looked forward to going to this school, because I didn't speak much English, being hidden for so long. But I was trained to speak the truth from age five on, since we don't have a written language and have to speak the truth to pass it on from person to person.

My enthusiasm changed quickly when I got to the school, since we were given immediate humiliation. They expected me to speak English only, immediately. We were deloused, DDT put in our hair, then it was shaved off. Cod liver oil was forced down our throats with an oil can. We weren't allowed to laugh, and were beaten a lot, especially for laughing.

They used to beat us with a conveyor belt strap three inches wide and three feet long. There was one hung on the cubicle wall of every floor in the school. The dorms were all locked each night, so we couldn't escape. It was a jail. We would have died if a fire broke out.

There were 300 kids there with me, and we were always lining up and praying before everything. They were trying to control us all the time. I was in a family of a chief, so the other kids looked to me when the whites gave them orders. This made the whites punish me because they didn't want their authority challenged by a ten year old.

They punished me by sexually abusing me at nights. They would take me into the infirmary when it was dark, and a man would be in there, waiting for me. There were only two men in the school then, Mr. Peake, the supervisor, and Reverend Caldwell, the minister.

I ran away a lot, but they always caught me. Mr. Caldwell would put me over his desk, take down my panties, and beat me in a way that, looking back, makes me think he was jerking himself off while he was doing it. If I tried to look around he would scream at me and hit me on the back of my head with the strap. He was one of the men who raped me in the infirmary at night, I know it. I had his penis in my mouth at least once a week.

He was always drinking and screaming, and I was terrified of him. So whenever I heard him coming, I would run away and hide somewhere. He was always strapping and humiliating me.

One day in 1946, I was eleven, and I went to the place under the stairs where I would go and sit and cry. I heard Mr. Caldwell at the top of the stairs with another little girl, a few years younger than me. Her father's last name was "Blackie", and they were from Nitinat. Mr. Caldwell was screaming at her, and then I heard this sound, like a kick, and I heard her falling down the stairs. I looked out and saw her facing me, with her eyes open, not moving or breathing. I never saw her again after that.

All my life I've had nightmares about that sound, like a kick.

I told other people about what happened to that little girl, but no-one believed me, not even my own mother.

We used to resent Mr. Caldwell's daughter because she would pick through all the clothes that came to us from churches, and take what she wanted first.

Mr. Peake, the Boys' Supervisor, used to make kids take off their clothes in the infirmary and he would take pictures of them naked. He was always wandering around everywhere.

He once had a girl friend of mine in his room. She was a few years younger than me. I heard her in there giggling, and she had no clothes on, so I ran upstairs with her to Dorm 5, and we took somebody else's clothes so she could get dressed. She was strapped later for taking those clothes. Mrs. Stevenson was another supervisor who used to slap us all the time.

The only other kids I remember from that time were Edna Robinson and Clara Joseph. And later, Arlena Jones, my niece, was one of the girls Mr. Peake made undress and took pictures of.

Another thing I was punished for was not bowing my head at prayer time. We were taught in our own culture not to look down and be ashamed, but to always be proud. Everytime I wouldn't bow my head I was taken into the infirmary. They told me I couldn't go home on holidays if I didn't bow my head.

At Christmas in 1945, Miss Lawrence, the Grade one teacher, said to me, "Your mother has come and taken your brothers and sisters home already, but you have to stay here because you wouldn't bow your head." So I bowed my head right away, and she let me go. I saw that it was a lie, they hadn't left yet.

I've always hated Christmas because that's the day I had to bow my head. That's the day they stole my soul, those Christians.

A lot of kids got tuberculosis at the residential school from all the cows they kept there. Hundreds of us were in the hospital for TB, the one in Nanaimo. My niece was in bed there for five years, some kids for ten or eleven years, just lying in bed, doing nothing. They had no muscles left after, and were completely helpless. They were used like guinea pigs, in experiments. Then they were told never to have any children.

We would dance and sing our native songs in a corner somewhere in the school, but another kid would tell on us, usually a half-breed, and they would get a reward for informing. The half-breeds were treated much better than we were because they looked more white, and they didn't have any culture of their own.

The school dentist used to work on our teeth without any pain-killer, because he would sell half the novocaine given him by the government and use the rest in his own practice in Port Alberni. Many of us today never look after our teeth, or go to a dentist.

That experience made us hate dentists, doctors, teachers. Why send our kids to them to have them go through what we did? We had no love, no mothers to cuddle us, no elders to teach us. I never showed my children affection, never hugged them, because I grew up without affection. I was just programmed to be a servant.

We didn't learn anything; we just learned to labour. They only gave us two hours of school each day. The rest of the time we were the labourers in the school, washing walls and windows, doing all the chores. I was groomed for servitude. We were completely powerless, just brainwashed to forget our own culture.

The supervisors used to put rocks in our mouths if we spoke our own language. My counsellor told me to go back and take the rock out of my mouth, and then I realized it wasn't a rock, but Mr. Peake's penis in my mouth.

When I was fifteen, I ran away and spent my last pennies on a phonecall to my brother Ray, and he came and got me. I never went back to that school.

My daughter Annie killed herself when she was eighteen. She was thrown out of her schools, she didn't care about school or working. She grew up without hope. I survived because I have a culture. But I didn't pass it on to Annie because I was ashamed of being an Indian.

Harriett Nahanee

Harriett Nahanee
December 15, 1995

Witnessed by:

Kevin McNamee-Annett
Kevin McNamee-Annett
(Rev.)

Kevin Annett
November 1, 1996

Transcript of a conversation between Rev. Kevin Annett and Virginia Baptiste and Helene Armstrong, band councillors of the Osoyoos Nation, Oliver, British Columbia, and survivors of the St. Eugene Catholic Residential School in Cranbrook - March 12, 2002, in Vancouver

Virginia: Well, some of the kids at the school were beaten; they were beaten so badly that they died. And then the priests and the nuns, to cover up, said that the kids ran away. But the kids didn't run away, you know. They were beaten to death and buried somewhere.

Kevin: Do you know what year that happened?

Virginia: Oh, let's see, I was there in the mid fifties, so it must have been 1958 or something. There was a bunch of kids who disappeared and were never seen again.

Kevin: So was it common for their parents to be told they had run away, after they had been killed at the residential school?

Virginia: Yeah.

Kevin: Where were the dead children buried?

Virginia: In the back, behind the school there. Because when they built the new golf course there, they found a whole bunch of bodies. Bones, lots of them. But I think that was all hushed up, too.

Kevin: When did they unearth those bones?

Virginia: Gee, I'd say that was just two years ago. They moved all the natives who were working around there right out of there. They didn't tell them why, but some of us saw the skeletons. I think it was a burial ground they came across, containing the kids from the school, because it was so hushed up.

Kevin: That's the Cranbrook Golf Course?

Virginia: Yeah. It was some contractor come in.

Kevin: You were telling me about the tuberculosis outbreak at the school ...

Virginia: Oh yeah. Kids had TB there and they weren't sent away for treatment or any help. They just left them in there with us. And I remember one girl, she was just so sick, we didn't even want to get close to her. But then the nuns told us, you know, "You guys get over there and play with her. You've got to be around her; you can't let her be over there by herself."

Kevin: So the nuns were encouraging you to stay close to an infected TB victim.

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Virginia: Yes, they told us to be around her. And some of us got sick from that.

Kevin: What were the names of the nuns who told you to do that?

Virginia: Gee, that was Sister Mary Lewis - I always called her "Low Ass" , and then I got strapped so bad I couldn't even sit down.

Kevin: So this Sister Mary Lewis told you to play with the TB girl?

Virginia: Yes, she told all of us to go over there and be close to her.

Kevin: What year did that happen?

Virginia: That must have been 1959.

Kevin: What was the name of the girl who had TB?

Virginia: I don't remember - maybe Geraldine or something.

Kevin: Did she die?

Virginia: Yes, she died. We didn't really know other kids by their names. We were only known by our numbers. When I was there I was Number Fifty Four. All our underwear, our socks, our clothes, all had our numbers on them. All we were known by was our number. We weren't known by our names, so it was hard to know somebody's name.

Kevin: Did any of the kids forced to be around this Geraldine get sick with TB?

Virginia: I think they did, because they were sent away, and I never saw them again. Like my cousin Lloyd, when he was hurt and sent away, and I never thought I'd see him again. He was maybe nine, and they threw him down the stairs.

Kevin: Who did?

Virginia: Brother MacDonald. Threw him down the stairs. And there's a witness still alive today who seen Brother MacDonald do it: John Terbasket, he seen that happen. He's an elder, and he seen Brother MacDonald throw Lloyd down the stairs. Lloyd's in a lot of pain today. He takes a lot of pills because of his twisted leg.

Kevin: Tell me about the murders.

Virginia: Yeah, the Doukhobours up in the Castlegar area, they made statements to the Indian people when they had meetings with them. They said that they didn't realize that Indians were good people, and now that they did, they were

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going to tell them about how the government told them they could come and get land, but in order to get title to the land they had to kill off so many native people, and cut the tips of their little fingers off, and if they got so many, then they were given title to their land.

Kevin: So if they collected all these little fingers that proved ...

Virginia: Yeah, that they'd killed them off.

Kevin: Do you know what year that happened?

Virginia: No, they didn't say, but they said they're willing to sign affidavits ... Annie Krueger and her son Pierre. They're Doukhobours from the Castlegar and Arrow Lakes area. They said they didn't realize how wonderful Indian people were. They thought we were animals who they couldn't communicate with.

Kevin: We should go up there ...

Helene: You should see that one guy, Albert George, he's got a seven miles long pile of rocks, where they've done, what do you call it, an archaeological dig. There's fifty thousand or more dead Indians in that area. It's all covered up with rocks. I have a picture of one of those graves.

Kevin: And where is this burial site?

Helene: Uh, it's in the Arrow Lakes area, and it's seven miles long, and there's hundreds and hundreds of dead Indian bodies right there. They did archaeological studies there, Albert George paid for the studies, I have a photograph of him by one of the grave sites. They found thirty bodies in that one little grave site that he found.

Kevin: Whose land are these graves on?

Helene: It's supposed to be Indian land, but they're claiming it don't belong to Indians, it's ... what do you call it, Crown land? The government's claiming it.

Kevin: Virginia, what happened when you were taken to the residential school?

Virginia: On the reserve, they came to get my brother, Leonard, and me, when we didn't want to go. So we took off running up the hill and climbed up trees, and we wouldn't come down, so finally they had to come up and get us. And when they got us down they tied us up, our hands and our feet. So we couldn't run away again. They made sure we were tied up real good.

End interview, 12 March 2002

Belvy Breber

Halalt Nation, Vancouver Island, BC.

Born 1947

Attended Kuper Island RS (Catholic) 1961-63.

My brother, Richard Thomas, was murdered at the Kuper Island school. We got a call that he was found hanging in the gym by a Father Lamond. He said that Richard had killed himself. But Richard was happy that week, because he was about to graduate after seven years at that "hell-hole" as he called it. He had phoned me the day before and said, "When I get out of here I'm going to tell all." The phone he was using was right next to the priests' office, and they could hear everything that Richard said. The day he died kids had looked for him for four hours, including in the gym, and they couldn't find him. But then his body turned up there. Father Dunlop said he found the body. His was the office closest to the phone Richard used. The coroner told us he didn't think Richard died by suicide.

They used to stick my head in the toilet, those nuns, to punish me. Sister Mary Peters sexually abused boys and girls at the school. Father Dunlop, the principal, knew about this and did nothing.

I think Father Dunlop and Father Terry MacNamara both killed Richard. I wrote to MacNamara and told him so, and two days later he was transferred by the Oblates to the Holy Land. Now he's living up in Prince Rupert. We've asked the RCMP to exhume Richard's remains and do an investigation but they've refused.

Addendum:

The police report into Richard's death was totally different than all the information we had. It said that Richard's body was always in the gym, when eyewitnesses said it wasn't there just before the priests "discovered" it. The coroner at McColl's funeral home in Duncan said that Richard's body was not like those of suicide victims; "he was too easy to dress." My nephew, Gerry Thomas, was present when Richard died. He said that they were coached in their testimonies by the Mounties. In 1997, Constable Tugood said, "It is illegal for you to see their testimonies, since it happened so long ago. You're not allowed to speak to them."

Maureen Maquire, another student, claims that she saw Father Dunlop carrying Richard's body into the gym in a vision, since she is a trained psychic used regularly by the police. She says she sees a man with a "crooked face" carrying Richard; Dunlop's face was deformed.

Michael David

Chemainus Nation, Vancouver Island, BC

Born 1955

Attended Kuper Island RS (Catholic) 1962-70.

My mother told me last week that when I was little, the Department of Indian Affairs came to see her and said, "If you have any children who are sick you're to send them to the Kuper Island school." This was strange, since all the kids were dying at that school from all the tuberculosis.

We knew that they were doing experiments on the kids at the school. Injections of some kind. Everyone talked about it but we were too scared to tell anyone.

Glen Doughty, a priest, was charged with raping kids at the school. He only got three months in jail.

When Richard Thomas was found hanging in the gym, the priests kept us away, like they were hiding something. My friend, Gerry Thomas, said he saw the priests string up the body.

I was forced to wear a diaper whenever I wet my bed. I was thirteen. Sister Angela made us sing a song, "We wet our beds and we're proud of it." It was all designed to break our spirits and humiliate us.

After Richard Thomas died, the RCMP told us boys who were in the gym not to talk about what we saw. They didn't even take our testimonies. Even when a friend of mine who was raped by Glen Doughty killed himself, the RCMP wouldn't even investigate his death.

Diane Harris

Penelakut Nation, Vancouver Island, BC.

Born 1947

Attended Kuper Island RS, 1954-57.

Community Health Worker, Chemainus Band Council.

We always heard stories about all the kids who were killed at the school. These stories were repeated to me when I became the Band social worker. For example, it's known that a graveyard for the babies of the priests and girls existed right near the school building. It was an inter-generational story. The nuns would regularly abort the babies of girls made pregnant by the priests, using epsom salts that the girls were forced to drink. Sometimes the girls would die from these treatments.

There were a lot of disappearances. My mother, who is 83 now, saw a priest at the school drag a girl down a flight of stairs by her hair and the girl died as a result. The girls who were raped and killed were buried in the basement of the old building, under the floor. There's a new building there now. *We asked Brian Sampson of the RCMP to exhume this area and search for remains, but he refused to, as recently as 1996.*

The same cover-up went on around the death of Richard Thomas, in 1964. The RCMP report about the death is not true. Witnesses contradicted each other in that report, and there was no real investigation done. His sisters, Belvy Breber and Donna Jones, wanted the RCMP to re-open the case but they were told "That's impossible." We all knew they were protecting the murderers, those priests.

I've also heard many stories from people who were kept on the same ward as children who were sick with TB. That was a standard procedure. We've documented 35 deaths from such acts in a seven-year period, during the 1940's.

George Harris

Chemainus Nation, Vancouver Island, BC, (Halkomelem Treaty Group).

Born 1947

Attended Kuper Island RS (Catholic), 1954-57

We were expendable. Our lives had no value. Whenever we got sick in that school we were completely ignored. My mother was even forced to sleep in the same bed with kids who were dying of tuberculosis. This was common. The church officials were trying to kill us off. Tuberculosis spread like wildfire among us because of this policy of deliberately infecting us. So many of us died from that, and from the food they made us eat, which was rancid and filled with bugs. I suspect that we were operated on, used like guinea pigs, when we got sick. They used our illness as a justification to experiment on us. That happened to my mother. They kept her in hospital for two years, and did an operation on her that left a wide scar on her from the top of her left shoulder to her lower back. She was told by the church people never to talk about the operation.

I also remember Rick Thomas, a young friend of mine who was found dead hanging in the school gym. The priest, Terry MacNamara, he made us walk by the body of Rick and he said, "That will happen to you to if you run away." We all knew what he meant, that we'd be murdered too. We all knew that MacNamara killed Rick because he was about to graduate and tell what he knew about the other killings at the school.

Kathy Brown

Hesquait Nation, Bella Bella, BC.

Born 1952

Mother, Elsie Robinson, (born 1920) attended Ahousat day school (United Church) 1931-37

My mother's hair turned white before she was twenty because she was used as a guinea pig in penicillin experiments around 1935, while going to the Ahousat Day school. The church staff were in on it, and some local doctors. They used the native kids in a lot of experiments, like skin grafting. It was common practice. The same thing that happened to my mother happened to Alice Humpchit. The experiments were going on in the day school.

Billy Joseph

Opitchesah Nation, Port Alberni, BC.

Born 1953

Attended Alberni RS (United Church) 1959-67.

My brother, Mitchell Joseph, was killed at the school. They found him hanging from a pipe, but his neck wasn't broken when they took him down. Only later did we find that his neck had been broken. The Principal, Andrews, cooked up a story that he had killed himself, and got one of his stooges, a student named Gilbert Johnson, to say this to everyone. But Mitchell was killed by one of his staff, and hung there.

Elmer Azak

Tsimshian Nation, Prince Rupert, BC.

Born 1962

Attended Alberni RS (United Church), 1967-69.

My whole life has been destroyed because of that school. Most of my memory is gone. We were strapped every morning, even if we did nothing wrong. Everyone on staff carried a strap. I was constantly scared. Kids always disappeared from there. Ran away or killed. It was the Principal, Andrews, who knew it was all happening.

I never saw an Indian Agent while I was at the Alberni school. The government ignored us, let the church do what it wanted to us. I haven't been able to have a normal sex life because I was raped so often at the school. I wish it had have been burned to the ground.

Archie Pootlas

Chief Councilor, Bella Coola Band Council, Bella Coola, BC.

Attended Alberni RS school 1959-67.

It was just like in prison. They even had a protection racket. You were in one of two groups, protected or unprotected. I was a protected boy, so the boys who worked for Mr. Plint, the Supervisor, watched out for me. I wasn't hurt, mostly. The others who weren't in with Plint were fair game.

Delmer Johnny

Penelakut Nation, BC.

Born 1945

Attended Kuper Island RS 1961-68.

I was a friend of Richard Thomas, who was found hanging. It was impossible for him to hang himself the way they said he did. He couldn't have got up there, it was too high. One of the priests killed him, probably Father Dunlop. After Richard's death, we were all silenced. Philip George saw everything but was threatened into silence. A priest, Thomas Furlong, was sleeping with a nun, Mary Lucille, and Sister Mary was having sex with Father Dunlop, and that caused an investigation by Bishop de Roo out of Victoria, in the 1960's. But de Roo whitewashed Richard's death. We weren't even interviewed as part of the Bishop's "investigation." We were told to stay quiet about this murder, by the church and the cops. That Constable Tugood did a completely bogus report on the death. We were even told not to speak to other witnesses who found Richard hanging in the gym. Valerie Thomas of the Coal Bay reserve and Michel Horn of Saanich told Bely Breber that her brother was killed by Terry MacNamara.

Denise Joseph (nee Tootchie)

Opitchesah Nation, Port Alberni, BC.

Born 1943

Attended Alberni RS (United Church) 1955-57.

Three of my brothers were killed at the Alberni school. They were in the unprotected group, so they were fair game. A twelve-year-old friend of mine from Ahousat killed herself by jumping into a burning building, back in the village, rather than be sent back to the Alberni School. She'd rather burn up ^{than} and go back. Why not? I was raped so often I can't remember. Mrs. Brown, a teacher, did so after strapping me for going to the bathroom. I was seven.

Dennis Charlie

Penelakut Nation, Vancouver Island, BC

Born 1929

Attended Kuper Island RS (Catholic) 1939-45

When I was ten, fifty boys and myself were made to line up in the infirmary and some German speaking doctors gave us injections in our chests. Two needles, near each nipple. We started falling down right away, it made us sick, dizzy, and some of us passed out. We carried each other to our dorm, but two boys were sent home, they were so ill. One of them was my friend, Sandy Mitchell, who died soon after. They didn't tell us what the needles were for, and we never saw those German doctors again. Father Thibeault took notes and watched us after we got the shots.

It was torture. They were experimenting on us, and we couldn't do a thing to stop it. We were continually told not to talk to anyone about the injections. It was the Montfort Brothers who were running the school then. But one day in 1940 we woke up and the Montforts were gone, including Father Gertz, the Principal. Gone in the night, and replaced by the Oblates. That was soon after word got out about Sandy Mitchell's death.

South of the school there were four or five unmarked graves. Those were kids who had been killed at the school, away from the graveyard. In 1972, just before the school was closed, the priests dug up those graves one night. We [i.e., the people of the Island as well as the students] were told to stay away and not watch what they were doing.

My brother John was hit in the head with a metal chain by a priest. They refused to take him to hospital because they were afraid of the priest getting into trouble. So John died there when he could have been saved by local doctors. They deliberately killed him and let him die there unattended, those priests. Our parents were never told anything about this, and we were told that we'd be hurt or killed if we said anything. They always beat me with a horse harness.

Addendum:

After Sandy Mitchell got sick from the injections, they sent him to the TB sanitorium in Coqualeetza. A friend of mine saw him there. He was put in an isolation ward where no one could see him. His whole body was swelled up, big and smelly. My friend said you could smell Sandy way down the hall. They were experimenting on him, because those aren't the symptoms of tuberculosis. It was Fathers Gertz, Neway and Thibeault who were responsible for that, the same ones who beat kids with pool cues and raped kids in front of others.

Sandy's body was rotting away in that sanitorium. And he wasn't the only one. Ed Seymour was sent to the same place after getting the shots, along with Raymond Recalma. Another boy, a friend of Raymond's, died after one of the needles broke off in his chest during one of the experiments.

The Germans started those shots, but other doctors were in on it, local people from Chemainus, three of them in white coats. The Principal, Gertz, he spoke German. He used to take five girls at a time into his bedroom and made them fondle his penis. The priests regularly slept with the girls, and they got pregnant and were shipped out right away. Some were even killed, and I think they're the bodies that were dug up so quickly by the priests in 1972. We weren't allowed to talk about this.

Arnold Sylvester

Penelakut Nation, BC

Born 1932

Attended Kuper Island RS (Catholic) 1939-44

I got those shots in my chest, too. I still have the scars. A lot of us got sick and some of us died after the Germans injected us. You couldn't walk straight; the pain was so bad from the shots. It made you vomit, dizzy, and double over. You hurt all over, it was terrible. We were never told what the needles were for. The year later, though, they gave us some more shots, still in the chest, but local nuns gave them to me. Like before, they made me sick and drowsy.

Sandy Mitchell was one of the boys who died after getting the shots. Other tried swimming away, they were so scared, and they drowned.

Sister Marie, the school nurse, gave me the second round of shots. She and Sister Mary Elaine, a teacher. They said we'd get punished if we talked about the needles. Principal Cameron said, "Never tell anyone about the shots," even though we were all getting sick from them. They canceled school for three days because we were all sick from the shots. The shots left permanent scars on your body. The scars were round, like warts, and made your skin thicker.

The same Principal, Cameron, used to beat me up with another priest, Brother Michael. I was only eleven and these two grown men were punching me out, taking turns.

Bill Seward

Nanoose, BC.

Born 1920

Attended Kuper Island RS 1930-35

I was put into Kuper Island school by force by terrorists in uniform. They punished by denying me food for three or four days, just for speaking my language.

My sister Maggie was thrown from a three-story window by a nun at the school, and she died. Everything was swept under the rug. No investigation was ever done. Maggie was killed by the Roman Catholic Church. She was just a teenager. *We couldn't hire a lawyer at that time, being Indians, so nothing was done.* They wouldn't even let us ride upstairs on the ferry with everyone else. We were stuck down with the freight.

It was like being black in the States. We couldn't go into theaters or bars. They could do anything they wanted to us. They stuck my hands into freezing water for hours on end to punish me. I'd be forced to kneel in the corner all night without food.

I was given injections, too, but not in the chest, in the arms, but they made me very sick, with the same symptoms as the later ones: dizzy, sick, fainting. I was given the shots regularly around 1935.

A lot of kids came home in coffins from Kuper Island school. We tried floating away on logs, anything, just to escape. Many drowned.

The residential schools were set up because the whites knew we were sitting on gold, coal, and good land. The churches were worshipping the devil, not us. They helped the other whites squat on our land, burning our masks, killing our elders. Nothing's changed.

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- Appendix 4: The Campaign of Official Cover up and Misinformation – The Role of the RCMP, the churches and a compliant media
- Appendix 4(a): Canada’s Truth and Reconciliation Commission as the Final Stage of Official Cover up and Indemnification
- Appendix 4(b): A Note on “Reconciliation”: Its Actual Meaning as Re-subordination
- Appendix 5: The Historic June, 1998 IHRAAM Tribunal: Its Findings and Eventual Sabotage
- Appendix 6: The Silencing of Eyewitnesses to residential school crimes: The Case of Harry Wilson
- Appendix 7: Ongoing Crimes of Child Trafficking and Official Complicity
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Appendix 1: Stolen Land and Genocide: The Case of Lot 363 and the Ahousaht People

Genocide is always about the theft of other peoples' lands by those who stand to profit by it. No better case study in this process exists than the saga of Lot 363: a parcel of land of the Ahousaht people of western Vancouver Island.

Lot 363 is the Euro-Canadian designation for one hundred hectares of old growth red cedar forest adjacent to the village of Marktosis on Flores Island on the west coast of Vancouver Island: the ancestral homeland of the Ahousaht people. The author learned of the land in his duties as a minister to the Ahousahts between 1992 and 1995, from traditional elders like Chief Earl Maquinna George and the resident United Church clergyman at that time, Bruce Gunn.

The Lot 363 story really begins in 1903, with the arrival of Presbyterian missionary John Ross among the Ahousahts. Ross had been dispatched on a special mission by worried officials of both church and state: to subdue the Ahousahts and secure their land.

Unlike most surviving Indians in British Columbia in the early twentieth century, the Ahousahts still clung tenaciously to their lands, fishing grounds and traditional beliefs: less than ten percent of them were Christians in 1903, compared to more than 95% of other local Indians who had been assimilated by then.

To crush this independent remnant, and access the rich unlogged cedar forests of the west coast, John Ross was given special powers: he was appointed a provincial magistrate as well as a missionary, with the power to form a special police force of "native constables", arrest rebellious Indians, try them in secret courts and imprison them.

John Ross indulged in such absolute power as church and state rolled into one man with great relish. Within a year of his arrival, he had arrested dozens of elders and chiefs for potlatching, or for not sending their children to the residential school established by Ross. He quickly alienated many Ahousahts, who called for his removal. (**Figs. 48**)

But using this power, Ross also forced the Ahousaht chiefs to surrender to his Presbyterian church all of the land that would eventually be designated Lot 363: one hundred hectares, or forty acres, of the richest timber on Flores island. On this prime land Ross had the Ahousaht Indian residential school built in 1904. (*See Ross' description in Fig. 49*)

134628-1

AHOUSAT, B. C. 25 / 11 / 14

DEPT. OF IND.
1914
4

the Secretary Dept of Indian Affairs
Ottawa

dear sir

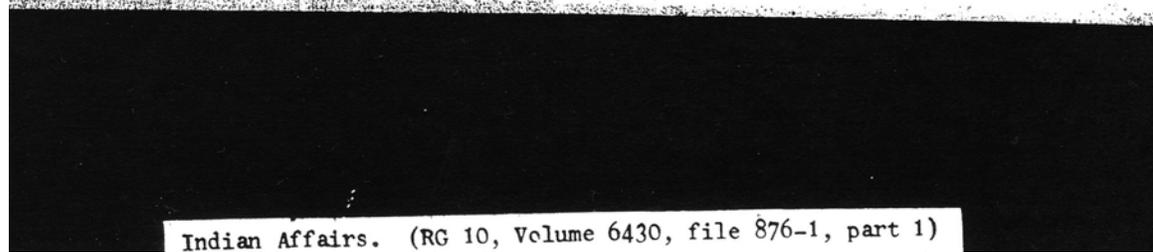
472670

Mr? I am going to write you a letter on this boat
 to tell you about ^{wife} that my ^{wife} she was get into Jail
 . about the potlach it was four altogether, go to Jail
 Mrs Billy August, Chief Johnny Charlie, Sam, Fred Gillet
 of Kilsomaths Indian, our Missionary Mr Ross to do so,
 put them into Jail those four Ahousat Indians
 Mr Ross is not good teaching for the Childrens he is Policeman
 all over the west coast Indians they know that he is
 Policeman, we know the Cathlic Missionary is better then the
 Presbyterian Missionary, Mr Ross always make alots of trouble
 in here of Ahousat, we donot want him any more
 we want another man Missionary in here because Mr Ross was
 put in them into Jail Johnny John, for two months
 on the September he is just came from the Jail,
 Mr Ross to do that, we beleive Mr Ross he is not good man
 My ^{wife} was find \$7-00 ~~value~~ Chief Johnny Charlie find \$7-00
 Sam, find \$7-00, Fred Gallet find \$7-00
 they pay to the Court,

yours truly

Billy August

Fig. 89: Ahousat chief protests actions by missionary John Ross



Indian Affairs. (RG 10, Volume 6430, file 876-1, part 1)

Figure 48: Letter from Ahousat chief to government protesting the actions of Presbyterian missionary John Ross – December 1914

Figure 49: John Ross' own description of his work in Ahousaht – 1935 (following two pages)

Dec. 13/35.

For John B. Goodfellow,
Princeton - B.C.
Dear Mr. Goodfellow: —

I gather from your letter that the information you desire is about the fire at Ahousaht and succession of missionaries since my time.

I built the first boarding school in 1904. This building was destroyed by fire in April, 1918. — (not 1900.) during the principalship of Mr. Hugh Vanderveen who succeeded me in October 1917. Mr. Vanderveen left about January 1st, 1919 and was succeeded by Rev. James L. Miller as principal and Mrs. Miller as teacher.

I also had charge of the building of the present school at Ahousaht in 1918. I do not remember exactly when Mr. Miller resigned, but he was followed by Rev. Mr. Wood as principal &

Mrs Wood as matron. Rev. Mr. Wood only stayed about one year and was succeeded by Rev. Mr. Jones, the present principal and Mrs Jones as matron.

Enclosed are pictures of the first & second schools, and the church on the reserve.

I built this church in the summer of 1912.

Now as I prize these old photos. Would you be so kind ^{as} to return them when finished with them.

I have stated on backs of photos first & second schools.

Yours sincerely
John I. Rose

The Presbyterian church – and its descendent, the United Church of Canada, which inherited the stolen land when it was formed in 1925 – claimed that it had “bought” Lot 363 from the Ahousahts for \$104 in 1904. However, the Ahousaht elders, including Chief Earl Maquinna George, still insist that their people did not buy or sell land then, and therefore could not have made such a transaction.

No deed of sale for Lot 363 has ever been produced by the Presbyterian or United Church. But even if one accepts the claim of church officials, they are thereby admitting that they grievously cheated the Ahousahts in the land transaction, since what they claim they paid for Lot 363 was far below the value of the land, according to the government of British Columbia.

That is, in 1912, the B.C. Treaty Commission Survey estimated that the land value at the Marktosis reserve and adjacent to it was \$15 per acre, and had been so since the arrival of John Ross in 1903. In fairness, the Presbyterians should therefore have paid the Ahousahts \$600 for it, not \$104. If the church is to be believed, they paid to the Indians less than one sixth of the land’s value, or \$2.60 per acre. (See **Fig. 50** for land prices in the Clayoquot Sound in 1912. Marktosis Village is listed as No. 15)

Clearly, these “good Christians” either stole the land outright, or cheated the Ahousahts in gross land speculation; for in 1917, the Presbyterian church tried to sell off the land quickly to the federal government for \$8000, eighty times more than they had supposedly paid for it. But the government declined, and Lot 363 – as well as the Ahousaht residential school that stood on it – passed into the coffers of the United Church of Canada when the Presbyterians helped establish it in 1925.

By then, John Ross had long since departed from Marktosis, having been implicated in the murder of Carrie George, the youngest daughter of Chief Maquinna George, who was Ross’ most bitter opponent among the Ahousahts. (**Fig. 51**) But the Ross legacy remained: the Ahousahts were tamed and “Christianized” by the United Church, and more than a third of the children who passed through the Ahousaht residential school died or were murdered there. (**Fig. 52**)

In 1953, without consulting any Ahousahts, the United Church sold Lot 363 to an insider: the grandson of missionary John Ross, a local businessman and church financier named Hamilton Ross. The latter got the land at a bargain rate: \$2000 for the entire lot, less than a quarter of what the church had asked for the land back in 1917.

Location	Reserve No.	Description	Value	Notes
Opentim	1	For all reserves of the Band, 1 to 10		
Opentim	2	Inclusive, \$5,000.00		
Opentim	3	See above		
Opentim	4			
Opentim	5			
Opentim	6			
Opentim	7			
Opentim	8			
Opentim	9			
Opentim	10			
Opentim	11	For all reserves of the Band, 11 to 14		
Opentim	12	Inclusive, \$4,000.00		
Opentim	13	See above		
Opentim	14			
Opentim	15	For all reserves of the Band, 15 to 26		
Opentim	16	Inclusive, \$5,000.00		
Opentim	17	See above		
Opentim	18			
Opentim	19			
Opentim	20			
Opentim	21			
Opentim	22			
Opentim	23			
Opentim	24			
Opentim	25			
Opentim	26			
Opentim	27	\$5.00 per acre -- \$285.00		
Opentim	28	5.00 " " 105.00		
Opentim	29	5.00 " " 170.00 plus timber values only to be ascertained by criss-cross		
Opentim	30			
Opentim	31			
Opentim	32			
Opentim	33			
Opentim	34			
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Opentim	96			
Opentim	97			
Opentim	98			
Opentim	99			
Opentim	100			

Figure 50: Land prices at Marktosis, Flores Island, in 1912

134628-1



WEST COAST INDIAN AGENCY,

Alberni, B. C., April 6th, 1916.

Letter No.

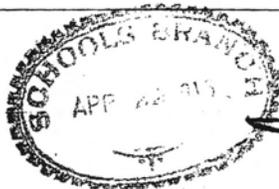
SIR,

489365

I regret to enclose the resignation of the
Rev. J. T. Ross of Ahousaht, together with his
report of the unfortunate accident which caused
the death of Carrie George, No. 062, pupil at the
Ahousaht School.

Personally I am satisfied that Mr. Ross was in
no wise to blame, as the child had evidently pro-
cured the matches from her home, as they were of a
totally different manufacture to those used in the
School.

Yours obediently,



Indian Agent.

Figure 51: Implication of John Ross in the death of his chief opponent's daughter, 1915

Vancouver Sun, December 21, 1985

Beaten to death for theft of a prune

Indian elder recalls strapping of 15-year-old boy at Island residential school in 1938 by United Church minister.

MARK HUME
Vancouver Sun

A 15-year-old boy who stole a prune from a jar in the kitchen of a United Church residential school was strapped so relentlessly his kidneys failed him and he later died in bed, says a native Indian elder who was there at the time.

Archie Frank, now 68, was just 11 years old when his school mate, Albert Gray, was caught stealing in the

Ahousat Residential School kitchen one night in 1938.

Frank, a retired commercial fisher, says he's never forgotten what happened to Gray, a husky youngster from the remote Vancouver Island community of Nitinat.

"He got strapped to death," said Frank in an interview on Tuesday.

"Just for stealing one prune. [Rev. A.E.] Caldwell strapped him to death.

"Beat the s— right out of him."

Frank's story, told after a 57-year silence, crystallizes much of what the furor over residential schools is all about.

For the past year the RCMP has been probing a series of alleged abuses at church-run residential schools. So far

they have found evidence that 54 people were victims of abuse at the hands of 94 offenders. The investigation is concerned with 14 residential schools operated by the Anglican, United and Roman Catholic churches from the late 1800s to 1984.

The First United Church has come under scrutiny by the RCMP this week because of new allegations that two children were killed while at the residential school in the Port Alberni area in the 1940s and '50s.

Frank said Caldwell left Ahousat after the residential school burned down in 1940 and went on to be principal of the United Church school in Port Alberni.

Please see SCHOOL, A2

SCHOOL: Beaten to death for theft of a prune

Continued from page 1

Frank said Gray was caught with his hand in the prune jar by the night watchman at the Ahousat school.

"The day after he got strapped so badly he couldn't get out of bed. The strap wore through a half inch of his skin.

"His kidneys gave out. He couldn't hold his water anymore," said Frank, who has never told his story to the police.

He said Gray lay in his bed for several weeks after the beating, while he and another boy at the school cared for him, bringing him meals, and changing the urine-soaked sheets on his bed.

"They wouldn't bring him to a doctor.

"I don't think they wanted to reveal the extent of his injuries," said Frank, who still lives in the tiny village of Ahousat, just outside Tofino on the west coast of Vancouver Island.

Frank said he spent several years attending the First United Church residential school in Ahousat, and for the most part found it to be a good place.

"I had a very good experience in that school.

"That was the only one [bad incident] I experienced," said Frank of the death of his friend.

He said he never thought of reporting the death at the time because he was only 11 years old and because the principal of the school was seen as the ultimate authority.

When he grew older he sometimes remembered Gray, he said, but didn't go to the police because his philosophy was: "Keep out of harm's way — and learn to forgive."

Frank was asked why he thought a boy would be beaten so severely for such a minor offence.

"I don't know how you guys operate. That's not the Indian way," he replied.

Frank said he's aware of a province-wide inquiry into residential schools by the RCMP, but it's not something he wants to get caught up in.

"I don't want to get involved for something that happened so long ago," he said.

Frank also said there seems little point because Caldwell is now dead.

"There's no use having hard feelings for a dead man. If he was alive, I'd still be angry," he said.

Rev. Bruce Gunn, the United Church minister in Ahousat, said Frank's attitude of forgiveness is typical of the older generation of Indian people.

"Their tradition was to get along because they lived in survival cultures. They knew how important it was to forgive," he said.

But Gunn said younger Indian people feel it's important to get to the bottom of what happened, and they are pressing for inquiries into crimes that may have happened more than 50 years ago.

Gunn said he has been talking to elders in Ahousat, trying to confirm some of the stories that have been going around.

He hadn't talked to Frank, but said he would.

Attention was drawn to the United Church residential school system on Vancouver Island earlier this month when Jack McDonald, a candidate for the New Democratic Party leadership, called for a public inquiry into alleged deaths at schools in the Port Alberni area.

McDonald said he'd heard of at least two deaths, one of which was in Ahousat.

Sgt. Paul Willms, who is heading the RCMP investigation into abuse at B.C. residential schools, said he hadn't heard any allegations about deaths in the Port Alberni area until McDonald brought them up.

The police in Port Alberni this week began questioning witnesses and promised a thorough investigation.

Meanwhile, Kevin McNamee-Annett, a former United Church minister, issued a statement Monday saying he's going on a fast to protest against the church's handling of the issue.

McNamee-Annett was fired by the Port Alberni presbytery last January. He claims he was dismissed for trying to unearth the truth about the residential schools.

But United Church representative Rev. Art Anderson said McNamee-Annett was let go because he wasn't doing a good job.

McNamee-Annett said that by undertaking his fast he hopes to bring greater public and moral attention to the wrongs and negligence at work within the United Church. In this way, the community as a whole can call the church back to its true spirit: that of truthful, just and loving people who "be servants of the poor."

