

HIDDEN FROM HISTORY: *The Canadian Holocaust*

**The Untold Story of the Genocide of Aboriginal Peoples by
Church and State in Canada**

**A Summary of an Ongoing, Independent Inquiry into Canadian
Native “Residential Schools” and their Legacy**

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(Reference Note: The cover page document is from a report by Dr. Peter Bryce, Chief Medical Officer for the Department of Indian Affairs, Ottawa, to Frank Pedley, Deputy Superintendent-General of Indian Affairs, dated November 5, 1909. This report cited an average death rate in western Indian Residential Schools of between 35% and 60%, during the period 1894-1908. Bryce stated in the same report that this mortality rate had not diminished since then.
(RG 10 Series, DIA archives, doc. #AW 1 - 353988)

Foreward

Jasper Joseph is a sixty-four year old native man from Port Hardy, British Columbia. His eyes still fill with tears when he remembers his cousins who were killed with lethal injections by staff at the Nanaimo Indian Hospital, in 1944.

“I was just eight, and they’d shipped us down from the Anglican residential school in Alert Bay to the Nanaimo Indian Hospital, the one run by the United Church. They kept me isolated in a tiny room there for more than three years, like I was a lab rat, feeding me these pills, giving me shots that made me sick. Two of my cousins made a big fuss, screaming and fighting back all the time, so the nurses gave them shots, and they both died right away. It was done to silence them.” (November 10, 2000)

Unlike post-war Germans, Canadians have yet to acknowledge, let alone repent from, the genocide that we inflicted on millions of conquered people: the aboriginal men, women and children who were deliberately exterminated by our racially supremacist churches and state.

As early as November, 1907, the Canadian press was acknowledging that the death rate within Indian residential schools exceeded 50% (see Appendix, “*Key Newspaper Articles*”). And yet the reality of such a massacre has been wiped clean from public record and consciousness in Canada over the past decades. Small wonder; for that hidden history reveals a system whose aim was to destroy most native people by disease, relocation and outright murder, while “assimilating” a minority of collaborators who were trained to serve the genocidal system.

This history of purposeful genocide implicates every level of government in Canada, the RCMP, every mainline church, large corporations, and local police, doctors, and judges. The web of complicity in this killing machine was, and remains, so vast that its concealment has required an equally elaborate campaign of cover-up that has been engineered at the highest levels of power in our country; a cover-up that is continuing, especially now that eyewitnesses to murders and atrocities at the church-run native residential “schools” have come forward for the first time. For it was the residential “schools” that constituted the death camps of the Canadian Holocaust, and within their

walls nearly one-half of all aboriginal children sent there by law died, or disappeared, according to the government's own statistics.

These 50,000 victims have vanished, as have their corpses, "like they never existed," according to one survivor. But they did exist; they were innocent children, and they were killed by beatings and torture, and after being deliberately exposed to tuberculosis and other diseases by paid employees of the churches and government, according to a "Final Solution" master plan devised by the Department of Indian Affairs and the Catholic and Protestant churches.

The term "Final Solution" was not coined by the Nazis, but by Indian Affairs Superintendent Duncan Campbell Scott in April of 1910 when he referred to how he envisioned the "Indian Problem" in Canada being resolved. Scott was describing planned murder when he came up with the expression, since he first used it in response to a concern raised by a west coast Indian Agent about the high level of deaths in the coastal residential schools. On April 12, 1910, Scott wrote,

"It is readily acknowledged that Indian children lose their natural resistance to illness by habitating so closely in these schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards the final solution of our Indian Problem." (*Department of Indian Affairs Superintendent D.C. Scott to B.C. Indian Agent-General Major D. McKay, DIA Archives, RG 10 series*).

With such official consent for manslaughter emanating from Ottawa, the churches responsible for annihilating natives on the ground felt emboldened and protected enough to declare full-scale war on non-Christian native peoples through the twentieth century. The casualties of that war were not only the 50,000 dead children of the residential schools, but the survivors, whose social condition today has been described by United Nations human rights groups as that of "a colonized people barely on the edge of survival, with all the trappings of a third-world society." (November 12, 1999). The Holocaust is continuing.

This report is the child of a six-year independent investigation into the hidden history of genocide against aboriginal peoples in Canada. It summarizes the testimonies, documents and other evidence that proves that Canadian churches, corporations, and the government are guilty of intentional genocide, in violation of the United Nations Convention on Genocide, which Canada ratified in 1952, and under which it is bound by international law.

This report is a collaborative effort of nearly thirty people. And yet some of its authors must remain anonymous, particularly its aboriginal contributors, whose lives have been threatened and who have been assaulted, denied jobs and evicted from their homes on Indian reserves because of their involvement in this investigation. As a former minister in one of the guilty institutions named in our inquiry—the United

Church of Canada—I have been fired, blacklisted, threatened and publicly maligned by its officers for my attempts to uncover the story of the deaths of children at that church’s Alberni residential school. But, as they should know, lies and crucifixions have never stopped the truth from surviving.

Many people have sacrificed to produce this report, so that the world can learn of the Canadian Holocaust, and ensure that those responsible for it are brought to justice before the International Criminal Court. Beginning among native and low-income activists in Port Alberni, British Columbia, in the fall of 1994, this inquiry into crimes against humanity has continued in the face of death threats, assaults, and the resources of church and state in Canada. It is within the power of the reader to honour our sacrifice by sharing this story with others, and refusing to participate in the institutions which deliberately killed many thousands of children.

The only ethical response to having blood on one’s collective hands is to say no to the habit of condoning genocide, and to the lies that have concealed it in our country. Such a step is a form of moral cleansing that we, the heirs of a murderous system, must practice if we are to honestly claim the mantle of a “civilized nation.”

This is an ongoing story, for the murder of native people continues. The standard of living of Canadian Indians today ranks sixty-fourth in the world, below that of Mexico and Thailand (*Globe and Mail*, Oct. 12, 1998) In my former parish of Port Alberni, infant mortality among native families is as high as in Guatemala. On many occasions between the years 1992 and 1995, when I ministered there, I presided at the funerals of aboriginal babies who had died of malnutrition, pneumonia and other illnesses caused by poverty and substandard housing. It was common for me to deliver food to Port Alberni native families who had not eaten in days, and whose children could not even stand up because of hunger-induced exhaustion.

Such miserable conditions in one of the world’s richest nations are primarily caused by the systematic theft of native lands and resources by multinational corporations like the U.S. logging giant Weyerhaeuser, and corporate fishing monopolies like the Weston and Pattison groups. Sadly, this theft is enabled by governments, churches, and privileged native leaders on state-funded reserves.

The pattern for this oppression was in many ways laid in the native residential schools, where death and torture was the norm. Then, as now, the government of Canada deliberately concealed crimes committed by the churches. Typical in this sense is the statement of Indian Agent P.B. Ashbridge in his January, 1940 report concerning a fire at the United Church’s Ahousat residential school that was “probably deliberately set”. Ashbridge wrote, “**As this school was the property of, and conducted by, the Church, care was taken to avoid too close an inquiry.**” (*P.D.Ashbridge to Indian Affairs Commissioner Major M. McKay, Jan. 26, 1940*)

This history of official endorsement of, and collusion in, a century or more of crimes against Canada's first peoples must not discourage us from uncovering the truth and bringing the perpetrators to justice. It is for this reason that we invite you to remember not only the 50,000 children who died in the residential school death camps, but the silent victims today who suffer in our midst for bread and justice. Let us stand with them, come what may. For as peace activist Phil Berrigan has said,

“If the powers of death need not step on your bodies to reach their intended victims, then a curse on your lives, and a curse on your religion.”

(Rev.) Kevin D. Annett
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The Truth Commission into Genocide in Canada (Vancouver)
February 1, 2001

Introduction (*emphases are the authors'*)

1. As a signatory party to the United Nations Convention on the Prevention and Punishment of the Crime of Genocide (December 9, 1948), Canada is bound under international law to the terms of this Convention, which states, in part,

Article I

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article II

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

- 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.

Article III

The following acts shall be punishable:

- a) Genocide;
- b) Conspiracy to commit genocide;
- c) Direct and public incitement to commit genocide;
- d) Attempt to commit genocide;
- e) Complicity in genocide.

Article IV

Persons committing genocide or any of the other acts enumerated in Article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

All five of the crimes constituting genocide, as defined in Article II of this Convention, occurred systematically and purposely in Canadian Indian Residential Schools for nearly a century, and cost the lives of at least 50,000 aboriginal children, according to statistics of the federal Department of Indian Affairs.

2. Under the Nuremberg Principles, adopted by the United Nations International Law Commission in 1950, the shield of national sovereignty does not protect those persons who engaged in acts of genocide. Nations are obligated to prosecute their own

guilty citizens and cannot use the absence of domestic laws or legislation related to the crime as an excuse to avoid such prosecution.

Further, the Seven Nuremburg Principles establish universal jurisdiction related to genocidal crimes; that is, any nation that is party to the U.N. Genocide Convention can place violators of the Convention on trial, even if they are citizens of another nation. Nor is there any statute of limitations on crimes defined by the Genocide Convention.

In short, even if the crimes committed were not considered to be crimes by the perpetrators, or by the laws and practices of their countries, they are still considered to be crimes under the Genocide Convention, and the perpetrators must be prosecuted.

3. The International Criminal Court (ICC) of the United Nations, founded “in principle” in July, 1998 by 120 nations, including Canada, has, in theory, absolute jurisdiction over all crimes of genocide, and the power to prosecute those who engaged or engage in such crimes. Genocide is defined as one dimension of two broader categories: Crimes Against Humanity and War Crimes, which under the ICC mandate now include rape, enforced pregnancy, forced prostitution and sexual violence, along with forcibly transferring populations to foreign territories. **All of these crimes occurred in Canadian Indian residential Schools, and continue today among our native peoples.**

Under the ICC mandate, genocide is defined as “*manifestly unlawful per se*,” which prevents any defense of “following higher orders” or “unawareness of the illegality of an act” on the part of perpetrators of genocide. **In fact, under the ICC mandate and international law, any person is automatically guilty by the very fact of being associated with a genocidal organization or system.** That is, a bus driver who transported native children to a residential school, or a minister who remains associated with the church that ran the school, are presumed to be as guilty as the person who committed genocidal acts in that school simply by reason of association with the “murderous organization.” (see Bibliography, “**War Crimes: The Legacy of Nuremburg**”, by Tina Rosenberg, 1999)

Whether or not the ICC will actually be given the power to pursue and prosecute such criminals against humanity has yet to be demonstrated.

4. An international conference of The United Nations Human Rights Commission, held in Montreal, stated in March, 1999 that Canada “is in violation of international law in its treatment of its aboriginal people” and that the condition of natives in Canada is “the most pressing human rights issue facing Canadians.” (The Vancouver Sun, April 10, 1999).

Part One:

Summary of Evidence of Intentional Genocide in Canadian Residential Schools, According to the United Nations' Genocide Convention of 1948

Article II: *The intent to destroy, in whole or in part, a national, ethnic, racial or religious group; namely, non-Christian aboriginal peoples in Canada.*

The foundational purpose behind the more than one hundred Indian residential schools established in Canada by government legislation and administered by Protestant and Catholic churches was the deliberate and persistent eradication of aboriginal people and their culture, and the conversion of any surviving native people to Christianity.

This intent was enunciated in the Gradual Civilization Act of 1857 in Upper Canada, and earlier, church-inspired legislation, which defined aboriginal culture as inferior, stripped native people of citizenship and subordinated them in a separate legal category from non-Indians. This Act served as the basis for the federal Indian Act of 1874, which recapitulated the legal and moral inferiority of aboriginals and established the residential school system.

The legal definition of an Indian as ***“an uncivilized person, destitute of the knowledge of God and of any fixed and clear belief in religion”*** (Revised Statutes of British Columbia, 1960), was established by these Acts and continues to the present day. Then, as now, aboriginals were considered legal and practical non-entities in their own land, and hence, inherently expendable.

This genocidal intent was restated time and again in government legislation, church statements, and the correspondence and records of missionaries, Indian agents and residential school officials. (*see Documentation section*) It was, indeed, the very *raison d'être* of the state-sanctioned Christian invasion of traditional native territories, and of the residential school system itself, which was established at the height of European expansionism, in the 1880's, and persisted until 1984.

By definition, this aim was genocidal, for it planned and carried out the destruction of a religious and ethnic group: all those aboriginal people who would not convert to Christianity and be culturally extinguished. Non-Christian natives were the declared target of the residential schools, which practiced wholesale ethnic cleansing under the guise of education.

As well, such “pagans” were the subject of government-funded sterilization programs administered at church-run hospitals and tuberculosis sanatoriums on Canada's west coast. (*see Article IId*) According to an eyewitness, Ethel Wilson of Bella Bella, BC, a United Church missionary doctor, George Darby, deliberately sterilized

non-Christian Indians between 1928 and 1962 at the R.W. Large Memorial Hospital in Bella Bella. Ms. Wilson, who is now deceased, stated in 1998,

“Doctor Darby told me in 1952 that Indian Affairs in Ottawa was paying him for every Indian he sterilized, especially if they weren’t church-goers. Hundreds of our women were sterilized by Doctor Darby, just for not going to church.” (Testimony of Ethel Wilson to International Human Rights Association of American Minorities - IHRAAM -Tribunal, Vancouver, June 13, 1998)

Ed Martin, age 66, of Waglisla, BC, stated in 1998,

“I went to Doctor Darby to get a vasectomy, because we had too many kids to feed. But he said no, and he told me, ‘You’re a good Anglican, Ed. You have to have a lot of children. I only sterilize the pagans.’” (Testimony of Ed Martin to the IHRAAM Tribunal, June 12, 1998)

According to Christy White, a resident of Bella Bella, records of these government-funded sterilizations at the R.W. Large Hospital were deliberately destroyed in 1995 soon after a much-publicized police investigation was to open into residential school atrocities in British Columbia. Ms. White stated in 1998,

“I worked at the Bella Bella hospital, and I know that Barb Brown, one of the administrators there, dumped sterilization records at sea on two occasions. Some of the records were found washed up on the beach south of town. That was just after the cops opened their investigation into the schools, in the spring of 1995. They were covering their tracks. We all knew Ottawa was funding sterilizations, but we were told to keep quiet about it.” (Testimony of Christy White to Kevin Annett, Aug. 12, 1998.)

Legislation permitting the sterilization of any residential school inmate was passed in BC in 1933, and in Alberta in 1928. (see “*Sterilization Victims Urged to Come Forward*” by Sabrina Whyatt, Windspeaker, August, 1998) The Sexual Sterilization Act of BC allowed a school Principal to permit the sterilization of any native person under his charge. As their legal guardian, the Principal could thus have any native child sterilized. Frequently, these sterilizations occurred to whole groups of native children when they reached puberty, in institutions like the Provincial Training School in Red Deer, Alberta, and the Ponoka Mental Hospital. (Testimony of former nurse Pat Taylor to Kevin Annett, January 13, 2000)

Of equal historical significance is the fact that the federal government passed legislation in 1920 making it mandatory for all native children in British Columbia—the west coast of which was the least Christianized area among aboriginals in Canada—to attend residential schools, despite the fact that the same government had already acknowledged that the death rate due to communicable diseases was much higher in these schools, and that while there native children's’ “constitution is so weakened that they have no vitality to withstand disease.” (A.W. Neill, West Coast Indian Agent, to Secretary of Indian Affairs, April 25, 1910)

That is, the Canadian government legally compelled the attendance of the most “pagan” and least assimilated of the native peoples in residential schools at

precisely the time when the death rate in these schools had reached their pinnacle: about 40%, according to Indian Affairs officers like Dr. Peter Bryce. This fact alone suggests a genocidal intent towards non-Christian aboriginals.

Article II (a): Killing members of the group intended to be destroyed

That aboriginal people were deliberately killed in the residential schools is confirmed by eyewitness testimonies, government records and statements of Indian agents and tribal elders. It is also strongly suggested by the bare fact that the mortality level in residential schools averaged 40%, or more than 50,000 native children across Canada. (see Bibliography, The Report of Dr. Peter Bryce to Department of Indian Affairs Superintendent Duncan Campbell Scott, April, 1909).

The fact, as well, that this death rate stayed constant across the years, and within the schools and facilities of every denomination which ran them—Roman Catholic, United, Presbyterian or Anglican—suggests that common conditions and policies were behind these deaths. For every second child to die in the residential school system eliminates the possibility that these deaths were merely accidental, or the actions of a few depraved individuals acting alone without protection.

As the Genocide Convention and the Nuremburg Principles make clear, creating the conditions that will kill off even one sector of a group of people is not only tantamount to genocide, but is considered to be intentional killing, since an entire institutional system is at work to destroy that group. **The continuance of such a system does not require intent per se, since its killing-off of the targeted group quickly becomes automatic and routine, like a machine that has been switched on.** This crucial point was made at the Nuremburg Trials, and it certainly pertains to the regime responsible for the Canadian residential school system.

Yet not only was this system inherently murderous, but it operated under the legal and structural conditions which encouraged, aided and abetted murder, and which were designed to conceal these crimes.

The residential schools were structured like concentration camps, on a hierarchical military basis under the absolute control of a Principal appointed jointly by church and state, and who was usually a clergyman. This Principal was even given legal guardianship rights over all students during the early 1930's by the federal government, at least in west coast residential schools. This action by the government was highly unusual, considering that native people were by law the legal wards of the state, and had been so since the commencement of the Indian Act. And yet such absolute power of the school Principal over the lives of aboriginal students was a requirement of any system whose killing of aboriginals had to be disguised and later denied.

The mass murder of Jews under Hitler was masked under the disguise of war, since, according to a top Nazi official, “the Jewish question will have to be resolved only during the war, since it must be settled without having the entire world erupt in protest.” (Franz Radenmacher, Ministry of Foreign Affairs, March 24, 1942)

In the same way, what Indian Affairs Superintendent Duncan Scott referred to as “The Final Solution of our Indian Problem” in 1910—the legal eradication of aboriginals and their culture—had to occur under a mask of legitimacy; namely, the so-called “educating and civilizing” of a “lesser people.” Surprisingly few Canadians, including critics of the residential school system, have been able to penetrate this fog of apparent “benevolent concern” that hid a murderous system.

The residential schools were constructed behind this deception in such a way that the deaths and atrocities that constitute genocide could be hidden and eventually explained. In the Canadian context, this meant a policy of gradual but deliberate extermination under a protective legal umbrella, administered by “legitimate and trusted” institutions: the mainline churches.

It should be clarified from the outset that the decisions concerning the residential schools, including those which caused the deaths of children and resulting cover-ups, were officially sanctioned by every level of the churches that ran them, and the government which created them. Only such sanction could have allowed the deaths to continue as they did, and the perpetrators to feel protected enough to operate with impunity for many years within the system, which they universally did. For, in the words of Simon Wiesenthal, referring to the Nazi death camps, ***“Where there is official approval, there can be no regret or apology.”***

This is perhaps the nub of the dilemma. Under Third Reich law, the Holocaust of the Jews was perfectly legal. Thus, not only was there no law under which the Nazi system and its leaders could be tried, but there was no moral basis within German society to condemn that Holocaust, since it was a legitimate necessity to most Germans. Justice in post-war Europe, therefore, had to be imposed from the outside, according to a completely new legal and moral system: the Nuremberg principle of “ex post facto justice,” which means trying people for crimes that weren’t crimes when they were committed.

If the Nazis had have won World War Two, this new system and notion of justice—let alone any moral condemnation of the destruction of the Jews—would obviously have been impossible, precisely as any systemic denunciation or prosecution of the genocide of Canadian aboriginals is impossible in Canada today—and for the same reason.

The institutions which perpetrated this home-grown Canadian genocide—church, state and police—are still intact, as is their general moral legitimacy, at least among the mainstream populace. Accordingly, within the mindset and legal regime of this dominant culture there exists no basis to expose or prosecute the system and criminals who killed and tortured native children in the residential schools, since that murder originated precisely within these present-day “legitimate” institutions and their foundation ideology of “Christian Superior Dominion.” (see a description of this ideology in Steven Newcombe’s work in the Bibliography).

As in post-war Europe, therefore, any justice for aboriginal victims of the residential schools must ultimately originate from outside Canada, and be based on international legal principles. For no institution is capable of condemning and prosecuting itself, let alone its leaders. This insight should guide any consideration of the evidence of the deliberate killing of aboriginal children and youths in the residential school death camps that occurred with official sanction and protection..

Exposure to Diseases

In 1909, Dr. Peter Bryce of the Ontario Health Department was hired by the Indian Affairs Department in Ottawa to tour the Indian residential schools in western Canada and British Columbia and report on the health conditions there. Bryce’s report so scandalized the government and the churches that it was officially buried, and only surfaced in 1922 when Bryce—who was forced out of the civil service for the honesty of his report—wrote a book about it entitled **The Story of a National Crime: Being a Record of the Health Conditions of the Indians of Canada from 1904 to 1921.** (Ottawa, 1922)

In his report, Dr. Bryce claimed that Indian children were being systematically and deliberately killed in the residential schools. He cited an average mortality rate of between 35% and 60%, and alleged that staff and church officials were regularly withholding or falsifying records and other evidence of children’s deaths.

Further, Dr. Bryce claimed that a primary means of killing native children was to deliberately expose them to communicable diseases such as tuberculosis, and then deny them any medical care or treatment, a practice actually referred to by top Anglican Church leaders in *The Globe and Mail* on May 29,1953. (see page 38) In the words of Dr. Bryce,

“I believe the conditions are being deliberately created in our residential schools to spread infectious diseases... It is not unusual for children who are dying from consumption to be admitted to schools and housed alongside healthy children. This is a national crime.”

In March, 1998, two native eyewitnesses who attended west coast residential schools, William and Mabel Sport of Nanaimo, BC, confirmed Dr. Bryce’s allegation. Both of them claim to have been deliberately exposed to tuberculosis by staff at both a Catholic and a United Church residential school during the 1940’s (see photos).

“I was forced to sleep in the same bed with kids who were dying of tuberculosis. That was at the Catholic Christie residential school around 1942. They were trying to kill us off, and it nearly worked. They did the same thing at Protestant Indian schools, three kids to a bed, healthy ones with the dying.” (Testimony of Mabel Sport to IHRAAM officers, Port Alberni, BC, March 31, 1998)

“Reverend Pitts, the Alberni school Principal, he forced me and eight other boys to eat this special food out of a different sort of can. It tasted really strange. And then all of us came down with tuberculosis. I was the only one to survive, ‘cause my Dad broke into the school one night and got me out of there. All of the rest died from tuberculosis and they were never treated. Just left there to die. And their families were all told they had died of pneumonia.

“The plan was to kill us off in secret, you know. We all just began dying after eating that food. Two of my best friends were in that group that was poisoned. We were never allowed to speak of it, or go into the basement, where other murders happened. It was a death sentence to be sent to the Alberni school.” (Testimony of William Sport to IHRAAM officers, Port Alberni, BC, March 31, 1998)

Tribal elder George Harris of the Chemainus Nation on Vancouver Island confirms the Sports’ story.

“We were expendable. Our lives had no value. Whenever we got sick at the Kuper Island school we were completely ignored. My mother was even forced to sleep in the same bed with kids who had tuberculosis. That was common. The church people were trying to kill us off. Tuberculosis spread like wildfire among us because of the policy of infecting us. So many of us died from that, and from the food they made us eat, which was rancid and filled with bugs. Anything was permitted if it killed Indians. “(Testimony of George Harris to the IHRAAM Tribunal, June 12, 1998)

This policy of deliberately infecting children with diseases under unhealthy conditions originated at the highest level of power in Canada; a fact attested to by the response of Indian Superintendent Duncan Scott to Dr. Bryce’s report. Scott, the top Indian Affairs official in Canada at the time, wrote to his BC counterpart in 1910:

“It is readily acknowledged that Indian children lose their natural resistance to illness by habitating so closely in these schools, and that they die at a much higher rate than in their villages. *But this alone does not justify a change in the policy of this Department, which is geared towards the final solution of our Indian Problem.*” (DIA Superintendent D.C. Scott to BC Indian Agent-General Major D. McKay, April 12, 1910; emphasis is added)

Homicides

More overt killings of children were a common occurrence in residential schools, according to eyewitnesses. The latter have described children being beaten and starved to death, thrown from windows, strangled, and being kicked or thrown down stairs to their deaths. Such killings occurred in at least eight residential schools in British Columbia alone, run by all three mainline denominations.

Bill Seward of Nanaimo, BC, age 78, states,

“My sister Maggie was thrown from a three story window by a nun at the Kuper Island school, and she died. Everything was swept under the rug. No investigation was ever done. We couldn’t hire a lawyer at the time, being Indians. So nothing was ever done.” (Testimony of Bill Seward, Duncan, BC, August 13, 1998)

Diane Harris, Community Health Worker for the Chemainus Band Council on Vancouver Island, confirms accounts of the murders.

“We always hear stories of all the kids who were killed at Kuper Island. A graveyard for the babies of the priests and girls was right south of the school until it was dug up by the priests when the school closed in 1973. The nuns would abort babies and sometimes end up killing the mothers.

“There were a lot of disappearances. My mother, who is 83 now, saw a priest drag a girl down a flight of stairs by her hair and the girl died as a result. Girls were raped and killed, and buried under the floorboards. We asked the local RCMP to exhume that place and search for remains but they’ve always refused, as recently as 1996. Corporal Sampson even threatened us. That kind of cover-up is the norm.

“Children were put together with kids sick with TB in the infirmary. That was standard procedure. We’ve documented thirty five outright murders in a seven year period.” (Testimony of Diane Harris to the IHRAAM Tribunal, June 13, 1998)

Harriett Nahanee, who attended the United Church school in Port Alberni between 1945 and 1950, states:

“I saw my friend Maisie Shaw kicked down a flight of stairs by Reverend Caldwell on Christmas Eve, 1946. She was crying for her mother. I was hiding under the stairs, and as I looked up I saw Caldwell kick her hard in the stomach and she came flying down. She lay there on the floor, not moving or breathing, her eyes wide open. Caldwell and a matron he was arguing with didn’t even look at her. I never saw her again. Now the RCMP are claiming Maisie died of ‘pneumonia’. But I saw her killed by Caldwell. “(Testimony of Harriett Nahanee to Kevin Annett, North Vancouver, BC, December 11, 1995. See photos)

Evidence exists that active collusion from police, hospital officials, coroners, Indian Agents and even native leaders helped to conceal such murders. Local hospitals, particularly tuberculosis sanatoria connected to the United and Roman Catholic churches, served as “dumping grounds” for children’s’ bodies and routinely provided false death certificates for murdered students.

In the case of Maisie Shaw, whom Harriett Nahanee saw killed on Christmas Eve, 1946, such a fabricated death certificate has been found: numbered D95610 in the B.C. Vital Statistics Section, and dated January 7, 1947. Its claims that Maisie Shaw’s body was treated at the Stevens Funeral Home in Port Alberni and buried in the Tseshahat reserve cemetery are flatly refuted by the records from both of these facilities, neither of which have a Maisie Shaw on record. (See Documentation).

This questionable “death certificate” alleges that Maisie died of pneumonia; such was a common assertion about children who were killed in residential schools. According to Audrey Rivers of the Squamish Indian reserve in North Vancouver, a

young teenage boy named “Edmonds” was beaten to death by Sister Lucianne Trudeau, a nun at the Convent of the Child Jesus in North Vancouver, in 1951. Audrey and three other students carried the boy’s body to a car after the murder. The corpse was taken to St. Paul’s Hospital in Vancouver—a Catholic funded centre—and a certificate was issued listing “pneumonia” as the cause of death. None of the other witnesses wish to be publicly identified for fear of retribution from the Catholic church and the RCMP.

In the case of the United Church’s Alberni residential school, students who discovered dead bodies of other children faced serious retribution. One such witness, Harry Wilson of Bella Bella, BC, claims that he was expelled from the school, then hospitalized and drugged against his will, after finding the body of a dead girl in May, 1967.

“I found the body of a girl about 16 years old one morning in May or June, 1967. She was all naked and covered in blood. She had been beaten real bad. I ran and told John Andrews, the Principal. He said he’d tell the Mounties. But they never showed up, and the body disappeared right away. Andrews told me not to tell anyone what I had found.

“The next week, they threw me out of the school. They never told me why. I was sent back to Bella Bella, but then the Mounties came to my parents and said I had to go to the Nanaimo Indian Hospital (*NB: a Department of Indian Affairs funded tuberculosis sanatorium where sexual sterilizations and other experiments on native people were performed, according to eyewitnesses*). I was in there for months and they had me strapped down in a bed. They filled me with drugs; I don’t remember much. Then they let me go, without treating me or anything. But they told me never to talk about that girl who died. “(Testimony of Harry Wilson to IHRAAM officers, Vancouver, BC, February 3, 1998)

Such retribution and threats against Harry Wilson have continued to the present day; a fact which has helped to expose not only an apparently massive cover-up of residential school murders but the complicity of native leaders themselves in these crimes, some of whom acted as informants and strong-arm “goons” for white administrators at these schools while they were students there. These collaborators are often referred to derisively by other school survivors as “the enforcers.”

Two of these collaborators who attended the Alberni residential school, Ron Hamilton and Charlie Thompson of the Nuu-Chah-Nulth Tribal Council in Port Alberni, threatened Harry Wilson’s life at a public meeting in that town on March 31, 1998. In a sworn affidavit, Harry describes the incident:

“Just before I was to speak at the forum about the dead girl I found at the Alberni school, Ron Hamilton came to talk to me. He said, ‘Are you going to talk about that dead girl at the school?’ When I said yes, he said, ‘I wouldn’t if I were you. If you say anything about it, you’ll be sorry.’

“His words scared me, so I didn’t say anything about her. But then Charlie Thompson walked by me after the forum and said to me, ‘Harry, you have half a brain and no-one will miss you if you’re found floating face down in the water. And there’s lots of water around here.’

“Both Ron and Charlie were enforcers at the Alberni school when I went there. I think they knew who killed that girl and are protecting him. Maybe they were involved in it too.”

(Oral Testimony of Harry Wilson, in a statement to IHRAAM officer Diana James, Port Alberni, BC, March 31, 1998)

Sadly, the two-tiered system of collaborators and victims created among native students at the schools continues to the present, as some of the state-funded band council officials—themselves former collaborators—appear to have an interest in helping to suppress evidence and silence witnesses who would incriminate not only the murderers but themselves, as agents of the white administration.

Another Alberni student during the 1960's, Dennis Tallio of the Hesquait Nation in Bella Bella, found a dead child on the grounds of the school, and faced similar retribution.

“I found a little body in the weeds of the school in the fall of 1965. We were playing soccer and found her. She was maybe eight or nine and looked like she had been there awhile. I told Andrews, the Principal, and he got really mad and told me never to tell anyone. No cops ever interviewed me about it. But I got threatened by Andrews that I'd be in deep shit if I ever said anything. A Mountie came to the school a few months later and told me the same thing. I thought that was pretty strange: a cop telling me not to mention a dead body. “(Testimony of Dennis Tallio to IHRAAM officers, Vancouver, BC, February 3, 1998).

A majority of the witnesses who have shared their story with the authors, and at public Tribunals on the west coast, have described either seeing a murder or discovering a body at the residential school he or she attended. The body count, even according to the government's own figures, was enormously high. **Where, then, are all these bodies?** The deaths of thousands of students are not recorded in any of the school records, Indian Affairs files or other documentation submitted thus far in court cases or academic publications on the residential schools. **Some 50,000 corpses have literally and officially gone missing.**

This situation is, again, remarkably analogous to the Nazi regime's policy of “Fog and Night” (*Nacht und Nebel*) by which both the person and the memory of the victims of that genocide were erased from public life and records. A similar “Fog and Night” has descended on the children who were killed or died in the Canadian residential schools: they have been erased from memory and record.

To have done this, the residential school system had to not only hide the evidence of murder but the bodies as well. The presence of secret gravesites of children killed at Catholic and Protestant schools in Sardis, Port Alberni, Kuper Island and Alert Bay has been attested to by numerous witnesses. These secret burial yards also contained the aborted fetuses and even small babies who were the offspring of priests and staff at the schools, according to the same witnesses. One of them, Ethel Wilson of Bella Bella, claims to have seen “rows and rows of tiny skeletons” in the foundation of the former Anglican residential school of St. Michael's in Alert Bay, when a new school was built there in the 1960's.

“There were several rows of them, all lined up neatly like it was a big cemetery. The skeletons had been found within one of the old walls of St. Mike’s school. None of them could have been very old, from their size. Now why would so many kids have been buried like that inside a wall, unless someone was trying to hide something?” (Testimony of Ethel Wilson to Kevin Annett, Vancouver, BC, August 8, 1998).

An actual student at St. Michael’s in the 1950’s, Vera Hunt of Bella Bella, confirms that children were being buried on the school’s premises. She states,

“All of us used to talk of the kids who would disappear and of the bodies down in the basement. It wasn’t a surprise at all when those skeletons were found under the floor of the old school in the sixties. Barbara Hanuse of Campbell River knows the whole story. We all knew we’d end up like those poor kids unless we defended ourselves against the staff, so I was taught how to use a knife when I was only ten.” (Testimony of Vera Hunt, May 23, 1998).

Hazel Joseph, who attended the Alberni school between 1941 and 1950, describes a “cold room” in its basement where children’s’ bodies were stored.

“I found out about it when I saw none of the other children walking on a certain piece of the school ground behind the main building. In our tradition, you must never walk on a grave. That place they wouldn’t walk was just above the underground tunnel connecting the dorms with Caldwell Hall. We were told never to go down there, but one of the older girls told me that she had seen bodies of kids in a cold room down there when she was scrubbing one day.” (Testimony of Hazel Joseph to Kevin Annett, Vancouver, BC, December 1, 1996).