Figure 52: Murder at Ahousat residential school, 1938

Within two years, Hamilton Ross had sold off the land to the logging company MacMillan-Bloedel, a financial patron of the United Church (**Fig. 53**), for \$6000, a three fold profit. By 1992, Lot 363 was worth over half a million dollars. Needless to say, not a penny of this value had found its way into the hands of the Ahousaht people.

Such a valuable chunk of old growth forest soon caught the eye of another rapacious company, Weyerhaeuser, the American multinational that bought up MacMillan-Bloedel in 1999. Weyerhaeuser wanted in to the dwindling old growth forests of Vancouver Island, including Lot 363 and its easily-obtainable lease thanks to MacMillan-Bloedel's connection to the United Church, the original landowner.

A third party then entered this corporate arena: the NDP government of British Columbia itself, which had become the largest single shareholder in MacMillan-Bloedel. Despite its official stance opposing free trade and multinational corporate control over B.C.'s economy, the NDP deliberately facilitated the Weyerhaeuser takeover of MacMillan Bloedel (**Fig. 54**) and its grabbing of the Ahousaht land on Lot 363.

However, before the deal could be finalized, Weyerhaeuser, the B.C. government and their United Church – MaMillan-Bloedel partners faced a sudden and unexpected obstacle, in the form of one man: the author's friend and associate, Chief Earl Maquinna George of the Ahousahts.

As the hereditary Keeper of the Land, Earl George was obligated by his tribal law to claim all of Lot 363 and protect it from logging, as Earl had done in 1982 when he led road blockades against logging on neighboring Meares Island. And so, in November of 1992, after hearing of the impending land grab, Chief Earl George wrote to the government of B.C. and asked for all logging to stop until the issue could be negotiated. (**Fig. 55**)

By claiming sovereignty over Lot 363, Earl's letter threatened the entire upcoming Weyerhaeuser acquisition and – even worse, from the point of view of the United Church – Earl also insisted that the church be involved in negotiations, since it had sold the land to Hamilton Ross. Suddenly, the church's sordid history of land theft and speculation – and even potentially of the murderous Ahousaht residential school – threatened to be exposed publicly.

The B.C. government, too, had much to lose over Earl's letter, since its planned "Interim Measures Agreement" between all provincial native bands required the resolution of all disputed land claims by June, 1993.

THE GRANT REPORT (Centre for Philanthropy, Ottawa, 1995)

and Harvest Food Support \$7,500
 Committee, Toronto, ON, Poverty
 (Date)
 and Mile Club of Toronto, \$7,500
 Toronto, ON, Social Services
 for the Visually Impaired, \$6,255
 Etobicoke, ON, Blind
 and Way of Greater Toronto, \$6,000
 Toronto, ON, United Ways
 SPORTS AND RECREATION
 and Israel Athletics Fund, \$20,000
 Concord, ON, Sports
 Lynch Foundation; Walker
 information not available.
 M.Q.L. Foundation
 1993 Grants
 EDUCATION
 University, Montreal, PQ, \$10,000
 Universities
 M.S.I. Foundation; The
 information not available.
 MacDonald Foundation for Animal
 Welfare; The A.J.
 information not available.
 MacDonald Foundation; Richard
 and Mary
 information not available.
 Macdonald Stewart Foundation;
 information not available.
 Machan Charitable Foundation

**534 Mackenzie Memorial Foundation;
 The Ada**
 1993 Grants
 SOCIAL SERVICES AND ISSUES
Canadian Wheelchair Sports \$50,000
 Association, Vanier, ON,
 Physically Disabled
Ontario Track Three Ski Association \$20,000
 for the Disabled, Etobicoke, ON,
 Disabled
CNIB, National Organization, \$12,000
 Toronto, ON, Blind; Ontario
 Visually Impaired Golfers
 Association

535 MacKinnon Foundation
 1993 Grants
 RELIGIOUS ORGANIZATIONS
Providence College & Seminary, \$8,800
 Otterburne, MB, Religious
 Education
Bethesda Church, Winnipeg, MB, \$6,000
 Churches

**536 MacLennan Foundation; The
 Charles and Mary**
 Grant information not available.

537 MacMillan Family Fund; The * disbursed following year
 1993 Grants
 EDUCATION
University of British Columbia, \$20,000
 Vancouver, BC, Universities;
 Faculty of Forestry
Western Canadian Universities, \$20,000
 Marine Biological Society,
 Victoria, BC, Universities; Re:
 Bamfield Marine Station
 RELIGIOUS ORGANIZATIONS
First United Church, Port Alberni, \$8,000
 BC, United Churches and
 Organizations
 1994-95

Figure 53: MacMillan-Bloedel charitable donations to the United Church of Canada, 1994-95

THE VANCOUVER SUN

Vancouver Sun
Tuesday, June 22, 1999
Editorial
A12

Vaughn Palmer
GLEN CLARK; GORDON CAMPBELL@CORP=MACMILLAN BLOEDEL; WEYERHAEUSER CO.
VICTORIA

Suddenly, it's the NDP defending globalization: American takeover of B.C. icon MacMillan Bloedel is greeted with endorsement of 'world players' in the forest industry.

Vaughn Palmer
Vancouver Sun

VICTORIA - Premier Glen Clark and Opposition leader Gordon Campbell got the word Sunday night, hours before the rest of the province, that B.C.'s largest corporation was being taken over by an American firm.

In confidential briefings arranged by the partners to the takeover, Mr. Campbell learned at 8 p.m. and Mr. Clark two hours later of the impending disappearance of MacMillan Bloedel, a name that looms larger than any other in the province's largest industry.

The new lead dog? Weyerhaeuser, one of the largest U.S. forest companies, headquartered in the Seattle suburb of Federal Way. An odd name that, but I guess British Columbians will have to get used to it. For if the three-and-a-half-billion-dollar takeover goes ahead, the folks from Federal Way will own MacBlo, lock, stock and tree farm licences.

Considering the significance of the deal, the reaction from both leaders was surprisingly blasé. Mr. Campbell said he would like more information before offering a final verdict. He also wondered about the fate of MacBlo's workforce and the communities that depend on its mills. But the strongest criticism he could muster was a reflection that it was "a sad day" for the province.

Even that mild lament for the passing of a sizable player in B.C. history eluded the New Democrats. Forests Minister Dave Zirnelt was quick to dismiss any expressions of "nostalgia" over the end of MacBlo.

"This is about economics," he told reporters. "This isn't about sentimentality . . . It's one North American company buying another North American company. They are all world players."

Mr. Zirnelt, who emphasized that he was speaking for the premier as well as for himself, said the government would also like to know more before deciding to approve the takeover. But his initial remarks suggested the Clark government will give the nod -- and cite Weyerhaeuser's willingness to shell out billions as evidence that investors are regaining confidence in the B.C. forest industry.

"It's a good sign that things are turning around for investment in forest products in B.C.," Mr. Zirnelt said. "If you want to attract capital to B.C., you have to allow your people to be world players . . . To be world players they have to be effective and they have to be able to command the investments they need to keep up to date."

I'm thinking that must be the strongest defence of globalization ever uttered by a New Democratic Party cabinet minister. And Mr. Zirnelt had best continue polishing the speech, because, if the rumour mill is correct, the Clark government will be confronted with foreign take-overs of one or two other B.C. forest companies. The Swedes, most notably, are said to be scouting around for a purchase.

The government won't risk driving away those investors, not given the fragile state of the economy in general and the forest industry in particular. But there's a certain irony in the prospect.

Glen Clark cut his teeth in the legislature denouncing the Socreds for allowing the Americans to buy up the relatively small West Kootenay Power and Light. Now he's being forced to rationalize the U.S. acquisition of the largest industrial enterprise in the province.

It should also be noted how Mr. Clark and the NDP had a lot to do with making MacBlo and other forest companies ripe for takeover. The industry's current troubles are rooted in their decisions to raise taxes, increase production costs, slow the flow of lumber and reduce the value of corporate assets.

Not long ago the premier's chief policy adviser, Tom Gunton, was pointing to those changes as evidence that the New Democrats had taken charge of the industry and pointed it in the right direction. In an academic paper published two years ago, Mr. Gunton boasted that "the state has intervened in a manner to reduce the rate of harvest, increase the cost and lower profits of the forest sector." He noted, apparently with pride, how the changes had knocked \$3 billion off the value of corporate assets. Yet he went on to insist (echoing the government political line) that the changes would "protect the long-run viability of the forest industry."

You can see the results of the NDP's handiwork in the fate of the largest company of them all, put through the wringer over the past two years and now delivered, giftwrapped by Mr. Clark and his colleagues, into the hands of the Americans.

vpalmer@direct.ca

Figure 54: NDP government helps American multinational Weyerhaeuser acquire MacMillan-Bloedel cheaply – *Vancouver Sun*, June 22, 1999

2865 Quadra Street
Victoria B.C. V8T 4E5
Phone 386-9673
Fax 384-7061

November 16/92

From *Chief Earl Maquinna George*

To Chris Knight by fax

It has come to my attention through a information source that Mcmillan and Bloedell is exchanging properties Mckay Island for lot 363 Clayquot District, with John George Harold Dale.

At a critical time when we are in a stage to negotiate important issues about Meares Island, In order for a comfortable mind to be able to be focus attention to settling Wa-Na-Chas Hilth-Ho-is Meares Island, I am requesting the Province to immediately stop this interference to our proposed negotiations.

This particular property is within Ahousat territory and adjacent to the reserve main village Marktosis #18.

This land issue is a complex disputed with the The Board Of Trustees Of The Presbyterian Church In Canada in the year 1904 also the United Church Of Canada,who used the property for a residential school till 1939 when the school burned down.

As the Ha wilth for Ahousat Nation in order to peacefully come to a justifiably settlement for all territorial areas Known to All Nuu-cha-nulth First Nations,

I would request that a early response from the Province of B.C. before November 22/92, the agenda is about Ha-Houlth-cle and Self Government , the meeting being held at Ahousat Village starting at 2.30 p.m.In Brotherhood

Chief Earl Maquinna George

Figure 55: Chief Earl George's original letter to BC government, asking for halt to logging on Lot 363 in Ahousaht – November 1992

To make matters worse for all parties, in response to Earl George's letter, Paul Pashnik, the provincial Forester, issued a halt order on all logging operations on Flores Island, and the Weyerhaeuser deal ground to a halt, since their planned acquisition of Lot 363 was by now no means certain.

A new actor then entered the fray to "fix" the problem created by Earl's letter – and eventually, to "fix" Earl himself: Rev. John Cashore, who worked for both the government and the United Church. Soon after Earl's letter, Cashore, a United Church clergyman, was appointed Aboriginal Affairs minister by the government, from where he could deal with Earl's protest while simultaneously saving the Weyerhaeuser deal and sparing his own church a huge public scandal.

Cashore quickly did so by relying on the age-old colonial method of divide and conquer: marginalizing Earl George within his Ahousaht community while buying off the Ahousaht band council chiefs with a promise of a share in the loot. Cashore arranged with the Atleo and Frank families in Ahousaht to exclude Earl George from all Lot 363 negotiations and isolate him at Marktosis. Cashore then offered to help establish a joint venture company between the collaborating Ahousaht chiefs and Weyerhaeuser, in return for their surrender of Lot 363. The chiefs agreed.

To add a final nail in Earl's coffin, John Cashore arranged to have the United Church suspend Earl's candidacy for ordained ministry, by stopping all funding for his theological education, even though it had already been approved. (Fig. 56)

Cashore's plan proceeded like clockwork. With the help of United Church official Brian Thorpe - who would later have the author also fired and expelled from the church after he supported Earl George – the latter was forced from his community through bribes and a smear campaign. The Ahousaht chiefs were told by Jim Angus of the United Church's Northern Native Group that they would receive no money from the United Church's "Land Claims Campaign" as long as Chief Earl George lived in Ahousaht.

Ahousaht minister Bruce Gunn told the author in 1999,

"The payoff to the Ahousat band council came from the United Church after a conference call with John Siebert and Brian Thorpe that arranged to pay for research into the traditional oral claims of the Ahousahts regarding Lot 363. In the spring of 1995, \$7000 went to the band council by way of the church's northern native group, run by Jim Angus. This \$7000 went to the Ahousat band council, and another \$7000 bill for research was picked up by the church, making it a \$14,000 payoff in all. The church was also cutting off Earl George's funding for ministerial training, and spreading rumours and smears against Earl among the Ahousahts." (Fig. 57)



Nuu-chah-nulth Tribal Council

AHOUSAHT
DITIDAHT
EHATTESAHT
HESQUIAT
KYUQUOT

MOWACHAHT
NUCHATLAHT
OHIAHT
OPETCHESAHT

TLA-O-QUI-AHT
TOQUAHT
TSESHAHT
UCHUCKLESAHT
UCLUELET

P.O. BOX 1383
PORT ALBERNI, B.C.
V9Y 7M2

TELEPHONE 724-5757

FAX 723-0463

OCTOBER 25, 1993

VANCOUVER SCHOOL OF THEOLOGY
6000 IONA DRIVE
VANCOUVER, B.C.
V6T 1L4

Re: CHIEF EARL MAQUINNA GEORGE

Student Number/S.I.N.: 704 486 836

This is to advise that the Nuu-Chah-Nulth Tribal Council will be sponsoring the above named student, with the following limits:

Programme: GRADUATE PROGRAMME - MASTERS,

Tuition: \$1,500,

Effective dates: 93.10.25 until 94.03.31.

PLEASE ENSURE THAT ALL INVOICES INCLUDE DETAILS ON THE SPECIFIC COURSES THAT WE ARE BEING BILLED FOR. INVOICES WITHOUT THIS INFORMATION WILL NOT BE PAID!

ANY AND ALL REFUNDS ARE TO BE MADE PAYABLE TO THE NTC AND SENT TO THE ABOVE ADDRESS.

Do not hesitate to contact us if you have any questions.

Thank you.

I remain,

In brotherhood,

Blair Thompson
Manager, Education Programmes

Figure 56: Proof of Chief Earl George's approval for theological education

Figure 57: Letter from Rev. Bruce Gunn, describing sabotage of Chief Earl George and buying off of Ahousaht chiefs – March 1999 (next two pages)

Statement of (Rev.) Bruce Gunn of Telegraph Creek, B.C.,
made to Kevin Annett

The whole process of your firing was farcical. The church knew there were 1,400 lawsuits coming down the pipe over the residential schools. I'm convinced that your removal was orchestrated from Toronto, from the church head office. Just a week after you wrote your letter about the Ahousaht land deal, Marion Best (*UCC Moderator*) had a copy of that letter, since I gave it to Ria Whitehead, who chaired the World Mission annual meeting in Toronto that I attended, and Ria passed it directly to Marion Best. That would have been on the first weekend in November of 1994. Within a month of that, John Siebert of the head office was onto the case.

I think it's obvious, to me, that the national office removed you because they knew of the upcoming RCMP investigation, and of the land deal, after Marion Best got your letter. They were in for a rough fight and didn't want dissent from a Port Alberni pulpit.

There's no question that John Cashore (*UCC clergy and provincial Aboriginal Affairs minister*) tried to run interference for the church, and sidetrack the church connection to the land deal using government money, as early as the spring of 1994.

Cashore's role became pretty blatant long before your removal. At an August, 1994 meeting in Ahousaht set up to resolve the Lot 363 land deal issue, I objected to the government mediator, a Japanese fellow, that the United Church wasn't present, when they had owned and sold Lot 363. I asked him if their absence was related to the fact that the Aboriginal Affairs minister was also a United Church clergyman. The mediator said that he wasn't aware about the church's role in it all, but that he was "under instructions not to include the church" in negotiations.

At this same meeting, I said that I wanted to go on record as believing that John Cashore was in a conflict of interest over Lot 363, but it never got addressed, and Anne Atleo for the Ahousaht band council defended Cashore and denied he was in a conflict.

Some of the Ahousaht chiefs and myself met at St. Andrew's church in Port Alberni in September of 1994 to protest the church's absence from the talks. Cliff Atleo, Earl Maquinna George, Nelson Keitlah, Edwin Frank and two others wrote to Oliver Howard and Bill Howie of the United Church asking for the church to take some responsibility, but they never responded, nor did the communication ever appear in Presbytery minutes.

2

At the same time, the band council was sidetracking Earl George because he wouldn't play along with Cashore and MacMillan-Bloedel over Lot 363. Earl's traditional role as Keeper of the Land put him in conflict with the band council's interest in negotiating a deal with MacMillan-Bloedel. So the council forced him out by not telling him of meetings and decisions. Louie Frank was the main instigator of this.

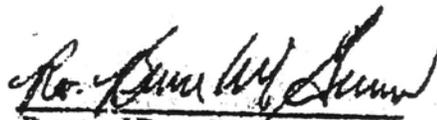
The payoff to the Ahousaht band council came from the United Church after a conference call with John Siebert and Brian Thorpe (*B.C. Conference Secretary*) that arranged to pay for research into the traditional oral claims of the Ahousahts regarding Lot 363. In the spring of 1995, \$7000 went to the band council by way of the church's northern native group, run by Jim Angus. This \$7000 went directly to the Ahousaht band council, and another \$7000 bill for research was picked up by the church, making it a \$14,000 payoff in all.

The church was at this same time cutting off Earl George's funding for ministerial training, and spreading rumours and smears against Earl among the Ahousahts. This whole thing was orchestrated mostly by Brian Thorpe with help from John Siebert.

I guess that's why John Cashore made sarcastic and disparaging remarks to Earl George about his ever becoming a United Church minister. It happened in April, 1994 in Ahousaht, at a ceremony, and Cashore said to Earl, with a smirk on his face, "*Do you think you'll ever become a United Church minister?*". This was when Earl's candidacy was still before the courts of the church.

I raised an appeal on your behalf directly to the B.C. Conference president, Nina Cummings, at a division of World Missions meeting in April of 1995. But she never responded, anymore than she did about my appeals over Earl's candidacy.

It's also really significant, I believe, that George Ray Arthur, the man who bought much of Lot 363 from Hamilton Ross, after Ross got it from the United Church, was a big financial backer of the church. He donated money for the Christian Education Centre in Ahousaht all during the 1960's and '70's.


Reverend Bruce W. M. Gunn

(received 9 March, 1999)

After these events, Earl George was forced from his lifelong community at Ahousaht into obscurity in Port Alberni. Later, he reflected to the author,

"I knew I wouldn't be able to go through for the ministry when I met John Cashore in Ahousaht in the spring of 1994. We were at a community dinner and he came up to me with a big smirk on his face, and he said, 'Do you think you're ever going to become a United Church minister?' Nobody would talk to me after that. Then in December the church guys came and told me I couldn't go through for ordination, just like that." (March 25, 1995)

During this same period, with obvious thanks for services rendered, MacMillan-Bloedel, through its charitable arm, issued to the United Church its largest single donation to a recipient: \$8000 to First United Church of Port Alberni. (see **Fig. 53**)

By the summer of 1994, the road had been cleared for the acquisition of MacMillan-Bloedel by Weyerhaeuser: Chief George and his land claim had been neutralized, a joint venture company, Ilsaak Ltd., had been created by the Ahousaht band council and Weyerhaeuser, the government's Interim Measures Agreement was ratified, and the United Church had been removed from any involvement in Lot 363 negotiations by its man in government, John Cashore.

"It was strange" recalled Mike Matsumoto, a government negotiator, in a conversation with Rev. Bruce Gunn in June of 1995.

"I was explicitly ordered by John Cashore to leave the United Church out of our negotiation meetings, even though Chief George and other First nations parties had requested their involvement. As an agent in the land transaction, the church should have been there, legally. I raised a protest about it and was told that it was non-negotiable."

The "scandal" seemed to have passed: except for a new threat to these machinations, from the author himself. In September, 1994, Rev. Kevin Annett of St. Andrew's United Church in Port Alberni learned about the Lot 363 affair from Chief Earl George and Bruce Gunn. Kevin was deeply concerned, as he expressed in a letter to the church, because *"the selling off of Lot 363 by our church is a clear violation of our policy on native land claims, which requires that any native land in our possession be returned to the First Nation in question."* (Supplementary note, November 2, 1994)

Kevin's concern was heightened at an October, 1994 meeting of his church's Comox-Nanaimo Presbytery meeting in Gold River, B.C., when church official Oliver Howard misrepresented Chief Earl George and, employing racial slurs, accused the Chief of lying.

In response, on October 17, 1994, Kevin wrote a letter to the Presbytery Executive that supported Chief George's land claim of Lot 363 and demanded that the church adhere to its own policy and return Lot 363 to the Ahousahts without cost or conditions. (**Fig. 58**)

Kevin also cited the policy of the World Council of Churches (WCC), which is binding on the United Church of Canada, which states, "... *the WCC and its member churches are called upon to return church lands taken from indigenous peoples and to divest church assets in corporations exploiting indigenous lands ...*" (WCC Conference on World Evangelism, San Antonio, Texas, summer 1989)

Rather than follow its own policy, and thereby upset a corporate deal in which it was deeply implicated, the United Church responded to Kevin's letter by expelling him and Chief Earl George from the United Church.

In December, 1994, the same two church officials, Bob Stiven and Cameron Reid of the Comox-Nanaimo Presbytery Executive, acting under orders from John Cashore and Brian Thorpe, moved against both Kevin Annett and Earl George.

Both Stiven and Reid visited Earl George in early December and told him he was not eligible for United Church ministry, even if he did find the funds. The same week, the two men gave Kevin Annett an ultimatum, communicated through members of his Personnel committee, to close his food bank, stop preaching about social justice, and stop visiting "non-members". When Kevin refused to do so, he was fired without cause or notice on January 23, 1995, by Reid and Art Anderson of the B.C. conference office of the United Church.

Members of Kevin's church board were informed before the firing not to tell Kevin, (**Fig. 59**) and Presbytery members as a whole were kept in the dark about Kevin's secret removal without cause (see Bruce Gunn letter, **Fig. 60**).

By openly suppressing the two public critics of the Lot 363 deal, the United Church brought more attention to the scandal and to the whole untold history of the residential schools. Despite his subsequent victimization and blacklisting, Kevin's story acquired much publicity (**Figs. 61-63**), especially the fact that the church had timed his firing with the commencement of the RCMP's "investigation" into the Alberni residential school, on February 9, 1995. (**Fig. 64**)

MINISTER: Rev. Kevin McNamee-Annett
Telephone: 723-8332.



*This is
what
I meant
to call*

To the Officials and Members of
Comox-Nanaimo Presbytery
The United Church of Canada

St. Andrews Episto Church
Port Alberni, B.C.

4574 Elizabeth Street
Port Alberni B.C.
V9Y 6L6

Dear Members of Presbytery,

17 October 1994

I am writing this in the wake of the brief discussion at the Fall Presbytery gathering in Gold River, concerning the issue of the Ahousats land settlement. I am both deeply concerned about the response of Presbytery officials to this issue, and the way in which this matter was dealt with at Presbytery.

My perspective on this issue arises largely as a result of long and fruitful discussions with the Ahousats, including with several tribal elders. The issue seems to be one of violated trust on our part, rather than any legalistic or documentary problem, as Presbytery officials have suggested. In a nutshell, native land was given to the Presbyterian, and then United Church, solely for the education and spiritual upkeep of the Ahousats, in particular the young people. This land was subsequently sold by the church to a private white individual. Simple justice and decency requires that our church rectify our wrong by seeking the return of the said land to the Ahousats, and by publically admitting our mistake.

This issue has been clouded over by our Presbytery. Some officials have claimed that the Ahousats have created roadblocks to meeting, or cannot produce "appropriate" legal documentation to show ownership of the land by the Ahousats. Sadly, these are precisely the words and accusations that a colonial system has directed against indigenous peoples ever since we took away their land.

The very fact that we are waiting for the Ahousats to prove their case to us, or to meet with us on our terms, reveals at best an insensitivity on the part of our church to God's call for justice towards those we have wronged; at worst, it indicates a perpetuation of the racist and oppressive relationship that has been our legacy regarding indigenous peoples.

It is not too late to reverse this legacy, or the wrong we committed in regards to the Ahousats land issue. Indeed, it is imperative that we do so soon, if we are concerned at all about our credibility and integrity in the eyes of both the indigenous peoples here, and the wider public.

If we do not clearly and publically admit our wrong on this matter, and seek actively to return the land in question to the Ahousats people, I will find it difficult to associate myself with the United Church on this issue.

I urge Presbytery officials to meet immediately with the Ahousats elders on their terms, and come to a mutually-agreed resolution to this matter that upholds our paper position of supporting native land claims. Anything short of this will expose a dangerous gap between our words and our actions.

Yours in Christ,
Kevin McNamee-Annett
(Rev.) Kevin McNamee-Annett

Figure 58: Kevin Annett's letter, protesting Lot 363 sale, to Comox-Nanaimo Presbytery of the United Church – October 1994

Sheet1

EXHIBIT 9
WITNESS ANNETT
DATE 28 AUG 96
ANNETT, ASL


TO WHOM IT MAY CONCERN:

ON JANUARY 18TH 1995 THE BOARD OF ST. ANDREW'S CHURCH ACCEPTED REVEREND KEVIN McNAMEE - ANNETT'S RESIGNATION. AT THAT TIME THE BOARD'S DECISION WAS TO KEEP REVEREND KEVIN McNAMEE- ANNETT AS MINISTER OF ST. ANDREWS CHURCH UNTIL THE END OF JUNE 1995. ALSO KEVIN AND HIS FAMILY COULD STAY IN ST. ANDREWS HOUSE FOR THE SAME PERIOD OF TIME.

WHEN PRESBYTER CAME TO THE NEXT MEETING THEY STATED THAT THEY WERE NOW LOOKING AFTER THE DECISION'S REGARDING REVEREND KEVIN McNAMEE- ANNETT AND THAT THE DECISION'S MADE BY ST. ANDREW'S BOARD WERE NOT GOING TO BE FOLLOWED. THEY STATED THAT KEVIN WAS TO BE REMOVED AS MINISTER IMMEDIATELY AND PASSED AROUND A DOCUMENT WHICH STATED THIS FACT. THE BOARD WAS TOLD NOT TO DIVULGE ANY OF THIS INFORMATION TO KEVIN. *

ALL MATTERS CONCERNING KEVIN McNAMEE ANNETT WERE HANDLED BY PRESBYTER. THE SPOKESPERSON FOR PRESBYTER WAS A MR. REID.

THESE FACTS ARE TRUE AS I REMEMBER THEM.

GERRY WALERIUS AUGUST 26, 1996



Figure 59: Account of Kevin Annett's secret firing by church board member Gerry Walerius – August 1996

Figure 60: Letter from Bruce Gunn describing background to Kevin Annett's firing and his secret removal from his church – August 1996 (following four pages)

To Whom it May Concern.

Re: B. C. Conference of the United Church of Canada hearing for The Rev. Kevin Annett

I am submitting this letter as a concerned member of Comox-Nanaimo Presbytery. I regard the events surrounding the removal of the Rev. Kevin Annett from his position as Minister of St. Andrew's United Church of Port Alberni in January 1995 by the Executive of the Presbytery in concert with Conference officials to be an unwarranted act. The reasons for this action have never been presented to the members of the Presbytery. Indeed, Presbytery members have been, in effect, totally disenfranchised throughout this process as all of the actions have been taken by the Presbytery Executive and reported to the Presbytery membership in Minutes "Received for Information". There has never been a motion on the floor of Comox-Nanaimo Presbytery to test the "will of the Court" on this critical matter.

Letters that I have addressed to the Presbytery Executive and Conference officials have never been acknowledged.

Presbytery members are now faced with the consequence of this apparently unilateral action by the Executive of Comox-Nanaimo Presbytery in the removal of one of our members from his Pulpit, the institution of procedures of discipline against him, and the imposition of restrictive conditions on his right to be "called" by any Congregation in the United Church without any opportunity to raise any voice of dissent or protest on his behalf. The fact that this can happen in the United Church of Canada, a denomination which has proudly championed issues of social justice at home and the development of democratic institutions abroad, ought to be a matter of serious concern for every member of our Church, in this Conference and across our land.

I am writing this letter in the sincere hope that your panel will rectify this situation and that all of the relevant facts with respect to this matter will be aired and placed on record for your heartfelt consideration.

In the first instance I am writing to attest to my experience of Kevin Annett as a fellow minister and colleague. I have had the privilege of getting to know Kevin over the past four years. We not only shared adjacent Pastoral Charges, but also, to some extent a ministry to West Coast native people (many of the First Nations families in Port Alberni come from the villages of the West Coast, including the Ahousats whom I serve). We therefore shared a mutual interest on behalf of the Church in the welfare and well-being of native people covering the geographic region of the West Coast of Vancouver Island..

I found Kevin's performance as a minister to be exemplary. I had the opportunity to read many of his sermons over the period of his ministry in Port Alberni and found them to be Biblically sound, personally insightful and spiritually challenging. I was also present in a Worship service during the difficult period of conflict prior his removal by Presbytery/Conference officials, and witnessed his sharing of deep personal feelings and struggles with the issues at hand in the face of a Gospel of Reconciliation. In this instance he put himself publicly under the same judgment of God's Word and called for more compassion and understanding for all. He conducted himself and the worship service with the utmost decorum, in the best of the Presbyterian tradition of "good order", invited and received comment (feed-back) from the Congregation after his homily. The comment differed from the views expressed in his sermon, and he accepted them without rancor or rebuttal, thanking the person for bringing them forward.

I personally know several people who were deeply touched by Kevin's pastoral ministry. They continue to mention their appreciation of him to me. In my opinion, it was the combination of this solid worship preparation, together with a deeply sensitive pastoral ministry which accounted for the growing numbers of adherents to the St. Andrews congregation during Kevin's tenure there.

But Kevin's ministry best reflected the passion of the writer of James 2: 26 "For as the body apart from the spirit is dead, so faith apart from works is dead". It was this conviction I believe which fueled Kevin's community ministry with the poor and

disadvantaged. That ministry is on record. I do not need to elaborate it here. Let me just say that if this were the era of Muchmore and his colleagues in the old Department of E.& S.S. of the 60's and 70's, Kevin would be singled out for his stellar work in this aspect of his ministry alone.

In all these ways I believe Kevin has demonstrated a ministry that the United Church of Canada should be proud of.

The fact that some officials of the United Church are not, and that this hearing is being held is, I believe, a reflection of other considerations than Kevin's suitability for ministry of the Gospel of Jesus Christ.

I want to cite two before closing this testimony.

The first I consider to be of utmost importance in the task before this hearing. It concerns the matter of how, without the minister's (Kevin's) approval, minutes or "notes" taken at a meeting of the St. Andrews M.& P. Committee found their way the next day onto the agenda of the Presbytery Executive meeting of December, 1994. This breach of the "confidentiality" requirements outlined in United Church policy documents for the "safe" operation of M.& P. Committees calls for an inquiry into the actions of the person or persons responsible with appropriate disciplinary follow-up. Failure to do so will be an abrogation of this panel's responsibility to determine the cause of the existing conflict between the Rev. Kevin Annett and the officers of Presbytery (and Conference) who precipitated all of the subsequent actions including his removal and discipline.

And secondly, I believe it is incumbent on the panel to consider what I would call the "prejudicial" nature of Kevin's appointment to St. Andrews United Church.

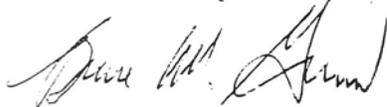
Among organization development specialists it is well known that the initial "psychological" contract between the "client" and the service provider is the single most important factor in determining the success or failure of the services provided, or the

succeeding intervention in the organization. In Kevin's case, the Conference Personnel officer personally intervened in Kevin's Call and made it subject to a one year review, in effect putting Kevin on probation. This action, to my knowledge, was never defended or rationalized with supporting data to Kevin or the Congregation.

The important point is that ministry in a Congregation is always in the context of this "psychological contract" established from the outset between both parties to the agreement. In Kevin's case, this psychological contract was jeopardized by the unsupported action of a Conference Officer. And it is not surprising that within two years particular individuals within the congregation who knew of this "probationary" action would seek out other Conference officers to express any "concerns" they had about Kevin's ministry: justified or not. A strong argument could be made that no minister could perform his/her duties satisfactorily given the wide range of individual expectations extant in a congregation under such conditions.

I would encourage your panel to consider these factors in assessing the nature of the circumstances which developed in St. Andrews and the roles and responsibilities of those who precipitated this most unfortunate situation. I would also hope that you will understand why it is important to lend your voices to those within the Church structures, and without, who call for justice to be done, and to be seen to be done in the case of the Rev. Kevin Amett, and to call upon officers of the Comox-Nanaimo Presbytery and B.C. Conference of the United Church of Canada to re-instate Kevin Amett to the Order of Ministry without qualification at the earliest possible date.

Dated this twenty-seventh day of August, 1996.



Rev. Bruce W. M. Gunn

(S.I.N. 604 514 307)

Figures 61- 63: Media coverage of Kevin Annett's firing without cause and expulsion from United Church – 1995-1997 (next three pages)

AT LARGE

Vancouver Sun, July 10, 1995

Minister who tried to bring natives into the fold fired by his church

Nu-Chah-Nulth peoples have associated with the United Church since it dispatched fervent missionaries to snag souls in remote settlements a hundred years ago. Yet Rev. Kevin McNamee-Annett, newly arrived in Port Alberni from an activist street ministry in Toronto, observed that almost no natives attended his new church.

"They never set foot in our church. I found that strange," George Hamilton, a young native, returned from Vancouver's tough East Side streets to raise his kids. He says he felt the lash of Port Alberni's unspoken prejudice while he was growing up.

"As a kid, I don't remember one Indian face working in any of the stores in town. I still don't see any Indian faces working in any of the stores. But Kevin, Kevin didn't just have compassion for Indians. He had compassion for all the poor and weak."



STEPHEN HUME

Hamilton became one of McNamee-Annett's parishioners. McNamee-Annett says he did set out to change things. He counselled abuse victims at the native friendship centre. He ran workshops. He started a food bank. Many of his users were native and he says he became close to them.

"In the poor part of the town and on the reserve some of the housing is the worst I've ever seen — and I've done urban ministries in Toronto, Vancouver and Winnipeg. I was involved in taking several slum landlords to arbitration and

helping set up tenants' advocacy groups — that didn't sit well."

The new reverend began baptizing the poor, marrying the neglected, burying the dispossessed. His ministry took him into the wretched strip that natives call The Ghetto. It still seems invisible to Port Alberni's comfortable middle-class.

"When nobody else spoke out," says Hamilton, there was Kevin. McNamee-Annett says he simply sought to ground lost souls in his church, welcoming them. Sunday attendance doubled. He told his flock to "learn to love them, up close. For love of the stranger is the only measure by which you and I will be judged."

Some of the congregation didn't like it. Loving strangers was okay in theory, it seems, but not in practice. "To bring the natives into the pews was explosive," McNamee-Annett says. "The traditional congregation was fairly upright." McNamee-Annett says some fam-

ilies he encouraged to begin attending church services ran into a chilly climate. When he suggested at one board meeting that Aboriginal elder Nelson Keitiah serve on a church committee the silence was "deafening."

One day a young woman from the poorest part of Port Alberni brought her little son to church. The baby cried, as babies do. This, McNamee-Annett says, did not bother him. But for some members of the congregation, it was a final, infuriating straw.

"Two women went to her and told her to get out. They said her baby was a little brat. Why did you bring him here, we don't want you," they later came to me and threatened to leave if she stayed. It was, he says, a dilemma to test his faith.

"I was suffer the little children to come unto me" versus good relations with the congregation. He chose the young mother. One of his parishioners quit. On Jan. 8,

he notified the church of his intention to resign effective June 30. Two weeks later, he says, he was summarily fired at the behest of six parishioners.

"The only reason church officials have given for this sudden, harsh action is that certain unidentified members of St. Andrew's had criticisms of my sermons and ministry." At one point, the minister wrote a strong letter supporting the Aboriginal band's objection to the church's sale, for substantial profit, of a property it had been more or less given by the native community for a school.

That, Keitiah believes, was the real source of his lack of support from the church hierarchy. Church authorities decline to comment on the reasons for the firing. Authorities do confirm that it was not a disciplinary matter and that it had nothing to do with moral misconduct. They claim it was not connected to his ministry to poor natives.

"It's important to remember that there are good people here," says Keitiah. "People were kind to me. But he admits he has stopped attending the church since McNamee-Annett was dismissed.

"My faith in God isn't shaken," Hamilton says, "but it is certainly shaken in the church. It was. Get them out of here! We don't want them here!" It was gross.

"I wouldn't paint the entire congregation with the same brush — there is a silent majority. It's an indictment of them that they were silent. I have no desire to attend that church."

"I think it's just atrocious what they did to him," says Jack McDonald of Port Alberni's Mens Association. "His actions spoke louder than words — so do theirs."

As for the jobless reverend? McNamee-Annett says he will be preaching the gospel, church or no church. "They've taken away my job but not my calling." □

Tribunal a mockery

Shame on the United Church officials who have abused their power to delist Kevin Annett (United Church ousts minister who said killings hidden, May 16). He is the minister who unearthed disturbing stories about alleged murders and other wrongdoing by the United Church in the Port Alberni region.

In dismissing him, these church officials have done a great wrong to the church itself and to an exceptionally clever and socially conscious minister.

I attended the whole hearing except for two days and saw a disturbing tribunal, where goalposts were moved continually and one absurdity after another occurred.

The most senior church official in B.C. set up the hearing, chose the judging panel and then testified against Rev. Annett. Not one witness or panel member had ever heard Rev. Annett preach and one witness who testified against him had never even met the minister.

How can church officials possibly claim to have "followed stringent rules of evidence and procedure" when they issued Rev. Annett with an ultimatum to close his food bank and not to visit non-members of his church, and when — against their own rules — an official of the conference handed Rev. Annett his letter of dismissal?

What stringent rules are being followed when it was stated on record that the criteria for judging Rev. Annett's fitness for ministry would be set only after the hearing concluded? Such tribunals make a mockery of Canada's justice system.

This whole hearing has been nothing more than an obvious attempt to silence and punish a dissident. I do not know how Rev. Annett has survived the ordeal.

I still have my membership in the United Church and take part in a lot of programs and services across Canada in the United Church — unless, of course, I, too, have recently been delisted for telling the truth.