Several secret burial sites were located south of the Catholic school on Kuper Island. According to former student Dennis Charlie of the Penelakut Nation of Duncan, BC,

“There were a bunch of unmarked graves right near the school. Those were kids who had been killed at the school by the priests. I know because it happened to my brother John. He was hit in the head with a metal chain by one of the priests and he was left to die on the ground. Nothing was done for him so that the priest wouldn’t get in trouble. They just killed him and told our parents that he had died accidentally. Then they put him in the unmarked graves area. They told me that I’d ‘get the same’ if I ever told anybody.” (Testimony of Dennis Charlie to Kevin Annett, Duncan, BC, August 13, 1998).

Arnold Sylvester, who like Dennis Charlie attended Kuper Island school between 1939 and 1945, corroborates this account.

“The priests dug up the secret gravesite in a real hurry around 1972, when the school closed. No one was allowed to watch them dig up those remains. I think it’s because that was a specially secret graveyard where the bodies of the pregnant girls were buried. Some of the girls who got pregnant from the priests were actually killed because they threatened to talk. They were sometimes shipped out and sometimes just disappeared. We weren’t allowed to talk about this.” (Testimony of Arnold Sylvester to Kevin Annett, Duncan, BC, August 13, 1998).

Local hospitals were also used as a dumping ground for children's bodies, as in the case of the Edmonds boy and his "processing" at St. Paul's Hospital after his murder at the Catholic school in North Vancouver. Certain hospitals, however, seem to have been particularly favourite spots for storing corpses.

The Nanaimo Tuberculosis Hospital (called "The Indian Hospital") was one such facility. Under the guise of tuberculosis treatment, generations of native children and adults were subjected to medical experiments and sexual sterilizations at the Nanaimo hospital, according to women who experienced these tortures. (See Article IId) But the facility was also a cold storage area for native corpses.

Hazel Joseph claims,

"My cousin Doris from Port Renfrew was sterilized in the Nanaimo Indian Hospital in the late 1960's. But while she was in there she saw the bodies of young children being brought in on gurneys at night and kept in a storage room at the back of the women's' ward. That was a regular thing." (Testimony of Hazel Joseph to Kevin Annett, December 2, 1996).

The West Coast General Hospital in Port Alberni not only stored children's bodies from the local United Church residential school; it was also the place where abortions were performed on native girls who were made pregnant at the school by staff and clergy, and where newborn babies were disposed of and possibly killed, according to witnesses like Amy Tallio, who attended the Alberni school during the early 1950's.

"A girl who got pregnant when I was at Alberni was taken off in the middle of the night. She came back days later without the baby and she'd cry for nights, 'Where's my baby? What have you done with it?' I asked Mrs. Fraile, one of the matrons, about the baby, and she got outraged and screamed at me, 'You'll be sorry if you ever mention that baby again!'" (Testimony of Amy Tallio to the IHRAAM Tribunal, June 13, 1998).

Irene Starr of the Hesquait Nation, who attended the Alberni school between 1952 and 1961, confirms this account.

"Many girls got pregnant at the Alberni school. The fathers were the staff, teachers, the ones who raped them. We never knew what happened to the babies, but they were always disappearing. The pregnant girls were taken to the Alberni hospital and then came back without their babies. Always. The staff killed those babies to cover their tracks. They were paid by the church and government to be rapists and murderers." (Testimony of Irene Starr to Kevin Annett, Vancouver, BC, August 23, 1998).

The murderers of native children acted with impunity, knowing that they were protected by law, cooperative policemen and doctors, and the official sanction of church and state. They never expected to be caught, for an entire system of "Fog and Night"

was in place to dispose of their victims and alter records to cover their bloody tracks; a system which continues its grisly task.

As Belvy Breber of the Halalt Nation on Vancouver Island describes,

“My brother, Richard Thomas, was murdered at the Kuper Island school in 1964. He was killed by Principal Dunlop and a priest, Terry MacNamara, because he knew of all the horror there and he was going to talk. He told me so. Then a day later he was found, hanging dead in the school gym. And MacNamara made every child in the school walk by Richard’s body while it was still hanging there, and he told them, ‘This will happen to you if you say anything.’ MacNamara lives up in Prince Rupert now.

“People act like that when they know they’re protected. The Mounties have always refused to investigate Richard’s death. The Bishop, Remi de Roo, whitewashed the whole thing and actually threatened us not to look any further into his death. The RCMP won’t even allow us to speak to witnesses like Gerry Thomas who found Richard’s body.

“It’s one big cover-up, and they’re all protecting the murderers. You could fill a book with the names of all the kids killed at that school. But who remembers them anymore? It’s like they never existed.” (Testimony of Belvy Breber to the IHRAAM Tribunal, June 13, 1998)

Article II (b): Causing serious bodily or mental harm

“Nobody went through the residential schools without getting damaged, even the stool pigeons. The whole point of the schools was to destroy us; at least, the ones who couldn’t be changed or bought off.”

— Hazel Joseph, Alberni school survivor

“They gave us maggots to eat in our food. And we all ate those maggots, ‘cause they turned us into good tin soldiers, trained to follow orders. They brainwashed me very quick. I forgot to speak my own language. I forgot who I was.”

— Ed Martin, Alberni school survivor

Early in the residential schools era, the Indian Affairs Superintendent, Duncan Campbell Scott, outlined the purpose of the schools thus: “*to kill the Indian within the Indian.*” Such violent language was not accidental, nor inaccurate, for it legitimated and encouraged an “open season” on native people across Canada that would not only kill tens of thousands of aboriginals but destroy much of their distinctive spirit and culture, indeed their very “Indianness”.

Clearly, the genocidal assault on aboriginals was not only physical, but spiritual: European culture wished to own the minds and the souls of the native nations, to turn the Indians it hadn’t killed into third-class replicas of white people.

This goal has never been a problem for “Christian society” and its members; a fact which explains how the residential schools Holocaust stayed “hidden” for so long, and why even now it is being treated as essentially a matter of “compensating” some Indians for various “abuses”. For, like any conquering people, Euro-Canadian culture cannot see itself for what it is and indict itself, anymore than a victorious Nazi regime could have reversed its own murderous legacy: because it would not have seen anything fundamentally wrong in its annihilation of the Jews.

Christian European culture in Canada still sees nothing fundamentally wrong with its invasion and occupation of the New World and its destruction of aboriginal societies; it simply regrets the “excesses” of that process. No wing within any of the mainline Canadian churches is challenging the Christian missionary effort per se, merely aspects of it, such as the sadism of particular school staff, or the “cultural insensitivity” of missionaries to First Nations.

Such conformity to the imperial purpose is to be expected within the dominant culture. Even the so-called “progressive” elements in German society under Hitler, including liberal Christians like Karl Barth and Dietrich Bonhoeffer, considered that Jews had to be converted to Christianity and forced to surrender their distinctive religion and culture. The liberals differed from the Nazis only in the tactics and methods to be employed in such an annihilation of Jewry.

With precisely the same outlook, and religion, missionaries, Indian Agents and their masters in the church and state in Canada shared the same assumption towards native people: “they” had to be changed into “us”—at least, the ones that could be changed. The rest were clearly considered expendable.

The strategies of how to do so differed; the government tended to favour direct absorption of native children into regular schools, while the churches were adamantly committed to residential schools where “nomadic” natives could be kept settled and controlled so as to be better indoctrinated with Christianity. But no-one doubted or questioned that the “civilized” aim was to “kill the Indian within the Indian”. And these attitudes are still defended today by leading church officials, like former United Church Moderator Bruce MacLeod, who stated on a CBC interview in the spring of 2000, ***“The residential schools as a whole were well-intentioned experiments.”***

Such apologists for mass murder like MacLeod are remarkably in tune with the men who committed atrocities, like Alfred Caldwell, Principal of the United Church school in Ahousat, on Vancouver Island’s west coast. Expressing, like Bruce MacLeod, the “virtues” of genocide, Caldwell wrote in 1938,

“The problem with the Indians is one of morality and religion. They lack the basic fundamentals of civilized thought and spirit, which explains their child-like nature and behaviour. At our school we strive to turn them into mature Christians who will learn how to behave in the world and surrender their barbaric way of life and their treaty rights, which keep them trapped on their land and in a primitive existence. Only then will the Indian problem in our country be solved.” (Rev. A.E. Caldwell to Indian Agent P.D. Ashbridge, Ahousat, BC, November 12, 1938)

The fact that this same Principal is named by eyewitnesses as the murderer of at least two children, one of them in the same month that he wrote this letter, is no accident, for cultural genocide spills effortlessly over into killing, as the Nazis proved so visibly to the world. Yet this relationship is still not clear at all to Euro- Canadians, who speak of “physical and sexual abuse” and “cultural assimilation” in the residential schools as if these were not related to violence and mass murder.

Nevertheless, Caldwell’s letter illuminates two vital points, for the purpose of this discussion of “mental and bodily harm” inflicted on native students:

- a) the residential schools were a vast project in mind control, and
- b) the underlying aim of this “re-programming” of native children was to force aboriginals off their ancestral lands, in order to allow whites access to them.

To quote Alberni survivor Harriett Nahanee,

“They were always pitting us against each other, getting us to fight and molest one another. It was all designed to split us up and brainwash us so that we would forget that we were Keepers of the Land. The Creator gave our people the job of protecting the land, the fish, the forests. That was our purpose for being alive. But the whites wanted it all, and the residential schools were the way they got it.

“And it worked. We’ve forgotten our sacred task, and now the whites have most of the land and have taken all the fish and the trees. Most of us are in poverty, addictions, family violence. And it all started in the schools, where we were brainwashed to hate our own culture and to hate ourselves so that we would lose everything. That’s why I say that the genocide is still going on.” (Testimony of Harriett Nahanee to Kevin Annett, North Vancouver, BC, December 11, 1995).

Residential schools tended to be built at places which were economically vital to the local native bands, and financially lucrative to whites: such as the Alberni school, established not near the town or the Indian reserves, but at the mouth of the Somass river where the main salmon fisheries are located. The Ahousat school occupied the richest stand of old growth red cedar on that part of the west coast, and this land was in fact sold at a great profit by the United Church of Canada to its financial benefactor, the logging multinational MacMillan-Bloedel, in 1953, against the wishes of Ahousat elders. (See page 60)

While this economic aim of acquiring native lands and resources was a general factor in the creation and continuation of the residential schools, the immediate, daily aim of the schools was a concerted cultural and mental “re-programming”, or brainwashing of those of native children and youths who were not killed off.

The methods of this re-programming were not simply the obvious ones, of forcing students to speak English and forget their own tongue, compelling prayers and inculcating a foreign way of thinking. These forceful methods, in fact, often created resistance and prompted students into open rebellion; for example, between 1904 and 1930, the Alberni and Ahousat residential schools burned down on seven different occasions, most of these fires being purposely set by Indians, according to the reports of local Indian Agents.

What compelled conformity and effective re-programming in the schools was a more basic method of traumatizing by the staff and Principal which made the control of native hearts and minds more possible. This method accounted for the widespread brutality, sexual violence and selective murder that predominated within every residential school in Canada, since a common policy was at work across denominations.

That policy has been crafted to a terrible art in dictatorships of every stripe; and the residential schools were clearly mini-police states where the most basic human and legal rights were not only absent, but unattainable.

The American government termed this policy “low intensity warfare” in the 1980’s when they practiced it in Central America; their friends in the Guatemalan

military used it with great success in slaughtering and dispossessing their own aboriginal peoples during the 1960's, moving the Mayan survivors of that Holocaust into "model villages" remarkably similar to Canadian residential schools, and employing the same methods of inducing obedience through terrorism and trauma.

In essence, what a CIA counter-insurgency manual used in Vietnam has called "cultural realignment"—the conquest and control of a foreign people and their lands through "the winning of their hearts and minds"—can only be achieved through three steps: *invasion, relocation, and re-education*. These very methods were used in Vietnam and the Canadian residential schools to try to turn a foreign people into carbon-copies of their conquerors. Such are the practical ingredients of genocide.

Invasion of native lands in Canada was an accomplished fact by the time the first residential schools were built with government sanction in the 1880's. The re-location of native nations was similarly straight-forward, since smallpox had already killed off, on average, more than 90% of them. Bands all over the west coast of BC, for example, were displaced by early missionaries, families were assigned new names and homes by the churches in order to confuse land titles, and children were easily taken away from their families by the RCMP and church workers.

What was difficult for the residential school system, and the missionaries generally, was the third and final phase of conquest: re-education. Native hearts and minds seemed impossible to win, at first. John Ross, an early Principal of the United Church's Ahousat residential school, complained to an Indian Agent,

"The Indians are constantly running away from the school. No amount of entreaties to them to stay has any effect. If things continue in this vein, we shall have no school left, and we will have to compel the Indians to obey." (Reverend John Ross to Inspector Harry Guillod, December 9, 1908).

The first attempt to establish residential schools, in the years prior to World War One, failed miserably, in terms of attendance and the number of native graduates. Indians didn't want to be re-educated, and there was no law compelling them to do so.

That all changed after the patriotic fervour of the war years, and the growing obsession of Anglo-Canadian elites about "foreigners in our midst". Under strong church pressure, the government acted on Principal Ross' wish to "compel the Indians to obey." The federal Indian Act was amended in that period, around 1920, making it mandatory for every native child seven years old or older to attend the local residential school all year round, on pain of fines and prison terms. This ushered in with a fury the full brutality of the schools, and the dictatorial control by Principals over a system that quickly became geared to subjugating and traumatizing its native populace so as to completely re-educate them, and sort out who was "salvageable" and who was not.

Indeed, it was only after the assumption of guardianship powers by the west coast school Principals—between 1933 and 1941—that the first evidence of organized pedophile networks in those residential schools emerges. For such a regime was legally and morally free to do whatever it wanted to its captive native students.

The residential schools became a safe haven - one survivor calls it a “free fire zone” -for pedophiles, murderers, and brutal doctors needing live test subjects for drug testing or genetic and cancer research. Particular schools, such as the Catholic one at Kuper Island and the United Church’s Alberni school, became special centres where extermination techniques were practiced with impunity on native children from all over the province, alongside the usual routine of beatings, rapes, and farming out of children to influential pedophiles.

The “mental and bodily harm” suffered by residential school inmates should be seen in this context, as a consequence of a specific genocidal technique: one that was geared to re-educating a collaborating minority of native children— called the “enforcers” by many survivors—while eliminating the majority of children by any means necessary. Hence the death and vanishing into “Night and Fog” of nearly one half of the children who passed through these schools.

Much of the overt mental and bodily harm done to native students was designed to break down traditional tribal loyalties along kinship lines by pitting children against each other, and cutting them off from their natural bonds. Boys and girls were strictly segregated in separate dormitories, and could never meet.

One survivor describes never seeing her little brother for years, even though he was in the same building, at the Alert Bay Anglican school. And when children at the schools broke into each other’s dormitories, and older boys and girls were caught exchanging intimacies, the most severe punishments were universally applied. According to a female survivor who attended the Alberni school in 1959,

“They used the Gauntlet on a boy and girl who were caught together kissing. The two of them had to crawl naked down a line of other students, and we beat them with sticks and whips provided by the Principal. The girl was beaten so badly she died from kidney failure. That gave us all a good lesson: if you tried having normal feelings for someone, you’d get killed for it. So we quickly learned never to love or trust anyone, just do what we were told to do. “(Testimony of anonymous woman from the Pacheedat Nation, Port Renfrew, BC, October 12, 1996).

For such terrorism and trauma-induced control of others’ behaviour and even thoughts to be consistently effective, it must be part of the general conditions of any group, and yet be applied selectively and randomly. In effect, the populace must be kept in a continual state of fear so that they willingly comply and re-adjust their thinking to avoid the sudden violence and death that can descend on any of them at any

moment. Each person must be made to feel completely defenseless against this assault, and thus utterly dependent on the mercy of the oppressor who seems to control their fate.

After a relatively brief time, such practical dependence on the wielder of violence transforms into an emotional dependence, and an actual identification with one's oppressor. This is the key to the effective "re-education" of a conquered people, and the true "winning of their hearts and minds."

This psychological identification of a captive people with their oppressors was observed in Nazi concentration camp survivors after World War Two, and was termed the "Stockholm Syndrome" by therapists at the time. It is a common characteristic of residential school victims. According to Dennis Tallio of Bella Bella,

"They had us so scared we'd betray our own mother. That stuff doesn't stop just 'cause we're not at the school anymore. In fact, it's like we're all still at the rez; I think of this every time we have one of those 'survivor gatherings' the band bigwigs and government people love so much. The same crap just carries on, and everyone's kissing someone's ass to get something. And stepping on one of us to get it. We all feel guilty for squealing on the rapists and sickos, and we hate ourselves for it, so we take it out on each other. I don't think anything's different now, it's just not so blatant." (Testimony of Dennis Tallio to IHRAAM officers, Vancouver, BC, February 3, 1998).

At the Residential Schools Tribunal held in June, 1998 in Vancouver, Ed Martin, a survivor of both Anglican and United Church schools, defended the residential schools, but admitted that he had been compelled to do so by native officials of both churches. Martin's airfare from Bella Bella had been paid by the United Church so that he could "put the schools in a good light", to quote his statement to Tribunal judges.

" 'Doesn't it seem strange to you, Ed, that the United Church has refused to obey a summons to nearly twenty of its officers to attend this Tribunal, but it's paying you to come and speak in its defense?' asked one of the judges to Martin, who could only shake his head and look down sadly, in the manner of a slave".(From the Proceedings of the IHRAAM Tribunal, Vancouver, BC, June 12-14, 1998).

According to Harriett Nahanee,

"The residential schools created two kinds of Indians: slaves and sell-outs. And the sellouts are still in charge. The rest of us do what we're told. The band council chiefs have been telling everyone on our reserve not to talk to the Tribunal and have been threatening to cut our benefits if we do." (Harriett Nahanee to Kevin Annett, June 12, 1998)

The systematic terror needed to create this kind of conformity among a whole people was massive and unconstrained; a fact which indicts any participant in what was literally a system of mass torture and death, whether that person was an employee, or even a one-time "enabler", like a bus driver who once brought children to the school. **Anyone who had contact with the system is implicated.**

The nature of that system of torture was not haphazard. For example, the regular use of electric shocks on children who spoke their language or were “disobedient” was a widespread phenomenon in residential schools of every denomination across Canada. ***This was not a random but an institutionalized device.*** Specially constructed torture chambers with permanent electric chairs, often operated by medical personnel, existed at the Alberni and Kuper Island schools in British Columbia, at the Spanish Catholic school in Ontario, and in isolated hospital facilities run by the churches and Department of Indian Affairs in northern Quebec, Vancouver Island and rural Alberta, according to eyewitnesses.

Mary Anne Nakogee-Davis of Thunder Bay, Ontario, was tortured in an electric chair by nuns at the Catholic Spanish residential school in 1963 when she was eight years old. She states,

“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 The London Free Press, London, Ontario, October 22, 1996).

Edward Metatawabin, age 49, is a former Chief of the Fort Albany First Nation. He remembers being forced to take turns with his classmates sitting in the same electric chair to “entertain visiting dignitaries”.

“I was six years old. 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.” (The London Free Press, October 22, 1996).

An article in the Globe and Mail on October 21, 1996 (“*School’s electric chair haunts natives*”) confirmed the regular practice of electrically shocking children and adults at Ontario residential schools, based on eyewitness accounts. (see Documentation) These reports were corroborated at the 1998 Tribunal by west coast survivors who described incidents involving that particular torture occurring between the years 1938 and 1969. (IHRAAM Tribunal Records for June 14, 1998)

Such torture also occurred at facilities operated by the churches with Department of Indian Affairs money, similar to the sterilization programs identified at the W.R. Large Memorial Hospital in Bella Bella and the Nanaimo Indian Hospital. Frank Martin, a Carrier native from northern BC, describes his forcible confinement and use in experiments at the Brannen Lake Reform School near Nanaimo in 1963 and 1964:

“I was kidnapped from my village when I was nine and sent off to the Brannen Lake school in Nanaimo. A local doctor gave me a shot and I woke up in a small cell, maybe ten feet by twelve. I was kept in there like an animal for fourteen months. They brought me out every morning and gave me electric shocks to my head until I passed out. Then in the afternoon I’d go for these X-rays and they’d

expose me to them for minutes on end. They never told me why they were doing it. But I got lung cancer when I was eighteen and I've never smoked.

"The same thing was happening to a group of Indian boys with me: Harry and Richard Wilson, Harry Humpchit, Richard Whonnock and about twenty others. We were all kept in Cottage Ten at Brannen Lake school and experimented on. But only the troublemakers like us would get the electric shocks. A United Church doctor, Dr. Paige from the Vancouver Cancer Clinic, and a Doctor Henderson, were doing the experiments on us, and a social worker called Jack Wiebe was running the whole thing. Sometimes there'd be a crowd of people watching: cops, priests, other doctors. The same thing went on at Haney Correctional Centre." (Videotaped testimony of Frank Martin to Eva Lyman and Kevin Annett, Vancouver, July 16, 1998)

Such quack experimentation combined with brutal sadism characterized these publicly-funded facilities, especially the notorious Nanaimo Indian Hospital. David Martin of Powell River, BC, was taken to this Hospital in 1958 at the age of five and used in experiments attested to by Joan Morris, Harry Wilson and other witnesses quoted in this report. According to David,

"I was told I had tuberculosis, but I was completely healthy, no symptoms of TB at all. So they sent me to Nanaimo Indian Hospital and strapped me down in a bed there for more than six months. The doctors gave me shots every day that made me feel really sick, and made my skin all red and itchy. I heard the screams of other Indian kids who were locked away in isolation rooms. We were never allowed in there to see them. Nobody ever told me what they were doing to all of us in there." (Statement of David Martin to Kevin Annett, Vancouver, November 12, 2000).

A recurring and regular torture at the residential schools themselves was operating on children's teeth without using any form of anaesthesia or painkiller. Two separate victims of this torture at the Alberni school describe being subjected to it decades apart, by different dentists. Harriett Nahanee was brutalized in that manner in 1946, while Dennis Tallio was "worked on by a sick old guy who never gave me painkillers" at the same school in 1965.

A caucasian staff member at the Alberni school in 1961 and 1962, Marian MacFarlane, spoke at a public forum in Vancouver on February 9, 1998, where she described what lay behind this practice of torture that spanned decades:

"The local dentists were given free novocaine by the government for the native kids, but the traditional practice after the war years was for them to hoard the novocaine for their practice in Port Alberni and just work on the Indians without painkillers. Everyone in the school knew about this and condoned it, from the Principal on down. No-one minded when Indians were hurt, naturally; they were being beaten every day.

"To give you an example of the prevailing mentality towards Indians, I once caught a matron beating a little girl with a piano leg. She was just murdering that kid who was maybe six years old, and she would have killed her if I hadn't have grabbed the matron and socked her one.

"So off the matron goes to complain to John Andrews, the Principal. That would have been in 1962. You know what Andrews did? He fired me for hitting the matron! And you know what he said?

" 'I couldn't let the matron go because she plays the organ on Sundays. Anything she did to that little squaw would have been better than us losing our organist' Well, that shows you what we were dealing with: the lives of the Indian kids were completely expendable. They were considered less than

human, almost like a disease we had to get rid of. “(Testimony of Marion MacFarlane at Simon Fraser University Harbour Centre forum, Vancouver, BC, February 9, 1998).

MacFarlane’s comparison of native children with a “disease” in the minds of school personnel parallels, once again, the “racial hygienics” philosophy of Nazism, which depicted Jews and other “aliens” as diseased lifeforms which had to be eradicated for the health and safety of society. To quote historian James Glass,

“The dehumanization of the Jews during the Holocaust reduced their bodies to the status of poisoned matter, making annihilation a matter of sanitation.” **(Life Unworthy of Life: Racial Phobia and Mass Murder in Nazi Germany, 1998)**

Glass’ observation is extremely relevant for other reasons. His book describes the pursuit of euthanasia and murder of “defective” children as official state policy in Nazi Germany, through programs very similar to those operated in connection to Canadian residential schools, and during the same years.

Considered “poisoned matter”, like the Jews themselves, more than 5,000 mentally and physically disabled children in Germany were murdered between 1939 and 1941 under the infamous “T-4” program, initiated in August of 1939 by the Reich Ministry of the Interior. Twenty hospital and “educational” facilities—actual front operations for experimentation and killing centres—were established to take in thousands of “defective” children, whose parents were told that their transport to these facilities “would result in improved treatment and care” for the children.

Upon arrival, the children were assessed by doctors or psychiatrists, and either studied for a time before being murdered, or were immediately killed with cyanide gas, morphine injections, chemical warfare agents or though phenol injections directly into the heart. Families of these murdered children were informed that they had died from pneumonia, bronchial diseases, typhus or “natural causes.” No death certificates were issued and the bodies were disposed of secretly (J. Glass, *ibid*)

The date of this T-4 program coincides precisely with the period when eye-witnesses at the Kuper Island Catholic school describe being experimented on by “German speaking doctors,” who gave them injections in their chests which caused numerous deaths among the native children. As in Germany, the families of these murdered children—like Sandy Mitchell of the Penelakut band—were told that their children had died of “natural causes,” and were never allowed to see their bodies or receive a death certificate. For the “Fog and Night” had extinguished them.

According to Kuper Island survivor Dennis Charlie of the Penelakut Nation,

“Sandy Mitchell and I were part of a group of fifty boys at the school who were sent to the infirmary and given some shots by German speaking doctors. I was ten then; that would have been in 1939. They gave us two needles in the chest, one near each nipple. We fell down right away; it made us

real sick and dizzy. Some of us passed out. They didn't tell us what the needles were for, but they said not to say anything about it or we'd be in bad trouble.

"The next day, Sandy was so sick they shipped him away for 'special treatment', they called it: the TB hospital in Coqualeetza. A friend of mine saw him there. He was put in an isolation ward. His whole body was smelly and all swelled up. Those aren't the symptoms of tuberculosis. They were experimenting on him, and he died soon afterwards. Then it was like he never existed. We were told never to talk about his death, or all the other boys who were killed off like that." (Statement of Dennis Charlie of Duncan, BC to Kevin Annett and IHRAAM observers, August 13, 1998)

Three other native men from Vancouver Island - Arnold Sylvester, Elmer Samson, and Bill Seward - gave to IHRAAM investigators nearly identical accounts of having received injections from "German speaking doctors" at the Kuper Island school during this time, and of the death of Sandy Mitchell and other boys - like Raymond Brown - at the hands of these experimenters. (See Affidavits section of the Documentation.)

The term used by Kuper Island staff to describe Sandy Mitchell's fate - "special treatment" - was the same name given by Nazi doctors and SS officials to their own extermination programs. This is not coincidental. For such is how a so-called "superior" Anglo-Saxon culture disposed of "poisoned matter" on either side of the Atlantic. Should it be surprising that Nazi and Canadian doctors collaborated in such practices?

The Holocausts against "lesser peoples"—Jews or Indians—were conceived of in terms of public sanitation, and were perpetuated with this aim and mentality. Christians had to morally cleanse native people of themselves before the latter could be fully human and "saved:" that, at least, was the theory. But the practical methods of such genocidal goals involved handling native children like they were diseased organisms, whose "disposal" at any time was a matter of policy as well as practical necessity.

Consequently, it is not surprising that these links between Nazi "racial hygienists" and the Canadian government continued after World War Two, in secret experiments using native people as live test subjects. According to U.S. Department of Defense documents which were de-classified in 1987, under the covert program entitled Project Paperclip, over 1,200 Nazi scientists were brought into America and Canada after 1946 under false identities to work in both rocket and medical research. (see **Unauthorized Entry: The Truth about Nazi War Criminals in Canada, 1946-1956** by Howard Margolian, Bibliography)

The latter focused on mind control and behaviour modification experiments headed possibly by "The Butcher of Auschwitz", Dr. Josef Mengele, who is reputed by survivors of his experiments to have worked out of Cornell University in New York, Bristol Labs in Syracuse, New York, and Upjohn Corporation and Bayer laboratories in Ontario. Mengele and his Canadian researchers, like the notorious Montreal psychiatrist Ewen Cameron, used prisoners, mental patients, and native children from reserves and

residential schools in their efforts to erase and reshape human memory and personality, using drugs, electric shocks and trauma-inducing methods identical to those employed for years in the residential schools.

Sara Hunter, a survivor of one of these mind control programs, describes in her book, ***Always Remember Love***, (1999) how a former German SS doctor code-named “Bob Armstrong” (tattoo no. 091374SS) was employed by the Canadian military at Lincoln Park Air Force Base outside Calgary between 1956 and 1958 to conduct trauma experiments on twenty-five abducted children, none of whom survived, save Sara. These children were tortured and slowly killed by “Armstrong” and two Department of National Defense assistants, and their bodies were buried on the grounds of a local mink farm. According to other survivors of such programs in Ontario, aboriginal children were often accompanied to experiments by RCMP officers, who were, under the federal Indian Act, the agents of residential schools.

Former employees of the federal government have confirmed that the use of “inmates” of residential schools was authorized for government-run medical experiments through a joint agreement with the churches which ran the schools. According to a former Indian Affairs official,

“A sort of gentlemen’s agreement was in place for many years: the churches provided the kids from their residential schools to us, and we got the Mounties to deliver them to whoever needed a fresh batch of test subjects: usually doctors, sometimes Department of Defense people. The Catholics did it big time in Quebec when they transferred kids wholesale from orphanages into mental asylums. It was for the same purpose - experimentation. There was lots of grant money in those days to be had from the military and intelligence sectors: all you had to do was provide the bodies. The church officials were more than happy to comply. It wasn’t just the residential school Principals who were getting kick-backs from this: everyone was profiting. That’s why it’s gone on for so long. It implicates a hell of a lot of top people.” (*From the Closed Files of the IHRAAM Tribunal, containing the statements of confidential sources, June 12-14, 1998*)

The common use of Indians in such state-funded experiments has led abuse survivor and activist Lynn Sharman of Thunder Bay, Ontario to suggest that future native politicians were being deliberately “patterned” at a young age to be the conditioned servants of the state; an idea not at all far-fetched, considering the residential school methods commonly used to create such willing collaborators among the native students. (from a telephone conversation with Kevin Annett, December 12, 1999).

Such experiments, and the sheer brutality of the harm regularly inflicted on children in the schools, attests to the institutional view of aboriginals as expendable and “diseased” beings. Scores of survivors of ten different residential schools in BC and Ontario have described under oath the following tortures inflicted on them and other children as young as five years old between the years 1922 and 1984:

- tightening fish twine and wire around boys' penises
- sticking needles into their hands, cheeks, tongues, ears and penises
- holding them over open graves and threatening to bury them alive
- forcing them to eat maggot-filled and regurgitated food
- telling them their parents were dead and that they were about to be killed
- stripping them naked in front of the assembled school and verbally and sexually degrading them
- forcing them to stand upright for more than twelve hours at a time until they collapsed
- immersing them in ice water
- forcing them to sleep outside in winter
- ripping the hair from their heads
- repeatedly smashing their heads against concrete or wooden surfaces
- daily beating them without warning, using whips, sticks, horse harnesses, studded metal straps, pool cues and iron pipes
- extracting gold teeth from their mouths without painkillers
- confining them in unventilated closets without food or water for days
- regularly applying electric shocks to their heads, genitals and limbs

Perhaps the clearest summary of the nature and purpose of such sadism are the words of Bill Seward of Nanaimo, a survivor of the Kuper Island school:

“The church people were worshipping the devil, not us. They wanted the gold, the coal, the land we occupied. So they terrorized us into giving it to them. How does a man who was raped every day when he was seven make anything out of his life? The residential schools were set up to destroy our lives, and they succeeded. The whites were terrorists, pure and simple.” (Testimony of Bill Seward to Kevin Annett and IHRAAM observers, Duncan, BC, August 13, 1998).

Article II (c): Deliberately Inflicting Conditions Calculated to Cause the Physical Destruction of the Group

“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 Ahousat Indian Residential School, to Indian Agent E.E. Frost, Port Alberni, January 30, 1929. (Principal Wood was relieved of his duties by the United Church after nine months)

“I believe the conditions are being deliberately created in our Indian Residential Schools to spread infectious diseases. The mortality rate among students often exceeds 50%. This is a national crime.”
— Dr. Peter Bryce, Ontario Health Commission, to Indian Affairs Superintendent Duncan Scott, Ottawa, May 8, 1909

“If I were appointed by the Dominion government for the express purpose of spreading tuberculosis, there is nothing finer in existence than the average Indian residential school.”
— Neil Walker, Superintendent of Indian Affairs, Ottawa, 1948

The public record and the private correspondence of government, church and police in Canada continually attests to the fact that native people were being deliberately placed by law and legislation into conditions designed to destroy them, both collectively and individually; and that officials of every responsible agency knew of this deliberate genocide, and actively condoned and colluded in it.

West Coast Indian Agent, and later Member of Parliament, A.W. Neill, wrote to the Indian Affairs Department in 1910:

“Indians are tending to boycott the residential schools because of the large number of deaths there... These people have lived for centuries in the open air. A child taken into a school at 8, spends ten years in the school. *After that its constitution is so weakened that it has no vitality to withstand disease.*” (Letter of A.W. Neill to Superintendent D.C. Scott, Ottawa, April 25, 1910; authors’ emphasis).