JENNIFER A. WADE
Vancouver

From The Vancouver Sun

(letters / editorial page),

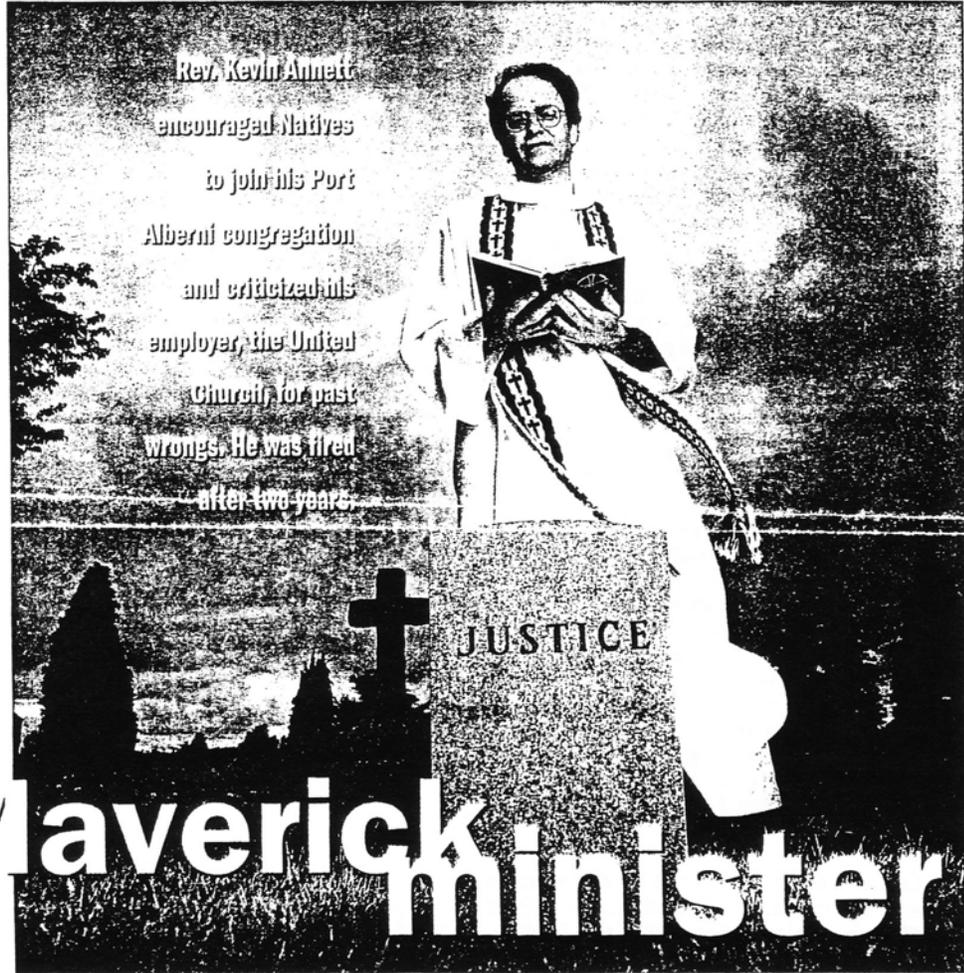
Friday, May 23, 1997

Eyewitness account of "kangaroo court" hearing against Kevin Annett

THE VANCOUVER COURIER



Inside
Transfer station
'ripe' with
1,700 tonnes of
collected trash
page 6



Rev. Kevin Annett
encouraged Natives
to join his Port
Alberni congregation
and criticized his
employer, the United
Church, for past
wrongs. He was fired
after two years.

Maverick minister

by Clodagh O'Connell
contributing writer

In the early fall sunshine amid the well-heeled bustle of Fourth Avenue, Harriet Nahance stands on the pavement outside the United Church Conference office, a beaten cardboard placard around her neck. Barely visible behind the cluster of cameras surrounding her, the diminutive Native woman recounts the alleged abuses she suffered 40 years ago during her time at the Alberni residential school run by the United Church. The pain of her past is etched on her wrinkled face. Her lip quivers as she recalls her years at the school and her eyes flash with anger.

Standing against a nearby wall, former United Church minister Kevin Annett hands out press packages detailing residential school issues to late-coming

reporters. A slight, soft-spoken man, Annett's demeanor belies the storm of controversy surrounding him. Almost three years ago the United Church removed Annett from his Port Alberni ministry, and earlier this year, in a move unprecedented in British Columbia, held a public hearing to strip him of his ordination.

As a minister, Annett was an outspoken advocate for Native people and the poor. His "open pulpit" policy encouraged many Natives to come forward with stories of the physical and sexual abuse they suffered in two United Church-run residential schools. But Annett ran afoul of the church when he criticized its profitable sale of Native ancestral land. He's not the only one who sees a direct link between these actions and his removal.

Please see page 4

Detailed account of the bigger story behind Kevin Annett's removal

The United Church of Canada
Powell River Pastoral Charge

Minister: Rev. J. Cameron Reid
Telephone: 485-6394

Secretary: Church office
Telephone: 485-5724



Powell River United Church
6932 Crofton Street
Powell River, B.C.
V8A 5H4

January 25, 1995

Rev. Kevin McNamee-Annett
4317 Princess Road
Port Alberni, B.C.
V9Y 5R2

REGISTERED MAIL

Dear Kevin;

As part of the process necessary in follow-up to our discussion with you and Ann last Monday evening, the 23rd January, I am writing this letter. I am writing this in my capacity as Chair, Ministry, Personnel and Education for Comox-Nanaimo Presbytery, and sending it by registered mail to be certain that you receive it.

We would like to know of your intentions in this matter in writing by Thursday, February 9th. I regret to tell you that failure to respond must only be interpreted to mean that we must proceed with what is contained in Section 307(f)ix in the 1993 Manual. I believe that that was explained to you as a part of the discussion, but we are giving you time to carefully consider your course of action.

I hope that you will agree that this has not been an easy time for us all.

Sincerely,

A handwritten signature in cursive script, appearing to read "Cameron Reid".

Rev. J. Cameron Reid
Chair, Ministry, Personnel & Education,
Comox-Nanaimo Presbytery

JCR/pb

C.C. Rev. Phil Spencer, Secretary, Comox-Nanaimo Presbytery
Rev. Art Anderson, Conference Personnel Minister
Rev. Bill Howie, Conference Minister

Threatened expulsion of Kevin Annett from United Church

Figure 64: Timing of Kevin Annett's firing to coincide with commencing of RCMP investigation into Alberni residential school, February 9, 1995

Unfortunately, since these events, a concerted misinformation campaign by the United Church and the RCMP has hidden many of these facts from public memory, and caused the issue that prompted the expulsion of Kevin and Earl from the church to be forgotten.

Nevertheless, Bruce Gunn and Kevin Annett compiled the evidence of the deal in an open letter to the World Council of Churches (**Fig. 65**): a letter that went unanswered.

In 1999, on cue, Weyerhaeuser acquired MacMillan-Bloedel for \$2 billion in the biggest corporate takeover in B.C. history. The native-run Ilsaak logging company continues to log old growth forests in the Clayoquot Sound, profiting only the Ahousaht band council chieftains whose favourite son, Shawn Atleo, now heads the national, state-funded Assembly of First Nations.

After the acquisition, veteran journalist Vaughn Palmer wondered aloud why the ostensibly “left wing” NDP government had followed policies designed to encourage the takeover of a Canadian company by a U.S. multinational. (**see Fig. 54**) But Palmer and most other people were ignorant of the unholy triple alliance of church, state and boardroom, with minor aboriginal accomplices, that profited from the further destruction of Ahousaht land and nationhood.

As in the residential school years, the same forces remain at work, ensuring that land, wealth and official truth stay in their hands.

(Post script to follow after Figure 65)

Figure 65: Letter of Bruce Gunn and Kevin Annett to World Council of Churches, outlining Lot 363 scandal – January 1997 – next three pages

Church, Government and Corporate Collusion in the On-going Take-over of First Nations Land: The Case of Lot #363 of the Ahousahts.

The sale and speculation of Ahousaht First Nation land on Flores Island (Lot #363) on Canada's west coast by the United Church of Canada, B. C. Provincial Government, MacMillan-Bloedel and two local businessmen was brought to light and challenged between 1992 and 1994. The two individuals primarily involved in making these disclosures, hereditary Ahousaht Chief Earl Maquinna George and United Church Minister The Rev. Kevin Annett, have now been expelled from the United Church over these same events. Their expulsions occurred simultaneously in the same two month period of December/January of 1994-1995, clearing the way for the subsequent consolidation of Lot #363 in the hands of MacMillan-Bloedel.

Lot # 363 consists of 100 Hectares of what is commonly regarded as among the most valuable stands of ancient rainforest Red Cedar on the West Coast of Vancouver Island. It is estimated to be worth in the millions of dollars. Against the wishes of local Ahousahts, who had provided the land for the Church to build a Residential school in 1904, the United Church sold Lot #363 in 1953 for \$2,000. Chief Earl Maquinna George raised the unresolved issue of Lot #363 with Government and Church officials in correspondence as early as December 1992. (Exhibit #1) George asked that a way might be found for the Church to get the land back for his people.

In November/December of 1994, Officials of the United Church failed to provide funding necessary for the ministerial training of Chief George under a special Master of Divinity program of the Native Ministries Consortium. This prevented him from entering the ordained ministry of the United Church, even though Chief George's candidacy for ministry had already been approved by Comox-Nanaimo Presbytery and his academic requirements had been cleared by the Vancouver School of Theology. No written notification or explanation for this failure was provided. **During the ten year history of this joint Anglican -United Church funded program, Earl George was the first and only native chief in B. C. to present himself as a United Church candidate for this program.**

Within weeks of this action, and after having written a letter critical of the Church's handling of the Lot #363 issue (Exhibit #2), Kevin Annett's terms of pastoral ministry in Port Alberni were summarily changed, through the intervention of Church officials outside his congregation. Annett was removed immediately from his pulpit without stated cause, review, or advance notice. A letter was sent to him from the Church two days later advising him of the Church's intent to remove or "delist" him from ministry unless he complied with demands normally reserved for ministers under discipline. To this day the United Church has denied it has placed Kevin Annett under disciplinary action and /or the reasons for it. He is currently testifying before a precedent setting formal hearing in Vancouver as the last step of the church's delisting procedures.

At no point in the past two years has the matter of the Church's action against Rev. Annett been presented to the wider delegate bodies of the United Church, including his own congregation. The matter has been handled from its outset by a small Executive group whose actions are shared with wider church representatives through minutes "received for information" only.

Over that same two year period the land interests of the Ahousahts were further eroded with the purchase of an additional portion of Lot #363 by MacMillan- Bloedel in late 1994. The land is now being used in negotiation tactics to secure joint-venture access to the tree stands of Flores Island in the Clayoquot. This strategy has been aided and abetted by Aboriginal Affairs Minister, the Rev. John Cashore (a United Church Minister) whose actions have conveniently left the Church out of proposed negotiated settlements and contrary to the expressed wishes of the Ahousaht Chiefs.

It is our view that these extreme and unwarranted actions by the United Church constitute an attack on First Nations Peoples and those persons within the Church who uphold historic claims to Aboriginal lands. The United Church is attempting to silence Chief George and Rev. Annett to avoid public scrutiny of both its dealings with Lot #363 and the allegations of the murder of at least one native child by a senior church official at the United Church Residential School located on Lot #363 in 1938.(Exhibit #3)

The collusion of church, state and multi-national business officials in the take-over and exploitation of native land resources, specifically Lot#363, and the attempt to silence Chief George and Rev. Annett constitute a violation of both hereditary land claims and basic human rights. It also undermines the spirit and intent of the "new partnership" called for by the Royal Commission on Aboriginal Affairs. These actions by United Church officials are at complete variance with the history, conscience and soul of the United Church of Canada.

CALL FOR ACTION:

1. We call on the World Council of Churches to undertake an investigation into these actions of the United Church of Canada with respect to the treatment of Chief Earl George and the Rev. Kevin Annett, and to establish an International Tribunal to provide an appeal forum and process to ensure fair and impartial rulings on these human rights violations by its member churches. We also call on the World Council of Churches to assist in the establishment of a public forum in which Kevin Annett's suitability for ministry can be fairly and objectively evaluated, especially in the light of the preceding facts concerning the violation of native and human rights.

2. We call on the Executive of B.C. Conference of the United Church to publically apologize to Earl Maquinna George and his family for its withdrawal of support for his training in ministry and immediately provide the funding and other support required for Chief George to complete his ministerial training on his request.

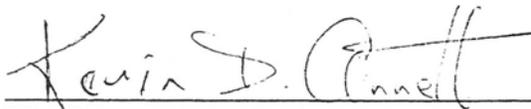
3. We call on the provincial government to conduct a thorough and impartial investigation into the conduct of the Minister of Aboriginal Affairs, the Rev. John Cashore in the above matter and that, until such time as his role has been clarified and cleared of any conflict of interest, he be relieved of his portfolio.

4. We call on the Chief Executive Officer and Directors of MacMillan-Bloedel to demonstrate their good faith for future negotiations with the Ahousahts by returning Lot#363 for the sum of \$1.00.

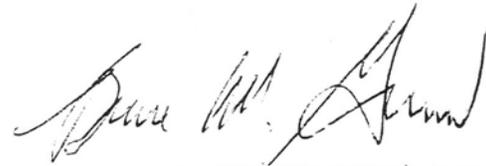
5. We call on the federal government to establish an independent commission of inquiry into a) the collusion of state, church and business in the sale and speculation of native land in Ahousaht, B.C., and b) the particular behaviour of the United Church of Canada in relation to Lot#363 and the alleged abuses and murder at its Ahousaht Residential School., in order to determine whether such behaviour violates the United Church of Canada Act (1925) and the Charities Act (1987), under which the federal government has authorized the United Church to operate.

6. We call upon the membership and clergy of the United Church of Canada to abstain from financially supporting that Church until these matters are publicly rectified and to initiate their own inquiries into the behaviour of those officials described in the above matters.

15 January, 1997
Vancouver, B. C.



The Reverend Kevin D. Annett, B. A., M.A., M. Div.



The Reverend Bruce W. M. Gunn, B.A., B.D., M.A.A.B.S.,
M. Div.

Post Script:

During the author's "defrocking" from United Church ministry between August 1996 and March 1997, Comox-Nanaimo Presbytery official Win Stokes declared, under oath,

"It was just that ... well, a senior government minister told me, 'We can't have Kevin upset the applecart over Lot 363. He has to go.' " (October 3, 1996)

When asked by the author during cross examination whether that government minister was John Cashore, Stokes refused to answer, and the hearing's chairperson, church lawyer Jon Jessiman, who had helped arrange Kevin's firing, declared that any discussion of Lot 363 and native people was "not relevant" to the proceedings.

In the spring of 2000, the author asked the B.C. Government's Conflict of Interest Commissioner, H.A.D. Oliver, to investigate John Cashore's actions in using his office to apparently protect his own United Church from scandal and accountability over the Lot 363 deal, and silence critics.

A month later, Oliver met with the author in downtown Vancouver and stated that Cashore was *"completely free of any suggestion of wrongdoing or conflict of interest."*

When the author objected, Oliver smiled at him and said,

"Come now, Mr. Annett. You don't really think there's a separation of church and state in this country, do you?"

Appendix 2: Genocide and the Founding of British Columbia: Recent Evidence



Edward Bulwer-Lytton

“Colonization is civilization ... If we, the superior race, take the land of other races, we must utterly destroy the previous inhabitants.”

- Sir Edward Bulwer-Lytton, co-founder of British Columbia, Member of the Legislative Assembly, in his book *The Coming Race* (1868)

“I just got a blanket well-infected with smallpox, carefully put it between a saddle blanket and a sweat pad ... I succeeded. They all died of smallpox.”

- John McLain, Hudson’s Bay Company trader and land speculator, on his sojourn among the Chilcotin Indians, from *Only in Nazko* (1908)

“All men must die. The Indians obeyed the mandate perhaps a little earlier than otherwise they might. The diseases not only killed many but made the living diseased, rendered the women barren or their offspring incapable of living. This is the real and true cause of their disappearance. Socially, probably their death is of little consequence; politically, it does not seem they were intended to set the world on fire. What of the breed remain will require a great deal of crossing to make a superior race. The British have been through the process.”

- Dr. John Helmcken, Speaker of the British Columbia Legislature, Hudson’s Bay Company Director, dispenser of smallpox, from his *Reminiscences* (1898)

“I may have to employ the Colorado Solution and order every white man to kill every Indian in this province.”

- Premier Frederick Seymour, British Columbia, 1868

In the fall of 2008, Tom Swanky, a community researcher and former librarian in Quesnel, B.C., released archival material he had researched for over a decade concerning the earliest years of British Columbia's European occupation. The material, entitled *"The Tragedy of British Columbia: Genocide at its Founding"*, uses period newspapers and government correspondence to show that the leading politicians, traders, church men, military officers and doctors of the first colony on Canada's west coast actively killed off large segments of the aboriginal population.

Swanky establishes that this killing occurred primarily through the deliberate spreading of smallpox to Indians across the province, through the use of infected blankets and smallpox inoculations. And he also shows how a common element uniting all of these perpetrators of genocide is that they were all linked to the colonial government, the Anglican Church of England and to the Hudson's Bay Company, and its subsidiary, The Puget Sound Agricultural Company (PSAC), which sought to acquire land in areas still heavily populated with aboriginals.

Swanky begins by showing how the largest war ever conducted by Indians against Europeans in western Canada, besides the Riel Rebellion – the Chilcotin War of 1862-68 – was in reality an attempt by the Chilcotin (Tsilhqot'in) natives to halt the men who were spreading smallpox among their people: men like Alex McDonald, Hudson's Bay company trader, Anglican missionary Rev. John Sheepshanks, and gold miner William Barron. (*See the DVD summary of The "Tragedy of British Columbia: Genocide at its Founding" by Tom Swanky, Dragon Heart Enterprises, Quesnel, B.C., 2008*)

The ample evidence acquired by Swanky shows that a) the worst, most sustained outbreaks of smallpox among Indians across British Columbia occurred soon after missionaries and doctors had inoculated natives over a wide area with smallpox; and b) these men, and those associated with them, had already applied for "pre-emption" of the lands occupied by the Indians who died, well before the outbreak of the smallpox.

A clear example of this intentional practice occurred in Bella Coola, on the central coast, during 1861 and 1862. Several thousand natives had occupied the area for millennia, yet by July of 1862 three quarters of them were dead from smallpox: more than 1500 Bella Coola coastal Indians. Remarkably, they had all died in a four-week period.

The Attorney General for British Columbia, George Carey (a long time trading partner with the Puget Sound Agricultural Company) seemed to anticipate this extermination two years earlier, when early in 1860 – when thousands of natives still lived in Bella Coola - he had declared in the Legislative Assembly,

"There is no Indian settlement in Bella Coola ... nor shall there be."

Several business partners of Carey – John Miles, Robert Miles and Duncan MacKay, all shareholders in the PSAC – had applied for pre-empted land lots of 160 acres each on the land occupied by the Bella Coolas during the fall of 1861,

nearly a year before the smallpox epidemic de-populated the Indians. Under the law, pre-emption could only be undertaken on unoccupied land. These illegal pre-emptions were nevertheless granted by Carey's government, with the obvious foreknowledge that soon there would be no Indians left on the sought-after land.

In his memoirs, Francis Poole of the Royal Engineers – an associate of George Carey – wrote, *"I led the party that introduced smallpox in Bella Coola and Fort Alexander ..."*. William Downey, another PSAC partner, wrote in 1893, *"...in the year 1862, smallpox was carried by whites into Bella Coola."*

A similar practice of buying up land still occupied by Indians, who then quickly died off en masse from smallpox introduced by associates of the land buyers, occurred during the same time in the interior of B.C., under the direction of Rev. John Sheepshanks, an Anglican missionary and government insider.

Early in 1862, Colonel Moody, head of the Royal Engineers in New Westminster – then the provincial capital – ordered Lt. Henry Palmer to go among the populous Chilcotin Indians and *"lay out reserves for several new town sites"*. Moody then put his friend John Sheepshanks, who served as chaplain to the Royal Engineers, in touch with a Doctor Seddall, who provided the missionary with smallpox inoculations.

According to the Columbian newspaper of April 29, 1863,

"The good missionary Reverend Sheepshanks stated (at a public meeting) that during his tour of the interior during July of last year, he had vaccinated all the Indians he could find."

Within two months of Sheepshanks' mass inoculations of the Chilcotins, nearly all of them were dead or dying from smallpox. In what is now the town of Quesnel, his associate, Lt. Palmer, had already pre-empted most of the natives' land on behalf of Col. Moody and his government colleagues.

Rev. John Sheepshanks was rewarded for his murder of so many Indians. Later in life he was appointed the Bishop of Norwich, and served in the House of Lords in London until 1908. In his memoirs, Sheepshanks admits knowledge of these killings, when he wrote,

"The noble savage is being improved off the face of the earth ... I cannot now dwell upon the causes of the disappearance of these people, though, alas! Some of them I know right well."

At precisely the same time, a third area of B.C. was experiencing the same deliberate genocide through smallpox inoculations. William Manson, a factor with the Hudson's Bay company in Kamloops, kept an official journal, and he noted in it the following:

June 24, 1862: Vaccinated many Indians of the North River

July 12: Smallpox has appeared among the North River Indians

July 29: Vaccinated South Branch Indians

August 2: Indians begin dying along the south branch

August 18: Indians refuse contact and further vaccinations

September 28: Smallpox is raging among all the Indian bands

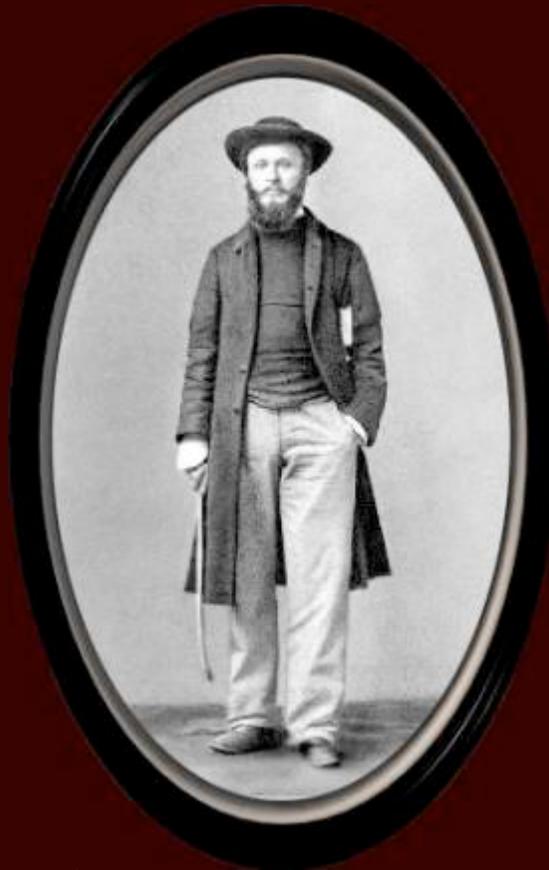
By October of 1862, smallpox was devastating Indian tribes in a huge arc taking in the west coast, northern villages and central Interior, ending in Mission and New Westminster. In the Chilcotin area alone, 5000 Indians had died of the disease in less than six months, while only four whites had succumbed to smallpox – for only the Indians had been inoculated.

This arc of death corresponded exactly to the path of travel of smallpox inoculators like Rev. John Sheepshanks, John Poole of the Royal Engineers, and Alex MacDonald of Hudson's Bay company and PSAC. By February 27, 1863, the Colonist newspaper in Victoria declared,

"The Indians from the Forks of Quesnelle and indeed all central interior savages including Lillooet have nearly all been carried off by the epidemic."

In fact, between 75% and 90% of all interior Chilcotin Indians had died in just over a year, during 1862 and 1863. And during that same period, most of their land had been previously pre-empted by the agents and investors of the Puget Sound Agricultural Company.

Most of the senior government officers of B.C. at the time were company shareholders, including Governor Douglas, Speaker of the Assembly Dr. John Helmcken, Chief Justice Cameron, and George Foster and William Tolmie, Members of the Legislature. All of these men were also loyal Anglicans and associates of Col. Moody and Rev. Sheepshanks.



Photograph courtesy BC Archives [Call Number F-05146](#)

Rev. John Sheepshanks (1834-1909)

In a final, desperate effort to save their people, Chilcotin warriors under the leadership of Chief Lhatsassin killed three of the men who had spread smallpox among the Chilcotins, including Alex MacDonald. For this, Lhatsassin and his friends were all hanged by the government of British Columbia.

The “official” history books in B.C. still teach that the Chilcotin wars were the result of angry Indians taking vengeance on whites who built roads through their territories. Smallpox, John Sheepshanks, and the Puget Sound Agricultural Company, are never mentioned.

**Appendix 3: An Early Whistle Blower: Dr. Peter Bryce's
1922 work "A National Crime" and its description of
massive mortality rates in Indian residential school**

Appendix 4: The Campaign of Cover up and Misinformation – The Role of the RCMP, the churches and a compliant media

We could never investigate all the deaths of students at the Alberni residential school. It would be too huge an investigation.

Constable Gerry Peters, RCMP "E" Division, October 3, 1997

There is no evidence that children died at the Alberni residential school.

Constable Gerry Peters, RCMP "E" Division, March 4, 1999

Shortly after the commencement of the first class action lawsuit by residential school survivors against the United Church and federal government, in October of 1998, one of the men suing the church for his torture at the Alberni residential school was found dead in the Nanaimo harbor.

Darryl Watts apparently killed himself after being battered on the witness stand by church lawyer Chris Hinkston, who claimed that Darryl was lying about being raped by school staff. But after the press disclosed the incident, the United Church, under pressure, introduced from its own archives evidence that in 1960, both the church and the government responded to reports of violence against children at the Alberni residential school by issuing "a directive to keep the incidents out of the media." (The Province, October 27, 1998, see **Fig. 66**)

This first public and official confirmation of a cover up of crimes in residential schools caused an enormous scramble by agents of church and state to cover their tracks even more and issue a plethora of contradictory statements about the fate of residential school children.

Investigators like Gerry Peters of the RCMP's "Task Force" into Indian residential schools, who had previously confirmed that large numbers of children had died in west coast schools, suddenly claimed that no evidence existed for these deaths, despite the growing numbers of witnesses who described children dying or even witnessing murders.

Coming soon after the convening of the first non-government inquiry into residential schools – the June, 1998 IHRAAM Tribunal in Vancouver – and the latter's documenting of numerous murders in the schools, the sudden contradictory denials by police investigators indicated that, far from encouraging the truth, the "official" investigation into Indian residential schools aimed at fogging and subverting it.

Tuesday, October 27, 1998

the Province B.C. TELUS

Church-school victim got no help

Native man's death blamed on stress of abuse by 'monster,' lengthy legal battle

By Suzanne Fournier
Staff Reporter



MARLON WATTS
mourns brother

Marlon Watts wants to know how many more men will die before victims of residential-school sexual abuse see justice.

Marlon's brother Darryl, 40, whose body was found drifting in Nanaimo harbour Saturday, was the second death among 30 plaintiffs who are suing Ottawa and the United Church for abuse they suffered at the Alberni Indian Residential School.

Darryl Watts, who was depressed and drinking, left court

Thursday morning, despondent that the United Church had demanded the victims' civil suit be postponed until April.

He never returned to hear the United Church finally ask at the end of the day for a settlement conference, something the church has adamantly refused in the past.

"I'll never see my brother again, because he never got the help he needed to help him cope with the trauma of being raped when he was four, by a monster the church had just rehired," said Marlon Watts, a 42-year-old Vancouver-based counsellor for the Native Courtworkers.

"There were no healing funds for my brother, no matter how many times we applied. No one had money or time for him, not the United Church or the federal government who employed the pedophile who abused Darryl, not the \$350-million so-called federal healing fund.

"If any of that money had been made available, my brother would still be alive."

A coroner has ruled the death an accident, but Watts called it "accidental suicide."

Another plaintiff, Simon Danes, committed suicide before the Alberni case came to court.

Now the family wants the church or government to pay for Darryl Watts' body to be returned to the Nisga'a village of Laxgaltsep, said Marlon, "so we can give Darryl a proper burial."

The plaintiffs' lawyer, Allan Early, said the United Church finally agreed Thursday to settlement talks, after new evidence was introduced from the church's own archives. Documents show that in

1960, the church and Ottawa were informed of widespread sexual abuse at the schools but responded with a directive to keep the incidents out of the media.

Arthur Plint was rehired by the school in 1963 and within a year had sexually abused all four Watts brothers.

Between 1948 and 1968, Plint is believed to have molested hundreds of native boys.

The boys' mother, Marie Watts testified that neither she nor her husband, who was illiterate, signed documents produced by the church that surrendered her boys to school.

Marlon noted that when Darryl took the stand last February, he was "raked over the coals" by church lawyer Christopher Hinkson, who accused him of "recovered-memory syndrome."

Figure 66: Confirmation of church-state cover-up of crimes in Indian residential schools – The Province, October 27, 1998

One incident will illustrate this cover-up. In December, 1995, eyewitness Harriett Nahanee was quoted in the *Vancouver Sun* as having seen 14 year old Maisie Shaw kicked to her death by Principal Alfred Caldwell at the United Church's Alberni residential school. The same week, RCMP investigator Paul Willms told the same newspaper that if deaths of children had occurred at the school, it "*would certainly fall within the mandate*" of his Task Force to investigate them. (*Vancouver Sun*, December 13, 1995, p. B8) (Fig. 67)

However, within a few months, Willms was replaced as head of the RCMP Task Force by Gerry Peters, who stated publicly in 1996 that "*it was never the mandate of the Task Force to investigate homicides in residential schools.*"

In response, during February, 1996, Kevin Annett searched for a death record for Maisie Shaw in the provincial Archives, and were told by Provincial Records Registrar Bryan Young that neither a burial permit nor a death certificate for her could be found.

However, in October 1997, after more reports of residential school deaths had been covered by local media – and after Gerry Peters had been challenged publicly by Kevin Annett over his contradictory statements - Bryan Young contacted Kevin Annett with the news that he had "discovered" a death certificate for Maisie Shaw. (Fig. 67a)

However, the "death certificate" produced by Bryan Young was completely inconsistent with records from both the Port Alberni funeral home that Young claims handled Maisie Shaw's body, and the Tseshaht Indian cemetery where the certificate claimed she was interred. Neither facility had any record of a Maisie Shaw.

The death certificate claims that Maisie Shaw died not from a violent fall, as Harriett Nahanee witnessed, but from heart failure – and that she was buried the day after she died, on December 27, 1946.

"*But that's impossible*" declared Louise, a senior employee at the Stevens Funeral Home in Port Alberni, that allegedly handled her body.

"*No-one ever gets buried that quickly. I've never seen that happen, not in twenty years here. They'd have to have done no autopsy or normal processing. That document is in error.*" (from a phone conversation with Kevin Annett, November 9, 1997)

Murders alleged at residential school

NDP leadership candidate claims 2 Indians killed in Port Alberni in '40s and '50s.

BY STEWART BELL
Vancouver Sun

At least two students were murdered in Indian residential schools in the Port Alberni area in the 1940s and '50s, a candidate for the leadership of the New Democratic Party alleged Tuesday.

Black McDonald, who led a demonstration outside the United Church offices in Vancouver to protest the church's treatment of aboriginal people, called for a public inquiry into the deaths.

However, the head of an RCMP probe investigating abuse at Indian residential schools says he knows nothing about the allegations.

"To me that's a totally new allegation, and I'm familiar with all the information that's come in from Port Alberni," said Sgt. Paul Williams.

"I haven't even heard a rumor or second-hand information of that nature," McDonald said former students at residential schools in Port Alberni and nearby Ahousaht have recently come forward with stories about the deaths.

In one case, a boy is said to have bled to death after he was beaten as punishment for breaking a jar at the school in Ahousaht in the '40s.

A second death is said to have occurred in the early '50s, when a girl was kicked down a flight of stairs at the Alberni Indian Residential School.

"We've held personal interviews with natives who were in the residential school who will tell you they carried bodies out of the school," said McDonald.

The incidents could not be found in police or coroners' records and attempts to research the alleged deaths were met with "roadblock after roadblock" by the United Church, he said.

"They wouldn't let us see the records," said McDonald, a Port Alberni funeral planner who is the only declared candidate so far for Premier Mike Harcourt's job.

He also said the United Church removed Rev. Kevin McNamee-Annett from Port Alberni last January because he was "getting close to those facts, because more and more natives were opening up to him about these atrocities at the United Church."

McDonald wants Attorney-General Ujjal Dosanjh and Aboriginal Affairs Minister John Cashore to order a public inquiry and police investigation.

Art Anderson, personnel minister for the B.C. conference of the United Church, said the church is cooperating fully with the police investigation into residential schools.

He said he invited the demonstrators to his office to discuss their concerns, which they did. "There's no attempt to dodge communication or hide anything."

Anderson said he was unable to comment on the reasons for McNamee-Annett's dismissal. "That matter is before

the church courts so it would be inappropriate to discuss that at the moment."

McNamee-Annett said the stories about the killings were told to him while he was working with Nuu-chah-nulth Indians in the Alberni Valley.

He said he will not reveal the names of the victims.

But he said he had urged the witnesses to take their accounts to authorities.

In a letter to McNamee-Annett dated Nov. 15, the head of human rights and aboriginal justice for the United Church of Canada called the murder allegations "deeply disturbing."

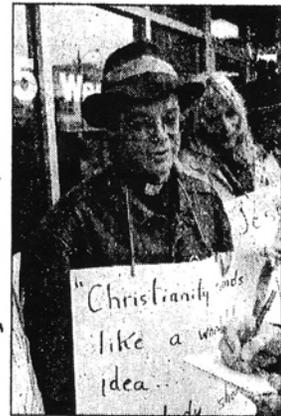
"If you have evidence related to such allegations, I trust you have reported this to the appropriate police authorities and will encourage others to do so as well," wrote John Siebert.

"It is worth repeating that the United Church of Canada fully supports the investigation of any and all criminal actions alleged to have taken place in residential schools."

Siebert said in an interview from Toronto Tuesday he isn't aware what requests have been made for documents related to the Alberni Valley schools, but he doubts they would be useful in investigating abuse.

"These are records that probably aren't going to record these kinds of stories from the aboriginal people's perspective," he said.

Williams suggested it may be that former students are now recalling deaths that were ruled accidental at the time. He said the deaths would certainly fall



CENTRE OF PROTEST: Rev. Kevin McNamee-Annett details allegations

within the mandate of the police investigation.

The RCMP formed the probe almost a year ago to investigate allegations that large numbers of Indian children were sexually and physically abused at church-run schools.

Beginning in the 1880s, Indian children were removed, sometimes forcibly, from their homes and sent to residential schools in an attempt to assimilate them.

The policy was abandoned in the '70s, but the lingering effects of residential school abuse are blamed for a variety of ills on Indian reserves, including high rates of suicide, substance abuse and family breakdown.

Figure 67: First report of murders in United Church Alberni residential school, *The Vancouver Sun*, December 13, 1995

Form 2

DOMINION OF CANADA
 REGISTRATION OF DEATH OF AN INDIAN
 (WITHIN THE MEANING OF THE "INDIAN ACT" OF CANADA)

PORT ALBERNI
 Registered No. 095610
 For use in Provincial Office only

Province British Columbia Agency to which deceased belonged West Coast

1. PLACE OF DEATH:
 If on a Reserve (Give name and location) _____
 or If in a Rural Municipality (Give name or number) _____
 or If in a City, Town or Village Port Alberni Street _____ House No. _____
 and If in a hospital or institution (give name instead of street and number) West Coast Hospital

2. PRINT FULL NAME OF DECEASED Surname or last name SHAW
 Given or Christian names MAISIE

3. Band or tribe to which deceased belonged Nitinaht

4. Residence of deceased Alberni Residential School, Alberni, B. C.
(If on a Reserve give name and location)

5. Sex Female 6. Single, married, widowed or divorced (write the word) single 7. Birthplace (Province or country) British Columbia

8. DATE OF BIRTH August 26 1932 9. AGE Years 14 Months 4 Days _____ If less than one day _____
(Month by name) (Day) (Year) (hrs. or min.)

10. OCCUPATION (a) Trade, profession or kind of work as boatman, trapper, game, etc. School pupil
 (b) Kind of industry or business as lumbering, fur trading, fish canning, etc. _____

11. Name of father Snaw (Surname or last name) Walter (Given or Christian names)
 12. Name of mother Williams (Surname or last name) Ella (Given or Christian names)

13. Birthplace: British Columbia Father: British Columbia Mother: British Columbia
(Province or country) (Province or country)

14. I certify the foregoing to be true and correct to the best of my knowledge and belief.
 Given under my hand at Alberni, B. C. this 7 day of January 1947
 Signature of Informant A. W. Garand Relationship to deceased: Indian Agent
 Address Alberni, B. C.

15. Burial, Cremation or Removal Burial Date December 27 1946
(Write the word) (Month by name) (Day) (Year)
 Place St. Steven's Funeral Home Cemetery Sheehart
(Municipality) (Address)

16. Undertaker's Name St. Steven's Funeral Home Address Port Alberni, B. C.

17. Marginal Notations (Office use only) _____

IN CASE OF STILLBIRTH CONSULT INSTRUCTIONS ON REVERSE SIDE BEFORE MAKING OUT CERTIFICATE.
 WRITE PLAINLY WITH UNFADING INK. THIS IS A PERMANENT RECORD.
 Every item of information should be carefully supplied.

MEDICAL CERTIFICATE OF DEATH

18. DATE OF DEATH DECEMBER 26 1946
(Month by name) (Day) (Year)

19. I HEREBY CERTIFY that I attended deceased from December 18 1946
 to December 26 1946 and last saw her alive on December 26 1946

I	CAUSE OF DEATH	DURATION		
		Yrs.	Mon.	Dyn.
Immediate cause Give disease, injury or complication which caused death, and the mode of dying, such as heart failure, apoplexy, etc.	<u>Acute Rheumatic Endocarditis</u>			<u>3</u>
Mental condition, if any, giving rise to immediate cause (stated in order proceeding backwards from immediate cause).	(b) _____			
Other mental conditions (if important) contributing to death but not causally related to immediate cause.	(c) _____			

20. If a woman, was the death associated with pregnancy? No

21. Was there a surgical operation? No Date of operation _____ 19____
 State findings _____ Was there an autopsy? No

22. If death was due to external causes (violence) fill in also the following—
 Accident, suicide or homicide? _____ Date of injury _____ 19____
 Manner of injury _____ (State which)
 Nature of injury _____ (How sustained)
 Specify whether injury occurred in private, in home or in public place _____

Signed by A. W. Garand Designation Indian Agent M. D. _____ N. D. _____ Coroner, etc.
 Address Port Alberni, B. C. Date January 6 1947

23. I hereby certify that the above return was made by me at Alberni, B. C.
 Dated January 7 1947 A. W. Garand
Indian Agent
 Indian Agency No. 5
 (SEE REVERSE SIDE FOR INSTRUCTIONS)

CR-2951 BRITISH COLUMBIA. BRITISH COLUMBIA VITAL STATISTICS AGENCY.
 Volume 095B Indian death registrations 095501 to 095693
 1946

Figure 67 a: "Official" death certificate for Maisie Shaw, killed at Alberni residential school, containing false information

Vancouver Sun reporter Steven Hume investigated the document after being given a copy of it by Kevin Annett. In a telephone conversation after he visited Port Alberni, Hume told Kevin,

“The document is legitimate but the information on it isn’t. The signature of the presiding physician doesn’t even match the handwriting under “cause of death”. I’m sure this is a forgery. The document was only entered into the government records in 1995, not 1946, when she died. There’s the proof that it’s a fake.” (November 13, 1997)

The fact that the “death certificate” for Maisie Shaw was not officially on record until the spring of 1995 – shortly after the RCMP Task Force began their “official investigation” of the Alberni residential school, that February – suggests that the Mounties or another party created the certificate to conceal that Maisie had been killed and buried in secret.