A similar warning had been issued by Neill’s superior some years earlier, although more out of concern for the effect of the disease on white people than on Indians. Dr. Ian McRae, the BC Inspector-General of Indian Affairs, wrote to Superintendent Scott in 1903:

“I have before pointed out that the Indian death-rate is terribly high, that our medical advisers attribute the frightful mortality largely to tuberculosis ... and that, in my opinion, we are taking no effective steps to reduce the death-rate. Frankly, 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 ... 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. "(Letter of Dr. I. McRae, Regional Inspector-General, to Superintendent of Indian Affairs D.C. Scott, Ottawa, February 6, 1903).

In his book **The Story of a National Crime**, in which he describes his earth-shaking report of 1909 which claimed that infectious diseases like tuberculosis were being deliberately spread in the residential schools, Dr. Peter Bryce wrote,

"Regarding the health of the pupils, the report states that 24 per cent of all the pupils which had been in the schools were known to be dead, while of one school on the File Hills reserve, 75 per cent were dead. Tuberculosis was present equally in children at every age; in no instance was a child awaiting admission to school found free from tuberculosis... Of the 175 Indian children in one school, some 93 per cent of these showed evidence of tuberculosis infection.

"Recommendations made in this report followed the examination of hundreds of children; but owing to the active opposition of Mr. D.C. Scott, and his advice to the then Deputy Minister, no action was taken by the Department to give effect to the recommendations made. Professor George Adami, Pathologist of McGill University, had with the writer examined the children in one of the largest schools. He stated that it was only after the earnest solicitation of Mr. D.C. Scott that the whole matter of Dr. Bryce's report was prevented from becoming a matter of critical discussion at the annual meeting of the National Tuberculosis Association in 1910." (**The Story of A National Crime** by P.H. Bryce, M.D., Ottawa, Ontario 1922, pp. 4-6)

In his book's conclusion, Dr. Bryce estimates that in 1919, the per capita government expenditure on controlling tuberculosis among "white" people was thirty four times greater than among Indians: \$3.40 each year compared to 10 cents (p. 13). Comments Bryce, "This trail of disease and death has gone unchecked by any serious efforts on the part of the Department of Indian Affairs."

Indeed, in May of 1953, Anglican Church official Trevor Jones described at a public gathering in Toronto the federal government's practice of "***not hospitalizing Indians and Eskimos with tuberculosis***" because of an "***unofficial attitude ... that they were dying races and wouldn't last long***". (*Globe and Mail*, May 29, 1953).

If the government of Canada was not engaged in genocide, would it not have hospitalized "dying races" infected with tuberculosis?

The blatant efforts by Canada's most senior Indian Affairs officials to suppress the evidence of this deliberate killing off of Indian children is witnessed in Duncan Scott's interference with the National Tuberculosis Association, his burying of the Bryce Report and his refusal to act on its recommendations. Despite this cover-up, the intentional fostering of genocidal conditions among natives is proved in the uniform unhealthiness in the schools, the standard practice of admitting tuberculosis-laden children, the repeated cases of school staff covering up the facts of death and illness among native children, and in the minimal expenditures on tuberculosis prevention among Indians described by Bryce, which remained constantly low in comparison to Euro-Canadians.

It should be recalled, as well, that in the same year that Superintendent Scott buried the Bryce Report he made his infamous “Final Solution” comment to another Indian Affairs official in reference to aboriginal peoples. In reply to the Indian Agent-General for BC concerning the death rate in west coast residential schools, Scott wrote,

“It is readily acknowledged that Indian children lose their natural resistance to illness by habitating so closely in the residential schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards a final solution of our Indian Problem.” (Superintendent D.C. Scott to B.C. Indian Agent-General Major D. McKay, April 12, 1910; authors’ emphasis).

_____ This open admission of the genocidal purpose of Indian Affairs policy in Canada regarding residential schools ... like Reverend Jones' casual reference in 1953 to the practice of not hospitalizing tuberculosis-laden Indians ... could only have been voiced so openly in a climate of general consensus and legitimacy among government and churches about the ultimate fate of native people: that of extermination.

The same eventual agreement by the various elites of the Nazi state regarding the fate of the Jews occurred in January, 1942 in the form of the infamous “Wannsee Protocol”, which outlined in detail the Final Solution of European Jewry in the death camps. And in 1910, the Canadian elites of church and state agreed that the residential schools were to be the definitive means by which their general aim of extinguishing native society was to be accomplished.

When the Nazis formally decided to kill off all the remaining Jews in Europe in 1942, the conditions to eradicate the Jews had already been in place for years; not only in the death camps and ghettos of Europe, but through legislation and laws which had stripped Jews of their legal and civil rights, and made them powerless and stateless people in their own countries. The Wannsee Protocol and the final murder of nearly all of European Jewry simply fulfilled the logic of a murderous system and ideology.

Similarly, when in 1910 the Canadian government acceded to the church’s position and gave its unqualified support to the residential schools, and signed a contract with the churches to that effect, it formally condoned genocide and gave the churches free license to pursue it. That is, in general terms, the very act of daily operating such schools helped to create the conditions which destroyed native people, **since the system as a whole was not only inherently murderous, but functioned with complete legality and legitimacy, and the blessings of the state.**

In this sense, the details of what conditions in these schools caused death and suffering are not as relevant as the fact that the residential schools and the actions of their staff, as a whole, were designed to enact genocide and murder; a fact which automatically implicates every aspect and actor of that system, past and present.

The critical date of 1910 in the Canadian Holocaust is suggested not just by Superintendent Scott's "Final Solution" statement and his suppression of the evidence of intentional murder and the soaring death rates in the schools. The first contractual agreement between the federal government and the mainline churches that governed the residential schools was drafted and signed in 1910 at a high-level conference in Ottawa. (see Documentation)

The ostensible purpose of this conference was to devise a contract between the churches and the government under which the residential schools were to be licensed to operate and receive government funding. As such, the most senior officers of the Roman Catholic, Anglican, Methodist and Presbyterian Churches in Canada were present in an official capacity (the latter two denominations being predecessors of the United Church of Canada). Along with representatives of the Indian Affairs Department and the Treasury Office, these men agreed to the terms under which the churches would receive state subsidies to operate the schools; terms which were eventually ratified by all the churches present.

What lay behind this contract and conference was the need to create a single institution to eradicate native culture and peoples in Canada. This genocidal purpose was expressed in the language and emphases of the contract, which continually spoke of the "civilizing" goal of the schools: a euphemism for cultural and physical eradication, much as the contemporary term "assimilation" is used to mask genocide. The 1910 conference not only created the general conditions under which the physical destruction of aboriginal peoples would proceed, but established that destruction as a primarily church-run operation which was nevertheless funded, protected and concealed by the powers of the Canadian state and its police arm, the Royal Canadian Mounted Police.

These partners in genocide carried, and continue to assume, a mutual responsibility for the Canadian Holocaust, but the state shrewdly exploited the enthusiasm of the churches for the residential schools in order to transfer the immediate control and legal guardianship of native children to church employees like the Principal, thereby creating a legal buffer between the government and the reign of terror in the schools. *Much as a Mafia boss is separated from acts of murder by levels of underlings, Ottawa used the churches as its field agents to administer the genocide that both church and state had formally devised and assented to.*

This fact does not alter the guilt of these parties under international law, since the intention to commit genocide was clearly agreed to by both church and state in Canada. And yet the present domestic debate over which agency is "more" responsible for the residential schools has been affected by the fact that Ottawa was not immediately connected to the daily terror and murder inflicted by the churches in the

schools; a fact which was no doubt responsible for the 1999 BC Supreme Court decision that found the Anglican Church in a position of “majority responsibility” regarding crimes at its interior BC schools, with Ottawa held 40% responsible.

In reality, however, there was little distinction in practice between the agents of church and state in the residential schools. Often, local Indian Agents—like west coast official Harry Guillod—served as missionaries before their transfer into government, and residential school Principals were empowered as local magistrates and police officers, like Ahousat Principal John Ross did between 1903 and 1916, when he personally arrested dozens of Indians for potlatching, dancing and other native practices made illegal by federal laws.

Similarly, it was not unusual for missionaries to establish their own private police force of “native constables” who terrorized fellow Indians into signing away their land or sending their children into residential school, like Methodist minister Alfred Stone did near Port Renfrew around 1900. As well, Indian Agents, like their overseers in Victoria and Ottawa, were invariably loyal Presbyterians or Anglicans, and believed strongly in the necessity and “virtue” of the missionaries and the schools they established among the “heathens” - an attitude still very much alive in government and media circles in Canada.

Not surprisingly, then, government agents turned a blind eye to atrocities and unsafe conditions in the residential schools, and continually exonerated the perpetrators, even when children died. Of twenty-eight formal petitions of protest from west coast native elders sent to Indian Affairs between 1902 and 1939 from the Ahousat and Port Alberni area, not a single reprimand was issued to residential school officials named as murderers, pedophiles and black marketeers in these petitions. Apparently, none of these complaints were even investigated, since Indian Agents discredited the complaints and allegations against school officials, and discouraged the government from acting on the evidence of deaths and atrocities in the schools. **The record is therefore one of a continual and massive cover-up by state officials acting in concert with their church counterparts.** (see Indian Affairs Archives, RG 10 series, West Coast Agency reports)

This consistent and institutionalized collusion to protect criminals and further the genocidal aims of the schools must be considered another, and crucial, aspect of the crime of deliberately inflicting on natives the conditions designed to cause their physical destruction. There is no evidence, in fact, of this collusion not occurring; that is, of a complaint against a school official resulting in the reprimand or punishment of that official.

Indeed, the only recorded removal of a residential school Principal—that of William Wood at the United Church’s Ahousat school in 1929—occurred after Wood

wrote two letters to his church and to the Indian Agent objecting to the health conditions and “unusually high number of deaths” at that school. On the other hand, identified murderers like Alberni Principal Alfred Caldwell retired from his post amidst accolades from his United Church and the government.

Native survivors of the schools describe these general conditions as having caused the physical destruction of their people: a) an unsafe, brutal, and unhealthy physical environment, b) substandard and contaminated food, c) their deliberate exposure to infectious diseases, d) isolation from family, and e) inescapable terror, torture and death. Every one of the thirty-eight survivors of eight, cross-denomination residential schools who testified to IHRAAM Tribunal officers in June of 1998 described these conditions as prevailing at the school he or she attended between 1932 and 1983. In the words of survivor Vera Hunt from Bella Bella, “You learned to hide, or cooperate, or you’d die.” (June 13, 1998)

Such is the fate of slaves who have lost their land and their rights, and who exist completely at the whim of their conquerors. **Christian colonialism as a whole created the conditions that caused the destruction of native peoples in the residential school death camps.**

Article II(d): Imposing Measures Intended to Prevent Births

“Nits make lice.”

- General George A. Custer, defending his decision to kill all the native children during the Washita River Massacre, 1868

“You’re a good Anglican, Ed. Have a lot of children. I only sterilize the pagans.”

- United Church Doctor George Darby Sr., to Ed Martin of Bella Bella, BC. in 1955

There is no clearer indication of the intent to eradicate a people or group than actions which prevent births, either through sexual sterilizations, abortions, or killing mothers and their newborn children. All of these crimes occurred in Canadian residential schools, and were committed by nuns, clergy, doctors and school staff, according to dozens of eyewitnesses. And these crimes were all accompanied by acts of concealment by church, police and state officials, including the destruction of sterilization and death records. (see *IHRAAM Tribunal transcripts*)

The crimes described herein invariably stem from an underlying philosophy of racial eugenics, or the belief that the inherent superiority of one race or religion over another necessitates the prevention of the “inferior” group from reproducing and genetically weakening the “superior” group. The first practitioners of this philosophy in the modern world were American psychologists and geneticists in the latter years of the nineteenth century, who formulated a theory of racial eugenics on the basis of the writings of colonial doctors in German East Africa, like Theodor Mollison, one of the professors of “The Butcher of Auschwitz,” Dr. Josef Mengele.

European colonialism, in fact, directly gave birth to such scientific racism, as Anglo-Saxon cultures devised a theory to justify and morally legitimate their slaughter of aboriginal cultures across the world, especially after 1850, when the death count among colonized peoples in Africa and North America began to soar. The two Empires most implicated in this genocide, Germany and Britain, created a “scientific” legitimation for this butchery through racial eugenics, whose practical goal of preventing “inferior” peoples from replicating was taken up quickly by American researchers and advocates of sexual sterilization, like famed jurist Oliver Wendell Holmes of the United States Supreme Court.

Holmes was a notorious racist who despised native Indians, and who applauded their annihilation on “esthetic” grounds, declaring, “and so the red-crayon sketch is rubbed out, and the canvas is ready for a picture of manhood a little more like God’s own image.” (from ***The Mismeasurement of Man*** by Stephen Jay Gould, 1996, p. 64n). Under Holmes’ influence, the first sexual sterilization laws were enacted in the United States before 1900, and allowed “mentally defective” people to be made sterile at the order of a local Board of Eugenics.

Similar laws were quickly passed in Canada in the following decades, but were extended to apply to any inmate of a penitentiary, mental institute or “industrial school,” which included Indian residential schools. Thus, by 1928, any aboriginal child or youth in Canada could legally undergo sexual sterilization at the whim of one man—the school principal—and thousands of native people were subsequently sterilized under these laws.

Under the Sexual Sterilization Act of Alberta, for example, 2,800 native women were sterilized between 1928 and 1972 for no apparent reason other than the fact that they were aboriginal. According to Pat Taylor, a former social worker at the Provincial Training School (PTS) in Red Deer, Alberta, all of the native children sent to the PTS were sterilized when they reached puberty as a matter of policy, along with every other child in the facility.

“Sterilizations were policy in Alberta. It was the law. Any child who was ‘socially or morally defective’ was sterilized at puberty, along with the mentally retarded kids. There were no exceptions. Of course they could sterilize anybody they didn’t like under such broad definitions, and they did. About a third of these kids who were sterilized were Indians, where I worked at PTS. That was in 1956, but they were still doing it in the 1980’s, especially at the Ponoka Mental Hospital. “ (Statement of Pat Taylor to Pamela Holm and Kevin Annett, Salt Spring Island, BC, January 13, 2000).

British Columbia enacted an identical law in 1933, a year before the Nazi government in Germany did. Royce White Calf, a Lakhota judge at the June, 1998 IHRAAM Tribunal in Vancouver, estimates that nearly one-third of all aboriginal women in Alaska and the western United States were sterilized under such programs by the 1980’s, the frequency of these sterilizations actually increasing after 1970. (Royce White Calf to IHRAAM Tribunal, June 13, 1998).

Numerous eyewitnesses have described sterilizations performed at facilities connected to the residential schools on Canada’s west coast. Three major centres for sterilizations were church-funded hospitals in Nanaimo, Duncan, and Bella Bella, BC; respectively, the Nanaimo Indian Hospital (a tuberculosis sanatorium), The King’s Daughters Clinic, and the W.R. Large Memorial Hospital, operated by the United Church of Canada. The latter received additional funding through the Department of Indian Affairs for the actual sterilization programs, according to one of the doctors who performed the operations, Dr. George Darby Sr., who practiced in the area as a United Church missionary doctor for nearly forty years.

In 1952, Darby stated to one of his patients, Ethel Wilson, that he was being paid by Indian Affairs for every native he sterilized, particularly those who were not church-attending Christians. Ms. Wilson testified to the IHRAAM Tribunal that Darby “sterilized hundreds of women in our area with government money.” (June 13, 1998) Three other residents of Bella Bella - Christy White, Amy Tallio, and Ed Martin - confirmed Ms. Wilson’s statement to Tribunal officers.

“Norma,” a member of a Victoria native band who prefers anonymity, told the author that she was sterilized at the age of eighteen by doctors at the Nanaimo Indian Hospital during the 1950’s.

“They told me I had tuberculosis, but that wasn’t true. I had none of the symptoms. I was kept in a ward with a dozen other girls who all got what I got. That was in 1953, I believe. The sterilizations were performed by a Victoria doctor who worked with the United Church. He’s dead now. We didn’t do anything to deserve what he did to us. We were just native people. I guess that was reason enough.” (From a telephone conversation with Kevin Annett, May 23, 1998).

Other methods of sterilization were apparently performed in the same hospital during the 1950’s. Joan Morris of the Songhees native band in Victoria describes being held prisoner in the Nanaimo facility when she was a child, where she was forced to drink what she calls a substance similar to “radioactive iodine”:

“My cousin, Nancy Joe, and I had to drink this liquid every day, and it tasted funny, just like the radioactive iodine they gave me later for thyroid treatments. It was the same taste. Nancy died in her twenties from cancer, and I developed my first ovarian tumour when I was twenty four. Then I had to have a hysterectomy. They also gave me many X-rays when I was there, continually, like every day.

“The doctors who treated me were Nicholas Schmidt, and Doctors Weinrib, Lang and Connolly. Lang and Schmidt are still alive. Doctor Lang told me all the records of the Nanaimo Hospital have been destroyed, because he couldn’t get my chart when he was treating me for the tumours. (Testimony of Joan Morris to Kevin Annett and Pamela Holm, Victoria, BC October 8, 1999).