Constable Gerry Peters and other members of the RCMP have actively discouraged survivors of residential schools from giving their testimonies, including concerning modern day crimes in native communities.

Sharon Blakeborough, a former employee of the RCMP Task Force into residential schools, spoke at the June, 1998 IHRAAM Tribunal in Vancouver. She told tribunal judges that the Task Force was little more than a public relations stunt by the government that never conducted investigations or helped survivors.

“I worked in the north shore office of the Task Force for two years. I can’t remember a single investigation we ever did. Millions of dollars went through our office but we were told to refer people with a story to tell to the native liaison office, which was just a dead end. We just shuffled paper and issued press releases.

“To give you one example of the whole farce, in the fall of 1995, forty or so victims of the Alberni and Alert Bay residential schools called up our office from Bella Bella and said they wanted to tell their stories. So Gerry Peters flies up there, but not a day later he’s back again. He never spoke to any of them or took down their statements.

“It turns out that one of the perverts being named by those people was the local band council chief, who had been a stooge at residential school and was still a bad pedophile in the village. But that chief had pull with the government, he was important to their treaty plans, so Peters left him alone and ignored all those survivors. So I learned pretty quick that the whole supposed RCMP investigation was one big scam, to protect the perpetrators and shut everybody else up.” (Statement to IHRAAM Tribunal, June 12, 1998)

Such behavior by the RCMP, and government agents in general, is hardly novel, or recent, when it comes to crimes in Indian residential schools. From their inception, the church’s operation of the latter, and the crimes that occurred within them, were concealed and protected by the state.

The classic statement of Indian Agent P.D. Ashbridge, in his February 3, 1940 report about the burning of the United Church's residential school in Ahousaht, B.C., speaks volumes of the policy of cover up by the government towards the residential schools:

"As this was the property of the church, care was taken to avoid too close (an) inquiry." (See Fig. 35)

Such a policy of avoiding a serious inquiry into the residential schools was intensified in the course of the lawsuits against church and state that mushroomed after the historic "Brenner decision" of the B.C. Supreme Court, which in 2001 found the United Church and federal government equally liable for harm done to native children in the Alberni residential school.

That same year, a major misinformation campaign about the Indian residential schools was launched by the government, the churches and the state-owned Canadian Broadcasting Corporation (CBC), to fog the true history of the schools and minimize the churches' involvement in and liability for crimes therein, including the murder of children.

The media began to assert, for example, that the schools had been established by the government, which then "recruited" the churches to run them – when in fact the opposite was true. All the documentation shows that the churches in fact had established and operated the residential schools for years, with government authorization – and that it was the churches that fought to keep them open, right up until the 1980's, in the face of government opposition.

To rewrite history like this, and place responsibility for the schools onto the government, meant to shift legal liability for the crimes to Ottawa, away from the churches – which is exactly what occurred starting in 2001. In the spring of 2002, undercutting the Brenner decision, and a Supreme Court of Canada ruling that the churches were "vicariously liable" for damages to native children by their employees, the government of Canada assumed full financial and legal liability for the crime.

"That was a criminal act itself, designed to protect proven murderers" says Henry Bear, a lawyer for the Maliseet people of eastern Canada, who tried suing Canada and its churches for genocide in 2003 – and found himself disbarred for trying.

"For the government to have negated the top court's decision about joint liability was totally unprecedented. It was a huge miscarriage of justice. But it was all part of the big fix. My law practice was destroyed because I wouldn't play along with this obstruction of justice. My own clients were urged by the government to fire me when I wouldn't force them to accept minimal settlements for their abuse. The feds cut off my funding and forced me out of my profession after I charged them in court with crimes against humanity." (from an email to the author, February 2, 2005)

This injustice was aided and abetted by a compliant mass media across Canada, which faithfully echoed the government-church line about residential schools

after 2001, ignoring stories involving the death or killing of children, downplaying the churches' liability, and confining residential school accounts to those involving only sexual or physical "abuses".

An example of this spin operation was found in the media's focus on certain "star" residential school survivors like Willie Blackwater, who were in reality paid operatives of the churches and government.

During the first class action lawsuit in 1996, Blackwater, a survivor of the Alberni residential school and a plaintiff against the United Church, was repeatedly quoted and lauded in *The Vancouver Sun* and other media covering the trial. Blackwater made a point of not attacking the church, confining his tale to his "occasional abuse" by a single dorm supervisor, and urging his fellow survivors to "forgive and move on".

What the media did not report was that, at the same time as he was supposedly suing the United Church, Willie Blackwater was also on their payroll, as a member of the church's Northern Native Group (NNG) and the United Church's Aboriginal Outreach ministry.

In June of 1998, other members of the NNG disrupted the independent IHRAAM Tribunal into residential schools, at the behest of church official, and an associate of Blackwater, Alvin Dixon.

Poster boys like Willie Blackwater quickly became the "official Indians" in all Canadian media coverage of the residential schools, while genuine survivors who had been sterilized, tortured or witnessed killings of children, like William Combes, Harry Wilson and Rick Lavallee, were deliberately ignored.

In the same period, the public relations office of the United Church also launched a massive smear campaign against Kevin Annett and his work that scuttled any lingering media interest in what he was uncovering.

After an article on the IHRAAM Tribunal and Kevin appeared in the acclaimed *New Internationalist* magazine in England, in January 1999, (Fig. 68) United Church official David Iverson issued a 14 page character assassination of Kevin to the world media that addressed none of the issues raised by IHRAAM or Kevin. Instead, the "media advisory" described Kevin as "delusional", "mentally unbalanced" and "distrusted" in the aboriginal world.

Many of the falsehoods in this "bad jacketing" campaign against Kevin – like the lie that he uses survivors' statements without their permission - continue to be displayed on the church's official website and other sites subsidized by church agents.

In recent years, and especially following the government's limited "apology" to residential school survivors in June, 2008, and the launching of their tightly-controlled whitewash known falsely as the "Truth and Reconciliation Commission" (TRC), the official cover up of residential school crimes has

reached new levels of duplicity. In reality, the TRC itself is the most complete act of misinformation and obstruction of justice yet launched by the government and churches to conceal their crimes and evade their liability for murder.

Accordingly, this new concealment campaign requires a separate discussion.

Update

HUMAN RIGHTS

Disturbing revelations

Native Canadian nightmares see the light of day

UNITED Church minister Kevin Annett was puzzled to find no native members of St Andrew's Church when he arrived in Port Alberni, British Columbia, in 1992. Annett started asking local Native people why they had not attended church. Their answer – shocking stories of abuse and murder at the local church-run residential school.

As part of a government program of forced assimilation, Canadian Native children were taken from their homes and placed in residential schools which were operated by most of the major religions. It is estimated that up to 125,000 Native children passed through the system

before it was closed down in the 1980s.

Now a tribunal has been established in British Columbia to investigate human-rights violations in the province's residential schools for Native children. So far over 30 people have given their eyewitness accounts.

The list of alleged offences is shocking. Eyewitness testimony and other evidence presented to the tribunal recount instances of murder by beating, poisoning, hanging, starvation, strangulation, being thrown from windows and medical experimentation. Other crimes include rape, sexual molestation and admin-

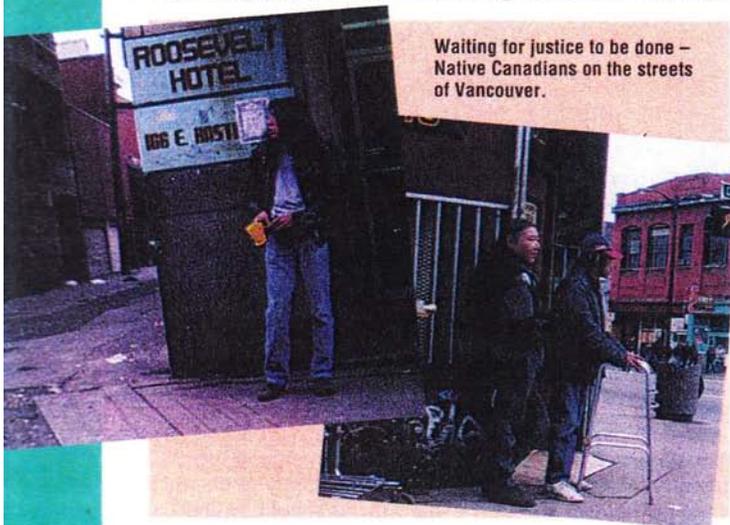
istering of electric shocks to children as young as five. Witnesses say that torture was used as punishment for speaking Aboriginal languages and Native men and women were involuntarily sterilized. They also allege church, police, business and government officials were involved in maintaining a paedophile ring using children from native reserves and residential schools.

Witnesses are regularly threatened and intimidated and Annett himself has received death threats. Annett was also fired from his job at the church. A recent suicide of abuse victim Darryl Watts, who had been badgered by Church lawyers, and the revelation that his parents never signed a release form to send him to the school led the United Church to issue 'apologies' to the survivors. At least 1,400 people are suing the Church and Government.

The tribunal eventually plans to publish its findings and present them to United Nations Human Rights Commissioner, Mary Robinson. Whatever happens at the UN, for the victims of these unimaginable horrors life can never be the same again.

Harriet Nahanee, 60, was the first witness to support the allegations about abuse and killings at the Alberni United Church school. She says she still has nightmares about the time she witnessed the death of a young girl who came from Nitinat Lake. 'I heard her crying. She was looking for her mother. I heard the school administrator yelling at the supervisor for letting the child run around on the stairwell. I heard him kick her and she fell down the stairs. I went to look – her eyes were open, she wasn't moving. I never saw her again.'

Alan Hughes



KEVIN ANNETT

Figure 68: First international media coverage of genocide in Canadian residential schools and Kevin Annett – The New Internationalist, January 1999

Appendix 4(a): Canada's Truth and Reconciliation Commission as the final stage of official cover up and indemnification

Until the fall of 2013, a Commission appointed by the government and churches of Canada to investigate themselves will be touring the country, posing as a legitimate inquiry into Indian residential schools.

Despite its name, this "Truth and Reconciliation Commission" (TRC) will have no power to lay criminal charges, legally investigate or compile evidence, issue subpoenas, or allow the naming of names or crimes in residential schools. It will keep no legal record of statements, nor will it grant immunity or legal protection to those who testify. And it will not assist residential school survivors to come to its proceedings, and will restrict their presentations to pre-authorized and vetted remarks. (*See TRC Mandate, below*)

According to Ojibway elder Peter Yellow Quill, a survivor of the United Church residential school in Brandon, Manitoba,

"Can we sue the churches for killing our relatives? No. Can we name the names of our rapists? No. Can we even use what we say at the TRC in a court of law? No. What the whites call 'truth and reconciliation' is really them granting to themselves a de facto immunity for the crimes they did to us."

Peter made these remarks to the media outside the first TRC forum in Winnipeg on June 16, 2010. Inside, the logical culmination of Canada's history of cover up of residential schools genocide was unfolding, to an enormous media hype.

The government of Canada has been forced by the increasing disclosures of the deaths of children in residential schools, and by international pressure, to make a gesture of response. Specifically, the mass release of our documentary film *Unrepentant* in early 2007, and the call by a native Member of Parliament, Gary Merasty, for the repatriation of children's remains, forced the Harper government to announce both an "apology" to survivors and a "Truth and Reconciliation Commission", both of which were to be launched in 2008.

In reality, these "responses" were designed to hide the complicity and liability of the guilty churches and the government itself, by first establishing an indemnification process which would shield either party from actual responsibility for criminal actions.

Thus, in the same breath that the Harper government announced the TRC "inquiry", it also declared that, while criminal acts occurred in the schools – referring to murders – no criminal charges would be laid against those responsible!

In addition, the so-called “compensation” payment to survivors of a maximum base rate payment \$10,000 was accompanied by a statement every recipient of the money had to sign, which legally and permanently indemnified the churches for any wrongdoing, and prevented them from ever being sued for residential school crimes.

And to secure any lingering possibility that their criminal acts might be named publicly, the churches that ran the residential schools were allowed to help nominate the three TRC Commissioners and write the TRC mandate! In the words of Peter Yellow Quill, “*It’s like a serial killer getting to pick his own judge and jury.*”

A quick glance at the TRC mandate indicates how completely it is designed to protect the perpetrators. Under section two of the Mandate, (www.trc.ca), it states,

Pursuant to the Court-approved final settlement agreement, the Commissioners:

... (b) shall not hold formal hearings, nor act as a public inquiry, nor conduct a formal legal process;

(c) shall not possess subpoena powers, and do not have powers to compel attendance or participation in any of its activities or events. Participation in all Commission events and activities is entirely voluntary;

(f) shall perform their duties in holding events, in activities, in public meetings, in consultations, in making public statements, and in making their report and recommendations without making any findings or expressing any conclusion or recommendation, regarding the misconduct of any person, unless such findings or information has already been established through legal proceedings, by admission, or by public disclosure by the individual. Further, the Commission shall not make any reference in any of its activities or in its report or recommendations to the possible civil or criminal liability of any person or organization, unless such findings or information about the individual or institution has already been established through legal proceedings;

(h) shall not name names in their events, activities, public statements, report or recommendations, or make use of personal information or of statements made which identify a person, without the express consent of that individual, unless that information and/or the identity of the person so identified has already been established through legal proceedings, by admission, or by public disclosure by that individual. Other information that could be used to identify individuals shall be anonymized to the extent possible;

(i) notwithstanding (e), shall require in camera proceedings for the taking of any statement that contains names or other identifying information of persons alleged by the person making the statement of some wrong doing, unless the person named or identified has been convicted for the alleged wrong doing. The Commissioners shall not record the names of persons so identified, unless the person named or identified has been convicted for the alleged wrong doing. Other information that could be used to identify said individuals shall be anonymized to the extent possible. (*my emphasis*)

In short, not only is the TRC not what it claims to be – a real inquiry into the residential schools, modeled on the South African TRC – but it is set up to do nothing more than what the Canadian courts have already established regarding residential schools – which is very little. The TRC can therefore offer nothing new, let alone justice or resolution.

Not a single person or institution has ever been named or indicted for the death of a child in these schools, despite an acknowledged mortality of more than 50,000 children in them. Yet only if something has already been proven in court can it be admitted as evidence at the TRC – a huge loophole which allows the churches to evade any prosecution for their crimes – especially that of homicide.

This \$68 million pretense is being displayed to the world as Canada's effort to come to terms with its bloody past – and yet it is doing precisely the opposite, which is to muffle the survivors, bury the truth, and protect the guilty parties from any prosecution or public accountability.

“That’s how winners of a war get to act” reflects Peter Yellow Quill. *“But it’s always been that way for us. This TRC bullshit is just a rehashing of when the Treaty One Commissioners forged my ancestors’ signatures in 1871 to steal our land. It’s the old colonial trick: make theft and murder seem like justice. Now they call it reconciliation. It’s all the same crime.”*

This enormous miscarriage of justice is part and parcel of a prolonged silencing and cover-up of residential school crimes imposed by the legal process in Canada. Since 2001, when government legislation began subverting court decisions, and restricting the legal options facing survivors, court settlements have become highly politicized and designed to gag the survivors and limit their settlements.

Native people who have tried suing those responsible for their torture found themselves before a government-appointed panel that defined for them their own damages, and their “value” under the law. An arbitrary “point system” for damages – cynically called a “meat chart” – was devised by a panel of lavishly paid government lawyers that determined the ultimate financial settlements.

Under this process, before stern faced strangers, residential school survivors are forced to recount in gruesome detail all that they had suffered, only to be told that their pain hadn’t tallied enough “points” to warrant compensation.

For example, under the “Compensation Rules” schedule devised by the government’s Indian Residential Schools Alternative Dispute Resolution Process, being fondled or masturbated is deemed to be not as serious as one incident of actual intercourse; the former gets a survivor only 11 to 25 points, while the latter 45-60 points. Being continually physically assaulted gets you only 1 to 10 points, just enough to qualify you for a whopping \$5000 to \$10,000. (Fig. 69)

Assuming one survives this humiliating re-traumatization, a survivor is then forced to legally gag him or herself by agreeing never to talk about their case or

settlement. Even worse, they must sign away any future legal action against the churches and government responsible for their damages, and legally indemnify these bodies: in effect, to absolve the perpetrators of any wrongdoing.

For instance, in a letter to his client, Trudy Smith, who suffered as a child at the Catholic Christie residential school on Meares Island, B.C., a Victoria stated in writing on March 3, 2008,

“For your information, by signing the Acceptance Letter you release Canada and the Church for responsibility for the pain and suffering caused to you by the conduct of their employees or agents while you were at the Residential School ...” (Fig. 70)

Note the terminology used: it is the employees and agents of church and state, not those institutions as a whole, which are considered responsible for the crime and damages; and nevertheless, those institutions are the ones absolved and freed of any responsibility. The settlement, in short, is a fraudulent denial of culpability by those actually responsible: a fraud ratified by their own victims, who have no alternative but to comply, and cooperate with this enormous miscarriage of justice.

Canada and its churches like to call this charade “healing and reconciliation”: and for good reason, as the discussion in the next Appendix will illustrate.

Figure 69: “Levels of Abuse” chart and compensation schedule for Indian residential school victims under government’s “Alternative Dispute Resolution” process – following two pages

Wording used in the Compensation Rules

These Compensation Rules use medical and legal wording that are not defined and may need to be explained to you by a lawyer or by a doctor.

Information in the Compensation Rules, which include descriptions of abuse, may disturb you. At any time, please call our Help Desk at **1-800-816-7293** if you need help.

Table 1: Levels of sexual and physical abuse and compensation points

Level of abuse	Acts proven	Compensation points
Sexual abuse level 5	<ul style="list-style-type: none"> Repeated, persistent incidents of anal or vaginal intercourse 	45 – 60
Sexual abuse level 4	<ul style="list-style-type: none"> One or more incidents of anal or vaginal intercourse Repeated, persistent incidents of oral intercourse 	36 – 44
Sexual abuse level 3	<ul style="list-style-type: none"> One or more incidents of oral intercourse One or more incidents of digital anal/vaginal penetration Repeated, persistent incidents of masturbation 	26 – 35
Physical abuse level 3	<ul style="list-style-type: none"> More than one incident of physical assault, with a minimum of one incident causing a physical injury that led to or should have led to hospitalization or serious medical treatment by a physician, permanent or demonstrated long-term physical damage, impairment or disfigurement, loss of consciousness, broken bones. Examples include severe beating, whipping, or second-degree burning. 	21 – 25
Sexual abuse level 2	<ul style="list-style-type: none"> One or more incidents of simulated intercourse One or more incidents of masturbation Repeated, chronic, persistent fondling under clothing 	11 – 25
Physical abuse level 2	<ul style="list-style-type: none"> A single physical assault causing the same level of injury as in Physical abuse level 3. 	11 – 20
Sexual abuse level 1	<ul style="list-style-type: none"> One or more incidents of fondling or kissing Nude photographs taken Exposure by a staff member 	5 – 10
Physical abuse level 1	<ul style="list-style-type: none"> One or more incidents of physical abuse, with a minimum of one causing scarring or a physical effect lasting more than 6 weeks. 	1 – 10

Table 6: Compensation points and compensation amounts

The location of the school where the abuse occurred determines the range of compensation. Where abuse occurred at schools in different provinces or territories, the Compensation Rules for the provinces or territories with the higher level of compensation will be applied for proven claims.

Compensation points	Compensation (\$)	
	British Columbia, Ontario and the Yukon	Rest of Canada
1 – 10	\$5,000 – \$10,000	\$5,000 – \$10,000
11 – 20	\$11,000 – \$20,000	\$11,000 – \$15,000
21 – 30	\$21,000 – \$35,000	\$16,000 – \$25,000
31 – 40	\$36,000 – \$50,000	\$26,000 – \$35,000
41 – 50	\$51,000 – \$65,000	\$36,000 – \$50,000
51 – 60	\$66,000 – \$85,000	\$51,000 – \$70,000
61 – 70	\$86,000 – \$105,000	\$71,000 – \$90,000
71 – 80	\$106,000 – \$125,000	\$91,000 – \$110,000
81 – 90	\$126,000 – \$150,000	\$111,000 – \$130,000
91 – 100	\$151,000 – \$180,000	\$131,000 – \$150,000
101 – 110	\$181,000 – \$210,000	\$151,000 – \$170,000
111	Up to \$245,000	Up to \$195,000

In addition, I enclose a Direction to Pay to be signed by you where indicated by a sticky bit of paper.

Once you have signed and had witnessed the **three** Acceptance Letters and Direction to Pay please give me a call and I will arrange to have them picked up.

* { For your information, by signing the Acceptance Letter you release Canada and the Church for responsibility for the pain and suffering caused to you by the conduct of their employees or agents while you were at the Residential School in return for paying you \$160,000. This is final and means that you cannot bring a claim in the future against Canada and the Church for damages you suffered at the Residential School.

Please telephone me if you have any questions at all. The terms are acceptable to me provided that you have not promised to pay monies from the proceeds of the settlement amount to any other person or corporation, and provided that you feel that it is better to have this money rather than going on with your claim.

Best wishes,



FJSH/ew
Enc.

Figure 70: Excerpt from lawyer's letter to his client, requiring that she indemnify and release the Catholic church from all liability

Appendix 4(b): A Note on “Reconciliation”: Its Actual Meaning as Re-subordination

How words are used and what they actually mean are two very different things. Language can be a weapon, wielded by those with definite interests to defend. And the churches and states that slaughtered millions in the name of their god legitimated their deeds, as they still do, with a worldview that makes the murder permissible.

The Biblical book of Genesis is the basic paradigm of European-Christian, and hence global, culture. And the essential message of Genesis is that we are evil and corrupt people who became so, and cursed our world, by an original act of disobedience against an all-powerful ruler, whom we call Jehovah-God. Redemption from this curse is only possible through what the Bible, and Christendom, calls “reconciliation” with the one we have wronged.

The term “reconciliation” is not what it seems to be, which in the common usage is when two opponents bury the hatchet and come to equitable terms with one another. The actual meaning is the very opposite of this, and refers to when a rebellious party is subdued and makes penance to his former ruler, re-subordinating himself entirely on the terms of the dominant latter.

The literal Latin definition of “reconciliation” is “*re-concilio*”, which means, “*to force back into union*”, as a coercive act by one party towards another.

Backtrack in time to the high middle ages, when the Roman Catholic Church launched its first major crusade against “saracens and pagans”, that is, anyone who wasn’t a Catholic Christian. As we discussed earlier, a legal system was needed to justify the church’s conquest and slaughter of all those Others – including, one day, indigenous peoples all over the planet. So Vatican lawyers cooked up something called an “Indulgence”, a brilliant device that made it a virtue to loot, rape and murder when these acts were done in the name of the church.

Christians suddenly got to slaughter without shame or blame, as is still the case today when it comes to crimes committed by the church and its agents. And, accordingly, all those “unbelievers” damaged by the church have had no basis to claim that any wrong was done to them, since the opponents of the church were, like the original Adam and Eve, the cause of their own downfall. And as such, these enemies of the church have had to make special restitution to the latter for having caused the violence done against them!

This act of restitution by the conquered was termed a Reconciliation.

During the Spanish Inquisition, for example, Catholics who had “lapsed” and become Lutherans were “*reconciled through loss of property and compelled to endure prison terms*”. In 1612, five citizens of Madrid were “*subjected to reconciliation for*

Judaism and committed to the galleys as slaves". (Henry Charles Lea, The Inquisition of the Spanish Dependencies, New York: 1908, p.421)

To quote the medieval historian Henry Charles Lea,

"Reconciliation to the Church entailed confiscation and was usually accompanied with other penalties according to the record of the culprit and the readiness with which he confessed and recanted. There might be prison, public humiliation, scourging or the galleys." (ibid., p. 421, fn 1)

In effect, the rebel indemnifies the conqueror (sound familiar?) by acknowledging that the violence and injustices done by the latter were right and necessary, freeing the conqueror from blame, shame or liability: that is, stating publicly that no crime had been committed, except by the conquered and re-subjected rebel.

This is precisely what Indian residential school survivors have been forced to do under Canadian law in relation to the institutions that tried to kill them.

This notion and practice of blaming a victim for their suffering at the hands of a ruler, and of expecting any rebel or opponent to do penance on the ruler's terms, is the core message of the church's version of Genesis – and the operating philosophy of modern "civilization". It's a theme that is also basic to Roman and Greek philosophical belief that the mighty are always right, that power equals virtue, and that the conquered have no rights or status and must make amends to the conqueror.

The Romans institutionalized this belief through their religious rites wherein conquered chieftains or other enemies of Rome sought forgiveness on their knees in front of the Emperor, prior to their public strangulation. And as the direct heir of the Roman Empire, the Roman Catholic church incorporated this practice into its treatment of any enemy it conquered, including dissident Christians, Jews, Muslims or indigenous people.

The essence of this practice – the public indemnification of the ruler by his victims and the condemnation and killing of the latter – is simply the acting out of the church's most basic paradigm: the supposed "fall" of humanity and the need for our "reconciliation" with "god" as re-subjected slaves.

All of this struck home to me in the spring of 2009, as I watched the government Indian "Chief" Phil Fontaine of the Assembly of First Nations (AFN) grovel in subjection in front of Pope Joseph Ratzinger in Rome, after the latter had issued a holocaust-denying "regret" for "some" of the harms caused in Indian boarding schools. Not only did poor Phil kiss the papal ring (and undoubtedly other parts) but he joyfully "accepted" the Pope's statement as "proof that healing has finally arrived."

What Fontaine was actually doing was re-enacting an ancient ritual of re-subordination. Like any conquered chief seeking resubmission to the fold before

his public execution (Phil was removed as AFN Chief a month or so after his papal audience), Phil Fontaine was engaging in a “re-conciliation”.

Unfortunately, every residential school survivor is forced to endure the same public humiliation, by accepting re-traumatizing and an insulting monetary pittance, and then absolving their torturers of any wrongdoing – for which they can earn re-acceptance as a “reconciled” slave, aka, one who is “healed”.

When Canada, its mass media, and its churches speak so ecstatically about “reconciliation” with their aboriginal victims, their happiness is not misplaced. For they are all too aware that to be “reconciled” with residential school survivors means, morally and practically, that these inconvenient Indians have re-subordinated themselves on the terms of white society: by foregoing legal action, freeing whites of responsibility, and publicly “forgiving” Christian Canada for its bloody crimes, as happened so pathetically in the spring of 2010 at the presentation of a formal “Forgiveness Charter” to Canada and its churches by state-funded aboriginal officials in Ottawa.

For the survivors of Christian genocide, “re-conciliation” means surrender, humiliation and defeat. Their Christian conquerors have just never had the honesty to explain the actual meaning of the term to them.

Appendix 5: The Historic June, 1998 IHRAAM Tribunal: Its Findings and Eventual Sabotage

The Tribunal could have blown the whole crime out of the water, long before the government had put in their own spin. That's why it, and you, had to be sabotaged. They couldn't allow an independent inquiry to acquire legitimacy.

- Lydia Whitecalf, Lakota Nation, Judge at IHRAAM Tribunal, February 9, 2005

Two years after the commencement of the first lawsuits by residential school survivors against the churches and government of Canada, survivors in Vancouver took the struggle to a new level by holding the first public Tribunal into residential schools ever convened in Canada.

The initiative for the Tribunal came from Rev. Kevin Annett and Alberni school survivor Harriett Nahanee, who had held a large and successful public forum of hundreds of survivors in Vancouver on February 9, 1998 – the first such event anywhere in Canada. At this forum, many survivors voiced the need, to quote one of them, to “do more than yap about our pain ... We've got to nail the bastards who did this to us.”

Acting on this desire, Kevin and Harriet subsequently contacted a United Nations affiliate named IHRAAM (The International Human Rights Association of American Minorities) and asked one of their field workers, Rudy James of the Tlingit Nation in Alaska, to meet with them and witnesses to crimes in Canadian residential schools.

IHRAAM is an official non-governmental organization at the United Nations with consultative status, meaning that it can issue reports and findings which the U.N. Secretary General is obligated to read.

In early March, 1998, James and his wife Diana gathered with Kevin, Harriett and a dozen residential school survivors and videotaped their stories. The two IHRAAM workers were shocked at what they heard.

“If even one percent of this is true, then we have to hold an international investigation” declared Rudy James to Kevin after the session.

The Jameses recommended to IHRAAM's international office that it sponsor a public forum in which survivors could speak, to determine whether genocide had been committed in Christian residential schools across Canada. IHRAAM agreed, and dispatched their head officer, Dr. Yussuf Kly, to attend the planned Tribunal on behalf of IHRAAM.

The Tribunal was scheduled for June 12 – 14, 1998 in Vancouver. IHRAAM paid \$1000 towards the rental of the Maritime Labor Centre in the east side of Vancouver, where the event was held. (*Fig. 71*) Invitations under the logo of

IHRAAM were dispatched; in a public invitation dated April 16, 1998, it was declared by IHRAAM that “*IHRAAM ... is conducting an inquiry into allegations of murder and other atrocities at native residential schools ...*” (Fig. 72) and the event was billed as the North West International Tribunal, sponsored by IHRAAM. (Fig. 73)

These facts are important, considering the subsequent claim by IHRAAM that it did not condone or help organize the Tribunal, and that it was not conducting such an inquiry.

As part of their fact finding work, Rudy and Diana James traveled with Kevin Annett to Port Alberni in late March to hear from survivors there – and, inadvertently, to witness the attempt by government-paid native officials to silence eyewitnesses to crimes at the Alberni residential school, including Harry Wilson. (see Appendix 6)

On June 12, the Jameses, Dr. Yussuf Kly, and twenty aboriginal observers who functioned as judges at the Tribunal, gathered to open the first day of what became a three day event. Forty two survivors of residential schools in B.C. and Alberta spoke to the Tribunal, and another eleven offered statements in a closed session.

Missing, however, were the forty six officials of church and state, and others, who were issued a Diplomatic Summons to attend the Tribunal and respond to the charges made against their institutions by survivors. Not one of them replied to the Summons or even sent representatives. (Figs. 74, 74a)

The media, as well, ignored the Tribunal. Of the fifty media invitations issued, only one, the *Globe and Mail* newspaper, responded, and published a brief report on the event in its June 20, 1998 issue. (Fig. 75)

Over the three days the Tribunal convened, every act described as genocide by the U.N. Convention on Genocide was attested by witnesses as having occurred in Canadian residential schools, including homicide, involuntary sterilizations, forced labor, physical and sexual violence, and deliberate concealment of these acts.

“*We have a solid case for charges to be laid against Canada and these churches*” said Rudy James to Kevin Annett at the end of the first day of the Tribunal.

INTERNATIONAL
HUMAN RIGHTS
ASSOCIATION OF AMERICAN MINORITIES

IHRAAM

An International NGO in Consultative Status (Roster) with the Economic and Social Council of the United Nation.

May 1st, 1998.

Maritime Labour Centre
Suite 10
1880 Triumph St.
Vancouver, B.C. V5L 1K3
Canada

Attn: Murray Drummond

Dear Mr. Drummond:

RE: Rental of a Hall, June, 1998

Enclosed please find IHRAAM cheque in the amount of \$1,000.00, which sum has been gifted to Kevin Annett/Circle of Justice for the purpose of holding an event in your facility in the month of June, 1998. This payment in no way forms a contractual relationship between your organization and ourselves with respect to the hall rental.

Any queries in this regard should be addressed to Mr. Annett in Vancouver at 604-254-9550.

Sincerely,



Diana Kly
Director, Communications

DK:lm

Enc.: check payable to Maritime Labour Centre

✓ c.c. Mr. Kevin Annett, 12218 McNutt Rd., Maple Ridge, B.C. V2W 1N6

Ste. 253, 919C Albert Street, Regina, SK. S4R 2P6, Canada
tel/fax: 306-789-0474 • e-mail: ihraam@geocities.com • website: <http://www.ihraam.org>

Figure 71: Payment by IHRAAM of hall for use by its Tribunal into Canadian residential schools – May 1, 1998

INTERNATIONAL
HUMAN RIGHTS



ASSOCIATION OF AMERICAN MINORITIES

An International NGO in Consultative Status (Roster) with the Economic and Social Council of the United Nations

You are invited to add your testimony about native residential schools to the voice of many, at an International Human Rights Tribunal, June 12-14, 1998, in Vancouver, B.C.

→ The *International Human Rights Association of American Minorities* (IHRAAM), an affiliate of the United Nations with consultative status, is conducting an inquiry into allegations of murder and other atrocities at native residential schools in British Columbia. This inquiry will include a panel of international human rights experts, who will receive testimony and examine all evidence.

The panel will come to a verdict about the guilt or innocence of church, government and police officials in the reported deaths and torture of native children at the residential schools. Their findings and verdict will be forwarded to the Secretary-General of the United Nations, the Human Rights Commission and to the international media.

If you have personal, family or any kind of knowledge of the abuse, torture and murder of native people at the residential schools and the inter-generational legacy of the residential school system, please attend this tribunal so that the full truth of the schools can be made known and healing can begin. Testimonies can be made either in full confidence at the public tribunal or in private.

The Tribunal will be held at the Maritime Labour Centre, 1880 Triumph St., in Vancouver, commencing at 9:00 a.m. each day. For more information, contact the *International Human Rights Association of American Minorities*, c/o Rudy James, at 425-483-9251 or, in Vancouver, contact The Circle of Justice c/o Kevin at 462-1086 or Harriett at 985-5817.

Thlau Goo Yailth Thlee Rudy James

Thlau Goo Yailth Thlee, The First and Oldest Raven
Rudy James
Member, Board of Directors

Dated this 16th day of April 1998

Figure 72: Public invitation to attend its Tribunal, issued by IHRAAM official Rudy James, with IHRAAM authorization

Figure 73: Media release concerning the Tribunal issued by IHRAAM official Diana James, with IHRAAM authorization – next two pages

INTERNATIONAL
HUMAN RIGHTS
ASSOCIATION OF AMERICAN MINORITIES



An International NGO in consultative Status (Roster) with the Economic and Social Council of the United Nations

Press Release

To: All Press and Media
Dateline: Woodinville, WA May 25, 1998
Contact: Diana Wynne James 425-483-9251

Subject: Murder and Atrocities Subject of Tribunal

International Human Rights experts from the International Human Rights Association of American Minorities (IHRAAM) have been asked to investigate murder and atrocities at United States and Canadian Residential Schools.

The International Human Rights Association of American Minorities Northwest Regional Office serves as a Liaison for the Indigenous Peoples of the Americas and is investigating the horrific and shocking allegations by eyewitnesses who have described a legacy of torture and murder at the Canadian Indian residential schools. Following two preliminary interviews with residential school survivors at Port Alberni and Vancouver, B.C., IHRAAM is in possession of approximately seven hours of emotionally charged videotaped testimony, letters of request for help and much written documentation supporting an in-depth investigation.

Invited tribunal jurists will include respected Tribal Elders and leaders from many Indigenous Nations of the Americas and certain others drawn from the non-native community of the United States and Canada. The NorthWest International Tribunal will convene from June 12 - 14, 1998 at the Maritime Labour Centre, 1880 Triumph Street, Vancouver, B.C.

Issues to be discussed are: Forced removal from traditional lands and waters, institutional racism, physical and psychological warfare, ethnocide and murder stemming from the residential school system supported by the government of Canada and the United Church of Canada, the Catholic Church and other churches, organizations and individuals involved with the operation of the residential schools across the United States, Canada and the Northwest Territories.

Fig. 27: Press release for international tribunal into residential schools, 1998

Press Release: Murder and Atrocities Subject of International Tribunal

Page 1 of 2

Invitations to attend have gone out to representatives of the government of Canada, (the Honorable Prime Minister Jean Chretien), church officials, organizations and individuals involved with the operation of the residential schools across Canada and the Northwest Territories.

Following the Tribunal, IHRAAM is prepared to submit a full report to the Secretary General and High Commissioner of the Human Rights Commission, United Nations, Geneva, Switzerland. Representing IHRAAM will be: ThlauGooYailthThlee (Mr. Rudy James) Member of the Directorate, Native American Division and Diana Wynne James, Public Relations Director. Tribunal Findings and Decision will also be forwarded to the international media.

IHRAAM respectfully requests that any and all persons having personal, family or any kind of knowledge of the abuse, torture and murder of native people at the residential schools and the intergenerational legacy of the residential school system, are invited to attend. We are assured that testimonies can be made to the Judges either in public or in private.

Diana Wynne James



NORTHWEST
INTERNATIONAL-TRIBUNAL COURT
International Tribunal of Original Nations and Invited Tribunal Jurists
Indigenous Holders of Allodial Title

A Convening of the Original Hereditary Forum of Justice

COPY

DIPLOMATIC DISPATCH & SUMMONS

To: Mr. Brian Thorpe, Executive Secretary United Church of Canada, B.C.

Please be advised that you have been listed as a primary witness in an adjudication of a matter before this Court, which is a Tribunal of International and Indigenous Judges. Therefore, your presence is Hereby respectfully requested:

On June 12-14, 1998 at 9:00 AM
At the Maritime Labour Centre
1880 Triumph St., Vancouver, BC

Said Tribunal is convening pursuant to traditional tribal law, the Rule of Natural Law, and the Law of Nations and your attendance is requested to participate in the examination of issues and questions regarding this matter.

Cause No. NWITC-0612-98CCAN

The charges are titled: Forced Removal from Traditional Lands and Waters, Institutional Racism, Physical and Psychological Warfare, Genocide, and Murder, stemming from the Residential School System supported by the Government of Canada and the United Church of Canada, the Catholic Church and other Churches, Organizations and Individuals involved with the operation of Residential Schools across Canada and the Northwest Territories.

You may desire to consult with your attorney in regards to this matter, or have an advocate of your choice attend the hearings with you. You may submit written documents and materials, but be advised that they do not carry the same weight as personal testimony.

Due to the Nation Status of the Original Nations of the North and South American Continents and Hawaii (the Holders of allodial Title) this is a Nation to Nation issue, thereby mandating the presence of representatives from the Government of Canada. Internationally known Human Rights experts from the International Human rights Association of American Minorities, a United Nations NGO with consultative status, will observe the proceedings. Reports will be submitted to the High Commissioner of the Human Rights Commission.

Filed and Noted:
May 23, 1998
Heinrich Kay
Administrator for
the NWITC

Signed this 22nd day of May, 1998 *What Staw George S. James Jr*
Lead Judge WhatStaw, George Suckinaw James, Jr.