“Mary” of Vancouver, a Hesquiat woman and Alberni school survivor, claims that she was kept at the Nanaimo Indian Hospital in 1969, and while there she was sterilized without her permission.

“I went in for tuberculosis treatments, but I could see right away other shady stuff was going on. You’d hear things from other patients, you know. Then a doctor told me that it was their policy to discharge Indian women early if they’d agree to be sterilized. I said no, but then I woke up after a treatment and found they’d sterilized me anyway. But a lot of women agreed to it because it meant getting home sooner after months, sometimes years, in that hell-hole.” (Testimony of “Mary” to Kevin Annett by telephone, Vancouver, BC April 6, 1997).

“Mary’s” account is verified by fellow Alberni survivor Hazel Joseph, who told investigators in 1998,

“My cousin Doris says she got sterilized in the Nanaimo hospital sometime in the 1960’s. All sorts of women from her village were there, like it was an assembly line. It was the same doctors doing the operations, but they weren’t being secret about it. They talked openly about the sterilizations, like there was nothing wrong with them, even though they were being forced on the women. “(June 13, 1998)

As with the Nanaimo hospital, the records pertaining to sterilizations at the W.R. Large facility in Bella Bella—a United Church hospital since 1925— have gone missing. Bella Bella resident and former hospital employee Christy White told Kevin Annett,

“A bunch of annotated sterilization records showing Indian Affairs funding, with dates and everything, were dumped in the ocean by Barb Brown, an administrator at W.R. Large, after the Mounties opened their residential schools investigation in 1995. Some of the records were found washed up on the beach south of town.” (August 13, 1998)

Sarah Modeste, a sixty-seven year old Cowichan native woman from the Duncan region of Vancouver Island, was sterilized by Dr. James S. Goodbrand in 1952. Goodbrand was paid \$300 by the Department of Indian Affairs for every native woman he sterilized, with or without her consent, according to Ms. Modeste:

“Doctor Goodbrand kept trying to do that operation on me when he learned that I was going to marry into a chief’s family. He kept saying to me, ‘Sarah, you don’t want to marry Freddy. If you do, I’ll have to fix you’. I tried to avoid him after that but the Indian Affairs people told me he was the only doctor I was allowed to see. So after I delivered my baby, Doctor Goodbrand put me under again, and when I woke up he had done the operation on me. I couldn’t have any more children after that.

“The same thing happened to a lot of our women. He did it to my daughter’s best friend, too, that would have been in the 1970’s sometime. If you were seen to be a troublemaker you got the operation. I hear that the government was even offering any doctor \$300 for every Indian woman he sterilized, with or without her consent.” (Statement of Sarah Modeste to Pamela Holm and Kevin Annett, Duncan, BC, August 18, 2000).

Even more prevalent than sterilizations were forced abortions on pregnant girls at the residential schools. Such abortions appear to have been a common practice, since young women were regularly raped and made pregnant by staff members, visiting clergy and others who wished to keep their actions secret.

The abortions were by necessity crude and hurried, and accordingly caused the death of the mothers on many occasions, according to eyewitnesses. The dead mothers and fetuses were usually buried in the same, secret graveyards: at the Kuper Island Catholic school right next to the southern end of the building, and at the Alberni school in two separate burial sites, in the hilly woods west of the school and directly beneath the school itself in an isolated “cold room”.

Hesquait elder Irene Starr, who attended the Alberni school between 1952 and 1961, describes this practice.

“Many girls got pregnant at the Alberni school. The fathers were the men who worked there, and big shots who showed up to sleep with Indian girls. We never knew what happened to the babies, but they were always disappearing. The girls would be taken off to the local hospital and then come back without their babies. I can still hear them crying all night for their little ones. The staff killed those babies to cover their tracks. Everyone knows that.” (Statement to Kevin Annett, Vancouver, BC, August 12, 1998).

Amy Tallio, another Alberni survivor, confirms this account.

“A girl got pregnant when I was at the Alberni residential school in 1952. She was taken off in the middle of the night and came back days later without her baby. She cried for weeks. ‘Where’s my baby? What have you done with her?’. The father was a senior staff person at the school, a church guy. I asked one of the matrons what happened to the baby, and she screamed at me that I’d be sorry if I ever mentioned the baby again. They drugged me later to try to get me to forget the whole thing, but how could I ever forget those cries of that young girl?” (May 23, 1998)

Native girls were made pregnant by priests even more frequently at Catholic schools like Kuper Island. According to Diane Harris, a Chemainus Band health worker and a former student at Kuper Island,

“We’ve learned that a graveyard for the babies of the priests and girls they impregnated existed right near the school building. It spanned several generations. The nuns would regularly abort the babies of the raped girls using Epsom salts that the girls were forced to drink. Sometimes the girls would die from these treatments, and they’d be buried with the fetuses. I’ve heard a lot of these stories and I trust the people who’ve told me.” (Testimony of Diane Harris to Kevin Annett by telephone, June 24, 1998).

Even more odious is the evidence that newborn children were deliberately killed along with the mothers in order to protect “important” rapists. Such incidents occurred at the Alberni school several times in the 1950’s, according to survivors Amy Tallio and Harriett Nahanee, and a Caucasian ex-staff member who worked there in the 1950’s and ‘60’s. This former teacher, who we’ll call “Ruth”, states,

“We sometimes nicknamed Alberni ‘The Dignitaries Club’, because important men would show up occasionally and pick out girls and boys. It was an organized pedophile ring, and it involved church officials, government people, cops and judges. Those poor kids were treated like cattle, or slaves in an auction block: just lined up and chosen by the big shots.

“Naturally, girls would get pregnant from some of these powerful men, and that meant curtains for the girl and her baby. Nobody ever asked questions, but the pregnant girls would vanish and never be seen again. We were instructed to say she had run away. But sometimes their bodies would show up.

“There wasn’t a very sophisticated way of getting rid of these girls, you see. But we all knew they were being killed. No-one talked then, of course, for the same reason no-one will talk about it now: too afraid of getting killed themselves. These are powerful men in the pedophile ring, and they kill to protect their reputations. Always have. And anyone can kill an Indian and get away with it, then or now.

“(Testimony of former Alberni teacher “Ruth” to Kevin Annett by telephone, Feb. 2, 1998).

While the evidence of sterilizations is inherently more quantifiable and provable (being registered in hospital records) - a fact which apparently caused the destruction of these records at the sterilization centres in Nanaimo and Bella-Bella - the proof of forced abortions and the murder of young girls and their newborn babies will not be recorded anywhere. It lies in secret burial sites across Canada. It also dwells within the memory and the testimonies of witnesses. Yet oral evidence is considered as valid in a court of law as written, especially in relation to an oral culture like that of aboriginal Nations in Canada.

Raised within communities in which the spoken word was the sole means of communication and record, aboriginal people were traditionally raised to speak the truth as they knew it. Despite the climate of lies and terror in the residential schools, there is a veracity about survivors who are able to speak which is unmistakable to those who experience it. One knows by listening to these men and women that their stories of horror are not fanciful but terribly true. “No-one lies about stuff that is so painful” commented a psychologist who attended a healing circle of Alberni survivors in Vancouver in 1997. “And you don’t get ten people who don’t know each other to all tell the same lie.”

As difficult as it is for non-native Canadians to accept the murderous practices and nature of “revered” institutions like the mainline churches and the RCMP, the proof of such genocide, past and present, continues to speak through formerly silenced men and women. Since the IHRAAM Tribunal in June, 1998, these voices have revealed the proof that the sexual violence and murder begun in the residential schools continues to the present day.

Article II (e): Forcibly Transferring Children from One Group to Another

“The Mounties used to make clean sweeps of the villages, taking even the little ones, so there’d be no children left. Imagine entire towns without a single child in them. The kids would all be carted off to the residential schools without even the chance to say goodbye. It was one big kidnapping. And many of the children would never come back again, except in coffins.”

— Louise Robert, Pacheedat Nation, 1995

“We noticed how it was always the kids from far away who’d disappear the easiest. It was always someone from Prince Rupert or the Charlottes who’d end up dead or gone missing. The ones without any friends or family around. The ones who could never be traced, or missed.”

— Dennis Tallio, Alberni school survivor, 1998

“The Vancouver Club pedophile ring got started years ago in Port Alberni, at the residential school, where kids were easy to have and could go missing with no questions asked. It’s still going strong, with lots of protection. Judges are involved, senior ones. Only now it’s operated with native help, Indian politicians like Ed John who pimp their own people, acting like the white man’s dog, just like they did when they were the enforcers at the rez school. You think things ever change in this province?”

— Frank Martin, Carrier Nation, July 16, 1998

The inherently genocidal nature of the residential schools is established by the very method by which they were supplied with their students: their forcible kidnapping and transfer to foreign territories, where they were imprisoned against their will, beyond parental knowledge or help. This constitutes intentional genocide under Article Two of the Genocide Convention of 1948.

Such “transferring” began long before the residential schools, since native people across this continent were displaced and relocated from their traditional lands and resources by armies, governments and missionaries. Yet the transferring of native children into the residential schools was designed as a “coup de grace” to annihilate native societies once and for all, according to Indian Affairs records and officials like Superintendent Duncan Scott, who deliberately situated residential schools to isolate native children from their own people and allow Europeans access to and eventual control of aboriginal lands and resources.

In reply to the Alberni City Council, who wrote to Duncan Scott in May, 1919 to object to the “close proximity” of the Alberni residential school and reserves to the town, Scott commented,

“I agree with your assertion 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.” (Superintendent Duncan Scott to Alberni City Council, May 29, 1919, copied to Rev. J.H. Edmison, Board of Home Missions, Presbyterian Church, Toronto).

The wholesale theft of native lands and resources by means of the church's ownership of those lands through its residential schools was a primary purpose behind the situating of the schools, and the consequential transferring of native children to them from distant villages. By dividing native families inter - generationally, and destroying their language, upon which their laws and territorial boundaries rested, the residential schools ensured that future native claims to land and resources would be weakened, if not extinguished outright. The massive relocating of native children and the eradication of their cultural memory and language was crucial to this land theft and "Final Solution of the Indian Problem", and to the interests of logging and mining companies.

According to "Paul Cooper" of Port Renfrew, BC, a former band council member of the Pacheedat Nation,

"None of the chiefly families from our area are indigenous. They aren't Pacheedat at all. They're the descendants of Indians who were friendly with the church, who were moved in by the missionaries to make a 'reliable' population. The church would often move these collaborators into the homes of traditionalists when they were off fishing. Now these invaders are running the band council, making deals with the whites, and claiming they're Pacheedat. The same old colonialism." (statement to Kevin Annett, May 23, 1998; "Paul Cooper" is a pseudonym.)

Displacing people from their traditional lands and resources is considered to be genocide under international law, since it deprives such people of their basic sustenance and identity under conditions of conquest by a foreign power. And purposely displacing the offspring of these people under such conditions, along with separating them from their parents and culture, indicates genocidal intent even more clearly, since no other measure will more effectively cause the physical destruction of a people, as indeed occurred in the Canadian residential schools.

Depriving native nations of their land by relocating them onto reserves was a foundational purpose behind Indian policy in Canada, and transferring their children into residential schools was a central means of achieving that end. Both church and state were responsible for this policy and its execution, as was the Royal Canadian Mounted Police. The RCMP were deputized under the Indian Act to apprehend native children from their villages and bring them to the residential schools, and to pursue them if they ran away and tried to return to their homes and ancestral territory. Such direct complicity in genocide was mandated under a federal law, as amendments to the Indian Act during the 1930's indicate.

Indeed, any actor or agency involved in the movement of native children into the residential schools is guilty under this provision of the 1948 Genocide Convention. According to records of the government and churches, these complicit actors included local clergy of every denomination, police officers, bus drivers and ships' crews hired by the federal government and the churches, doctors, and even band chiefs who

cooperated in the kidnapping of their own people. (see evidence of payments to band chiefs in Documentation section)

In this regard, the web of complicity is so vast that any attempt to limit or individualize the responsibility for this crime must be considered to be a miscarriage and obstruction of justice. For individuals committed this crime against humanity within the context of a wider system of laws and institutional consent designed to eradicate non-assimilable native peoples. It is that system as well as the individual agents of it that must be charged and tried if international law has any validity.

Under the mandate of the International Criminal Court (ICC), sexual violence, pedophilia and rape are considered crimes against humanity, and fall under the category of genocide. The transfer of children into the residential schools was closely accompanied by, and spawned, these crimes of sexual violence against native children and youths, with the sanction of church and state, and established a regime of sexual violence and exploitation which continues to the present day. According to a Vancouver native elder who prefers to remain anonymous,

“The Alberni residential school set up a pedophile ring which is still operating. It’s been going for almost fifty years and it’s stayed secret because it has lots of protection. Nowadays the kids are provided by some of the chiefs connected to Ed John of the Carrier-Sekani Tribal Council and his friends on the Nuu-Chah-Nulth Tribal Council in Port Alberni. Now Ed John’s even been appointed the cabinet minister for Child Services, so you see the pull he has! But the men calling the shots are senior judges and government people who are all pedophiles.

“It’s mostly a homosexual pedophile ring, and many of the native boys are brought down from Moricetown, BC. It goes right up to the Premier’s and the Attorney-General’s offices. Some Indian Affairs people are part of it. The whole thing operates through cover groups including local United Churches, especially up north, since all these chiefs are loyal church men.

“Several times we’ve come close to exposing this, but people got scared off by lawyers or death threats. I know of some people who have just disappeared over this. Your own name is on a list of people to be ‘watched’, Kevin, so be careful. It’s just the same thing as was going on in residential school days, no difference.” (Anonymous member of the Squamish Nation in North Vancouver to Kevin Annett, Nov. 5, 2000)

This testimony, and the identity of band council leaders and chiefs connected to the pedophile ring, was confirmed by witnesses who gave testimonies at the 1998 Tribunal, by several Vancouver reporters, a former police detective, and two sources within the legal community. None of these sources are willing to go public with their knowledge for fear of severe retribution “from the highest level of power in the country, including senior judges”, according to Leo Knight, former policeman-turned-reporter with The North Shore News in Vancouver. Knight personally investigated coastal pedophile rings for two years until he was forced to leave the province, after stumbling across the Vancouver Club ring. *(see Appendix Six for a complete discussion of the evidence regarding this pedophile ring)*

In short, the genocidal crime of kidnapping and moving native children from one group to another is still operating in British Columbia, under the same conditions of violence and exploitation, and even murder, and with the collusion of the same institutions of church, state and police.

This fifth crime, under Article Two of the U.N. Genocide Convention, is thus not only an ongoing crime against humanity being perpetrated against aboriginals in Canada, but it is all-pervasive, since every act of genocide defined in the Convention involved the relocation of the intended victim away from traditional homes and territory. Whether a child was moved to a residential school and then killed, or hospitalized against her will and sterilized, the same process of alienating the native child from its culture and territory occurred. Indeed, the missionary invasion and its offspring, the residential schools, would have been impossible without such a massive dislocation of Indians from their lands in the first place.

The native societies created under the colonialist Indian Act—band council-dominated reserves, the recipients of most government funding and programs—are still in place. They are, in effect, racial ghettos which were designed to contain conquered native peoples as a key step in their wholesale eradication. The residential schools were the concentration camps where that annihilation was to occur, and to a large extent did.

As in the Nazi Holocaust, this genocide can be characterized as a huge and systematic relocation of subjugated peoples into conditions of planned disease and death, according to a master plan of a racially supremacist culture.

Part Two:

The Crime Continues - Ongoing Genocide in Canada

“It was a terrible wrong that needs final healing and closure. But why should we continue to pay for past crimes?”

These words by a late-night radio commentator in Vancouver in 1998 seem to describe the attitude of many Euro-Canadians to the mass murder of aboriginal peoples: namely, that it happened long ago at the hands of other, nasty people. As well, it is an attitude officially shared by the very institutions of church and state which planned and executed the Canadian Holocaust, and have churned up an elaborate mental and moral fog around 50,000 corpses so as to downplay a century of ethnic cleansing in Canada.

If genocide is conceived of in a restricted sense, as isolated acts of violence aimed at a group targeted for extermination, then it must be seen as a thing of the past in Canada. But if genocide is understood more broadly as the creation of a new society of mass death—as a set of social conditions and attitudes designed to crush and bind a condemned people until they are effectively wiped out—then it is obvious that such genocide of Indians is not only still present in Canada but is a structural feature of our society, in the same way that the destruction of Jewry was part of the marrow of Nazi Germany that ended only when the latter was destroyed.

To put it in the stark terms of Alberni school survivor Harriett Nahanee,

“We have always been expendable. We’ve never left the death camp. Anyone can still kill an Indian in Canada and get away with it. What does that tell you?” (IHRAAM Tribunal, June 14, 1998)

The bare facts of death bear out Harriett’s words. The majority of aboriginal people in Canada have a standard of living below Brazil, ranking 64th in the world. Outside the privileges and affluent life style of the minority of state-funded band council Indians, this majority is dying at third-world levels of poverty, illness and violence. The fact that most Canadian Indians have “never left the death camp” seems as hidden from “mainstream” consciousness as our history of mass murder.