DIPLOMATIC DISPATCH & INVITATION TO TESTIFY
NorthWest International Tribunal • PO Box 1546 • Woodinville, WA 98072
Ph/Fax: 425-483-9251 or 206-362-7725 • Email: wolfhouse48@hotmail.com

Figure 74: Diplomatic Summons issued by IHRAAM-sponsored Tribunal to forty six officials of police, church, state and others, requiring their attendance

Figure 74(a): List of officials issued the Diplomatic Summons – none of whom replied or attended – next two pages

Officials who refused to respond to a Diplomatic Summons issued by the International Human Rights Association of American Minorities (IHRAAM), an affiliate of the United Nations, on May 22, 1998, concerning charges of crimes against humanity made against them, and to be addressed at a forthcoming public Tribunal in Vancouver:

A. The government of Canada:

1. The Hon. Jean Chretien, Prime Minister
2. The Hon. Jane Stewart, Minister of Indian Affairs

B. The government of British Columbia:

3. Ujjal Dósanjh, Attorney-General
4. Rev. John Cashore, former Minister of Aboriginal Affairs

C. The Supreme Court of British Columbia:

5. Chief Justice Mr. Allan MacEachern
6. Justice Mr. William Esson

D. The Royal Canadian Mounted Police:

7. Sgt. Gerry Peters, "E" Division, Residential Schools Task Force
8. Sgt. Paul Willms, former head, Residential Schools Task Force
9. Cpl. McGark, former investigator, Residential Schools Task Force

E. The United Church of Canada:

10. William Phipps, Moderator
11. Brian Thorpe, Secretary, BC Conference
12. Jon Jessiman, legal counsel for United Church
13. Iain Benson, legal counsel for United Church
14. John Siebert, former national officer'
15. William Howie, officer, BC Conference
16. Art Anderson, former personnel officer, BC Conference
17. Phil Spencer, secretary, Comox-Nanaimo Presbytery
18. Bob Stiven, former chair, Comox-Nanaimo Presbytery
19. Win Stokes, executive officer, Comox-Nanaimo Presbytery
20. Foster Freed, minister, Parksville, BC
21. Jan Schlakl, executive officer, Comox-Nanaimo Presbytery
22. Fred Bishop, chair, St. Andrew's United Church, Port Alberni, BC
23. Terry Whyte, St. Andrew's United Church, Port Alberni, BC

24. Cameron Reid, executive officer, Comox-Nanaimo Presbytery
25. Keith Howard, executive officer, BC Conference
26. John Abma, former chair, Comox-Nanaimo Presbytery
27. Robert Smith, former Moderator, United Church of Canada
28. Wayne McKenzie, retired minister, Nelson, BC
29. Oliver Howard, retired minister, Port Alberni, BC
30. Gary Paterson, minister, Vancouver
31. Virginia Coleman, General-Secretary, United Church of Canada
32. Marion Best, former Moderator, United Church of Canada

F. The Roman Catholic Church:

33. Archbishop Adam Exner, Vancouver
34. Bishop Remi de Roo, Victoria Diocese
35. Terrance MacNamara, Oblate priest, Prince Rupert, BC
36. Lucianne Trudeau, retired nun, Convent of the Child Jesus, Vancouver

G. The Anglican Church of Canada:

37. Michael Peers, Primate of the national church, Toronto
38. Bishop and executive officers, New Westminster Diocese

H. Others:

39. Richard Heskeyne, Chairman of the Board, MacMillan-Bloedel Ltd.
40. Ron Hamilton, Nuu-Chah-Nulth Tribal Council, Port Alberni, BC
41. Charlie Thompson, Nuu-Chah-Nulth Tribal Council, Port Alberni
42. Danny Watts, Nuu-Chah-Nulth Tribal Council, Port Alberni
43. Murray Elliott, Professor, University of BC
44. John Andrews, former Principal, Alberni Residential School, Nanaimo
45. Jack Dale, businessman, Nanaimo
46. Dr. C. Brasfield, North Vancouver

None of these subpoenaed persons obeyed the Summons or communicated with the IHRAAM Tribunal.

**From the official minutes of the IHRAAM Tribunal, June 12-14, 1998
Vancouver, BC**

Probe of Canadian residential schools to be reported at UN

BY ROBERT MATAS
British Columbia Bureau
Globe & Mail, June 20, 1998

VANCOUVER — An international human-rights group investigating allegations of racism at Canada's residential schools for native children expects to deliver its report next month to United Nations Human Rights Commissioner Mary Robinson.

Representatives from the International Human Rights Association of American Minorities were in Vancouver earlier this month to hear from several natives who had been placed in residential schools. The association

is formally affiliated with the United Nations.

Charlene Strong Eagle, a member of the tribunal hearing the allegations, criticized the federal government and the United, Anglican and Roman Catholic churches yesterday for not appearing at the tribunal to respond.

Those who spoke during a three-day forum recounted their experiences at the schools and some stated they had witnessed what they described as murder, rape, sexual molestation, routine beatings and electric shock to five-year-old children who misbehaved.

They also said that young native women were involuntarily sterilized, that abortions were induced in pregnant students and that native children were kidnapped and placed forcibly in the residential schools.

Accounts of the offenses were given by 27 former students at eight residential schools in B.C., according to a list distributed yesterday by Kevin Arnett, a former United Church minister who has done extensive research on the alleged abuses.

A report accompanied by 19 hours of videotaped testimony from former students will be presented to Ms. Rob-

inson on July 31 in London, England, Mr. Arnett said in an interview. The human-rights group will ask Ms. Robinson to have the report presented to a UN Human Rights Commission meeting in New York in August, he added.

The human-rights group is also planning to ask the World Council of Churches this summer to start an inquiry into the role of the Anglican and United churches in Canada's residential schools for natives, Mr. Arnett said.

"We'd like to see the churches open up their archives to see what information they have about these allega-

tions," he said.

The UN-affiliated group became involved in the issue of residential schools in Canada in response to complaints from former students who felt they have been unable to get justice under Canadian law. The federal government, with the support of the country's leading churches, set up more than 80 residential schools for native children over the past century in almost every province in Canada. Officials estimate that up to 125,000 native children passed through the system before it was closed down in the mid-1990s.

Figure 75: The only media coverage of the IHRAAM Tribunal – Globe and Mail article of June 20, 1998

On the second day of the Tribunal, more than residential school crimes began to be described. Native men and women from northern B.C. unexpectedly described a modern-day child trafficking network operated by several prominent state-funded “chiefs”, especially Ed John, head of the Carrier-Sekani Tribal Council in Prince George. According to a member of the Carrier-Sekani tribe, Frank Martin,

“Ed John is the power up north. He runs the government’s First nations Summit. He signed the secret deal with Alcan that forced hundreds of our people off their land. He sponsors the drug trafficking and if people complain, he has their children abducted into his kiddy porn rings. My wife Helen’s cousin complained too loudly and got killed by Ed John’s goons, in 1996.

“Helen and I tried objecting at a council meeting and Ed’s goons beat the crap out of us in the parking lot. The guy gets away with murder. But he’s in tight with the feds so he gets away with everything.” (June 13, 1998)

After Frank Martin spoke to the Tribunal judges on the morning of the second day of the event, and the issue of ongoing child trafficking was named publicly for the first time, the Tribunal began to experience sabotage and disruptions, which were led by a shadowy figure named James Craven, who had appeared at the Tribunal uninvited, and offered himself to be a judge.

In a statement issued in February of 2005, Lydia White Calf, a judge at the Tribunal, said,

“It became obvious to me pretty quickly that Jim Craven was sent in to disrupt the Tribunal. His job seemed to be to attack and undermine the credibility of Kevin Annett, who was the force behind the event.

“Craven claimed to represent the Blackfoot Nation but he never produced credentials or references. He just showed up and offered his services. Then, at the end of the first day of the Tribunal, he went completely ballistic. He claimed that none of what the witnesses were saying about children being killed was possible, and that Kevin Annett had made them say that. By the third day he was slagging Kevin personally and urging judges not to issue any kind of report about what they were hearing from the survivors.”

Craven’s smear campaign did not confine itself to Kevin, but targeted IHRAAM official Rudy James himself.

“Jim Craven told me that Rudy was sleeping with witnesses and getting them to say what he wanted that way” said Uva Jane Ankenbauer of the Cherokee Nation, another judge.

“It was very odd that Craven would spend so much time attacking Rudy and Mr. Annett like he did. They concerned him more than the rapes and tortures we were hearing about from the people. I remember the month after the Tribunal when Craven spoke to me on the phone, he hissed at me so proudly, ‘I destroyed Kevin Annett!’ “(Statement of July 3, 1999)

Craven went further, and in August of 1998, paid four members of a group established by Kevin Annett and Harriett Nahanee, The Circle of Justice, to publicly break with Kevin and issue the lie that he was using survivors' statements without their permission. Their lies are still circulated by Craven and his associates on the internet as part of the ongoing misinformation and "black ops" campaign against Kevin Annett.

"Jim Craven told me that he had gotten FBI training and he could get me money if I spoke out against Kevin" said Harriett Nahanee to film makers shortly before her death in early 2007.

Irene Starr, the sister of Amy Tallio who was one of the natives who falsely claimed that Kevin was using her statement without her permission, claims that Amy told her that Craven had paid her to lie about Kevin. In a signed letter dated August 24, 2004, Irene wrote,

"Amy got along with Kevin until after the Tribunal, and then she started bad mouthing him, right out of the blue ... She just broke off ties with him and started saying to people that Kevin was using her story without her permission, which I knew was a lie ... Amy told me there was money to be made if I spoke against Kevin ... She told me she was working with a man named James Craven who was with the government ... Amy did the same thing when we were kids together in the Alberni residential school. She ratted out other kids when they spoke their language.." (for the complete letter, see **Fig. 76**)

Other operatives were active during the Tribunal, trying to disrupt the proceedings. Dean Wilson, a native man from Bella Bella, B.C., was paid by the Northern Native Group of the United Church of Canada to attend the event and intimidate witnesses into silence. He was caught on several occasions threatening survivors if they spoke. On June 13, Dean Wilson physically assaulted Kevin Annett, shoving him into a corner and warning him to stop his research into the residential school crimes.

Figure 76: Statement of Irene Starr regarding sabotage of Tribunal and the campaign against Kevin Annett – next two pages

24 August, 2004
Vancouver, BC

Hello, my name is Irene Starr. I'm from the Heiltsuk Nation in Bella Bella, B.C. I am a survivor of the Alberni Indian Residential School and my story is in Kevin Annett's book *Hidden from History*.

My sister is Amy Tallo, who worked with me and Kevin Annett in the group that invited the United Nations to hold a Tribunal into the Residential Schools in the summer of 1998 in Vancouver.

Amy got along with Kevin until after the Tribunal, and then she started bad mouthing him, right out of the blue. This happened for no good reason that I could see. She just broke off ties with him and started saying to people that Kevin was using her story without her permission, which I knew was a lie.

That made me mad and I asked her why she was turning on Kevin, who was the only white man who was helping us tell what really happened in Alberni.

Amy told me that there was money to be made if I spoke against Kevin, but she didn't say from who. But later she told me that the government paid her way out to Nova Scotia to speak at a conference where no-one was allowed to talk about kids being killed in the residential school.

She also told me that she was working with a man named James Craven who was with the government, like he was the person who could pay me if I helped them do a number on Kevin.

Personally, I think Amy's on somebody's payroll and she's being paid to make Kevin look bad. I was there when she gave her permission for Kevin to use her story, and I saw her share her story with him and in front of TV cameras at the Tribunal, so what she's saying about Kevin is totally bogus. 279

Amy did the same thing when we were kids together in the Alberni residential school. She ratted out other kids when they spoke their language. I don't trust her one bit, even if she is my sister.

Yours in the Lord,

Irene G. Starr
Irene Starr

Witnessed by:

Lorne Philip Rezanoff
Lorne Philip Rezanoff

Kevin D. Annett
(Rev.) Kevin D. Annett

Dean Wilson's father, Ed Martin, a survivor of the United Church's Alberni residential school, admitted that he and Dean had received money from the United Church to monitor what went on at the Tribunal. Ironically, Martin said in his own testimony before Tribunal judges on June 14,

"Residential school turned us into little toy soldiers, eating the maggot filled porridge they shoved at you and not complaining. You learned to do anything the white man told you to do."

An associate of Dean Wilson, Kelly White, issued a fake press release in the name of IHRAAM on the final day of the Tribunal and began circulating the rumor that Kevin Annett was "making money" off survivors and trying to recruit them into his "church", even though Kevin had no church. Kelly White later helped have native activist John Graham arrested by the police; Graham was then deported to the United States on a framed charge of killing AIM activist Anna Mae Aquash at Wounded Knee in 1973.

Despite these disruptions, a majority of the IHRAAM judges decided to issue a report to the IHRAAM Executive declaring their belief that, on the basis of the witnesses' statements and documentation provided by Kevin Annett, Canada and the Catholic, Anglican and United Church of Canada should be investigated by the U.N. for crimes against humanity.

Their report was never issued, thanks to James Craven. In the week after the Tribunal, Craven wrote to IHRAAM director Yussuf Kly, claiming that evidence had been obtained inappropriately, and charging Rudy James with unethical behavior without providing any evidence to substantiate this charge.

Unexplainably, IHRAAM agreed with Craven, suspended Rudy James from IHRAAM, and not only refused to issue any report of the Tribunal but completely disavowed any knowledge of the event. Later, Yussuf Kly even misrepresented the event and lied about IHRAAM's role in it.

According to Rudy and Diana James, this occurred because of pressure brought by the Canadian government to halt any response by the U.N. to the Tribunal's findings – a fact confirmed some years later by indigenous activists at the U.N.

"Louise Frechette shut you people down", said a U.N. diplomat to Kevin Annett in 2004.

"She was a civil servant from Canada who was made Deputy Secretary General, Kofi Annan's right hand person, in 1997. She blocked any response to your Tribunal all throughout late 1998 and 1999, in New York, Geneva, everywhere. It was she who saved Canada from facing charges. She was given the Order of Canada right after that, I assume for services rendered."

Undaunted, Kevin Annett and two Tribunal Judges, Royce and Lydia White Calf of the Lakota Nation, issued their own reports of the IHRAAM Tribunal in the year after the Tribunal. Despite a general media blackout on the Tribunal and its

findings, their reports served as the basis of Kevin Annett's first edition of this work: *Hidden from History: The Canadian Holocaust*, first published in 2001 - and for the subsequent campaign to bring Canada and its churches to trial.

The price paid by aboriginal people who spoke out at the Tribunal was high. Less than two weeks after the Tribunal, Harriett Nahanee's house in North Vancouver was invaded by an armed RCMP tactical unit, who held her family at gunpoint for hours. Other survivors lost their jobs on reserves, funding for their schooling, and family and friends for giving their testimonies.

Kristy White of Bella Bella, B.C. was threatened with violence if she tried organizing survivors to help Kevin Annett carry on the work of the Tribunal.

"Two United Church Indians showed up in town – one of them was Ron Hamilton from Port Alberni (note: the same man who threatened Harry Wilson in March, 1998 – see Appendix Six) – and they said if anyone spoke about residential school to Kevin Annett they'd be very sorry. They cancelled ads I had on the local TV station and told me I'd lose my kids if I went any further." (from a letter to the author, March 12, 1999)

The test of time has negated these efforts to bury the truth and the truth tellers – as have the persistent efforts of Kevin Annett, the White Calfs, and a few others to continue surfacing the evidence of murder and genocide in residential schools in the wake of the June, 1998 IHRAAM Tribunal.

Appendix 6: The Silencing of Eyewitnesses to residential school crimes: The Case of Harry Wilson

“You have half a brain, Harry, and nobody’s going to miss you if you’re found floating face down in the water.”

- Nuu-Chah-Nulth Tribal Council official Charlie Thompson to Harry Wilson, March 31, 1998 in Port Alberni, BC

Harry Wilson was born in the northern village of Waglisla, B.C. in 1953. When he was seven, a Mountie kidnapped him from his home and his parents, and incarcerated him and all his siblings and cousins in the United Church’s Alberni Indian residential school.

Harry had the misfortune of being a particularly cute little boy, and so won the early attention of child raping staff members, including Principal John Andrews and dorm supervisor Arthur Plint, who took turns sodomizing Harry with a plunger almost every night. Hiding from Andrews and Plint became a skill for Harry, and he learned how to break out of the boys’ dormitory at night to find new hiding spots from his rapists, and look for food in the school garbage dumps, since he was never fed regularly.

One morning at 5 am in the spring of 1967, Harry and two boys were rummaging outside when they found the dead body of a young girl. She was completely naked and bloody. As Harry recounts in his statement,

“In 1967, I discovered a dead body behind the Caldwell Hall at the school. Two kids from the Tseshahht reserve and me found a young girl, she was about 16, lying dead, completely naked and covered in blood. There was blood everywhere. I ran and told Mr. Andrews, and he said he was calling the RCMP. But I never saw them show up, and the girl’s body disappeared ... Less than a week later ... I was shipped out to Nanaimo and put in the hospital there for three months.” (See Harry’s statement in **Fig. 77**)

I first met Harry on the streets of Vancouver in the fall of 1996, where he lived in homelessness, as he still does, surviving from the bottles and cans he salvages out of trash bins. In his late fifties, he looks seventy, and has had numerous heart attacks and hospitalizations for diabetes.

Harry Wilson is a very brave man. He was one of the first survivors from the Alberni residential school to attend our early forums and speak about what happened to him. In 1996, he sued the United Church for destroying his life. But when he tried including in his Statement of Claim the incident about finding the girl’s dead body that morning in 1967, his lawyer, David Patterson, refused to include it or mention it in court.

Figure 77: Statement of Harry Wilson, survivor of Alberni Indian Residential school (1961-70) – next two pages

Statement of Harry Wilson, former pupil at Alberni Residential School (1961-1970), given on September 17, 1997 in Vancouver, B.C. to (Rev.) Kevin Annett

I was born in Bella Bella in 1953 and lived there until I was sent with a bunch of other kids to the Alberni Residential School in 1961. I was just seven years old.

The Principal there, Mr. J. Andrews, he was a real alcoholic. He always came into the school drunk. When I told him that Mr. Plint, the boys' supervisor, had molested me, Mr. Andrews said he'd strap me if I told anybody else about what Mr. Plint had done. So I never said anything to anyone.

Mr. Plint used to grab me by the hair and drag me off into his bedroom, where he'd molest me. He'd hit me over the head when I yelled for help, so I kept quiet. He threatened to beat me up bad if I told anyone what he'd done.

Plint was the one who drove kids to Vancouver and Nanaimo for medical appointments. He drove us in what he called the "bunny van". He'd molest us in there, too.

Other kids were beaten really bad. Victor Robinson got hit forty times with a hockey stick by Mr. Mike Flint, another boys' supervisor. Victor was 15. Flint was from Campbell River. He beat Victor and two other kids with the hockey stick because they'd accidentally broken a window playing ball. That was in June, 1963.

In 1967, I discovered a dead body behind the Caldwell Hall at the school. Two kids from the Tseshaht reserve and me found a young girl, she was about 16, lying dead, completely naked and covered in blood. There was blood everywhere. I ran and told Mr. Andrews, and he said he was calling the RCMP. But I never saw them show up, and the girl's body disappeared. They just took her away and that was it. And the RCMP never questioned me or the other kids who found her.

I can't remember the dead girl's name, but she was from far away, up north somewhere. She was a new girl who didn't have any family nearby. There was never any investigation into her death.

Less than two months later, after I had told Andrews about finding her body, I was shipped out to Nanaimo and put in the hospital there for three months.

By 1970, I tried to kill myself twice. I was expelled from the school in 1970. I was sent to the Bella Bella hospital then, after the RCMP talked to my family. The Mounties had me committed and I was strapped down in bed. I was in there like that for months.

That year the girl was killed, in 1967, another kid died at the school. Frank Williams was found hanged in the lunchroom. He was a nice kid. He was from Vancouver Island.

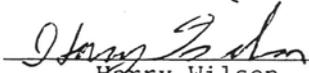
Plint and Principal Andrews always carried straps on their belts. Andrew's strap looked like a whip. At six different times, he strapped me in front of all the girls. He made me strip naked and made them all watch me get whipped, after I had skipped school.

The food at the school was terrible. Kids were always getting sick from it. I got really sick twice.

I remember Mr. Caldwell and Mr. Peake, too. They were mean to everyone.

I also remember Reverend McKenzie. He worked in a church in Port Alberni, but he was always hanging around the school. He used to have kids stay over at his house. I stayed there once, along with Debra Clark from Prince Rupert. There were three bedrooms, one downstairs, where I slept, and the girls and Reverend McKenzie were upstairs. The house was on River Road.

A lot of other bad things happened in the school that no-one will talk about.


Harry Wilson

September 17, 1997
Vancouver, B.C.

Witnessed by:


(Rev.) Kevin D. Annett

Addendum - Jan. 2, 1998

Whenever we got caught doing something bad, we got stripped naked and had to crawl like a dog on our hands and knees in front of the Principal and some teachers. They'd whip us and beat us as we crawled past in front of them. Andrews (the Principal) and the others did this to me a lot, sometimes once a week.



In refusing to submit Harry Wilson's entire statement in court, including his finding the dead girl's body in 1967, Patterson said to me,

"I'm not only Harry's lawyer but an officer of the court, and there are certain issues I'm not allowed to raise".

Dead Indian children, it seems, is not something a Canadian court will admit as evidence.

None of that deterred Harry, who "won" his case and was granted nearly \$200,000 in "compensation". David Patterson took a third of it. Within six months, all of the money was gone, and Harry had seen very little of it, thanks to a horde of sudden new "friends" and "helpful" relatives.

By 1998, Harry was on the streets again, still homeless, only now legally gagged by his settlement so that if he spoke about his torture at the school, he could go to jail. That's when I asked him to accompany me and two officers of IHRAAM, Rudy and Diana James, to a public forum on residential schools in Port Alberni.

Harry agreed right away. Despite the gag order on him, he was very determined to speak about his abuse at the forum. But when we arrived at the forum at the local Odd Fellows' Hall, Harry shrank back when he saw two other natives in the room: Charlie Thompson and Ron Hamilton of the state-funded Nuu-Chah-Nulth Tribal Council.

Both men had been "enforcers" at the Alberni school when they were children, and had often beaten up and molested Harry and other kids as part of the "privileges" granted to them for informing and spying on them. And the men were there, once again, to spy and intimidate.

As survivors of the school began to speak haltingly at the microphone, I saw Ron Hamilton, and then Charlie Thompson approach Harry and speak to him. Harry quickly left the hall after that, and sat in our car the rest of the evening. Later, he told Diana James and me what happened.

In a signed affidavit he sent to IHRAAM and me, Harry described,

"Just before I was to give my testimony ... a man called Ron Hamilton came to talk to me ... he said to me, 'Are you going to talk about that dead girl you found?' I told him that I was. He then said to me, 'I wouldn't talk about her if I was you. If you say anything about it, you'll be sorry.' ...

"As ... Charlie Thompson left our Circle, he walked by me and said to me, 'You have half a brain and no-one will miss you if you're found floating face down in the water.' " (Fig. 78)

I went to the Circle of Justice forum in Port Alberni on March 28, 1998, so that I could give my testimony about finding the dead body of a young girl at the Alberni Indian Residential School in May, 1967.

Just before I was to give my testimony to the United Nations Human Rights Commissioner, Rudy James, a man called Ron Hamilton came to talk to me. He is closely connected to the Nuu-Chah-Nulth Tribal Council and has worked with the RCMP on their residential school Task Force.

Ron Hamilton came to me just before I was to speak and he said to me,

"Are you going to talk about that dead girl you found?"

I told him that I was.

He then said to me,

"I wouldn't talk about her if I was you. If you say anything about it, you'll be sorry."

His words scared me, and so I didn't say anything that day about what I knew. I felt that I was in danger from Ron Hamilton.

It was the RCMP who put me in the hospital against my will after I talked about finding the dead girl. I think Ron Hamilton was trying to protect the RCMP, who he works with, by scaring me into not talking. I think the RCMP and the United Church were involved in that girl's death, and maybe even other natives too.

As Nuu-Chah-Nulth Tribal Council official Charlie Thompson left our Circle, he walked by me and said to me,

"You have half a brain and no-one will miss you if you're found floating face down in the water."

I feel my life was being threatened by these members of the Nuu-Chah-Nulth Tribal Council.


Harry Wilson

Witnessed by:


(Rev.) Kevin Annett

March 31, 1998

Figure 78: Harry Wilson's description of threats made against him by tribal council officials, Port Alberni, March 1998

After the event, Harry suggested that it was Hamilton and Thompson who were behind the girl's murder, or at least knew who was. Both men, now as then, are officially protected by the government.

The morning of the forum, a cousin of Harry Wilson, Dennis Tallio, had actually met Ron Hamilton on the ferry to Vancouver Island, and knowing him, asked where he was going. Hamilton smiled and said,

"I'm off to Port Alberni to do a job for Ed John."

Harry Wilson gets periodically "reminded" to stay quiet about what he knows. In the fall of 2009, two native men roughed him up and asked him if he was still working with me. But Harry still comes on my radio program and tells the story about the unknown girl whose body he found one morning – and whose murderer has never been sought, and never will be.

On June 21, 2010, three strangers – all white men – grabbed Harry on the streets of Vancouver, knocked him on the head with a club, and shoved a needle into his arm. Harry has been dying slowly ever since: unable to eat without vomiting, listless, and prone to constant headaches. The street clinic workers do not know why he's losing so much weight – nor do they seem to want to know.

Soon, after Harry is gone, few will remember him, or wonder how he died. The murder is so common that it passes unnoticed – especially when it strikes an Indian.

Appendix 7: Ongoing Crimes of Child Trafficking and Official Complicity

The Indian residential schools were a system of institutionalized pedophilia

- B.C. Supreme Court Justice Douglas Hogarth, March 21, 1995

This same shit goes on today, and everyone knows about it. The Mayor. The Chief of Police. Hell, you can't get into those positions without making a deal with the drug lords who run Vancouver. But it's all business now, all legit. It's organized corporate crime now: the drug importers from Asia and the real estate developers and the off shore investors, they're all part of the same gang. The cops and politicians all work for them. And child trafficking pays well. Very well. A white child goes for \$50,000. An aboriginal only \$10,000. These kids are grabbed and pimped by social workers and cops, every day of the week. So try stopping it, when it's run by the government, and very, very rich men who you'll never see."

- Constable George Brown, retired RCMP officer, former member of The Community Task Force into Missing People, Vancouver, November 5, 2004

Since the fall of 2004, a small but persistent group known as The Community Task Force into Missing People has worked on the ground in Vancouver to document why, and how, so many women and children are disappearing on Canada's west coast.

The group formed in the fall of 2004, in the wake of the disappearance of a young Caucasian woman along the infamous "Highway of Tears" in northern B.C.: an incident which prompted media interest in, and a belated police response to, a long history of disappearing people.

On May 26, 2006, the Task Force issued a public report based on the eyewitness testimonies of six people who have first hand knowledge of how the system of child trafficking, pedophilia and the organized abduction of women operates within British Columbia.

Unlike other reports on these crimes, the May 26 document names the names of high level operatives in this system, and links them directly to the police, the judiciary, military and government. It also describes how Vancouver is but one spoke in an international child, drug, sex and organ trafficking network operated out of the USA and China, with outlets in Japan, Thailand and the entire west coast of North America.

A complete copy of this report follows, in **Appendix 7(a)**.

The primary though not exclusive power behind these criminal trafficking networks are the military and intelligence forces of the USA, Canada and China, which partner with and utilize underworld elements. Sex and child trafficking are, in effect, political weapons as well as lucrative sources of non-governmental funding for these agencies.

According to a highly informed source, former CIA operative Wayne Madsen,

A top US intelligence source told WMR (Wayne Madsen Reports) that the CIA's involvement in procuring children in Thailand for the purpose of engaging in sexual trysts with visiting VIPs from the United States, including members of Congress and high administration officials, began in earnest in 1978.

In fact, WMR has been told, the operations at one point in time were run out of the CIA station in Bangkok and were directed by the deputy chief of station. The CIA station cooperated with American "procurers" who were working in Thailand to arrange for the encounters between children and the VIPs. The CIA's motivation was simple: the VIPs were later subject to blackmail if they failed to support the incumbent administration's policies.

(<http://redactednews.blogspot.com/2009/12/cia-involved-in-child-sex-trade-since.html>)

Madsen's account agrees with similar reports from retired police officers in Vancouver, who describe "heavy hitters" procuring native children from North Vancouver's Squamish Indian reserve for prominent judges and politicians at the elite Vancouver Club at 915 West Hastings street. Indigenous children, it seems, are an "easy commodity" in this market, since they are freely and cheaply available, and can go missing without public concern being roused.

In July of 1998, Alberni residential school survivor Harriett Nahanee personally witnessed two children from her Squamish reserve being apprehended, to be delivered to the rear of the Vancouver Club. Her notifying the police of the incident brought an unforeseen response.

"They were local kids, a boy and a girl, both around seven years old. They were dressed up with lots of makeup on. Some native guy I'd never seen loaded them into a black stretch limousine and I had my son follow the car. It went to the delivery entrance of the Vancouver Club and another guy brought them into the building. That would have been about midnight.

"I called the police and told them what happened, but no-one ever got back to me. I wasn't given a case number or nothing. That was on July 12 or 13. Then on the 15th, an RCMP tactical squad broke into my house and held us all at gunpoint. They had no warrant and didn't say what they wanted. It was a warning, I guess." (August 12, 1998)

Coming less than a month after her participation in the IHRAAM Tribunal, where pedophile rings sponsored by aboriginal chiefs were described by witnesses, this incident cannot have been coincidental.

The following spring, Noel Martin, an aboriginal reporter with *The Drum* newspaper, acted on Harriett's story and kept vigil outside the rear of the Vancouver Club. On a Friday morning in May of 1999, around 3:20 am, Martin

observed three young children emerge from the back door, staggering and crying. Martin approached and tried to interview them. After a few moments, he was struck from behind and passed out. When he awoke, the children, and his tape recorder, were gone.

The Community Task Force began compiling these and other incidents when it formed in August, 2004. It discovered evidence of an active pedophile network in B.C., documented in April, 1994, when an aboriginal lawyer named Renate Auger filed a writ in the B.C. Supreme Court that charged lawyers, judges, and officers of the Law Society with criminal acts, including conspiring to aid child rapists. (Fig. 79)

Auger immediately faced disbaring from the Law Society for filing the accusations, which she claimed were based on eyewitness testimonies obtained from former employees of the Vancouver Club. In response, she hired seasoned Vancouver criminal trial lawyer Jack Cram to defend her.

On April 26, Cram submitted evidence in a Vancouver court which included photographs of two prominent Supreme Court judges involved sexually with young boys in a chamber of the Vancouver Club. Cram claimed that their actions were part of a wider pedophile ring enjoying police and government protection, including from the Attorney-General's department. (*B.C. Supreme Court Writ No. C941542, dated April 6, 1994*).

What happened next is described by an eyewitness, Pandora Jones:

By this time there were over forty sheriffs in the courtroom. The judge ordered them to arrest Cram and many of them wrestled him to the ground then spread eagled and held him down, one sheriff holding him by the throat. The judge apparently relented enough to allow Jack to make his case and by 4 pm that afternoon, Cram had laid before Mr. Justice Callaghan details of a cover up by the head officers of the Law Society and by Judges to aid and abet a pedophile.



affidavit of D. WESTERLUND C941542

sworn before me at Vancouver No. Vancouver Registry

in the Province of British Columbia
ON APR 1994

IN THE SUPREME COURT OF BRITISH COLUMBIA

BETWEEN:

A Commissioner for taking Affidavits
in the British Columbia

RENATE ANDRES-AUGER

PLAINTIFF



THE HONOURABLE CHIEF JUSTICE WILLIAM A. ESSON,
THE HONOURABLE ASSOCIATE CHIEF JUSTICE DAVID H. CAMPBELL,
THE HONOURABLE MADAM JUSTICE MARION J. ALLAN,
THE HONOURABLE MR. JUSTICE JOHN E. HALL,
THE HONOURABLE MR. JUSTICE TERRANCE P. WARREN,
THE HONOURABLE MADAM JUSTICE PAMELA KIRKPATRICK,
HIS HONOUR MASTER R.F. BARBER, HIS HONOUR MASTER A.N. PATTERSON,
THE LAW SOCIETY OF BRITISH COLUMBIA,
JAMES A. SCHUMAN, JEROME D. ZISKROUT, BRYAN F. RALPH,
IAN DODDINGTON, JACQUELINE C. MORRIS, TRUDI L. BROWN,
JEAN P. WHITTOW, HENRY C. WOOD, BRAD D. HENRY,
RUSSEL S. TRETIK, WILLIAM F. EHRCHE, CAROL J. ROSS,
CECIL O.D. BRANSON, PETER D. WARNER, ROBERT E.C. APPS,
DAVID E. CROSSIN, JEFFREY P. SCOUTEN, BRIAN J. WALLACE,
JACK T. OLSEN, MARY ANN CUMMINGS, JACK A. ADELAAR
and THOMAS R. BERGER

DEFENDANTS

WRIT OF SUMMONS

Name and address) Renate Andres-Auger
of each Plaintiff) c/o Suite 350 - 900 Howe Street
Vancouver, British Columbia
V6Z 2M4

Name and address) The Honourable Chief Justice William A. Esson
of each defendant) c/o The Vancouver Law Courts
800 Smithe Street
Vancouver, British Columbia
V6Z 2E1

Figure 79: Writ filed by lawyer Renate Auger, charging judges and lawyers with criminal conspiracy and aiding pedophiles – April 1994

That night Cram appeared on CKNW radio to talk about what he had discovered. Just after midnight on arriving home, Cram was attacked by ten police officers and his hands and feet shackled. He was neither read his rights nor even informed what the assault was about. Cram was hustled into a waiting ambulance and was drugged, and detained against his will in the Psychiatric ward at Vancouver General Hospital for a week. During this time he was forcibly injected with drugs. He was in and out of drug-induced sleep. All attempts by friends and lawyers to contact him were refused.

The "committal" was authorized by two doctors who had "just happened" to be sitting in the courtroom and had declared on the committal certificates that they had examined Cram!

Cram was released from the hospital on May 2nd. While he had been detained and drugged the Law Society had obtained a judicial order appointing two lawyers as custodians of his practice and its property. A witness watching Cram's office building saw people holding pictures and negatives up to the light in his office window. Later Cram discovered that his photographic evidence of the judges involved with small boys had vanished.

*Renate Auger was disbarred, but managed to escape during this period and has not been heard of since. Jack Cram has also dropped out of the picture and is now ranching in the interior of the province and refuses to discuss the issue any longer.
(from "A Tale of Two Lawyers" by Pandora Jones, Radical News Service, 2001)*

In the fall of 1999, UNESCO released a study on child prostitution and trafficking in the world, and named three cities – Vancouver, Bangkok and Rotterdam – as major points where child pornography and pedophilia are not only "rampant ... but unofficially tolerated and even protected by elements within the judiciary, police and government system". (UNESCO Report on the Status of the Child, 1999 Geneva, p.12))

Not surprisingly, churches are a big part of the underground network of child trafficking on the west coast, considering their legal protection – under section 176 of the Criminal Code of Canada, whoever "disrupts" the work of a clergyman can go to jail for two years – their general "legitimacy", and their history of organized child rape and trafficking in Indian residential schools.

After convicted pedophiles were found working as child counselors at the United Church's Camp Kwomais in Surrey, B.C. in 2003, and were not only retained but their accusers were fired and maligned within the church, a link was found between one of the men and "Reverend" Russell Crossley, a United Church minister in Victoria, B.C., who was kept on in his parish at Metropolitan United Church even after he had been tried and convicted for serially raping congregants for over thirty years.

The church official who aided and protected both Crossley and the Camp Kwomais pedophiles, Brian Thorpe, was also responsible for the firing and defrocking without due process of Rev. Kevin Annett in 1995, after Kevin

uncovered evidence of murder and child trafficking in United Church residential schools in B.C.

In addition, in February 2001, Thorpe's name also appeared on a list of suspected pedophiles issued by a group of parents called "The Child Protection League", whose children have gone missing or been apprehended by social services. The list names as pedophiles Brian Thorpe, United Church lawyer Jon Jessiman and clergyman Gary Patterson, and – significantly – Supreme Court justice William Esson, one of the two judges named by Jack Cram and Renate Auger in their court statement. (Fig. 80)

Undeniably, the United, Catholic and Anglican churches were conduits for aboriginal children into pedophile networks for many decades, both through the residential schools and Indian hospitals. Numerous survivors describe children at the schools being lined up for inspection, and then taken away by unknown men, never to be seen again.

These pedophile networks continued after the closing of the residential schools, and apparently have become entrenched right within the government system of child welfare and social services.

In his book Stolen Innocence (1998), former community worker Rob Nicholson has documented how single mothers in British Columbia are targeted by family care workers and police, and forced to surrender their children, including newborns, to families of known sexual predators and pedophiles.

Audrey Nakogee, a Cree woman residing in Vancouver, has had four of her children taken from her by the provincial Ministry of Children and Families (MCF) since 2007. At least one of her children was then placed in the home of a known and convicted pedophile.

WARNING: **PEDOPHILES AT LARGE**

THESE MEN ARE KNOWN TO BELONG TO AN ELITE PEDOPHILE RING KNOWN AS "THE STAR CHAMBER", BASED IN THE VANCOUVER CLUB AT 915 WEST HASTINGS STREET, WHICH TORTURES AND SEXUALLY EXPLOITS SMALL CHILDREN:

JUSTICE WILLIAM ESSON, SUPREME COURT OF B.C.

JUSTICE TERRANCE WARREN, SUPREME COURT OF B.C.

CHIEF ED JOHN, FORMER B.C. MINISTER OF CHILD AND FAMILY SERVICES

JON JESSIMAN, LEGAL COUNSEL FOR THE UNITED CHURCH OF CANADA

REV. BRIAN THORPE, NATIONAL OFFICER, UNITED CHURCH OF CANADA

EAN F. MAXWELL, Q.C., LAWYER, VANCOUVER

REV. GARY PATERSON, RYERSON UNITED CHURCH, VANCOUVER

JOHN MAYBA, CHILD WELFARE WORKER, PORT ALBERNI

SGT. ED HILL, RCMP

JUDD SHEAR, DEPARTMENT OF INDIAN AFFAIRS

FRANK SODA, DEPARTMENT OF INDIAN AFFAIRS

These men are guilty of crimes against humanity under International Law, and are subject to the full penalty of said law, as are all persons who aid or conceal their crimes, or who associate with them.

INTERPOL has been alerted to these criminals and their actions. The public is called upon not to associate with the above persons, and to keep all children away from them, until they can be brought to justice.

THE CHILD PROTECTION LEAGUE, VANCOUVER (1/5/01)

Figure 80: Public Notice by Child Protection league, naming suspected pedophiles in Vancouver – January 2001

According to Audrey,

"I know for a fact that Anne Marie is being molested by her foster dad. The bastard is a convicted child rapist. I complained to MCF but they ignored me. God knows what's happening to the others. They took the baby when he was still on my breast because they said they got a complaint about me. Wouldn't say from who. They don't need to."
(March 12, 2010)

Rob Nicholson, in his book Stolen Innocence, points out that a system is in place within the government to, as he puts it, "grease the wheels" of child trafficking at every level. Front line workers identify available children, secure them, and pass them on to pedophiles and child traffickers. Judges, crown counsels and individual RCMP officers provide protection. Their actions are not detected because they occur within an institution. Also, as with the churches, an aura of legality and legitimacy surrounds their offices, as they are officially "above suspicion", and in reality, above the law.

In November of 2000, NDP Premier Ujjal Dosanjh appointed to his cabinet, and to head the Ministry of Children and Families, an unelected man named "Chief" Ed John of the Carrier-Sekani Tribal Council in prince George, B.C.: the same man who had been named at the June, 1998 IHRAAM Tribunal as a key actor in child trafficking among northern native communities.

The author wrote a letter of concern to Premier Dosanjh and shared with him the allegations made against Ed John at the IHRAAM Tribunal. **(Fig. 81)** Dosanjh replied by threatening legal action against the author.

Two years later, in the summer of 2002, after the allegations against Ed John were reprinted in a community newspaper in Quesnel, and voiced over the author's radio program in Vancouver, the B.C. government paid to hire attorney Marvin Storrow of Blake, Cassels and Graydon law firm to bring a lawsuit against the author and the editor of the newspaper.

Storrow, a personal friend of then Prime Minister Jean Chretien, also represents the same multinational corporations operating in Ed John's territory which have displaced countless aboriginal families from their lands, with Ed John's assistance.

Storrow secured a Supreme Court injunction against the author and the editor, and five other persons, including Frank Martin, who had named Ed John's alleged criminal actions at the IHRAAM Tribunal. The newspaper went bankrupt as a result, although the author ignored the injunction and continued to air the claims of Ed John's accusers, without legal consequence. **(Fig. 82)**

Figure 81: Letter from Kevin Annett to Attorney-General Dosanjh regarding allegations made against Ed John at IHRAAM Tribunal – June 1998 – next two pages

Rev. Kevin D. Annett, M.A., M.Div.
Advisor, International Tribunal into Canadian Residential Schools
c/o 12218 McNutt Road
Maple Ridge, BC

June 20, 1998

The Hon. Ujjal Dosanjh
Attorney-General of British Columbia
Victoria, BC

Dear Mr. Dosanjh,

Last month, you were named as a primary witness into alleged crimes of genocide against aboriginal peoples, and as such issued a Diplomatic Summons by our Tribunal to attend its proceedings. These were held between June 12 and 14 in Vancouver, and began investigating the ongoing nature of such crimes perpetrated against aboriginal peoples in our province.

Since you ignored this Summons, as did Chief Edward John, who was also issued a Summons, it is my responsibility on behalf of the wider Tribunal to inform you of serious allegations of wrongdoing by Chief John that were made by seven separate individuals who gave public and closed testimonies to our Tribunal judges. All of these individuals made their statements about Chief John under oath, and under the supervision of myself and the liaison officers for IHRAAM, the sponsoring agency of the Tribunal, Mr. Rudy James and Ms. Diana James.

These witnesses separately claimed that Edward John has been and continues to be connected to drug trafficking, child prostitution, violence against fellow Carrier-Sekani tribal council members, and efforts to illegally obtain the land of the latter for his own logging operations and other business purposes. According to these witnesses, all of whom know Mr. John personally, Mr. John utilizes funds from the Department of Indian Affairs to traffick in cocaine and other drugs on northern Indian reserves. They also claim that he is connected to a native pedophile ring in the Moricetown area which provides children for sexual purposes to, among other places, the Vancouver Club.

All of these witnesses are aboriginal people from Edward John's tribal area near Prince George. Only two of them, Frank Martin and Helen Michel, were willing to share their testimonies about Mr. John in public because the other five were, to quote one of them, "afraid to death of what Ed John will do to us if we finger him." I can personally attest to the genuine fear and concern displayed by these individuals as they spoke of Mr. John.

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I can also personally attest to some of what they claim about strongarm tactics used by associates of Edward John, for they were employed on myself during our Tribunal. Two such associates of Mr. John, Ron Hamilton of Port Alberni and Dean Wilson of Bella Bella, were present at our Tribunal, and were caught intimidating witnesses into silence. Mr. Wilson physically confronted myself on the morning of June 13, and, while forcing me into a corner, said to me,

“Ron Hamilton doesn't like what you're saying about him threatening to kill Harry (Wilson). He and Ed John are getting really pissed off with you, and they're telling you to cut out this shit now, or you'll be sorry.”

The seven eyewitnesses who spoke at our Tribunal were not the first aboriginal people who have told me similar tales of Mr. John's alleged activities, and the power, and even terror, he wields over northern native communities.

On behalf of the International Tribunal into Canadian Residential Schools, which has been mandated to continue the investigation into crimes against native peoples commenced by IHRAAM, an affiliate of the United Nations, I request the following from your office, as the Attorney-General of British Columbia:

1. that you immediately commence an investigation into the allegations of criminal activity by Chief Edward John made by members of his own tribal council,
2. that you make the results of your investigation public, and
3. that any failure or refusal by you to conduct such an investigation into Chief John also be publicly shared, and explained.

I am making no judgement or statement about Chief Edward John by this letter, nor is it I who is making these claims about him. I am simply asking you to investigate these allegations and determine whether or not they are true.

We welcome further communication with your office so that the testimonies and other evidence of our Tribunal may be utilized in your investigation of Chief John.

Sincerely,



(Rev.) Kevin D. Annett

Advisor, International Tribunal into Canadian Residential Schools

cc: IHRAAM Directorate

United Nations High Commissioner for Human Rights (Geneva)

Hi Kevin and John,

The following is excerpted from an announcement on the website. It states in full what the Order reads.

More later but I have to get into town to pay my hydro before they cut us off! :-)

My sword is not sleeping and my spirits are high. We shall overcome.

Stay in touch,

Arthur

"On August 2nd, 2002 freedom of the press and freedom of speech in Canada suffered another serious blow as Justice James Taylor of the B.C. Supreme Court granted an interlocutory injunction against the Radical Press, Kevin Annett, Frank Martin, Helen Michel and Stephen Hakes.

The Court Order states: "**The Defendants Kevin Daniel Annett, Arthur Topham, The Radical Press, Frank Martin, Helen Michel, Steven Hakes, John Doe and Jane Doe, or any of them, by themselves or by their agents, servants, employees, directors, officers or otherwise, and all others having notice of this Order, be restrained until trial or other disposition of this action or until further Order of this Court from making or publishing statements which allege or imply that the Plaintiff has committed a criminal act or acts, that the Plaintiff has been involved in committing or threatening violence against others, or that the Plaintiff has been involved in corrupt and immoral practices, including drug trafficking and child prostitution, or any like statements or publications.**"

Gagging the truth: Supreme Court injunction against Ed John's critics

09-Aug-02 3:13 PM

Figure 82: Copy of Supreme Court injunction against the author and others attempting to stop them from airing evidence of complicity of Ed John in crimes against children – July 2002

One of Ed John's only actions as Minister of Children and Families was to transfer all authority over native children on reserves to the band council. In many cases, this means granting such authority to band council chiefs with records of pedophilia and violence.

"Edwin Newman in Bella Bella is the chief and a convicted pedophile, and now he's in charge of all the kids under ministry care" explained Frank Martin on the author's radio program in 2004.

"And he's not the only one. Half the chiefs on the northern reserves are known pedophiles. Ed John's supplying them with kids now through government channels. Judge David Ramsay, who was just arrested for molesting kids in Prince George, he was on Ed John's payroll. He'd arrest Eddie's opponents on band council and Eddie would supply Ramsay with kids. It's all through the system." (October 25, 2004)

These, and many accounts of child trafficking and crimes committed within our existing systems of government, are part of the growing body of documentation that The Community Task Force into Missing Persons is compiling for eventual action – by popular courts established to bring to justice all the systems and persons responsible for crimes against our children, and our humanity.

The fact that the highest powers that be are engaged in these crimes makes it imperative for people themselves to take action in their own name, through their own new institutions that can re-establish justice and public safety when the present courts and police refuse to do so.

**Appendix 7(a): Memorandum on the Organized
Disappearance, Exploitation and Murder of Women and
Children on Canada's West Coast: A Summary from
Eyewitnesses**

Synopsis

- 1. An organized system of abduction, exploitation, torture and murder of large numbers of women and children appears to exist on Canada's west coast, and is operated and protected in part by sectors of the RCMP, the Vancouver Police Department (VPD), the judiciary, and members of the British Columbia government and federal government of Canada, including the Canadian military.**
- 2. This system is highly funded and linked to criminal organizations including the Hell's Angels, the Hong Kong Triad, and unnamed individual "free lance" mobsters from Vancouver and the USA. It is funded in part by a massive drug trade, with which it is intimately connected.**
- 3. This system is decades-old and has been supplied for many years with women and children from aboriginal reserves and residential schools, with the paid collusion of lawyers, clergy and officials of the Roman Catholic, Anglican and United Church of Canada, along with state-funded aboriginal leaders and officials of the Department of Indian Affairs.**
- 4. This system is international in scope, Vancouver being one spoke in a wheel of pedophilia, sex slavery, human organ black markets, "snuff" films and violent child pornography that has outlets throughout the Pacific Rim world, particularly in China and Thailand.**
- 5. This system relies upon a network of complicity extending to the highest levels of power in Canada and other nations, involving coroners, judges, doctors, clergy, politicians and social workers, as well as the media. It also relies upon a network of "body dumping grounds" and mass graves, located in remote rural areas or on aboriginal reserves and both church and Crown land, where human remains are regularly disposed of by RCMP officers.**
- 6. This system is kept in place because of a practice and philosophy of unofficial tolerance and protection by the established police, judicial, military, church and governmental institutions in Canada and elsewhere. The crimes committed by individual officers of the police, churches, court and government against women and children caught in this system are known and tolerated by these institutions.**

Eyewitness Accounts

Eyewitness #1: Caucasian woman, age forty nine, domiciled in Vancouver at 2618 West 8th Avenue , ph: 778-386-7024. Given name of witness is Annie PARKER, who claims to have personal knowledge of the allegations made herein. Statement video-recorded on 16 February 2006, in Vancouver .

1. The witness states that during the spring of 2000, she was severely assaulted by an officer of the RCMP, Bruce MICHAELSON, in her Vancouver home after requesting RCMP assistance to deal with harassment from her ex-husband. MICHAELSON tortured the witness and compelled her to join what she terms “the hooker game”, where she learned the facts alleged herein.
2. The alleged “hooker game” is a protected system run by Vancouver police and RCMP officers in which prostitutes are arrested, drugged, raped and sometimes filmed as part of violent pornographic and “snuff” movies, in which they are tortured and killed on film. The women killed in this manner are then disposed of at special body dumping sites monitored by the police.
3. The witness claims that there are two levels of the “hooker game”: the simplest level involves the arrest, drugging and raping of prostitutes, then releasing them. The witness estimates that at least one-quarter of all Vancouver policemen take part in this level of the “hooker game”, and that the rest of the police force as well as the Mayor and Chief of Police are aware of it. The higher level of the game involves the use of prostitutes in snuff and pornographic films, and in torturing and murdering them. While unaware of the details of the more extreme level of the game, most police know of its existence but do not betray it or its practitioners for fear that their involvement in the lower level of the game will be exposed.
4. The witness claims that the drug most commonly used on victims of the “hooker game” is SCOPALAMINE, a hypnotic barbituate often termed a “rape drug”, in which the victim is “zombified”, obeying any command, and then is unable to remember the events for some time. However, memory can return, and the fear of this occurring has prompted MICHAELSON and other participants in the more extreme game to murder the victims and dispose of their bodies. MICHAELSON is the key actor in this body disposal system, according to the witness.
5. Soon after the assault of the witness by MICHAELSON in the spring of 2000, she was taken by MICHAELSON to one of the locations of the “hooker game”: a “clubhouse” for policemen in either the penthouse of the Century Plaza Hotel or in the basement of the Hotel Georgia in downtown Vancouver . Witness claims that this clubhouse hosts a “*pornographic film*”

studio where women are raped and tortured on film". MICHAELSON is described by the witness as "a pimp and drug dealer for all the Vancouver cops and their friends ... a lot of the dealing goes on at the clubhouse."

6. Witness states that MICHAELSON works out of a North Vancouver RCMP detachment and is on the city drug squad, having access to large volumes of illicit drugs that he sells to policemen and others.

7. At one of the clubhouses described in Point No. 5, the witness was introduced by MICHAELSON to Willy PICTON and Steven PICTON, who ran and continue to run a pornography and snuff film business from Port Coquitlam (alias "Piggy's Palace"). The witness was subsequently taken by Steven PICTON to the Port Coquitlam site (alias "Piggy's Palace") on several occasions to engage in sex and drugs. At this site, she witnessed young girls being drugged and raped, including on film, after being brought to the site by RCMP officers. Witness describes seeing three RCMP officers, including MICHAELSON, at Piggy's Palace, engaged in drugs and in raping women. Witness states that *"ten of the twelve recently murdered women were last seen in the company of RCMP guys."*

8. At Piggy's Palace the witness also met Jean-Guy BOUDRAIS or BEAUDRAIS, whom witness claims is the serial killer responsible for the murder of many of the women in the downtown eastside of Vancouver over the past ten years. Witness states that BOUDRAIS is a close associate of MICHAELSON, obtains women and drugs from him, and relies on MICHAELSON to dispose of his victims after he has raped, tortured and killed them. Witness says that BOUDRAIS works for a computer programming company tied to the Canadian military or the federal government, and gives seminars in Ontario and Montreal, where he is domiciled. Witness claims that BOUDRAIS, like MICHAELSON, is a Freemason.

9. Witness claims that Steven PICTON is the ringleader of the snuff film operation that formerly operated out of Piggy's Palace, and which has now moved to an undisclosed location in Coquitlam. One of PICTON's associates operates a front for snuff films out of a company named "Goodbye Girls" at 999 West Broadway in Vancouver. Witness claims that snuff film victims' bodies are weighted with cement blocks and dumped in Beaver Lake in Stanley Park.

10. Witness claims that a snuff film network in Vancouver involves MICHAELSON, a CBC cameraman named Gerry DUNNE associated with Pogo Productions, a film maker named Dave COLLINS who owns Lions Gate Studios, an underworld enforcer named LARRY, a porn film star named Tom TASSE, and the PICTON brothers. TASSE worked in a snuff film studio in the basement of a North Vancouver home a few blocks from

MICHAELSON's RCMP office. Snuff films sell for up to \$250,000 and have eager buyers in Asian countries and the USA .

11. Witness was told by MICHAELSON that he acts as the main supplier of women and drugs for this snuff film network and for the "hooker game" with the assistance of three "dirty cops": a local policeman named Bob KRISKO, and two RCMP officers named DAVE and STEVEN. Both of the latter cops are associated with the Missing Women's Task Force and use this position to prey on and rape/murder street women in Vancouver .

12. Witness claims that both DAVE and STEVEN are also associated with BOUDRAIS and have raped and murdered women with him, including Brianne VOTH, age 19, who was abducted, raped and drowned in 2004 in Coquitlam by BOUDRAIS and STEVEN, in association with a prostitute named Stella MALLOWAY.

13. Witness was told by MICHAELSON that either DAVE or STEVEN own a cabin that serves as a body dumping site for women killed by them, BOUDRAIS and others. The cabin is located ten minutes' drive west of Horseshoe Bay on the Sea to Sky Highway , in a hunting camp off a dirt road. Bodies are dumped in a metal cistern at this site.

14. Witness states that MICHAELSON introduced her to BOUDRAIS in 2002 and BOUDRAIS abducted her and drove her to this body dumping site. When witness began screaming and claimed that others knew she was with him, BOUDRAIS returned her to Vancouver after raping her. While threatening witness not to talk, BOUDRAIS told her that he and DAVE and STEVEN murder on average four to six women every year.

15. After this attack by BOUDRAIS, witness began to seek outside help, including by contacting the FBI (see *Point No.16 below*), and as a consequence was nearly killed by MICHAELSON in retaliation. On January 9 of either 2003 or 2004, MICHAELSON broke into the Kitsilano apartment of the witness and broke her ribs, jaw and arm with a baseball bat. MICHAELSON then tied her up, put her in trunk of his car and drove her to the policemen's "clubhouse" in the Hotel Georgia basement. MICHAELSON then said to the witness, "*Now I'll show you what we do to hookers*", and proceeded to torture her with dental instruments, including on her genitalia, branding her cult-style with an insignia. MICHAELSON then told the witness "*We own you now*", and put her to work as a prostitute and lure to attract other women into the game.

16. The witness went to Vancouver General Hospital for treatment after her torture, and was treated at the Oak street clinic by a Dr. Jean McLENNAN or McLAREN. A report of her injuries was filed by this doctor with the Vancouver Police Department that same week.

17. The “hooker game” receives judicial protection from at least one judge, a justice GROBBERMAN, who prior to being a judge served in the provincial Attorney-General’s office under the very man, Ernie QUANTZ, who organized a judicial cover-up on behalf of several prominent pedophiles during the 1980’s. The witness claims seeing other judges and Prime Minister Paul MARTIN at the policemen’s clubhouse in downtown Vancouver during the same evening that MICHAELSON and the PICTON brothers were present, and while drugs and prostitutes were being used. Also in attendance that evening were members of the Canadian Security Intelligence Service (CSIS) and Canadian military officers.

18. After she was attacked by BOUDRAIS, the witness phoned the FBI and asked for an investigation of BOUDRAIS, which occurred in 2005. The FBI investigators were misdirected by MICHAELSON to a false witness who shared the same first name as the witness, and as a result the FBI claimed that there was no evidence against BOUDRAIS. VPD detective Rabinovitch who assisted the FBI also claimed that BOUDRAIS could not be found even though he was circulating openly in Vancouver at the same time. One of the FBI investigators told the witness, however, that BOUDRAIS’s description matched those of the Green River Killer, a serial rapist and murderer in the USA who is still at large.

19. Witness claims that MICHAELSON provides security for foreign diplomats in Vancouver and film industry stars, including Eddie MURPHY, to whom MICHAELSON introduced the witness in 2002. Witness claims that MURPHY raped and sadistically assaulted her, slicing her skin with a knife and leaving permanent scars on her shoulder and neck. (*see videotaped interview*) Witness states that MURPHY was also responsible for the death of two women during the years 2002-3 in Vancouver : a 21 year old Asian porn actress and a prostitute, both of whom were provided to MURPHY by MICHAELSON, and whose bodies were disposed of by the latter after MURPHY had tortured and raped them, and then overdosed them on drugs.

20. Witness states that she reported the attack on her by MURPHY to a Detective SCOTT with the VPD, along with the claim of MURPHY’s murder of the two women, but when MICHAELSON learned of the complaint he tortured the witness with a knife, carving her neck and face, (*see videotaped interview*) and threatened to kill her if she pressed charges against MURPHY. Witness then withdrew her complaint. Detective SCOTT subsequently confirmed to the witness that MURPHY was responsible for the murders but they had not enough evidence to prosecute him.

21. Witness believes that MICHAELSON and his associates are “*hunting prostitutes of intelligence*” and are engaged “*in a kind of ethnic cleansing ... they target Indians and girls as young as twelve or thirteen.*” She

believes there is a connection between MICHAELSON's network and the disappearances of aboriginal women along the Highway of Tears in northern British Columbia .

22. Witness states that she is kept under constant electronic surveillance by MICHAELSON and his associates, and that her apartment keys have been copied by them to allow their regular access. This is *“standard procedure when it comes to women they have hooked into the game”*, according to the witness.

23. All of the facts described herein by the witness were related by her in person to Linda Malcolm, a police woman with the VPD in January of 2006, as part of the Missing Women's Task Force. No action has been forthcoming.

Further background on Eyewitness #1:

Annie PARKER states that she was raised in North Bay, Ontario and was used in a child pedophile ring in that city by her father, LEN PARKER, who was a prominent Freemason and newspaper editor who was associated with the NORAD military base in the same city. Annie PARKER says her father raped and tortured her throughout her childhood, and was involved in “mind control research” at the aforementioned NORAD base. He often spoke to her about the so-called “Marionette Syndrome”, whereby a subject is rendered into a mentally docile puppet as the result of extreme torture and trauma. He told the witness that these experiments were being done on children at the NORAD base by American researchers, and that the local pedophile ring existed to provide test subjects to these researchers, as well as child prostitutes to judges and politicians.

The witness also claims that, in 1961, when she was four years old, she and an aboriginal girl named Rosemary, who was six, were abducted and jailed in a farmhouse owned by Freemasons where they were serially raped. Rosemary had been abducted from the local Indian reserve. During the rapes, Rosemary tried to help the witness escape from the barn and was caught and killed, and then her skull was displayed in the local Freemason Hall. The witness feels forever indebted to Rosemary for saving her life, and is committed to helping children like her.

Eyewitness #2: Caucasian woman, mid fifties, normally domiciled in Powell River, B.C. but presently living in hiding in Alberta. Given name is Dagmar STEPHENS. As a former nurse, human resources social worker and child apprehension court worker in the Powell River and Zeballos area, the witness claims to have personal knowledge of the allegations made herein. Statement made during the week of 2-7 February, 2006, by telephone.

1. **Witness states that she was recently forced out of the coastal community of Powell River , B.C. and had her life threatened because of her firsthand knowledge of the role of local RCMP, church officials and doctors in the murder of local women and children, and in the importation of illegal drugs and armaments from overseas.**

2. **Witness is a former social and court worker who worked in the aboriginal community and among youth between 1982 and 2004. She was a member of the Powell River United Church until forced from its congregation by ministers Dave NEWELL and Cameron REID after she claimed that local church members were importing drugs and engaging in pedophilia. (Note: REID was one of the two church officials who handed Rev. Kevin ANNETT his summary dismissal notice in 1995 after ANNETT began to uncover church crimes among native people in Port Alberni)**

3. **Witness has firsthand knowledge that Dr. Harvey HENDERSON of the Zeballos health clinic is deliberately addicting aboriginal people to a lethal drug named Oxycotin, a synthetic heroin that induces suicidal behavior. He is doing so at the behest of officials of the state-funded Nuu-Chah-Nulth Tribal Council (NTC) in Port Alberni , BC , in order for the land of his murdered patients to be bought up cheaply by NTC officers. HENDERSON has himself bought much native land on the Ahousat reserve on Flores Island , which he services as a doctor and where he freely distributes the Oxycotin drug. In 2005, all of the suicides among the Ahousats occurred while HENDERSON was working there. HENDERSON lives in Sayward , BC , north of Campbell River .**

4. **In 2004, witness observed the unloading of drugs and armaments off a black seaplane in the Okeover Inlet near Powell River, under the oversight of Bob PAQUIN, former officer in Quebec secret police and convicted pedophile, Tracy ELKINS, former officer in the South African army, and Colin McCORMACK and Roland LEWIS, local businessmen and associates of the Mayor, coroner and RCMP. Witness claims that these men operate local drug importation with RCMP protection, and deal drugs to local youth and aboriginals. All three are local Freemasons and members of Catholic Knights of Malta, along with Stu ALFGARD, local coroner and pedophile.**

5. **Witness claims that a similar drug drop off point is at Bliss Landing seaport and helicopter pad, north of Powell River , where Americans regularly fly in drugs.**

6. **Witness began to run afoul of this group when, in 1986, her local youth group resolved to confront drug use in Powell River schools, and found immediate resistance to their efforts from the school administration, churches, and social services. Witness then asked parents and local police to support them, which they did; an undercover squad of police began to**

monitor the activities of aforementioned suspects. But within one year, during 1988, all seven of these undercover policemen died, including head cop Bruce DENNISTON, and their deaths were all ruled as being caused by cancer by coroner and pedophile/drug importer ALFGARD.

7. Witness claims that in 2002, a local Anglican minister named KAREN died suddenly after speaking out publicly about the role of the local Masonic Lodge in suspected drug dealing and pedophilia. Her fellow activist in this exposure, Foursquare Baptist church pastor Gord FRALIC, quickly moved out of town after KAREN's death and relocated to Kelowna .

8. Witness is presently residing in Alberta in fear of her life, after being directly threatened and attacked by Tracy ELKINS, former South African army officer and principal drug dealer in Powell River area. Witness states that ELKINS assaulted her and drugged her son after witness continued to investigate local drug importing networks. Witness claims that BC politicians and Powell River residents Gordon WILSON and Judy TYABJI were made aware of all of these facts and declined to support her or the anti-drug educational work of her youth group.

Eyewitness #3: Aboriginal man in his mid forties, resident and maintenance worker employed at the Musqueam Indian Reserve off 51st Avenue on the west side of Vancouver , adjacent to the University of British Columbia . Given name of witness is Leslie GUERIN; domiciled at 3908 KeKait Place , Vancouver , cell phone No.: 778-772-5640. Initial statement made on videotape during the period 9 May – June 6, 2005, with additional statements made during period of 3 December – 18 January, 2006, in Vancouver .

1. Witness is a member of the Musqueam First Nation in Vancouver who has worked as a maintenance worker and labourer on the Musqueam Reserve since 1990. He is a confidant and associate of many Musqueam officials and politicians. In this position, witness claims to have firsthand and personal knowledge of the allegations he makes herein.

2. Summary of allegations of witness: The Musqueam Reserve has operated as a mass grave and body dumping site since at least 1989. It is also a center of illegal drug and armaments importing through the adjoining Celtic Shipyards, and is connected to native-run pedophile rings that extend to northern B.C. and southern Alberta . The Musqueam band council leaders, especially the GUERIN, SPARROW and GRANT-JOHN families, are involved in these criminal activities in conjunction with officials of the RCMP, the First Nations Summit and the federal government of Canada . The government provides political and judicial protection for these crimes since the pedophile and body disposal activities by the PICTON brothers and others take place at the behest and in the interest of

the government of Canada . The government and police also side with and protect the SPARROW and GUERIN families in their efforts to attack and undermine other families at Musqueam in order to seize their land and other effects, even when these methods result in deaths. One of these methods of terrorizing other Musqueams utilized by the SPARROW-GUERIN-JOHN clique is to seize their children and transport them off the reserve, including into pedophile rings connected with the provincial government's Ministry of Children and Families. This clique conducts criminal activities on the Musqueam reserve, including drug dealing, strong-arming of dissidents or critics, illegally selling salmon and other fish as well as cigarettes and alcohol, wrongfully evicting band members from their homes and disentiing them of their land and DIA payments.

3. Witness claims that the Musqueam Reserve has functioned as a body-dumping and mass burial site since at least 1989, when he personally observed Willie PICTON deposit and bury large garbage bags in a pit directly opposite the Musqueam First Nation office on the reserve. (See *his statement, Exhibit A*). Witness claims that he subsequently disinterred the contents of these bags and found numerous bones that upon examination proved to be human, including parts of pelvis, skull and femur. Witness retains samples of these remains in his possession while other samples, including an adult female humerus, are held at Simon Fraser University

4. Corollary evidence of this allegation was provided by the witness in the form of a letter (*Exhibit B*) by Musqueam Housing Officer A. Glenn GUERIN dated 29 October 2004, which states that Dave PICTON, brother of Willie, was employed by the Musqueam band under contract for three of four months during 1989 or 1990, to provide land fill for a street extension.

5. Witness states that the activities of Willie and Dave PICTON on the Musqueam reserve were fully known and approved by all the band councilors at Musqueam, including Wendy SPARROW, aka Wendy GRANT-JOHN, federal Department of Indian Affairs official and wife of accused pedophile-drug dealer Chief Ed JOHN, who is domiciled at the Musqueam reserve and owns adjoining Celtic Shipyards.

6. Witness reported the activities of the PICTON brothers at Musqueam in 2002 to the Vancouver police (VPD), after the " Piggy Palace " story was reported in local media. But Ed and Leona SPARROW stopped the subsequent police investigation of the remains deposited at Musqueam by the PICTONs after arranging a cover-up with VPD Constable Scott ROLLINS (Badge #2028) and officer Jodine KELLER. Leona SPARROW was also seen attending parties at the PICTON's "Pig Farm" in company of RCMP.

7. The following media were contacted by the witness and informed of the remains deposited by the PICTONs at Musqueam, but declined from investigating: Mike CLARKE, City TV, Kelly RYAN, CBC radio, Gerald BELLETT, Vancouver Sun, and Karen Urguhart, The Province. Also notified by witness was William MACDONALD, Office of the Police Complaints Commissioner in Vancouver .

8. After more than two years, on November 3, 2004, witness and fellow Musqueam band member Jim KEW made a formal complaint to the VPD Complaints Commissioner about the refusal of police to investigate either the burial site at Musqueam or the apparent role of the PICTONs in burying the remains. (*Exhibit C*) No response has been received from the VPD at any level.

9. Witness reports seeing Uzi guns and other automatic weapons being unloaded from containers at Celtic Shipyards, 3150 Celtic Avenue , in the summer of 1988, under the supervision of SPARROW relatives Joe BECKER and Wayne GUERIN. BECKER spoke to witness at the time and referred to the importing of drugs through the same shipyard in vessels using false bow fronts. Witness worked as a security guard at Celtic Shipyards between 1995 and 2001, and observed similar unloading of guns and drugs during these years.

10. Witness claims that same Joe BECKER works as an enforcer for Musqueam band officials, including the GUERIN and SPARROW families, along with Walter Dunstan CAMPBELL, whom witness says was arrested with the body of a dead woman in his car trunk, but was quickly released. CAMPBELL also operates protection system for child porn film operation at Carrall and Hastings streets, which in 2004-5 operated behind the front of a bank..

11. Witness claims that other Musqueam officials involved in this child porn film operation include Robert GUERIN, Andrew CHARLES, Frank and Jason MALLOWAY (see *Point No. 12 in Testimony #1, re: Stella MALLOWAY*), a non-native drug dealer named "DA SILVA", and Chief Ed JOHN. CHARLES, JOHN and CAMPBELL, along with Ed SPARROW, were responsible for the gang rape and beating of Marlon LOUIE, a band member, during 2003 after LOUIE had discovered a "hit list" of the Musqueam "goon squad" headed by Joe BECKER and Walter Dunstan CAMPBELL.

12. BECKER and CAMPBELL head this enforcement "goon squad" on Musqueam reserve that includes former Canucks hockey player Gino OJICK, who owns Musqueam Golf Course Café. Witness claims that OJICK attempted to kill him with poison in 2002 after witness went to the VPD with allegation about PICTON brothers' activities at Musqueam.

13. Witness claims that the main security officer for the Musqueam reserve, ex-Edmonton policeman David LVALLEE, is part of this enforcement/goon squad. LVALLEE left the Edmonton police under a cloud of suspicion concerning his involvement in the rape and disappearance of local women and children.

14. Witness claims that the members of this enforcement/goon squad are responsible for the deaths of numerous Musqueam band members, often through staging fake car accidents or executing people with drug overdoses. These deaths occur in order to seize the homes and land of the murdered persons, and secure the power of the SPARROW-GUERIN clique. One such murder occurred in 2000 when a young native woman named GANARJEE was evicted for not being able to pay her property taxes, which had been wrongfully increased by the GUERIN-SPARROW clique. She then became homeless on Hastings street, was addicted to drugs by CAMPBELL, and then “overdosed” and died. The SPARROW family then received her home and property.

15. Witness claims that GANARJEE’s property was seized by lawyer Marvin STORROW of Blake, Cassells and Graydon law firm in Vancouver, who works closely with the SPARROW clique and their relative Chief Ed JOHN. (Note: STORROW represented JOHN in a 2002 BC Supreme Court lawsuit that silenced JOHN’s critics and imposed a gag order on any media reporting of the accusations of criminal actions by JOHN.) STORROW has a long history of involvement with the Musqueam band and the SPARROW family (see Exhibit D) and has strong ties with the federal Liberal party. Leona SPARROW who is associated with the PICTONS and concealed their activity at Musqueam (see Point No. 6) has worked for STORROW’s law firm.

16. Other lawyers and firms associated with the SPARROW clique and their activities include Lou HARVEY and Smithe-Radcliffe law firm. HARVEY is an old associate of STORROW and has helped to steal and illegally transfer Musqueam land into the control of Squamish politicians working for the federal government.

17. Witness claims that the SPARROW clique evade federal laws limiting the commercial sale of salmon by aboriginal people, and completely monopolize an illegal blackmarket in fish operating out of the Musqueam reserve. Wendy GRANT-JOHN (a former SPARROW) operates her own fish store, Longhouse Seafoods in the Dunbar region of Vancouver, which illegally sells sockeye and other salmon. The enforcement/goon squad silence band criticism of these acts.

18. Similarly, in a written statement dated December 26, 2005, the witness claims *“For the record, all the elders whom have died, it’s Wendy’s family (who) lives in each and every home that comes from another unexpected death ... they (the SPARROW clique) have a group of people monitoring each band member and so they wait for a window of opportunity to strike. They pick targets in the community and slowly tear them apart – dilibrityly destroy lives.”*

19. The witness has drawn three separate maps of the Musqueam reserve that identify the location of two major body dumping and burial sites (*Exhibit E, 1-3*).

Witness #4: Retired aboriginal man in his late fifties, a band councilor and member of the Musqueam band and a friend of Witness #3. Given name is Arthur STOGAN sr, he is a direct descendent of the hereditary chiefs of the Musqueam people. Resides on the reserve, phone 604-263-6295. His lifelong residence at Musqueam and involvement as a band councilor gives him a personal knowledge of the facts he alleges herein. . Initial statement made on videotape during the period 9 May – June 6, 2005, with additional statements made during period of 3 December – 18 January, 2006, in Vancouver .

1. Witness affirms all that witness #3 alleges in his statement, adding that he and his extended family are being targeted by the SPARROW clique for their opposition to the crimes described. In particular, witness claims that his grandchildren have been deliberately seized by Ministry of Children and Family (MCF) officials and sent into foster homes operated by known pedophiles in order to silence the witness and force him into conformity. (*See Exhibit F*) (*Note: MCF was run by SPARROW relative and Musqueam enforcer Ed JOHN during 2000-2001 when he served in the provincial government*).

2. Witness claims that after the death of his father, Vincent STOGAN, the hereditary chief of the Musqueam, in 2000, attacks against he and his family were made by the SPARROW clique on the reserve, especially after the witness began to speak out against that clique’s corrupt and nepotistic practices. These attacks culminated in February of 2004, when all fourteen of the witnesses’ grandchildren were seized by Xyolhemeylh, the Child Protection Society of the Sto’lo First Nation near Chilliwack . Witness was denied any visiting rights, even though one of his grand daughters was placed in the home of a convicted pedophile by Xyolhemeylh worker Loretta ROSZA, who also falsified reports and made false claims about the children. ROSZA is associated with Wendy GRANT-JOHN (SPARROW) through the Sumas First Nation. Both the Chilliwack and Mission

detachments of the RCMP refused to investigate complaints by the witness regarding these actions. (*Exhibit F*)

3. Witness states that another reason for this attack on he and his family is his discovery of evidence that the present SPARROW clique and their relatives cooperated with the federal government in destroying traditional records and histories of the Musqueam and Coast Salish people during the 1970's, as part of the effort to ethnically cleanse west coast aboriginal people and steal their land. A letter from the Department of Indian Affairs dated September 22, 1972 states that individual records of native people in B.C. were to be destroyed under the scrutiny of Chief Clarence Joe, a SPARROW relative. (*see Exhibit G*) These records included evidence of original land ownership and genealogy.

4. Witness states that there is a direct link between criminal and pedophile networks involving aboriginal politicians in both Musqueam and Cowichan nations because of traditional kinship ties across Georgia Straight. Witness claims that Joe BECKER, Delbert GUERIN and Andrew CHARLES are linked to Cowichan chiefs who are heavily involved in the drug trade, illegal fishing and pedophile rings operating out of Nanaimo , centred around the HARRIS family of the Chemainus First Nation.

5: In December of 2005, the witness compiled these allegations into a letter to Amnesty International, and sent with this letter forensic samples of the alleged human remains unearthed by Witness #3 at the Musqueam burial site visited by the PICTONS. This letter and package were returned to the witness unopened. Both witness and Witness #3 live in daily fear for their lives.

Witness #5: An aboriginal man, age fifty five, who is traditional hereditary chief of the Chemainus Nation in Oyster Bay , BC , on Vancouver Island . Given name is Steven SAMPSON jr., he resides on his traditional family land near Shell Beach . He has lived all of his life in proximity with the people described in his statement, and as a traditional chief and a former activist in the American Indian Movement and the Red Power Movement, he has direct and personal knowledge of the facts alleged herein. Statement made during the period 3-19 June, 2005, in Shell Beach .

1. Witness claims that the present leadership of the Chemainus First Nation is deeply involved in illegal activity, and are responsible for murders on the local reserves. This leadership revolves around George HARRIS and George, Ed and Peter SEYMOUR, whom witness claim operate the local drug and child trafficking and child porn networks in conjunction with Nanaimo criminal Willie CURRIE. CURRIE operates a local equivalent of the PICTON "Pig Farm" in a house on Jingle Pot Road in Nanaimo , where he

has raped and murdered numerous young girls, including Lisa Marie DEYONG in 2004.

2. Witness states that George HARRIS is closely connected to the GUERIN-SPARROW clique in Musqueam, and engages in illegal fishing and drug importation practices with them across Georgia Straight. The parents of HARRIS, Irene and Lawrence HARRIS, were Catholic church-sponsored "watchmen" who transported children into the Kuper Island Residential School during the 1940's and '50's, and who were descended from collaborating puppet "chiefs" set up by Catholic missionaries in the 19th century.

3. Witness claims that the HARRIS clique have tried to force him and his family off their land for years, through physical intimidation, murder, poisoning their water, and attempting to kill off the SAMPSON blood line through involuntary sterilizations inflicted on both of the witness' sons, Troy and Steve.

Witness #6: Aboriginal woman in her mid-fifties, given name is Bernice WILLIAMS (native name SKUNDAAL), of Haida and Nuu-Chah-Nulth ancestry. Member of the Downtown Eastside Womens' Centre in Vancouver, and an activist since the 1970's with native and womens' groups across B.C. Statement made on April 3 and April 28, 2006, in Vancouver, B.C.

1. Witness claims that a Vancouver police officer named Dave DICKSON is responsible for the rape and murder of numerous aboriginal women in the downtown eastside. DICKSON holds a senior position of responsibility in the Missing Womens' Task Force and is very prominent in the downtown eastside of Vancouver , serving on community liaison boards.

2. Witness claims that she has been attacked on several occasions by policemen and women associated with DICKSON because of her investigation into the missing women. In February, 2006, witness was attacked without warning by five policemen in an alley of the two hundred block east Hastings , was struck in the head, pepper-sprayed and handcuffed, and was being forced into a police van for a "midnight ride", during which she expected to be killed. Witness screamed for help and a local resident saw the attack, and raised a furor, at which point the police let the witness go.

3. Witness confirms the statements of Witness #1, Annie PARKER, concerning the identity of Bruce MICHAELSON and other police connected to the disappearance, torture, rape and murder of women in Vancouver .

4. Witness claims that the disappearance of Vancouver aboriginal women as part of the aforementioned "Hooker Game" is directly connected to the murder of women in northern B.C. along the so-called "Highway of Tears", and is being actively covered-up by government, judges and police in B.C.