Genocide means extermination, by relocating and segregating a whole people into permanent conditions of poverty, disease and death; conditions which require and breed violence, but which more basically are part of a system devised to kill off not just some but all of the condemned people. Simply being placed in or born into such conditions is equivalent to a death sentence. And the laws, attitudes and arrangements of the dominant culture that creates such a system of death are the executioner’s tools, regardless of how legitimate or legal these arrangements are, or how seemingly “removed” they are from the slaughters of yesteryear.

In Canada, this genocidal “arrangement” began in 1857 with the passing of the Gradual Civilization Act in Upper Canada, which was based on “the Bagot Commission and the aspirations of the missionaries” (**The Early Indian Acts**, John S. Milloy, 1999). This law stripped Indians of their citizenship and legal rights, and made them stateless persons without inherent worth or social standing: a condition which is the moral and legal precursor to genocide.

Directly comparable to the Nazis’ Nuremburg Racial Laws of 1935, which disenfranchised and socially ghettoized all German Jews, the Gradual Civilization Act and previous laws made Indians dependent wards of their conquerors’ state, and eradicated the political identity of native nations which the British Crown had already recognized in its Royal Proclamation of 1763. As when the Afrikaner Boers achieved statehood in South Africa after World War Two and legally subordinated the majority Black populace under Apartheid, the rise of the Euro-Canadian nation in 1867 meant a new enslavement of aboriginal peoples, and a reversal of their rights and sovereignty which they had enjoyed as subjects of the British Empire.

As Professor John Milloy has noted in **The Early Indian Acts**, the white supremacist ideology behind the Gradual Civilization Act of 1857 was “carried intact” into Canada’s first Indian Acts, and all subsequent laws, upon which the Indian residential schools were established (p. 33). The subordination of Indians as “lesser peoples” was enshrined in Canadian laws, religion and attitudes from the inception of Confederation, and continues today in the form of clearly neo-colonial social and political arrangements, particularly in British Columbia. The federal Indian Act, for example, still takes final precedence over all other laws in Canada, including the Charter of Rights and Freedoms, which means that native people remain persons without enshrined, guaranteed rights - **that is, they are still expendable**, as their continued use in drug testing and eugenics programs indicate.

As documented in the discussion of Article II(c)—Deliberately Inflicting the Conditions Designed to Destroy a People—the most basic genocidal condition imposed on Canadian aboriginals was the systematic theft of their resources and land, and their social segregation onto reserves. These reserves were, and remain, legal ghettos administered by puppet Indian leaders who were placed there by colonial rulers for the express purpose of surrendering native title and control over their traditional lands. The ability of these collaborating leaders to give away sovereignty in this way determined their status within white society; a colonial arrangement which continues today, and which is responsible for the two-tiered class nature of aboriginal communities.

Yet of most relevance to the reality of genocide is the fact that the reserve system stripped Indians of their economic base and autonomy, and their practical, day-to-day ability to resist European invasion, and extermination. The colonial powers knew this

well, and oriented their laws and practices towards segregating Indians on reserve land and encouraging them to surrender their land title in exchange for a limited "enfranchisement". This practice, and the missionary invasion into western Canada, escalated after 1886 when the Canadian Pacific Railway opened up these territories for permanent European settlement.

Central to this huge land-grab was the missionary program of all Canadian churches after the 1880's, especially in frontier areas where non-Christianized tribes still controlled vast resources and territories free of European incursion, like the Ahousat Nation of western Vancouver Island. The missionaries and their schools were colonialism's hammer against such vestiges of aboriginal sovereignty which survived the smallpox epidemics of the 19th century, primarily in western Canada, where most of the residential schools were established. Indeed, the continual locating of these schools on economically vital land of the local native nations was a primary means for colonialists to secure their timber, mineral and fishing rights, and eradicate native title to them.

The aim of the residential schools was to destroy the remnant Indian nations in stages, and thereby secure final European control over their lands and resources. Behind the rhetoric of "civilizing" and "saving" the Indians, or of "healing" the past, this aim of conquest has never been denied or repudiated by any element within the churches and government agencies which ran the schools. **The "excesses" of the colonial mission have been "apologized" for and regretted, but never the effort itself.** Euro-Canadians still see their occupation of this land as a generally proper and even "humanitarian" thing to have occurred.

The fact that the Canadian Holocaust was not as successful as the Nazi one has reinforced the Euro-Canadian view of their more "humanitarian" treatment of the Indians. For not all of the stages of the Genocide plan of 1910 were accomplished in the residential schools, and only half of the younger generations of Indians sent into the residential death camps were killed. While the Nazis wiped out over 80% of European Jewry, the Canadian Holocaust claimed barely 50% of aboriginals. This lower degree of genocidal effectiveness in Canada was not due to humanitarian factors at all, but resulted from the inefficiency caused by competing bureaucracies of church and state which shared joint jurisdiction over the residential schools.

Despite this, the death rate in these schools was achieved, as in Nazi Germany, in large part due to the widespread collaboration of leaders of the conquered peoples in shipping their own people into genocidal conditions, and of informers and "enforcers" recruited from among the targeted populations.

This collaboration became more entrenched and sophisticated after the 1950's, when the first generation of successfully "patterned" native leaders had been produced

by the residential schools. Aboriginal officials who had been groomed by Indian Affairs and the churches actually assumed administrative roles in west coast residential schools during this period, and ran the schools as brutally and exploitatively as had white people for decades.

According to Angela Gardiner, who attended the Catholic St. Mary's school in Mission, BC, three native leaders ran that residential school during the mid-1970's and terrorized fellow aboriginals with rape, beatings and other punishments.

"I went to the Sechelt school at first, but was transferred to St. Mary's in 1975, when I was fifteen. I stayed there until 1978. The residential schools were all supposed to be closed by then, but St. Mary's was being run by three Indians, Joe Alex, and Bill Sam and Reena Wilson from Duncan. Joe Alex fired any staff person who was 'too nice' to the students. That was policy, he said. Bill Sam was guilty of multiple rapes against girls at the school. I saw him chase down one of them when she tried to run away, and he raped her right there on the back yard of the school.

"That's not all. Soon after I got there, I was forced to take what they called a 'birth control pill', along with the rest of the girls. It had an odd taste to it, not like other birth control pills I had later, and it made me bleed from my vagina for five days. Later, I had a son who was epileptic. I figure they were trying out some new experimental drug on us.

"I didn't think anything was wrong with that, you know, because it was happening all the time to us. When I was just four years old, in 1964, I was subjected to multiple tests at the Sardis Hospital run by the United Church. I was confined to a bed for a long time and was given different odd-tasting drinks that made me really sick. A group of doctors was watching me the whole time, monitoring me. We were just guinea pigs, whether it was whites doing it to us or our own leaders." (Statement of Angela Gardiner to Kevin Annett, Surrey, BC, November 10, 2000). ([see discussion of modern eugenics and sterilization methods used on aboriginal peoples, in Appendix VII](#)).

The Canadian residential schools thus completely bifurcated native nations into two very different and hostile cultures, one of which administers the European genocide against the other on behalf of the churches and the state. This fact is rarely noted and never discussed in any public discourse in Canada, for good reason.

The minority of Indian collaborators who were trained and conditioned to kill off the other 95% of native students in the schools hold official power today in the state-funded native organizations which claim to speak for all aboriginal people. And the exposure of these officials as the cultivated puppets of church and state would undermine the land claims and treaty process that is solidifying non-native—that is, multinational corporate—hegemony over much of the aboriginal lands and resources in Canada today, in "partnership" with native elites. The best example of this collaboration between "red" and "white" elites is the Ilsaat logging corporation, owned jointly by Weyerhaeuser and the Ahousat band council, which is now clear-cutting the last of the old-growth forests of the Clayoquot Sound.

In this way, the two societies created in the residential schools—a privileged, collaborating minority and an expendable majority—are still evident today in the impoverished bulk of Indians who live alongside an island of affluent band council natives. The latter control government funding and jobs on every reserve in Canada,

and enjoy a standard of living more than five times greater than that of most of their people. And, in the same way that the Judenrat delivered fellow Jews to the death camps, aboriginal elites have recently been implicated in allocating their own band members as test subjects in experimental drug programs run by the federal government which have caused illnesses and deaths. (see Appendix VII)

Accordingly, one cannot speak of “native people” in general, but in reference to their relationship to the benefits and institutions of Euro-Canadian society. For the “informers and enforcers” who terrorized their fellow Indians at the behest of residential school staff years ago are still performing the same task at the helm of state-funded creations like the Assembly of First Nations, and local band councils.

As the 20th century progressed, this native elite increasingly became the vehicle for the administration of an ongoing genocide that has consisted of putting an “Indian face” on the same policies of land grabbing and ethnic cleansing that have had such a murderous impact on native peoples in Canada.

Aboriginal Self-Slaughter, Then and Now: A West Coast Example

“The United Church was constantly moving their own people onto our traditional lands and evicting Indian families who weren’t church members. Church Indians got moved right into the homes of the traditionalists while they were away fishing. That way the church mixed up family names, and kept all the records and censuses to themselves, so that no-one would know whose land was whose. So then the church and Indian agents could parcel out the land to ‘dependable’ Indians.

“So it’s no surprise that our band council leaders are all descended from these ‘dependable’ church families who were brought in to illegally squat on our land. They’re not even from around here. Families like the Edgars, the Thompsons and the Johnsons are foreigners, but they’ve always run things here because they were kissing the white man’s ass from the start.

There’s no records to the contrary because the church has all the land deeds, and they won’t let anyone see them. If you ask me, the biggest land theft has been done by the church and their loyal dogs on the band council.

“I’ve been threatened constantly by that group because I spoke out about this. I had to flee for my life because I knew too much about the murderers and the pedophiles among the Chiefs, and all the fraudulent land deals. But the Chiefs have strong government backing, and the Indian Affairs department looks the other way, even when people are killed and kids are being raped. As we often say in Nitinaht, if you’re a pedophile, you are the power.”

— “Paul Cooper”, former band councillor, Pacheedaht Nation, Port Renfrew, BC,
February 3, 1998

As a huge relocation of native people into permanent conditions of death, genocide in Canada entails a phased loss of identity and power that began with the earliest European incursions, often by missionaries. The latter purposely established themselves in strategic positions among chiefly families so as to force entire tribes and communities into residential schools, and thereby confuse the genealogical relationships and identities upon which rested the aboriginals’ economic power, and autonomy. The legal banning and criminalization of the crucial potlatch ceremony—an entirely church initiative—was the clearest such assault on native sovereignty and survival. But this

was only one of the ways that missionaries directly wrested lands and resources from First Nations by eradicating the latter's cultural memory, so as to enable their final destruction.

This annihilation became fully operational only when a strata of puppet native leaders began to be incorporated into the genocidal project, during the 1930's and '40's, when the Indian population began climbing again, and it was clear that native people could not be completely wiped out in Canada.

By 1950, aboriginal collaborators were being systematically trained in the residential schools, inculcated with a European education, worldview and set of allegiances, and then elevated into power within the colonial band council system. This production of a loyal "crop" of cooperative Indian leaders was as much a central purpose of the residential schools as was the annihilation of the non-collaborating natives and the theft of their land

When, by the late 1960's, the terror, conditioning and bribes of the residential schools had successfully patterned a whole generation of native leaders to identify and work with the Euro-Canadian state, a limited "autonomy" could safely be granted to native tribes by the federal government now that the "official" Indian leadership was essentially co-opted into the state machinery and the mainstream culture. Thus, Indian education was delegated to band councils by Indian Affairs Minister (and now Prime Minister) Jean Chretien in his 1969 White Paper, and state-run residential schools began to be phased out, since they had achieved their primary purpose of eradicating native culture.

And so today's powers-that-be have no need to fear jet-setting millionaires like former Assembly of First Nations "Grand Chief" Phil Fontaine, who aids Ottawa in promoting free trade at gala events and builds multinational corporate "partnerships" with other tribal elites, and who dutifully contains the residential school furor and litigation. No "official" native leader today has declined money from the government or actually asserted aboriginal sovereignty, like prosecuting the guilty practitioners of genocide in native courts of law. Their own people are dying of poverty, and from beatings in jail cells, but these "leaders" are incapable of breaking from the culture that is perpetuating genocidal conditions among them.

A clear and odious example of the role of such Indian elites in perpetrating these conditions is the mafia-like regime operating on west coast reserves near Port Renfrew and Port Alberni, BC, and the links they share with bigger actors in crime and cover-up.

Vancouver Island's west coast was a bastion of aboriginal resistance to colonialism even well into the 20th century. Less than 5% of the Ahousats and the Pacheedats, for example, had been Christianized by 1910, compared to a 95%

“conversion” rate among all other B.C. aboriginals. Accordingly, the west coast tribes became a prime target of church and government after 1900, and were the victims of a systematic campaign of terror and atrocities by church and state. Eight residential or day schools were established in the Clayoquot region before 1910, a level unparalleled anywhere else in Canada. And, as the economic value of the land became more obvious to missionaries and Indian Agents, open warfare was launched against intransigent native nations like the Ahousats.

As described, a key colonial strategy in this war involved co-opting tribal leaders into the genocidal master plan of 1910, once it was clear demographically that Indian tribes were persisting and could not be eradicated. This collaboration was even more required on British Columbia’s west coast, where chiefly cooperation was essential for missionaries and Indian Agents to access the geographically dispersed and isolated clusters of native villages along that rugged coastline.

The role of the puppet Chiefs on the west coast varied, depending on the priorities of church and state. Initially, chiefs won favour and government assistance by their ability to deliver their villages’ children into the local residential school. But increasingly, these chiefs’ position and survival rested upon their role as a land broker, securing Europeans’ access to and ownership of timber and fisheries on ancestral native land.

Indeed, this has been the role played by the chiefly families of the Pacheedat Nation in the Port Renfrew area, whose history as “squatters” in the community marked them from the beginning as partners in crime with the white invaders. According to former band councillor “Paul Cooper”, the Thompson and Edgar families have maintained their privileges and power in the Pacheedat region through a combination of terror against other Indians, and selling off Pacheedat resources and land to logging corporations cheaply, in return for large payoffs.

Apparently, these same chiefs also act as intermediaries in the lucrative west coast drug importation trade from Central America, in conjunction with their relatives on the Port Alberni Nuu-Chah-Nulth Tribal Council. As well, these native officials have also been independently named by other witnesses as brokers in the native child prostitution rings which involve Indian politicians of the First Nations Summit, judges, and other powerful men in Vancouver (see Appendix Six, and The Records of the IHRAAM Tribunal, Vancouver, June 13, 1998).

Not surprisingly, these same elites have acted as the front-men for church and state during the recent revelation of residential school atrocities, and the investigation into these crimes. The aboriginal collaborators, after all, have as much to lose from the uncovering of the terrors at residential schools as do the non-aboriginal perpetrators, especially considering their ongoing complicity in sexual violence, prostitution and other terror against their own people.

It was native politicians who spoke out most strongly in support of the RCMP's claim that "there were no murders at coastal residential schools" (Constable Gerry Peters, October 3, 1997), and who silenced witnesses to murder at the schools with money and physical threats at the June, 1998 Tribunal in Vancouver. And it was two native officials in Port Alberni, Ron Hamilton and Charlie Thompson, who threatened to kill Alberni survivor Harry Wilson if he spoke of a dead girl whose body he found at that school in 1967 (Harry Wilson's affidavit, March 31, 1998; see Appendix Three).

As much as soaring aboriginal death rates due to AIDS, poverty and suicide, these actions by a privileged native elite are the legacy of ongoing ethnic cleansing in Canada, and are the means by which it continues. And because the Indian nations continue to sit upon extremely valuable resources and lands which, on the west coast, were never ceded by treaties or lawful means, this genocide is not simply a consequence of a colonial history, but of modern multinational capitalism and its predatory resource requirements.

In short, it's in the best interests of Weyerhaeuser, Crown Zellerbach and International Nickel—and the governments and media they own—to keep native people landless, poor and ruled by puppet leaders acting in these corporate interests.

A true exposure of the history and present reality of genocide against First Nations in Canada threatens the arrangements of these corporate actors and their partners in government, churches and among aboriginal leaders. It is for this reason that our investigation into the residential schools has evoked such a storm of resistance and condemnation in these circles, and within the media owned by them, since it threatens to indict powerful interests in the North American establishment, not simply a handful of pedophiles and murderers. These corporate interests are not only the heirs of a murderous culture; they are continuing to foster and perpetrate genocidal conditions among aboriginal people who stand in the way of their profit-driven rape of Canada's resources, by keeping such people poor and landless.

A concluding example of these actors in action is provided by a personal story of one of this report's authors: that of Reverend Kevin Annett and his ministry among west coast native peoples.