5. Witness claims that she and her associates at the Downtown Eastside Womens' Centre (DEWC) face continual harassment by the police and by former DEWC senior staff, some of whom actively resisted their efforts to expose the murderers of aboriginal women in Vancouver . Witness claims that these staff and others are aware of the identity of these murderers and are working with city police and others to conceal their identity.

Affirmation

I, Kevin Daniel Annett, of 360 Columbia Street in Vancouver, B.C., do solemnly declare and swear that these statements and the facts alleged herein were shared with me by each of the persons named as witnesses in this memorandum, and were recorded by me on video camera on the dates given.



Rev. Kevin Daniel Annett , M.A., M.Div.

May 26, 2006

Vancouver, B.C.

email: hiddenfromhistory@yahoo.ca

website: www.hiddenfromhistory.org

Appendix 8: List of Mass Graves at or near former Indian Residential Schools and hospitals across Canada – submitted to the world media by Kevin Annett and the FRD on April 10, 2008

Mass Graves at former Indian Residential Schools and Hospitals across Canada

A. British Columbia

1. Port Alberni: Presbyterian-United Church school (1895-1973), now occupied by the Nuu-Chah-Nulth Tribal Council (NTC) office, Kitskuksis Road . Grave site is a series of sinkhole rows in hills 100 metres due west of the NTC building, in thick foliage, past an unused water pipeline. Children also interred at Tseshaht reserve cemetery, and in wooded gully east of Catholic cemetery on River Road.

2. Alert Bay : St. Michael's Anglican school (1878-1975), situated on Cormorant Island offshore from Port McNeill. Presently building is used by Namgis First Nation. Site is an overgrown field adjacent to the building, and also under the foundations of the present new building, constructed during the 1960's. Skeletons seen "between the walls".

3. Kuper Island: Catholic school (1890-1975), offshore from Chemainus. Land occupied by Penelakut Band. Former building is destroyed except for a staircase. Two grave sites: one immediately south of the former building, in a field containing a conventional cemetery; another at the west shoreline in a lagoon near the main dock.

4. Nanaimo Indian Hospital: Indian Affairs and United Church experimental facility (1942-1970) on Department of National Defense land. Buildings now destroyed. Grave sites are immediately east of former buildings on Fifth avenue , adjacent to and south of Malaspina College .

5. Mission: St. Mary's Catholic school (1861-1984), adjacent to and north of Lougheed Highway and Fraser River Heritage Park . Original school buildings are destroyed, but many foundations are visible on the grounds of the Park.

In this area there are two grave sites: a) immediately adjacent to former girls' dormitory and present cemetery for priests, and a larger mass grave in an artificial earthen mound, north of the cemetery among overgrown foliage and blackberry bushes, and b) east of the old school grounds, on the hilly slopes next to the field leading to the newer school building which is presently used by the Sto:lo First Nation. Hill site is 150 metres west of building.

6. North Vancouver: Squamish (1898-1959) and Sechelt (1912-1975) Catholic schools, buildings destroyed. Children who died in these schools interred in

the Squamish Band Cemetery, North Vancouver .

7. Sardis: Coqualeetza Methodist-United Church school (1889-1940), then experimental hospital run by federal government (1940-1969). Native burial site next to Sto:lo reserve and Little Mountain school, also possibly adjacent to former school-hospital building.

8. Cranbrook: St. Eugene Catholic school (1898-1970), recently converted into a tourist "resort" with federal funding, resulting in the covering-over of a mass burial site by a golf course in front of the building. Numerous grave sites are around and under this golf course.

9. Williams Lake : Catholic school (1890-1981), buildings destroyed but foundations intact, five miles south of city. Grave sites reported north of school grounds and under foundations of tunnel-like structure.

10. Meares Island (Tofino): Kakawis-Christie Catholic school (1898-1974). Buildings incorporated into Kakawis Healing Centre. Body storage room reported in basement, adjacent to burial grounds south of school.

11. Kamloops : Catholic school (1890-1978). Buildings intact. Mass grave south of school, adjacent to and amidst orchard. Numerous burials witnessed there.

12. Lytton: St. George's Anglican school (1901-1979). Graves of students flogged to death, and others, reported under floorboards and next to playground.

13. Fraser Lake : Lejac Catholic school (1910-1976), buildings destroyed. Graves reported under old foundations and between the walls.

Alberta:

1. Edmonton : United Church school (1919-1960), presently site of the Poundmaker Lodge in St. Albert . Graves of children reported south of former school site, under thick hedge that runs north-south, adjacent to memorial marker.

2. Edmonton : Charles Camsell Hospital (1945-1967), building intact, experimental hospital run by Indian Affairs and United Church . Mass graves of children from hospital reported south of building, near staff garden.

3. Saddle Lake : Bluequills Catholic school (1898-1970), building intact, skeletons and skulls observed in basement furnace. Mass grave reported adjacent to school.

4. Hobbema: Ermineskin Catholic school (1916-1973), five intact skeletons observed in school furnace. Graves under former building foundations.

Manitoba:

1. Brandon : Methodist-United Church school (1895-1972). Building intact. Burials reported west of school building.

2. Portage La Prairie: Presbyterian-United Church school (1895-1950). Children

buried at nearby Hillside Cemetery .

3. Norway House: Methodist-United Church school (1900-1974). "Very old" grave site next to former school building, demolished by United Church in 2004.

Ontario:

1. Thunder Bay : Lakehead Psychiatric Hospital , still in operation. Experimental centre. Women and children reported buried adjacent to hospital grounds.

2. Sioux Lookout: Pelican Lake Catholic school (1911-1973). Burials of children in mound near to school.

3. Kenora: Cecilia Jeffrey school, Presbyterian-United Church (1900-1966). Large burial mound east of former school.

4. Fort Albany : St. Anne's Catholic school (1936-1964). Children killed in electric chair buried next to school.

5. Spanish: Catholic school (1883-1965). Numerous graves.

6. Brantford : Mohawk Institute, Anglican church (1850-1969), building intact. Series of graves in orchard behind school building, under rows of trees.

7. Sault Ste. Marie: Shingwauk Anglican school (1873-1969), some intact buildings. Several graves of children reported on grounds of old school.

Quebec:

1. Montreal : Allan Memorial Institute, McGill University , still in operation since opening in 1940. MKULTRA experimental centre. Mass grave of children killed there north of building, on southern slopes of Mount Royal behind stone wall.

Sources:

- Eyewitness accounts from survivors of these institutions, catalogued in archives of The International Tribunal into Crimes of Church and State. www.hiddenfromhistory.org .

- Documents and other material from the Department of Indian Affairs RG 10 microfilm series on Indian Residential Schools in Koerner Library, University of B.C.

- Survey data and physical evidence obtained from grave sites in Port Alberni, Mission, and other locations.

This is a partial list and does not include all of the grave sites connected to Indian residential Schools and hospitals across Canada. In many cases, children who were dying of diseases were sent home to die by school and church officials, and the remains of other children who died at the school were

incinerated in the residential school furnaces.

This information is submitted by The Friends and Relatives of the Disappeared (FRD) to the world media, the United Nations, and to the International Tribunal into Crimes of Church and State. For more information on the independent inquiry into genocide in Canada being conducted by the ITCCS, write to: hiddenfromhistory@yahoo.ca

Squamish Nation Territory (“ Vancouver , Canada ”)

Appendix Nine: Extracts from the Vatican Document "*Criminales Solicitationes*", silencing victims and perpetrators of rape and other abuse within the Roman Catholic church, 1962 (authorized by present Pope Joseph Ratzinger) – See paragraphs # 11 and 13) – *This policy is still in effect*

FROM THE SUPREME AND HOLY CONGREGATION OF THE HOLY OFFICE

FOR ALL PATRIARCHS, ARCHBISHOPS, BISHOPS AND OTHER DIOCESAN ORDINARIES "EVEN OF THE ORIENTAL RITE"

INSTRUCTION

CONFIDENTIAL

ON THE MANNER OF PROCEEDING IN CASES OF SOLICITATION

The Vatican Press, 1962

++5++

INSTRUCTION

On the manner of proceeding in cases of the crime of solicitation

[This text is] to be diligently stored in the secret archives of the Curia as strictly confidential. Nor is it to be published nor added to with any commentaries.

PRELIMINARIES

1. The crime of solicitation takes place when a priest tempts a penitent, whoever that person is, either in the act of sacramental confession, whether before or immediately afterwards, whether on the occasion or the pretext of confession, whether even outside the times for confession in the confessional or [in a place] other than that [usually] designated for the hearing of confessions or [in a place] chosen for the simulated purpose of hearing a confession. [The object of this temptation] is to solicit or provoke [the penitent] toward impure and obscene matters, whether by words or signs or nods of the head, whether by touch or by writing whether then or after [the note has been read] or whether he has had with [that penitent] prohibited and improper speech or activity with reckless daring (Constitution *Sacrum Poenitentiae*, § 1).

2. [The right or duty of addressing] this unspeakable crime in the first instance pertains to the Ordinaries of the place in whose territory the accused has residence (V. below, numbers 30 and 31), and this not to mention through proper law but also from a special delegation of the Apostolic See; It is enjoined upon these aforementioned persons to the fullest extent possible, [in addition to their being] gravely encumbered by their own consciences, that, after the occurrence of cases of this type, that they, as soon as possible, take care to introduce, discuss and terminate [these cases] with their proper tribunal. However, because of particular and serious reasons, according to the norm of Canon 247, § 2, these cases can be directly deferred to the Holy Congregation of the Holy Office or be so ordered. Yet [the right of] the accused respondents ++6++ remains intact in any instance of judgment to have recourse to the Holy Office. However, recourse thus interposed does not suspend, excluding the case of an appeal, the exercise of the jurisdiction of the judge who has already begun to accept the case; and he can therefore be able to pursue the judgment up to the definitive decision, unless it has been established that the Apostolic See has summoned the case to itself (Cfr. Canon 1569).

he has been legitimately cited and is not present at some [parts of the] Acts, the Acts indeed are valid, but afterwards [those Acts] will be totally subject to his examination so that he is able to comment upon all of them either in words or in writing and to propose what he has judged to be necessary or opportune (Canon 1587).

9. It is fitting that the notary, on the other hand, be present at all the Acts under pain of nullity and to note down with his own hand or at least to affix his signature [to the aforesaid Acts] (Canon 1585, § 1). Because of the special character of these procedures, however, it is necessary for the Ordinary to dispense from the presence of the notary, though because of a reasonable excuse in the acceptance, as will be noted in its own place, of the denunciations and also in the expenditure of the degrees of attention or care expected of a notary in a given situation, as they say, in pursuing and in examining the witnesses inducted [into the case].

10. Minor helpers are to be used for nothing unless it is absolutely necessary; and these are to be chosen, in so far as possible, from the priestly order; always, however, they are to be of proved faithfulness and mature without exception. But it must be noted that, if, when necessity demands it, they can be nominated to accept certain acts, even if they are non-subjects living in another territory or the Ordinary of that territory [can] be interrogated (Can. 1570, § 2), observing, of course, all of the cautions treated as above and in Canon 1613.

11. Because, however, what is treated in these cases has to have a greater degree of care and observance so that those same matters be pursued in a most secretive way, and, after they have been defined and given over to execution, they are to be restrained by a perpetual silence (Instruction of the Holy Office, February 20, 1867, n. 14), each and everyone pertaining to the tribunal in any way or admitted to knowledge of the matters because of their office, is to observe the strictest +++ secret, which is commonly regarded as a secret of the Holy Office, in all matters and with all persons, under the penalty of excommunication latae sententiae, ipso facto and without any declaration [of such a penalty] having been incurred and reserved to the sole person of the Supreme Pontiff, even to the exclusion of the Sacred Penitentiary, are bound to observe [this secrecy] inviolably. Indeed by this law the Ordinaries are bound ipso jure or by the force of their own proper duty. The other helpers from the power of their oath which they they must always take before they undertake their duties. And these, then, are delegated, are interpolated, and are informed in their absence by means of the precept in the letters of delegation, interpellation, [or of] information, imposing upon them with express mention of the 'secret of the Holy Office' and of the aforementioned censure.

12. The aforesaid oath, the formula for which is to be found in the appendix of this instruction (Form A), must be used (by those, obviously, who will use it habitually, once for all; by those, however, who are deputed only for some determined piece of business or case, as often as required (toties quoties), in the presence of the ordinary or his delegate done upon the Gospels of God (also by priests) and not otherwise and with the added promise of fulfilling faithfully their duty, to which, however, the excommunication, mentioned above, is not extended. There must be an

18-57

avoidance, moreover, by those who are set over those involved in this cases, lest anyone be admitted to a knowledge of the matters from helpers, unless in some way a party or an office to be performed by that person necessarily requires a knowledge of these matters.

13. The oath of keeping the secret must be given in these cases also by the accusers or those denouncing [the priest] and the witnesses. To none of these, however, is there subjection to a censure, unless by chance toward these same persons some censure has been expressly threatened upon the person himself, for his accusation, his deposition or of his violation (Excussio?) [of such] by act. The accused, however, should be most seriously warned that even he, with all [the others], especially when he observes the secret with his defender, is under the penalty of suspension a divinis in case of a transgression to be incurred ipso facto.

14. Finally, as for the publishing, the language, the confirmation, the custody of and the accidental nullity, in every way [these matters] must be observed which are prescribed by Canons 1642-43, 379-80-82 and 1680 respectively.

++9++

TITLE NUMBER ONE

THE FIRST KNOWLEDGE OF THE CRIME

15. Since the crime of solicitation takes place in rather rare decisions, lest it remain occult and unpunished and always with inestimable detriment to souls, it was necessary for the one person, as for many persons, conscious of that [act of solicitation], namely, the solicited penitent, to be compelled to reveal it through a denunciation imposed by positive law. Therefore:

16. "According to the Apostolic Constitutions and especially of the Constitution of Benedict XIV Sacramentum Poenitentiae of June 1, 1941, the penitent must denounce the accused priest of the delict of solicitation in confession within a month to the Ordinary of the place or to the Holy Congregation of the Holy Office; and the confessor must, burdened seriously in conscience, to warn the penitent of this duty." (Canon 904).

17. Moreover, according to the mind of Canon 1935 anyone of the faithful can always denounce the delict of solicitation, of which he will have had a certain knowledge; also, the obligation of denunciation urges as often as the person is bound to it from the natural law itself because of the danger to faith or religion or other imminent public evil.

18. "The faithful, however, who knowingly have disregarded the obligation to denounce the person by whom he was solicited, against the prescription (related above) of Canon 904, within a month, falls into an excommunication reserved latae sententiae, not to be absolved unless after he has satisfied the obligation or has promised seriously that he would so" (Can. 2368, § 2).

19. The duty of denunciation is a personal one and is to be fulfilled regularly by the person himself who has been solicited. But if he is prevented by the most serious difficulties from doing this, then either by

perhaps it has been joined with the crime of solicitation in sacramental confession. In decreeing penalties, however, against delinquents of this type, besides those which are found spoken of above, and they should also be kept before one's eyes (Canon 2359, § 2).

73. To have the worst crime, for the penal effects, one must do the equivalent of the following: any obscene, external act, gravely sinful, perpetrated in any way by a cleric or attempted by him with youths of either sex or with brute animals (bestiality).

74. Against accused clerics for these crimes, if they are exempt religious, and unless there takes place at the same time the crime of solicitation, even the regular superior can proceed, according to the holy canons and their proper constitutions, either in an administrative or a judicial manner. However, they must communicate the judicial decision pronounced as well as the administrative decision in the more serious cases to the Supreme Congregation of the Holy Office.

++24++

FROM THE AUDIENCE OF THE HOLY FATHER, MARCH 16, 1962

Our Most Holy Father John XXIII, in an audience granted to the most eminent Cardinal Secretary of the Holy Office on March 16, 1962, deigned to approve and confirm this instruction, ordering upon those to whom it pertains to keep and observe it in the minutest detail.

At Rome, from the Office of the Sacred Congregation, March 16, 1962.

Place of the seal

A. Cardinal Ottaviani

Supplementary Documents



Natives disrupt mass

Second straight week

MARC KILCHLING
Sun Media

Palm Sunday service at St. Michael's Cathedral had a surprise ending when a demonstrator stood in front of the Sacred Heart Altar and attempted to read out a statement to the congregation.

Friends and Relatives of the Disappeared (FRD) continued their occupation and interruption of religious services for the second straight weekend with the principal Toronto churches of the Anglican and Catholic religions targeted this week.

The group is seeking the location of the burial sites of First Nations children who died in the residential school system during the late 19th and first half of the 20th century.

"We come with heavy hearts because the spirits and bodies of innocent aboriginal children did not survive the tortures inflicted on them," said Carrie Lester of the FRD.

Escorted out

Police escorted the protesters out of the cathedral and they were advised that futureursions would be considered trespassing. The major churches involved in the residential school system, along with the federal government, have issued public apologies but haven't go far enough for FRD members.

The group has sent letters to the prime minister, the Queen, via Rideau Hall, and the Vatican giving each 30 days to reveal the location of burial sites and causes of death of children who died in residential schools. The group has also staged high-profile demonstrations in Vancouver and Toronto.

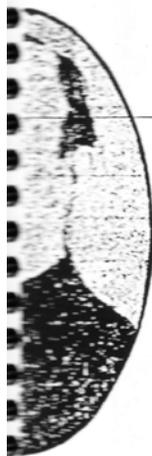
Mr. Annett admits it is unlikely there will be a response, but said the deadlines, which all expire by March 8, will trigger the International Criminal Court application. The group also plans to launch civil disobedience, including occupying churches.

has been campaigning on the issue for more than a decade. The federal government recently reached a \$1.9-billion settlement with residential school survivors and created a \$60-million Truth and Reconciliation Commission in addition to the package, but Mr. Annett's group believes the commission lacks the teeth to settle the matter. The Assembly of First Nations, which was involved in achieving the settlement package, has deliberately kept its distance from Mr. Annett's group.

The group wants criminal sanctions against individuals who staffed the schools and were connected to deaths. They are also looking to the international community for condemnation of the federal government and churches that created and operated a program to assimilate native children into white society. "We need a genuine inquiry and we need outside groups to monitor this," said Mr. Annett, who would like to see the UN set up a human rights tribunal and launch an investigation. "We need a body that has power to subpoena."

The group has sent letters to the prime minister, the Queen, via Rideau Hall, and the Vatican giving each 30 days to reveal the location of burial sites and causes of death of children who died in residential schools. The group has also staged high-profile demonstrations in Vancouver and Toronto.

Mr. Annett admits it is unlikely there will be a response, but said the deadlines, which all expire by March 8, will trigger the International Criminal Court application. The group also plans to launch civil disobedience, including occupying churches.



BALFOUR, Premier of Toronto...

AMATEUR Skating Competition.

Some words to the... of London... skating... competition...

DYNAMITE

COMES OUT FOR TARIFF REFORM

Epoch in Conservative History in Britain.

MR. BALFOUR'S SPEECH

Declared for Mutual Preference amid Enthusiasm.

(Canadian Associated Press) London, Nov. 14.—Ex-Premier Balfour aroused tremendous enthusiasm at Birmingham tonight by giving utterance to a speech wherein he disregarded the advice of the Times and the wishes of the Unionist Free Traders. He made a strong declaration on the fiscal question. After alluding to the absence of "the immortal statesman," Mr. Chamberlain, and appealing for the unity of the Conservative party, which meant everything, he referred to tariff reform, and, amid uproarious cheering, he asked had the fiscal proposal lost its force? "No," came the answer. Had it gained force? "Yes," was the reply. "You have given me your answer; I agree with that," answered Mr. Balfour. (Tumultuous cheering.) He admitted that originally he had fears as to whether the policy of promoting free trade within the empire, which was the most important to our commercial interests, and must appeal to every member of our world-wide empire, could be carried out with so many units interested, but after the last imperial conference no misgivings were possible. (Cheers.) If the Conservatives were in power tomorrow their first duty would be the sunning-in of that conference, which was so rashly closed." (Great cheering.) He could not take a better text than Mr. Chaplin's resolution, carried in the afternoon with such enthusiasm, urging broadening basis of taxation, safeguarding our productive industries, strengthening our position in the foreign markets, and the colonial preference. To that he subscribed, but any duties imposed must be small and widespread, not touching raw material, and not increasing the burdens of the working class. Mr. Balfour's denunciation of Socialism and outlined the Conservative program of social reform.

LOCAL BRIEFS

—The annual meeting of the Ottawa City Hockey league will be held on the evening of the 26th inst. at the O. A. A. C.
—In the list of aldermen attending the meeting in the board of trade room last evening, the name of Ald. Little was inadvertently omitted.
—The annual congregational at home of St. George's parish will be held next Tuesday evening in the parish hall at 8 o'clock, under the auspices of the Woman's association.
—William Blison, sent up for trial from the city police court, came before Judge Gunn and elected to be tried by a judge. His case will be heard on Monday morning.
—Detective McCaskill, Montreal, who was injured yesterday afternoon while attempting to board a street car opposite the Russell house, is reported to be a little better at the Water street hospital today.
—The boxing classes at the O. A. A. C. under the able tuition of Prof. Clem Austin, are doing a record business at the popular local athletic club. Almost double the number of young men are in the class this year than formerly, and are in earnest training for the Canadian championship next spring.
—The O. A. A. C. will open a handicap pool tourney for members on Monday. While Alex. Graham may not enter the competition, McBride, Laflamme, a new man from Montreal; Oscar Mather, Guy Smith, H. Edwards, G. Johnstone, G. Burgess, A. and J. McLaughlin, P. White, Chas. Graham and others will be in line.

PERSONAL

Mr. Hugh Guthrie, M.P., South Wellington, is in the city on departmental business.
Hon. Wm. Harty, M.P., Kingston, is here on business with the department of railways and canals.
Hon. Adelard Turgeon, M.L.A., Bellechasse, is in the city and had an interview today with Sir Wilfrid Laurier.
Mr. C. L. Owen, M.P. of Campbellford, is in the city, registered at the Russell.

MARRIED IN INDIA

Stanley Fillion Marries a Buckingham Store-keeper's Daughter.

News reached the city this morning of an interesting wedding in Calcutta, India, in which Miss Cameron, daughter of the late Mr. Campbell of Buck...

SCHOOLS AID WHITE PLAGUE

Startling Death Rolls Revealed.

AMONG INDIANS

Absolute Inattention To Bare Necessities of Health.

In his report upon the Indian boarding schools in Manitoba and the Northwest, Dr. P. H. Bryce, chief medical officer of the Indian department, emphasizes the absolute necessity for greater care in the selection of pupils and for sanitary precautions in the schools to prevent the spread of disease. During his recent tour of inspection Dr. Bryce instructed the principals of all the schools to report to Ottawa direct upon the past history and present condition of the health of the children who have been pupils at the schools.

Summarizing the statistical statement thus obtained Dr. Bryce says, after alluding to the defective records of the schools: "It suffices for us to know however, that of a total of 1,537 pupils reported upon, nearly 25 per cent. are dead, of one school with an absolutely accurate statement, 60 per cent. of ex-pupils are dead, and that everywhere the almost invariable cause of death given is tuberculosis."

Dr. Bryce's description of the schools shows them to be veritable hotbeds for the propagation and spread of this disease. In fact in only one school which the medical inspector visited was attention paid to the most ordinary requirements of ventilation of the dormitories.

The total school attendance in Indian schools of every class was 2,631 last year. Only about 52 per cent. of Indian children between the ages of seven and seventeen attend school, and the attendance at the industrial schools is decreasing.

Waterproof Horse Covers.

Birkmyre's Waterproof Flax Canvas. Soft, durable. All sizes in stock. Tobin Tent and Awning Co., 201 Sparks St. Phone 3870.

LOST.

IN HILLS LOST BETWEEN city hall and Metcalfe St., on Queen Friday. Please return to...

Blood R. G. School - Continued.

353988

Throat.		Lungs.		Chest.		Gen. Appoe.		Av. exp. chest
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd.	Fair or Good.	Poor or Emac'd	
18.	15.	3.	32.	21.	12.	17.	16.	5.5

Blood G. E. School.

Age.				Father.	Mother.	Children.	Av. childn. liv'g.
5 or under.	6-9.	10-18.	14-18.	Liv'g.	Liv'g.	Liv. Dead.	
-	5.	7.	9.	9.	8.	38. 36.	2.8

→ 50% death rate

Nor.	Temperature.			Under 80.	Pulse.			Respiration.			Glands.		Nose.	
	98.4 to 99.	99. to 100.	100. to 101.		81. to 80.	81. to 90.	91. to 120.	17 to 20.	21 to 25.	25 & over.	Nor.	Abn.	Nor.	Abn.
1.	1.	9.	6.	-	5.	11.	5.	5.	7.	10.	7.	4.	11.	

Throat.		Lungs.		Chest.		Gen' appoe.		Av. exp. chest.
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd	Fair or Good.	Poor or Emac'd	
2.	15.	0.	17.	11.	6.	13.	11.	5.5

High River School.

Age.				Father.	Mother.	Children.	Av. childn. liv'g.
5 or under.	6-9.	10-18.	14-18.	Liv'g.	Liv'g.	Liv. Dead.	
-	11.	21.	42.	37.	38.	161. 52.	3.0

→ 25% death rate

Nor.	Temperature.			Under 80.	Pulse.			Respiration.			Glands.		Nose.	
	98.4 to 99.	99. to 100.	100. to 101.		81. to 80.	81. to 90.	91. to 120.	17 to 20.	21 to 25.	25 & over.	Nor.	Abn.	Nor.	Abn.
51.	31.	53.	9.	45.	15.	14.	26.	31.	7.	63.	11.	70.	4.	

Throat.		Lungs.		Chest.		Gen. appoe.		Av. exp. chest.
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd.	Fair or Good.	Poor or Emac'd	
9.	65.	2.	72.	53.	20.	68.	11.	5.5

Mortality rate records from Dr. Bryce's 1920 report

353988

TABLE 1. - Summarizing the Results of Examinations in each

School:-

Sarcee School.

Age.				Father.	Mother.	Children.		Aver. chldn. liv'g.	
5	8	10	14	Liv'g.	Liv'g.	Liv.	Dead.		
or	to	to	to					25% d.r.	
under.	9.	12.	18.						
	5	8	5	13.	16.	45.	15.	3.6	

Temperature.				Pulse.		Respiration.			Glands.		Nose.	
Nor.	98.4	99.1	100	Undr.	81	91	17	21	Nor'l.	Enlar.	Nor.	Ab
mal	to	to	to	90.	to	to	to	to	25			
	99.	100.	101.		90.	120.	20.	25	plus.			
2	7.	8.	4.	5.	7.	9.	7.	-	13.	3..	12.	4.

Throat.		Lungs.		Chest.		Gen. Appce.		Av. exp. chest.	
Nor.	Abn.	Nor.	Abn.	Good.	Depd.	Fair	Poor.		
13.	3.	2.	15.	5.	11.	10.	6.	3.1	

Blackfoot R. O. School.

Age.				Father.	Mother.	Children.		Av. chldn. liv.	
5	8	10	14	Liv'g.	Liv'g.	Liv.	Dead.		
or	to	to	to					30% d.r.	
under.	9.	12.	18.						
4.	13.	17.	5.	19.	25.	69.	29.	3'5	

Temperature.				Pulse.		Respiration.			Glands.		Throat.		
Nor.	98.4	99.1	100.	Undr.	81	91	17	21	Nor.	Abn.	Nor.	Abn.	
	to	to	to	80.	to	to	to	to	25				
	99.	100.	101.		80.	120.	20.	25	plus.				
-	21.	9.	3.	15.	11.	7.	13.	17.	3.	30.	3.	30.	3.

Throat.		Lungs.		Chest.		Gen. Appce.		Av. Expn. Chest.	
Nor.	Abn.	Nor.	Abn.	Good.	Dep'd.	Fair	Poor		
						or	or		
						Good.	Emaciated.		
26.	7.	2.	31.	18.	15.	16.	17.	2.8	

Peigan R. O. School.

40% death rate

Age.				Father.	Mother.	Children.		Av. chldn. liv'g.	
5	8	10	14	Liv'g.	Liv'g.	Liv.	Dead.		
or	to	to	to					40% death rate	
under.	9.	12.	18.						
3.	11.	16.	2.	16.	15.	54.	37.	3.6	

**B. STATEMENT OF THE PHYSICIAN WHO ATTENDED
THE DECEASED PUPIL**

No. 830

I attended Reggie Allen from May 18/48
to May 20/48 The immediate cause of death was.....
Fracture Skull
The contributory cause of death was..... ?

Do you consider that the Principal of the School, and the members of the School staff exercised reasonable care and judgment in regard to the illness and death of this pupil? yes

Did they follow out your professional instructions? yes

If in either respect, you consider them to have been at fault, it is required that you express your carefully considered views as follows:

.....
.....
.....
.....
.....

KRBlandford M.D.

St. Georges Hospital,
Alert Bay



DEPARTMENT OF INDIAN AFFAIRS
CANADA

..... 19 ..

To Ticket Agent

..... Railway

At

This is to certify that
is an Indian and a member of the Band
and is entitled, upon surrender of this certificate, to purchase a
railway passage ticket from
to at the rate allowed for Indians.

A. F. MacKenzie,
Secretary.

.....
Principal,
..... Residential School.

501-370.

approx. 1942

Indian Affairs (RG-10) Volume 6461, file 887-10 part 3)

ARCHIVES
PUBLIQUES

The Province,
June 4, 1996

Gatherers mark school's grim litany of death

Stories by Suzanne Fournier
Staff Reporter

It was a day for anger, a day for grief and a day that took hundreds of adults decades to face.

At the Kuper Island Residential School memorial Saturday, several suspect, wrongful and tragic deaths of former students were brought to light at a gathering attended by more than 350 people.

Flowers were cast on the ocean in memory of the many children who died trying to escape what school survivors call "our Alcatraz."

Tears streamed down Karen McCallum's face as she threw carnations and two lit candles into the ocean to commemorate her two sisters, who drowned trying to flee the hated Kuper Island school.

"I remember going out on the boats when they were searching for my sisters' bodies," said McCallum, 41, a Surrey mom and nurses' aide.

"We were a very close-knit family and I adored my sisters. They were so homesick. They could see the lights of Chemainus and they must have decided to risk it. They hid a tiny boat in a bay and snuck out at night to escape. They never could swim, but they were desperate."

Only one of the bodies of

Beverley and Carolyn Joseph was recovered.

"It was crucial for me to come here, even though it took 30 years and a lot of pain resurfaced," said McCallum, who was accompanied by her four children aged one to 23.

"It's for my children that I want to release the pain I carried around, and I'm so happy knowing they'll never go through what I did."

The gathering was organized by the Penelakut band, based on Kuper Island, a small Gulf Island opposite Chemainus.

But aboriginal children were sent from all parts of B.C. to the school, run by two separate Roman Catholic orders from 1890 to 1975.

Belvie Thomas and Donna Jones recalled the suspicious death of their brother, Richard Thomas, found hanging in a woodshed.

"He told me and several others that when he got out he was going to tell everyone the truth about what happened here," recalled Belvie, now 49.

"The next thing I knew the priest was telling me, 'Your brother's dead. He hung himself.' No one ever believed it, but the RCMP won't reopen the case.

"The priest who knows the truth should come forward."

'Babies buried under apple tree'

A long table held the names of hundreds of children who died at Kuper Island school — from disease, from accidents and from suspicious causes.

Penelakut organizer Diane Harris said several former students have told her the same story: "Babies were buried under that apple tree, born to girls who had been sexually abused by priests.

"We've asked the RCMP to exhume the area, but they've refused — it's not just sexual abuse but wrongful death we want police to look at."

The Kuper Island school was run from 1890 to 1975 by the Montford and Oblate Catholic orders. Last June, Oblate Brother Glen Doughty was convicted of sexually abusing three boys in the '60s. RCMP are probing other sexual-abuse disclosures.

Police told of death at residential school

By Dirk Meissner

Times Colonist staff

Port Alberni Mounties may have a 30-year-old unsolved murder on their hands.

A former Alberni Residential School student said Tuesday he discovered the naked, bloodied body of a young aboriginal girl in 1967, but never heard from the police.

Harry Wilson said he was 10 years old when he and two friends made the grisly discovery behind a school building. He immediately reported the body to the school principal, who said he would call the RCMP. Wilson said he saw police at the school, but was never interviewed and less than a week later was transferred to a residential school in Nanaimo.

Wilson said the girl appeared to be about 16 years old. He said she was a new student who had been at the school for about two weeks. He said he did not know her name.

Wilson said he was readmitted to the Alberni school about three months later, but nobody said a word about the body.

Mounties in Port Alberni and officers working on an RCMP task force investigating abuses at B.C.'s aboriginal residential schools said they will investigate Wilson's allegations.

Sgt. Dale Djos, Port Alberni's investigation section chief, said he did not recall any police investigation involving the 1967 death. "What we have to do is work backwards on this," he said.

Const. Gerry Peters, who is part of the residential

school task force, said the girl's death should be investigated. "It is definitely worthy of our attention."

The task force was formed in November 1994 to investigate reports of physical and sexual abuse at B.C.'s 15 residential schools. Five schools were on the Island.

Peters said 18 officers are part of the task force, which has so far identified 115 victims and spoken to 400 people.

Officers investigated two reports of murders at Island residential schools, but both turned out to be deaths due to sickness, he said.

It was reported that Maisie Shaw died in 1946 when she was thrown down a flight of stairs at the Alberni school. Police discovered she suffered rheumatic fever and died.

It was also reported that Albert Gray was beaten to death at the residential school in Ahousaht. Peters said police could not confirm his cause of death, but are reasonably certain he died in hospital in Port Alberni suffering from pneumonia.

Kevin Annett, a former Port Alberni United Church minister, spoke to Wilson about the girl's death. Annett was fired by the church in June 1995.

He is currently working on a doctoral thesis at the University of B.C. that examines the impact of the Island's two United Church-run residential schools on the aboriginal community and the church.

Annett said he heard many stories about deaths and violence involving Port Alberni area aboriginals when he was with the church. "I do think it happened," he said. "It's hard to say how many."

Public Notice

Letter of Demand from Elders and Members of The Friends and Relatives of the Disappeared

23 January, 2008

Friends and Relatives of the Disappeared
255 East Hastings street
Vancouver, B.C. Canada V6A 1P4

To: Elizabeth Windsor, aka "Queen of Great Britain"
Buckingham Palace,
London, England
(transmitted through the office and person of Michaëlle Jean, Governor-General of Canada)

Dear Ms. Windsor,

This Public Letter of Demand is issued to you, Elizabeth Windsor, as one who claims the title and fiduciary responsibility of Queen of Great Britain and the Commonwealth, and Head of the Church of England in Canada, aka the Anglican Church.

We, as the friends and relatives of tens of thousands of children who died or were murdered in Indian Residential Schools in Canada established and run by your Church of England and the British Crown from 1867 to 1996, do hereby demand that you, Elizabeth Windsor, in your capacity as Queen of Great Britain and the Commonwealth, and Head of the Church of England, publicly disclose the cause of death, and whereabouts of the buried remains, of all children who died in Indian Residential Schools operated by the Church of England in Canada, aka the Anglican Church.

This Common Law Notice also requires that you, Elizabeth Windsor, arrange the immediate repatriation without conditions of the remains of these persons to their homes for a proper burial.

Read more:

p. 2

This Common Law Notice also requires that you, Elizabeth Windsor, publicly name and surrender all persons in or employed by the government of Canada and the Anglican Church who are responsible for or complicit in these deaths and disappearances, and all documents and evidence related to the same.

This Common Law Notice also requires that you, Elizabeth Windsor, compel the government of Canada through its Governor-General to comply with these requirements of natural justice and international law.

If you, Elizabeth Windsor, fail to comply with these requirements within thirty (30) days of your receiving this notice through the media of the Governor-General of Canada, it will be assumed that you do not dispute the claims contained herein, and legal action may be commenced against you.

Sincerely,



Jeremiah Jourdain,

On behalf of The Friends and Relatives of the Disappeared

Issued under the Tribal Land Law Jurisdiction of the Squamish Nation
On Unceded Squamish territory

cc: world media and governments

Letter of Demand issued to Queen of England by Friends and Relatives of the Disappeared, January 2008 - a letter never answered

Letter of Demand from Elders and Members of The Friends and Relatives of the
Disappeared to the Pope

4 February, 2008

To: Joseph Ratzinger
aka "The Pope", Vatican, Italy

(transmitted through the office and person of Luigi Ventura, Papal Nuncio for Canada)

Dear Mr. Ratzinger,

This Public Letter of Demand is issued to you, Joseph Ratzinger, as one who claims the title and fiduciary responsibility of the Pontiff and Head of the Roman Catholic Church.

We, as the friends and relatives of tens of thousands of children who died or were murdered in Indian Residential Schools in Canada established and run by your Catholic Church between 1852 and 1996, do hereby demand that you, Joseph Ratzinger, in your capacity as the Pontiff and Head of the Roman Catholic Church, publicly disclose the cause of death, and whereabouts of the buried remains, of all children who died in Indian Residential Schools and hospitals operated by the Roman Catholic Church.

This Common Law Notice also requires that you, Joseph Ratzinger, arrange the immediate repatriation without conditions of the remains of these persons to their homes for a proper burial.

This Common Law Notice also requires that you, Joseph Ratzinger, publicly name and surrender all persons in or employed by the government of Canada and the Roman Catholic Church who are responsible for or complicit in these deaths and disappearances, and all documents and evidence related to the same.

This Common Law Notice also requires that you, Joseph Ratzinger, compel the government of Canada through its Governor-General to comply with these requirements of natural justice and international law.

If you, Joseph Ratzinger, fail to comply with these requirements within thirty (30) days of your receiving this notice through the medium of your office or that of your Papal Nuncio for Canada, it will be assumed that you do not dispute the claims contained herein, and legal action may be commenced against you.

Sincerely,



Jeremiah Jourdain

on behalf of The Friends and Relatives of the Disappeared
260 Kennedy St.
Nanaimo, BC Canada V9R 2H8

Issued under the Tribal Land Law Jurisdiction of the Squamish Nation on unceded

Mario Dion
Deputy Minister
c/o Mr. Jeffrey Marder
Deputy Director
Aboriginal and Circumpolar Affairs Division
Foreign Affairs Canada

29 December 2004

In response to your declaration of reconciliation apologizing on behalf of your government and the churches of Canada responsible for the physical violation and sexual abuse, the cultural genocide of the indigenous peoples of Canada, we requested three fundamental answers. What was the judicial process to be undertaken to bring all those responsible for the crimes of genocide detailed by us, to justice? What was to be your program of compensation for the victims and their families? And thirdly what legal mechanisms were to be put in place to guarantee that no such crimes may again take place, including our request regarding the ratification of international law on Indigenous Rights?

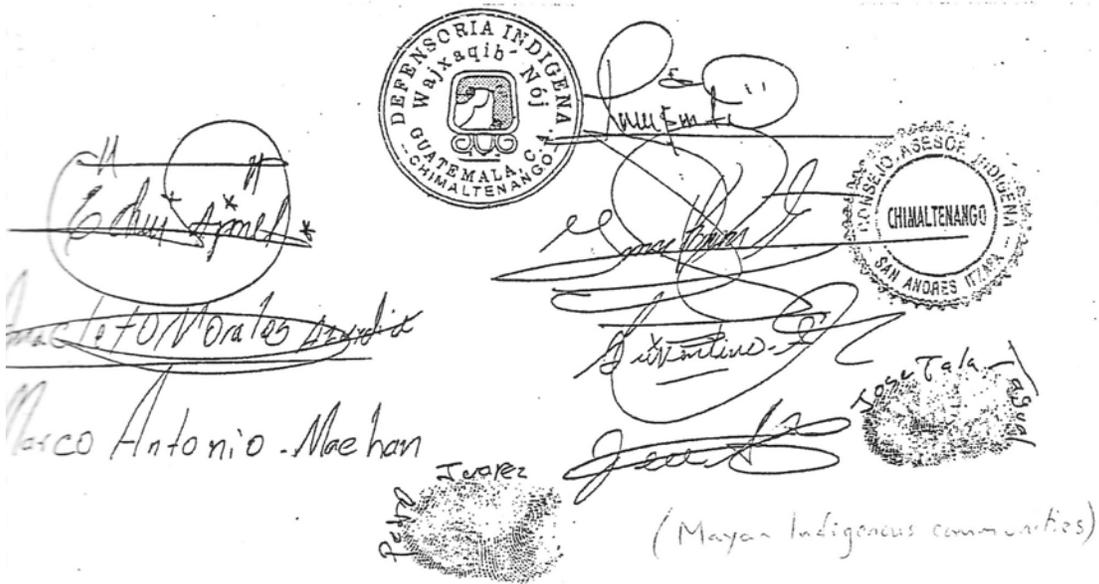
In your recent response, signed by Mario Dion, Minister, the 18th of December, we wish to state the following:
That you have not taken any responsibility for this ongoing process of impunity. According to The Assembly of First Nations, your quasi judicial process has been nothing but an obstacle to a judicial process that is just, adequate and prompt.

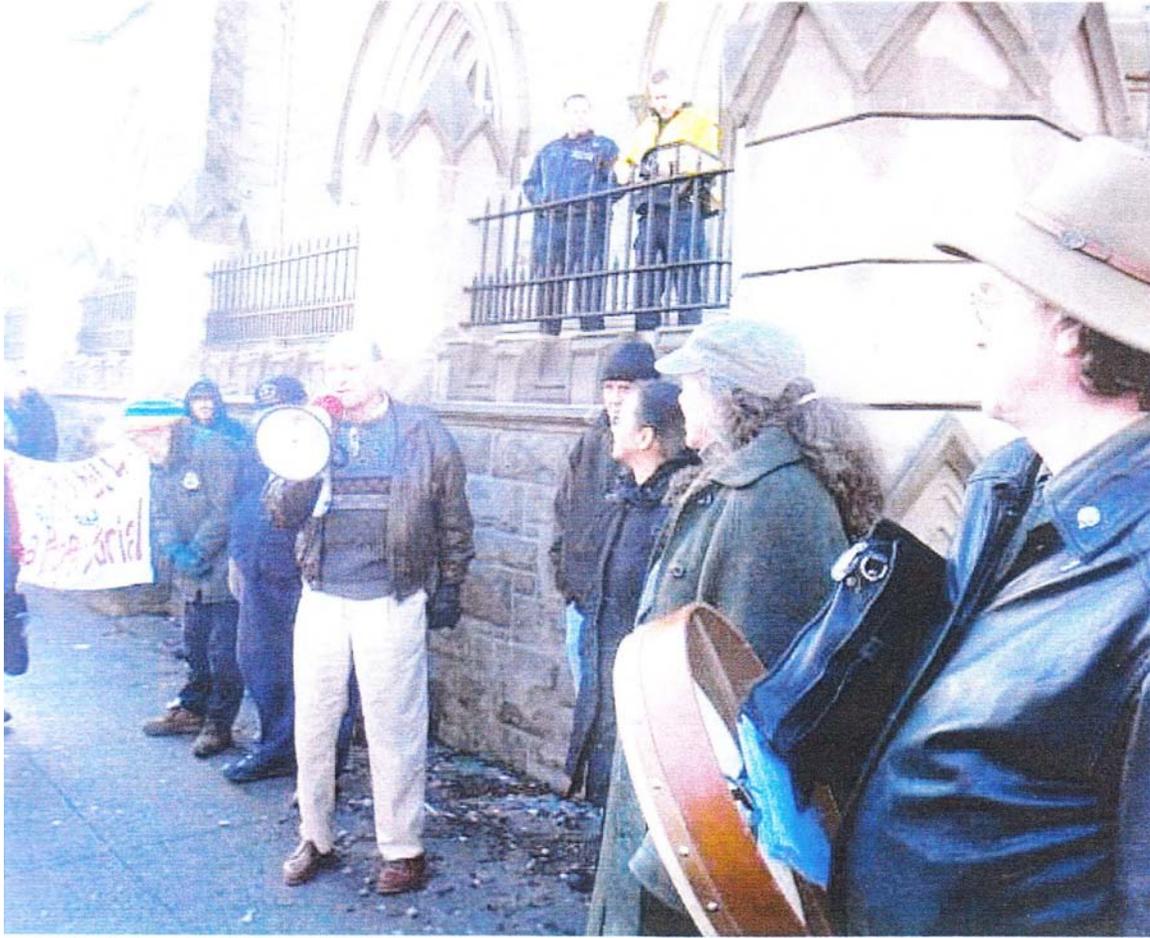
Second the compensation package announced by your government is a fraud.

Please describe even one case where the victims of these crimes of genocide have received a fair settlement. This program of compensation appears to be nothing less than a program of support for administrating bureaucrats and social professionals, all non indigenous! This in itself is a clear violation of international indigenous law respecting the rights of consultation, participation and consensus.

And regarding our concern to see legal guarantee of indigenous rights in Canada and ratification of international law, there was no response. We remain preoccupied by this lack of responsibility of your government. We will continue to maintain our spirit of solidarity with the Indigenous Peoples of Canada, and will not permit this continued impunity for the crimes against humanity and of genocide.

Respectfully,

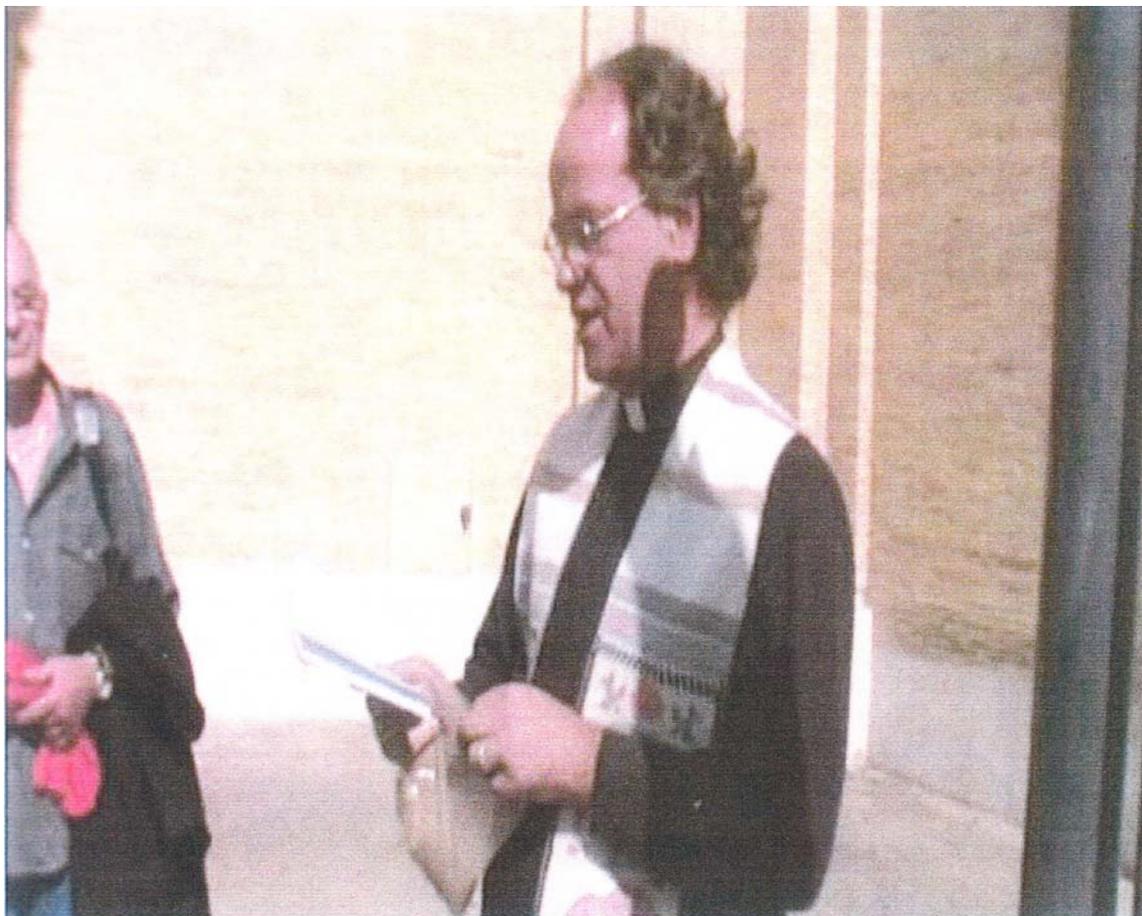

The bottom section of the document contains several handwritten signatures and official stamps. On the left, there are three signatures: the first is circled and crossed out, the second is "Miguel Morales" and the third is "Rafael Antonio Machan". In the center, there is a circular stamp for "DEFENSORIA INDIGENA Wajx'eqib' Noj' GUATEMALA C.A. CHIMALTENANGO" with a signature over it. To the right, there is another circular stamp for "CONSEJO ASESOR INDIGENA CHIMALTENANGO SAN ANTONIO" with a signature over it. Below these, there are more signatures, including one that appears to be "Petro Suarez" and another that is partially obscured. At the bottom right, there is a handwritten note in parentheses: "(Mayan Indigenous communities)".



Chief Red Jacket, Chief Kiapilano, and Rev. Annett evict Roman Catholic Church from Squamish Nation land, October 2008, Vancouver, Canada



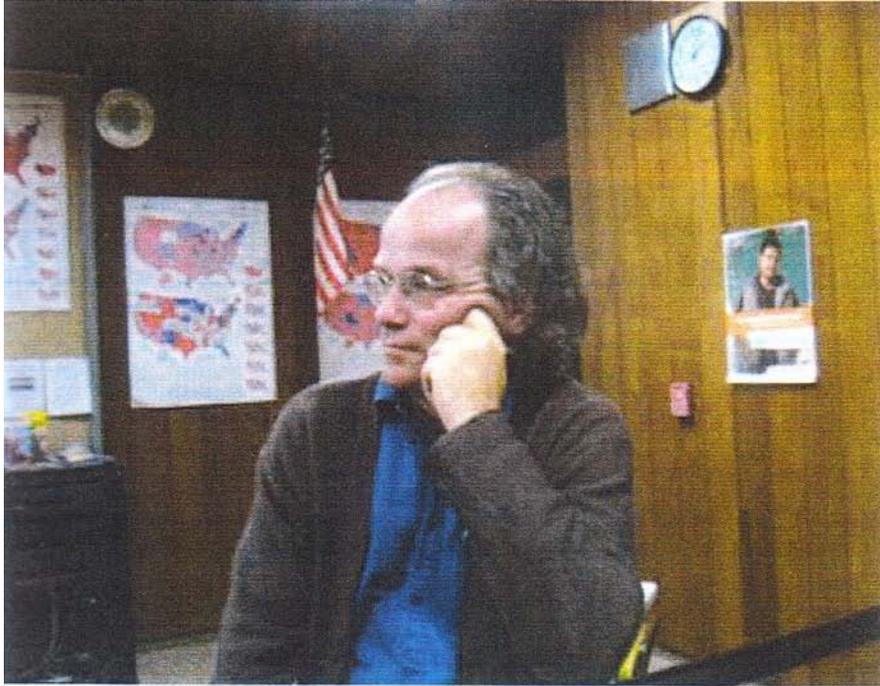
Rev. Annett (l) and members of the Mohawk Traditional Council protest outside the Parliament of Canada, demanding repatriation of children who died in Indian residential Schools, spring 2009



Rev. Annett conducts the first memorial service for children who died in Catholic Indian Schools, and a public exorcism rite, outside the Vatican, St. Peter's Square, Rome, October 11, 2009



Rev. Annett and survivors of Catholic Indian residential schools speak to government officials of the Province of Liguria, Genoa, Italy, April 2010, seeking their sponsorship for an inquiry into genocide in Canada



Rev. Kevin Annett, founder, Friends and Relatives of the Disappeared (Canada) and The International Tribunal into Crimes of Church and State

www.hiddenfromhistory.org

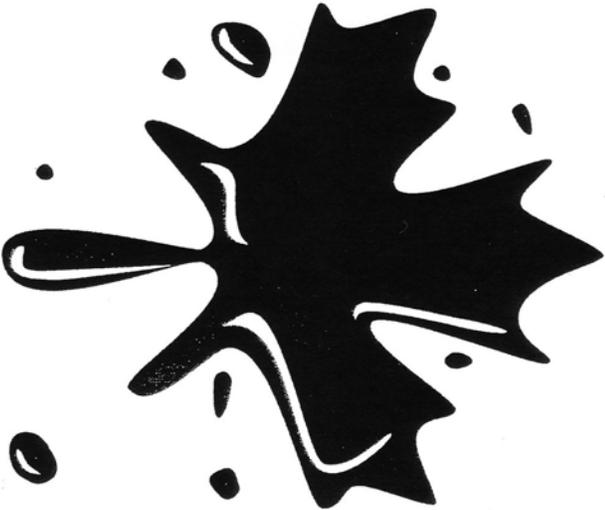
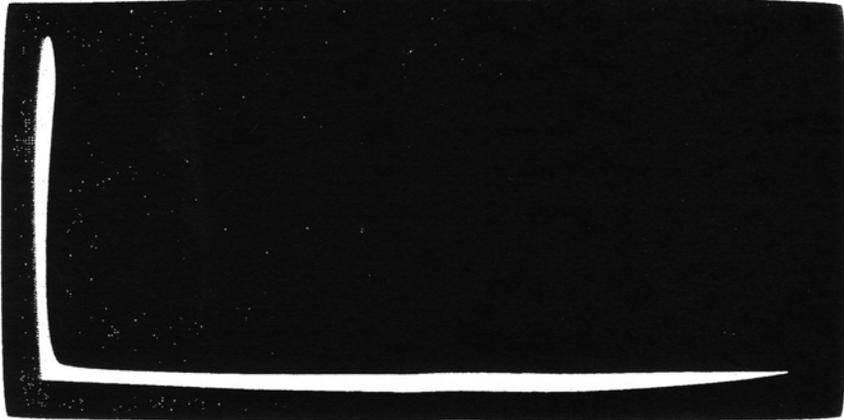


Rev. Annett rallies with survivors of torture in Catholic church and state institutions, outside the Dail, Dublin, Ireland, April 2010

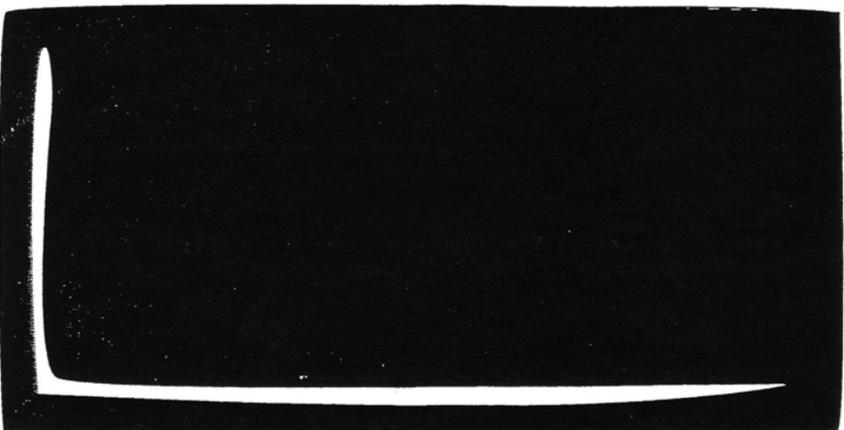


Rev. Annett (2nd from left) and members of the International Tribunal into Crimes of Church and State outside the Vatican, where they will return in September 2010 to convene a formal inquiry into crimes against humanity by the church and their accomplices

50 000 CANADIAN CHILDREN MURDERED



SEEK THE TRUTH



www.hiddenfromhistory.org



Who's doing this? Who's killing us? Robbing us of light and life; mocking us with the sight of what we might have been?

Does our ruin benefit the earth? Does it help the grass to grow or the sun to shine?

Is this darkness in you, too? Have you passed through this night?

James Jones, [The Thin Red Line](#)

Conclusion: What Then Must Be Done? Who Then Must We Be?

Pretend a man stole your car, and then he showed up at your door and apologized to you for stealing it. But then he got in the stolen vehicle and drove away again. That's what white people like to call healing and reconciliation: nice words, but nothing ever changes.

- Chief Peter Yellow Quill, Anishinabe Nation, June 16, 2010

We don't want money. We don't want power. We want a new world.

- Zapatista slogan, Chiapas, Mexico, 1994

Genocide – the wiping out of an entire group – may be illegal in theory, but it is not in practice. Formal law, *de jure*, says one thing, but daily practice, *de facto*, reveals another, and that is that genocide is as expedient and normative a weapon of the modern state as war itself.

If anything, the cultural and spiritual homogeneity created and demanded by the modern global corporate market has made genocide a practical necessity to what we like to call the “advance of civilization.”

Indeed, the economic and political stability of the modern “consumerist” world is inconceivable without the wiping out of indigenous peoples, their hold on the land, and their vision of another way to be.

A huge “Superstore” sprawls on miles of concrete in what was once the lush, forested hunting lands of the Cowichan people near Duncan on Vancouver Island. On any day, throngs of Cowichans will scramble with their “white” neighbors into Superstore's maw, emerging with tons of planet-killing plastic and garbage that is the only trade off for a lost land and slaughtered children. The Catholic Indian residential school on Kuper Island chewed up generations of them, only ten miles away.

You realize how well the genocide has worked as you watch the families of Cowichans scuttle around the concrete and imaginary idol they've been told is good for them, and which they believe. Besides the allowable dances, regalia and token traditional phrases displayed in the same way that my folks wear green on St. Paddy's Day, the Cowichans are as dead as a door nail.

How could they not be? Like the rest of us, they've become assimilated into the machine that is wiping out our humanity, and our planet.

They have been eaten by something, and can no longer escape its metallic bowels.

Did my culture simply want to wipe out Indians, and other strangers? The broad view suggests, on the contrary, that genocide is not an aim but a consequence of a particular worldview and social order that, within Europe and its off shoots,

manifested as Christendom, and then capitalism, and finally modern global corporatism.

The aim of that social order towards other nations was conquest first, absorption second, and eventual, final eradication. Each of these steps involved mass murder, but any Empire rules not through massacre but by administering a conquered and enslaved populace. Essentially, the soul of the Other had to be exterminated, and everything else would follow.

In practice, this meant that aim and consequence became one and the same, and most of the Others were wiped out. The important point is that the whole genocidal effort was legal, legitimate and sanctified by the conqueror, and still is. Genocide is a tool of state, but most essentially, of religion.

As a fundamentally religious act, a sign of faith, genocide expresses the most fundamental and sacred values of what we call western society, which grew up out of Christendom and its megalomaniac sense of absolute domination over the earth. We exterminate difference and opposition like we pray, and extend strip malls over virgin valleys: with complete belief in our own goodness.

To truly recognize this is to put to rest any lingering illusions that a genocidal regime can be modified or humanized. Put simply, the thing known as "Christian Canada", which murdered masses of children in Indian residential schools, cannot be "put on trial", be "held accountable" for its crimes, or begin a process of self-disclosure and "healing and reconciliation". For any such justice to manifest, these institutions and what propels them must first be overthrown.

The tragic truth of this fact has played itself out in Canada recently, where the net effect of years of disclosures, court cases and official "compensation" programs to survivors of Indian residential schools has been twofold: the victims are worse off, and the perpetrators are better off, than before.

Not only will no regime guilty of genocide indict itself for the crime, or allow the full truth to be known, but it will use every disclosure and court case brought against it as a means to avoid responsibility and reinvent history to cast itself in a positive light. For the hard reality is that such a regime does not ultimately consider itself guilty of any wrong.

Bringing that regime to justice is clearly impossible without first imposing upon it an entirely new moral and legal code, which reinvents that society's definition of right and wrong. Its fundamental values which sanctioned genocide must be subverted and replaced: something inconceivable short of a profound spiritual and political revolution.

Such realism was demonstrated at the Nuremburg Tribunals in 1946, when a new legal standard was established to try and convict a Nazi regime whose crimes were legal and legitimate according to existing laws.

That new standard was imposed from the outside, and was based on a novel and quite arbitrary international law of morality that declared certain actions to be inherently and retroactively criminal, according to a universal system of morality.

Note, however, that the Nazis were not tried and indicted for genocide, but for “waging a war of aggression”. Genocide was neither defined nor considered a criminal act, at the time, and as mentioned, was prevented from being condemned outright as an actual crime under the United Nations Convention of the same name. For, despite its wording, the 1948 Genocide Convention neither prevents nor discourages genocide by states or regimes, since the latter cannot be prosecuted for genocide – only individuals can.

The “community of nations” will never deny to themselves the use of the tool of genocide, as history shows; nor will they prosecute one another for inflicting extermination on entire groups. International “action” against genocide must and will limit itself to the occasional and random prosecution of individuals in order to tacitly absolve and legally immunize the actual genocidal regimes, and what gives rise to them.

That, at least, has been the arrangement until now.

Reinventing Ourselves

The ease with which Christian churches and governments exterminate other people, and then after the fact absolve themselves of the crime with verbal “apologies” and cash payouts to the survivors, reflects a much deeper sickness that is the root of the matter.

We discussed the historical and philosophical roots of this sickness at the start of this book, and traced how it was and is responsible for genocide in Canada and around the world. The task now becomes curing the sickness by ending that which causes it: the paradigm and practice of a dominator, conquering culture that has come to envelop the globe and is endangering our very planetary survival.

“Genocide has become planetary ecocide” declared Royce White Calf, a Lakota elder, at our 1998 IHRAAM Tribunal in Vancouver.

“Our world is dying at the hands of the same thing that locked up our people in boarding schools. The land and resources are being raped just like our brothers and sisters were by priests and nuns. One day, you whites will wake up and find that by letting those crimes happen to us, you were just letting them happen to you one day. Now, we’re all facing the same ending.” (Closing remarks of Tribunal Judges, June 14, 1998)

To save ourselves, our entire culture, its legacy, attitudes and political-economic structures, must not simply be “put on trial”, but must end. Our window of opportunity to do so before irreversible eco-disaster strikes may in fact have already closed.

Over years of struggle, many of us have come to realize that the undoing of genocide and what spawns it can only come about after a long process of spiritual and political transformation that aims at recovering our lives, our minds, and our planet from a murderous and ravenous system that now threatens all human life.

The very act of trying to indict and put on trial this system begins to reverse our personal complicity in it, and frees us to confront its operations even more fundamentally.

“Non cooperation with evil is as much a duty as cooperation with good” declared Mohandas Gandhi in 1919, after the Amritsar massacre in India.

“In the harmony of means and ends, it is only by our resolute refusal to give support to whatever degrades and destroys mankind that our aim of the elevation of mankind can be accomplished ... Our lives are purified and elevated by our non-conformity to institutions that oppress and enchain the multitudes.”

More than simple civil disobedience, our global non-cooperation with what we live within is a way to invent a new society within the shell of the old, and restore to every person, no matter how poor or disabled, the capacity to think and act freely, in their own name. Such a personal reformation is always the necessary precursor to real social change.

Weaning people, and especially abuse survivors, from their mental dependence on the very institutions that violated them is a long and difficult process, especially since there seems to be no alternative to “petitioning the government”, pleading for “accountability” from the churches, and other such illusory and disempowering expectations.

Actions that confront these bodies, and take back the initiative from the abusers, are the best antidote to such dependency. Throughout 2007 and 2008, for example, native survivors of residential schools in Canada launched a wave of unexpected occupations of church and government offices in Vancouver, which not only shocked the nation but forced a flurry of reactions from church and state that years of polite requests had not produced – including the belated “apology” and the creation of an official “missing children’s’ task force”.

And yet the greatest victory from these actions are the examples they offer to people as to how they can break free from dependence on a system of lies and murder. But isolated actions must be united in a vision of a new social and spiritual order, and the creation of working alternatives to the status quo.

“We will overthrow the British Empire by ignoring it” declared Irish revolutionary Eamon de Valera in 1916, as he urged massive non-cooperation with the English and their laws. And on the basis of my people’s remembrance of who they were before the English conquerors arrived, a new culture emerged alongside and in opposition to imperial rule: Irish courts of law based on our indigenous Brehon

legal system, a boycott on all things English, and even the establishment of the Dail, a self-governing Irish parliament, under the noses of the British Army.

As de Valera described,

"We invented our new Ireland first in the minds of the people, and then established it without permission or foreign legality ... The moment we dreamed ourselves free and independent, that freedom became real."

So too must we who expose and resist genocide and confront the system that caused and maintains it, go beyond mere protest and resistance to creative revolution, by actively displacing the institutions responsible for this massive crime against humanity and creation.

Some indigenous elders have already taken this step, like hereditary siem of the Squamish nation, Kiapilano, when he publicly evicted the Catholic, Anglican and United churches from his traditional territory of Vancouver, Canada, in March of 2008. Kipailano and others are re-establishing tribal courts of law in which those who killed and harmed children in local residential schools will be tried and sentenced.

Others, like former mining executive Doug Stelling of North Vancouver, are actively withholding taxes from the Canadian government and giving the money instead to indigenous nations.

"I cannot in good conscience continue to fund the government or churches that murdered Indian nations and their children" declared Stelling in a letter to the Canadian taxation services in April, 2004.

"I am instead giving the \$300,000 claimed by you to the Quatsino native band, in partial reparations for centuries of robbing and killing them."

In June of 2009, Stelling, the author and many others proclaimed "The Republic of Kanata" in Winnipeg that formally severed their allegiance to the English Crown, and vowed themselves part of a new Republic free of the Crown and Church that had inflicted genocide on native nations. **(Fig. 83)**

As these movements of sovereignty and independence spread, the foundations of what caused and sustains genocide and planetary ecocide are weakening and collapsing. In their place is arising a world where equality, respect, love, and protection of the innocent and of creation are not catch phrases but living realities.

It has been my lasting joy to have been part of the movement that is toppling the worst evil in the history of mankind - and to have overturned the hardened soil of injustice so that new life can emerge from out of the eternal and indestructible heart that is our humanity.

For the unborn generations who will read these words, may you learn from the hard-won lessons of we, your ancestors, that have been written in blood, pain

and struggle. May you reap the good that we have sowed, and prune away our mistakes and our follies.

Kevin Daniel Annett – Eagle Strong Voice – Caoimhin Bochanan Ui Niall



Figure 83: Highlights from the Proclamation of the Republic of Kanata – Made in Winnipeg, Canada, on July 1, 2009



A Proclamation Made this Day, the 1st of July, 2009, in Winnipeg, establishing now and forever the Federated Republic of Kanata

We, the descendents of indigenous and European peoples who met and co-existed in harmony here two centuries ago, and as sovereign men and women in accordance with *De Pronuntionis Deus* and by Right of Natural Law, do solemnly proclaim and establish the Federated Republic of Kanata, and renounce now and forever all allegiance to and recognition of the so-called Crown of England and its appendage, the government of Canada, and hereby abolish their false and unjust jurisdiction over our land.

We firstly state as fact without dispute that for centuries, a predatory foreign power called the “Crown of England” and its partner, sponsor and lord, the Vatican, has imposed itself as an occupation force on our peoples, raped and drained our lands of their vast wealth and vitality, conducted wars of aggression and genocide against our nations, murdered the innocent, and kept us in a state of colonial dependency and impoverishment; and that this reign of terror continues to the present day.

We make this proclamation to show to the world our intent to be free of this murderous legacy of Empire and Imperial Church, and to bring about an historic and moral reckoning for the crimes of these bodies. We refuse to live any longer in association with such a murderous and dishonorable legacy, and by that association, remain complicit in its crimes.

We completely reject the assertion that the present form of Canada in any way represents a free and fair democratic society, but is in fact nothing more than a charade and fraud using the outward symbols of freedom, fairness and justice but with the effect of denying the fulfillment of a truly free and equitable society, whilst wholly protecting the interests of a Crown and Church that are guilty of the aforementioned crimes.

Through the control of all lands and resources in Canada by the Crown, and the reducing of Canadians to the status of landless subjects of a foreign power under the legal authority of a single representative of the Crown, we remain nothing more than modern day serfs in a neo-feudal society, and paupers in our own land.

There remains no present institutional remedy for such a condition of slavery, since every level of legal and political authority in Canada operates under an oath of loyalty to the very architect of our slavery, including Members of Parliament, the government, the military, the courts and the police. To assert our basic and inherent rights, this tyrannical arrangement must first be undone: and we therefore proclaim our independence and sovereignty from the Crown.

We proclaim that the lands and resources of Kanata belong to all of its people, who have an equal and inherent right to life, liberty and the free sharing of earth's bounty. A cruel, foreign occupation has not diminished or abolished the historic, inherent sovereignty and natural rights of all indigenous nations to their territories.

We proclaim Kanata as a sovereign, democratic and secular nation, free of foreign domination and alliances. Its citizens shall enjoy all natural rights of freedom of thought, expression, the press, dissent and political action and opinion, the free and absolute exercise of which cannot be annulled, restricted or abrogated for any reason by any law or act of government.

Within its borders, the original peoples of Kanata shall enjoy complete autonomy and sovereign identity. The lands and resources of Kanata are owned by the people as a whole, and cannot be bought, sold, rented, leased or otherwise alienated from the common treasury, as a sign that the Great Law of Nature and Equality is respected and honored.

The former institutions responsible for the conquest and genocide of our peoples are hereby and forever abolished within our borders, including the agencies of the government of Canada, the RCMP, and the Roman Catholic, Anglican, and United Church of Canada. The wealth and property of these organizations are hereby nationalized, and placed under the authority and common ownership of the people.

These acts are hereby put into effect through 1. the establishment of Popular Tribunals of the Republic of Kanata which will bring to trial, judge and sentence the aforementioned institutions and their officers and agents, and 2. a massive, sustained, and popular movement of non-cooperation designed to disrupt and end the operations of Crown, state and church, and bring into power the Republic of Kanata.

To secure this free and democratic Republic, we proclaim it to be our inherent right and duty to seize and take control of the land, wealth, property and means of production of Canada, its banks and industries, in order to create the material basis for a truly just and egalitarian society, and re-establish Kanata as a co-operatively based economy in harmony with human needs and the laws of nature. We do this on the basis of natural law and the inherent right of all people to the means of sustenance and the fruits of the earth, which take precedence over the so-called rights of private property.

Upon this Pronouncement, warranted by our Sovereign Right, upon necessity, We invoke the considerate judgment of all peoples and the gracious favor of our common Divine Creator, and do hereby pronounce the establishment of the Republic of Kanata, which alone has sole legitimate authority and jurisdiction over the lands and seas formerly known as "the Dominion of Canada".

In witness whereof, We have hereunto set Our hands and pledged our sacred honor to these aims, and caused the seal and identity of the Republic of Kanata to be established.

Done and duly noted on this day, the First of July, 2009, in Winnipeg.

Jeremiah Jourdain

Caoimhin Ui Niall



and fifteen others



Outside the Canadian Embassy in Trafalgar Square, London:
April 2010

Taking Action: What You Can Do

1. Educate Yourself and Others -

a) Order and distribute this book Hidden No Longer: Genocide in Canada, Past and Present and our film *UNREPENTANT* to libraries, colleges and the media in your community. Send \$60 for the book, and \$20 for the film, or \$75 for both items, through our pay pal system at www.hiddenfromhistory.org – or by a cheque, made out to Lori O'Rorke, and mailed to: 260 Kennedy St., Nanaimo, B.C. Canada V9R 2H8.

Note: It is permissible to re-produce and make copies of either this book or our film Unrepentant, for non-commercial purposes, and provided the author is credited.

b) Hold a public screening of *UNREPENTANT* in your community and invite Kevin Annett to come and speak at the event. *UNREPENTANT* can be viewed on our website www.hiddenfromhistory.org or through google video.

c) Order educational material and leaflets from us and distribute them outside Catholic, Anglican and United Churches on Sunday mornings. Write to us directly at hiddenfromhistory@yahoo.ca or kevin_annett@hotmail.com, or by phoning 250-753-3345 in Canada.

2. Refuse to Cooperate with Genocidal Institutions -

a) Boycott the Catholic, Anglican and United Church of Canada - Refuse to attend their services, give them money or rent their facilities, or if you do attend, withhold from them all donations, tithings and bequests. (*Fill out and sign the sample Declaration of Conscience form, below*)

b) Withhold all tax payments to the government of Canada.

c) Support an international boycott of Canadian tourism and goods.

d) Write to your local M.P. and Revenue Canada and demand that the charitable tax-exempt status of the Catholic, Anglican and United churches be revoked. Sign the petition demanding this on our website.

3. Take Direct Action -

a) Hold protests, memorial vigils and civil disobedience actions at these churches and government facilities, demanding to know where the deceased

residential school children are buried, and calling for their return to their families for a proper burial, and for a surrender of those persons responsible for their deaths.

b) Publicly identify and perform citizens' arrests on those persons responsible for crimes against native people and the land.

c) Create indigenous and popular courts of justice where the perpetrators of murder and other crimes against our people and the land can be tried and sentenced.

4. Support our efforts to launch a full, non-governmental inquiry into genocide in Canadian Indian residential schools -

a) Endorse our call for an international Tribunal into Genocide in Canada.

b) Organize a local chapter of our network The International Tribunal into Crimes of Church and State in your community and formally affiliate yourself and your organization with our Tribunal.

5. Help us to research and document the evidence of genocide in Canada -

a) Interview residential school survivors in your community, record their stories, and help create local video libraries containing this evidence.

b) Research local archives and government and church records for the evidence of crimes in residential schools and hospitals across Canada.

c) Organize academic and public conferences on the theme of genocide in Canada.

5. Send us a donation, which will be used to produce our books and film and fund our research and travel costs -

To send donations, see the Pay pal link on this website, or send a cheque or money order made out to Lori O'Rourke to the address below.

To order our books, film and other material, and to arrange to work with us, contact:

The International Tribunal into Crimes of Church and State
c/o 260 Kennedy St.

Nanaimo, B.C. Canada V9R 2H8

ph: 250-753-3345

email: hiddenfromhistory@yahoo.ca OR kevin_annett@hotmail.com

website: www.hiddenfromhistory.org

**Declaration of Conscience Form -
To be submitted to the Catholic, Anglican and
United Church of Canada**

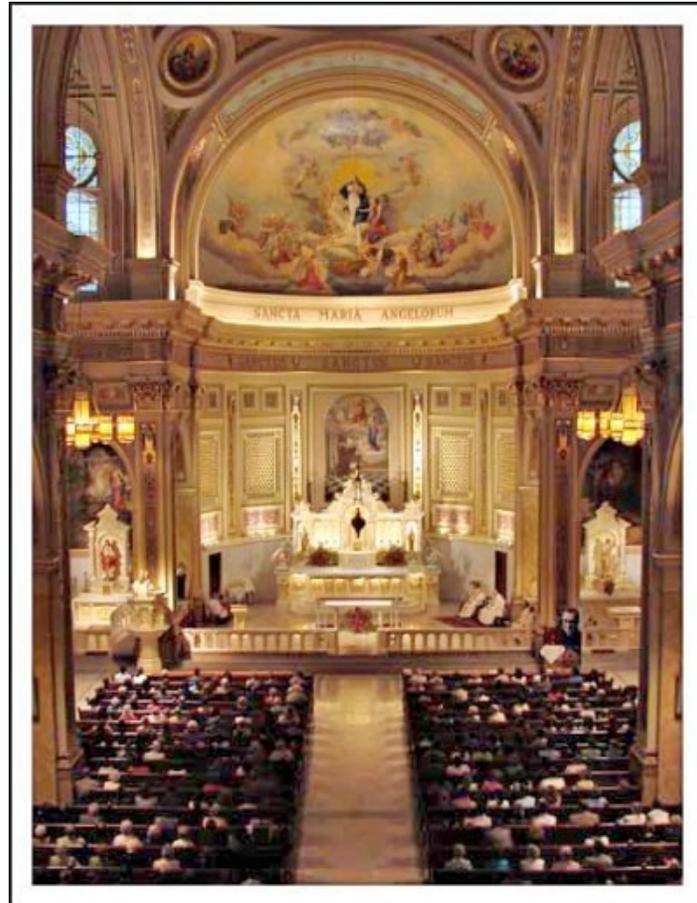
Pledge of Conscience

I, the undersigned, cannot in good conscience contribute money to this church until it returns the remains of the children who died under its care, in Indian Residential Schools and hospitals, and fully discloses their fate and cause of death, and those responsible.

Until this occurs, I am refraining from financially supporting this church. I will not make any form of donation or pledge to this church, nor will I rent your facilities. I will urge others to conduct a similar boycott of your institution.

Name

Date



Illusion is the most tenacious weed in human consciousness. History teaches, but it has no pupils.

Antonio Gramsci, 1891-1937

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Biographical Note on the Author

Kevin Daniel Annett is a community minister, educator, author and award-winning documentary film maker who lives and works among indigenous and low income people in Vancouver, Canada. He is the host of several public affairs radio programs, and is a consultant to survivors of church torture around the world.

Kevin holds Masters Degrees in Political Science and Theology from the University of British Columbia and the Vancouver School of Theology. A former minister in the United Church of Canada, Kevin was fired without cause and expelled from the church without due process in 1997 after he challenged church officers with evidence of murders and other crimes committed by them in their Indian residential schools.

Kevin was adopted into the Anishinabe (Ojibway) Nation in Winnipeg in 2004 and given the name Eagle Strong Voice by Chief Louis Daniels (Whispering Wind) in recognition for "*his selfless and courageous stand for indigenous people*".

Founder of the first non-governmental Truth Commission into crimes of genocide by church and state in Canada, in 2000, Kevin recently united survivors of church terror in seven nations to form The International Tribunal into Crimes of Church and State. He is a member of the Council of Elders of the Party for the Republic of Kanata.

His documentary film UNREPENTANT has won numerous international awards and is broadcast regularly around the world. His most recent book, *Unrepentant: Disrobing the Emperor*, was released by O Book Publishers in London, England in August of 2010.

For more information:

www.hiddenfromhistory.org

<http://canadiangenocide.nativeweb.org>

<http://hiddenlonger.com>



One owes respect to the living.

To the dead,
one owes only the truth.

Voltaire (1694-1778)