As a United Church minister in Port Alberni, during the years 1992 to 1995, Annett inadvertently stumbled over stories of children who were murdered at that church's Alberni Residential School, and he allowed the witnesses to these crimes to speak from his pulpit; an act which cost him his job, career and family. (see his book in "Contributors", page 104) But the immediate cause of Annett's firing, it seems, was his uncovering of a secret sale by the United Church of ancestral native land belonging to

the Ahousat Nation (Lot 363) to white businessmen associated with the logging firm MacMillan-Bloedel, which is a heavy financial contributor to the United Church, and which was acquired by the U.S. multinational Weyerhaeuser in 1999; the biggest corporate take-over in British Columbia's history. (see June 22, 1999 article by Vaughn Palmer in Bibliography).

Even though Annett had tripled the size of his Port Alberni congregation, and had just been given a vote of support by more than 90% of his parishioners, he was fired without warning or cause from his pulpit a few weeks after writing to church authorities about the secret sale of Ahousat native land, which had occurred against the wishes of the Ahousat elders and in complete violation of United Church policy on aboriginal land claims.

Annett was eventually expelled from that church through a half-million dollar kangaroo court procedure, after being told that he was not guilty of anything and faced no charges. (see "Maverick Minister" article in Bibliography)

It turns out that the intransigence of the otherwise "liberal" United Church towards Annett, and their officials' determination to silence and malign him publicly, is related to the exposure of the Lot 363 Ahousat land deal and what it has revealed about a deeper scandal, and a neo-colonial arrangement implicating prominent officials in church, state, business and their allies among native elites.

In addition, the other public critic of the land deal, Ahousat elder Chief Earl Maquinna George, was driven from the church and marginalized in the same manner, by the same church officials, and in the same month that Annett was fired from his pulpit, in the new year of 1994-1995. In the spring of 1995, United Church official Brian Thorpe (who also had arranged Annett's firing) paid more than \$14,000 to Ahousat band councillors to sideline Chief George and exclude him from negotiations over Lot 363, and generally conducted the same kind of public character assassination of Chief George that continues to be levelled against Kevin Annett.

The reason for Thorpe's actions are now clear. Both Chief George and Kevin Annett had discovered that the land sold by the United Church, Lot 363 on the Ahousat reserve, ended up in the hands of MacMillan-Bloedel by late 1994, and was used by that company to establish the aforementioned Ilsaak company with some of the band council leaders in Ahousat. The same month that Chief George and Annett were expelled from the church, MacMillan-Bloedel rewarded the United Church with an \$8000 donation through its charitable foundation, to First United Church in Port Alberni, the largest such donation in the foundation's history.

In classic colonial fashion, a close conspiracy went on between church, business, native and government leaders to secure Lot 363 for MacMillan-Bloedel, enrich compliant band leaders and keep the church free from scandal. The provincial government's Aboriginal Affairs minister at the time, Rev. John Cashore, was a United

Church clergyman who personally intervened to keep his church out of negotiations over Lot 363 and thus save it embarrassment for having profited from selling off native land. His associate, United Church BC Conference secretary Brian Thorpe - who had marginalized Chief George on the Ahousat band council because of George's demand that the church be included in negotiations, and that the land not be sold to MacMillan-Bloedel - has now been elevated to national prominence as the United Church's official "spokesman" on native issues.

This campaign of secret profiteering and silencing of critics could not have succeeded without the active complicity of native leaders like the pro-church Ahousat band councillors. And the church payoff received by these officials is but a drop in the bucket, now that MacMillan-Bloedel has been bought by Weyerhaeuser, which is logging the last of the old growth forests of the Clayoquot basin in a joint venture with the same Ahousat band councillors.

In like manner, in May of 1995, a significant deal was made between officials of the Nuu-Chah-Nulth Tribal Council in Port Alberni and Virginia Coleman, General Secretary of the United Church of Canada. According to both church and native officials who were present at this meeting, the Tribal Council leaders agreed to Coleman's request to disassociate themselves from any investigation into deaths of children at the Alberni residential school, and from any connection with Kevin Annett, in exchange for a church promise to fund a local "healing centre" controlled by relatives of Tribal Councillors in Ahousat. (IHRAAM Tribunal testimonies, June 14, 1998). This deal involved an immediate payout to these "friendly Indians" of over \$30,000 from the coffers of the national United Church, through the ever-present Brian Thorpe, church lawyer Jon Jessiman, and national official John Siebert. (see affidavit of Rev. Bruce Gunn dated March 3, 1999 in Kevin Annett's website, listed below)

The bigger picture in all this is that MacMillan-Bloedel's / Weyerhaeuser's Joint Venture Company with their Ahousat associates served as the template for a new generation of "Internal Free Trade Agreements" between foreign corporations and native band councils, which was engineered by government/ church minister John Cashore and unknown corporate actors. Untold millions of dollars was at stake, to say nothing of the careers of politicians of every hue. According to United Church official Win Stokes, who helped to arrange Kevin Annett's secret firing,

"Cashore told us that we couldn't let Kevin upset the applecart over Lot 363. There was just too much at stake. We had no worries about Kevin until he wrote that letter about Lot 363, but then things might have got out of control." (Testimony of Win Stokes to United Church De-Listing Hearing of Rev. Kevin Annett, Vancouver, BC, October 9, 1996)

This interlocking of church, government, native elite and corporate interests is characteristic of an ongoing and unaccountable colonial system of power, which was the same system that created and nearly accomplished the extermination of aboriginal peoples in Canada. The nature of that system has not changed in a century: it continues

to despoil the land, impoverish its people and silence its critics with impunity. Only its appearance has altered: now it wears a multicultural mask, and includes aboriginals in its hierarchy. But its native victims are still everywhere.

To quote Reverend Annett,

“In the fall of 1994, after I had presided at the funeral of yet another native child to die violently in Port Alberni, I knew that I carried a responsibility to discover why these deaths were still happening to the innocent. That knowledge has helped me to pierce the fog that has protected legal genocide in our country for decades. For knowledge of a crime makes us responsible for stopping it.” (from his forthcoming book)

That our government, police agencies and mainline churches perpetrated intentional Genocide on aboriginal peoples in Canada for more than a century, and then systematically covered-up the evidence of this terrible crime, is no longer in doubt. If international law applied to Canada, numerous officials of all of these institutions, beginning with Prime Minister Jean Chretien, would now be standing before the International Criminal Court as defendants in a war crimes trial. And yet continual appeals to the United Nations for such a prosecution of the Canadian Holocaust have fallen on deaf ears.

If the United Nations is to retain its credibility as a mechanism to confront Crimes Against Humanity, and not appear to be merely the mouthpiece for influential nations like Canada, it must apply its Convention on the Crime of Genocide to the ethnic cleansing and murder of Canadian First Nations people. The knowledge of this crime, imparted in these pages and through the words of eyewitnesses, should compel people everywhere who are committed to justice to demand such strong intervention by the United Nations and its human rights agencies.

This is both the hope and the assurance of we who have struggled to bring to light the truth of the Canadian Holocaust, for we have learned from our own experience that knowledge of a crime makes one responsible for acting to end it. Failing to respond in this way makes one an accessory to the crime. And so, the knowledge carried by the reader has made you, too, responsible for the unheard voices and the Hidden Holocaust. The endless cry for justice from the living and the dead must take shape on your own lips if you are to become more than a silent accomplice.

"Earth, cover not their blood"

Summary of Findings and Recommendations Concerning Intentional Genocide Against Aboriginal Peoples in Canada

This summary is based on the evidence of 158 persons presented in three separate public forums: before the Justice in the Valley Coalition of Port Alberni, BC, in December, 1994; within the Circle of Justice Aboriginal Healing Circle of Vancouver, BC, between July, 1997 and August, 1998; and before the International Human Rights Association of American Minorities (IHRAAM) Tribunal of Vancouver, BC, between June 12 and 14, 1998.

It is also based on personal affidavits presented to the investigators associated with these organizations, and on the records and documentation of the Department of Indian Affairs, the federal Justice Department, and the Roman Catholic, United, Presbyterian and Anglican Churches in Canada.

1. There is overwhelming evidence that:

a) the planned and deliberate genocide of non-Christian aboriginal peoples was perpetrated in Canada as a matter of policy by every level of government, the Royal Canadian Mounted Police, the Roman Catholic, Anglican, Presbyterian, Methodist and United Churches, and by accomplices within the judiciary, business and medical professions, and aboriginal leadership, between the years 1889 and 1984;

b) this intentional genocide is continuing to operate under the conditions created by these same institutions, including the Indian political organizations created and funded by the state.

2. The primary vehicle for the execution of this genocide was the Indian Residential Schools system established jointly by church and state in Canada.

3. This system was created and maintained through federal legislation and laws designed to eradicate all non-Christian aboriginal peoples and secure European control over native lands and resources.

4. The Canadian secular and religious institutions which planned and executed this deliberate genocide are still intact, and are operating under the same legal and moral climate that caused that genocide.

5. The Canadian government, its RCMP police arm, and the aforementioned churches are in clear and direct violation of every provision of Article Two of the United Nations Convention on Genocide which Canada ratified in 1952. All of these institutions and their agents are therefore guilty under international law of both planning and perpetrating genocide.

6. Accordingly, these institutions and their agents, both collectively and individually, must be charged before the International Criminal Court with crimes against humanity.

7. Towards this end, it is recommended that the U.N. Secretary-General and the High Commissioner for Human Rights commence an immediate and full-scale investigation into the aforementioned genocide perpetrated within and in association with the Canadian Residential Schools; and that this investigation be conducted independently of the Canadian government, RCMP, churches, state-funded native bodies and other agencies and officials implicated in this genocide.

8. It is further recommended that, in order to secure the evidence required by the International Criminal Court, and to provide proper funeral arrangements for native people who died in the residential schools, the Secretary-General and the High Commissioner for Human Rights, in accordance with international law, direct that all evidence held by the government, police, churches and native organizations in Canada pertaining to this genocide be surrendered to them, including but not limited to:

- a) all residential school records, documents and correspondence;
- b) all death certificates, burial permits and other evidence related to the more than 50,000 native children and youths who died in the residential schools;
- c) all evidence of secret burial sites and graveyards containing the remains of residential school students and/or their offspring or aborted fetuses;
- d) all documentation and records related to sexual sterilization programs operated or funded by churches or government, including the names of hospitals and doctors associated with these programs, and the identity of those persons sterilized;
- e) all documentation and records related to any form of medical research or experimentation, vaccine or drug testing, bacteriological or weapons testing, cancer research, behaviour modification or mind control, racial eugenics, or other programs perpetrated on aboriginal peoples in Canada with or without their consent;
- f) the names and locations of all persons suspected of any crime against or killing of native people in residential schools or their adjoining facilities and hospitals;
- g) all information and records pertaining to the policy and practice of deliberately spreading infectious diseases within residential schools, particularly tuberculosis, including the names of those involved in this practice and the authorization they received from church and state;
- h) all documents, contracts and legislation pertaining to any of the above, and to the establishment and maintenance of the residential schools system, including any statement of intent or principles towards the eradication of aboriginal peoples and their cultures in Canada., and
- i) all evidence of the continuing and institutionalized genocide of native peoples in Canada, including:
 - i. the exploitation, torture and murder of native children in officially-sanctioned and protected pedophile rings involving police, judicial, government, church and aboriginal officials,

- ii. the systematic takeover and despoiling of native ancestral lands and resources by multinational corporations, churches and governments, and the collusion of native band councils and other Indian leaders in this surrender of aboriginal land,
- iii. the deliberate exclusion of on and off-reserve Indians from monetary and other benefits, and their consequential impoverishment, sickness and premature death, through the monopolization of power and state funding by a privileged minority of native leaders,
- iv. the operation of regimes of terror, crime, drug trafficking, child prostitution and murder on native reserves and among urban Indians by the same native elites, with the cooperation and protection of police and government,
- v. the ongoing theft of native children from their culture and families through private foster parent agencies and government programs not controlled by aboriginal peoples,
- vi. continued programs of planned eugenics aimed against aboriginals through sexual sterilizations and other measures originating in the state designed to prevent births among non-caucasian peoples, and
- vii. the institutionalized racism that excludes native people from jobs and traditional control of fisheries and other resources which court-recognized aboriginal title legally allows them.

9. It is further recommended that:

- a) the United Nations establish public memorial sites for the aboriginal victims of genocide and residential schools in Canada, at the sites of these schools and other locations decided by school survivors; and
- b) the names of all those persons who died in the residential schools and their associated facilities be publicly displayed at these sites, with the dates, locations and causes of their deaths, and
- c) to enable these memorials, and secure proper mortuary rites, an immediate program to identify the burial sites and retrieve the remains of all native people who died in residential schools and adjoining facilities be undertaken by the federal government, churches, native organizations and police, under the supervision of United Nations human rights agencies.

10. It is finally recommended that any failure by the U.N. Secretary-General and the High Commissioner for Human Rights to conduct such an inquiry, and to ensure that Canada and its churches are brought before the International Criminal Court on charges of perpetrating genocide, be publicly explained, and that such a refusal to act according to the United Nations Charter be considered grounds to impeach both officers before the General Assembly on a charge of Complicity in Genocide.

Acting under the authority of the inaugurating body of this investigation, The Justice in the Valley Coalition, and as a consultant with the Tribunal and Officers of the International Human Rights Association of American Minorities (IHRAAM), and the newly-formed Truth Commission into Genocide in Canada:

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Appendices

Appendix I - The Canadian Holocaust: Crimes Perpetrated against Aboriginal Peoples

These offenses occurred at ten Indian Residential Schools in British Columbia, Alberta and Ontario, and at adjoining facilities, between 1922 and the present, and were perpetrated against aboriginal children, youth and adults by clergy, staff, government agents, medical personnel and police. These crimes were either witnessed or experienced firsthand by thirty-eight aboriginal survivors and attested to by fifty-one other persons. They are also verified by documentation and evidence from church, government and police archives. More than 50,000 children died from these crimes.

Signed affidavits and videotaped testimonies are recorded separately.

1. Murder, by beating, poisoning, hanging, starvation, strangulation, electric shocks, medical experiments, being thrown from windows, and being kicked or thrown down stairs.

2. Criminal negligence.

3. Rape, by individuals and groups, encouraged and abetted by staff.

4. Sexual molestation on a routine and daily basis.

5. Daily, unprovoked, systematic beatings, by staff and clergy using whips, sticks, horse harnesses, iron bars, table legs, studded leather straps, pool cues and bare fists.

6. Routine administering of electric shocks to children as young as five as a punishment and disciplinary device, and for “demonstration” purposes to visiting church and government officials.

7. Daily administering of electro-convulsive shocks to the heads of children and youths, under the supervision of doctors, social workers, clergy and the RCMP.

8. Prolonged and deliberate exposure of children as young as five to X-Ray radiation, causing subsequent illness and death.

9. Other forms of regular mental and physical torture on children as young as five, as punishment for bed-wetting, speaking aboriginal languages, or not obeying instructions, including:

- a) tightening fish twine around boys' penises,
- b) sticking needles into childrens' tongues, ears and penises,
- c) forcing childrens' heads into toilets and making them eat excrement,
- d) holding children over open graves and burying them alive,
- e) telling children their parents were dead and that they were about to be killed,
- f) stripping children naked in front of the assembled school and physically and sexually degrading them,
- g) ripping the hair from their heads,
- h) smashing their heads against concrete and wooden surfaces, resulting in permanent debilitation, including mental retardation,
- i) forcing them to stand in ice water for hours on end,
- j) forcing them to sleep outside in the middle of winter, and
- k) forcing them to strangle or beat kittens and rabbits to death, and then eat the remains.

10. Medical experimentation on children as young as five (without consent or parental knowledge), causing illness and deaths, including:

- a) receiving injections of penicillin and tuberculosis toxins, and other experimental drugs,
- b) skin grafting and other forms of eugenics,
- c) deliberate exposure to communicable diseases, especially tuberculosis,
- d) prolonged exposure to radiation,
- e) sexually sterilizing males and females,
- f) behaviour modification and mind control methods, including sensory deprivation, electric shocks, and prolonged isolation, and
- g) prolonged exposure to sub-zero cold while naked.

11. Regularly operating on childrens' teeth without using any pain killer or anesthesia.

12. Slave labour of children as young as five in fieldwork, domestic servitude and manual labour for as much as sixteen hours a day, including the common practice of "renting out" children to local farmers and merchants as unpaid workers in return for kick-backs to the school Principal.

13. Involuntary sexual sterilization of males and females upon their reaching puberty, as a matter of policy, in programs funded by the Indian Affairs Department and operated by United Church and Roman Catholic missionary doctors in church hospitals.

14. Involuntary sexual sterilization of non-Christian aboriginals as a matter of policy, and as punishment for refusing to convert to Christian denominations or to attend United Church, Anglican or Roman Catholic church services, according to a "quota system" required by the federal government.

15. Deliberately contaminating children with tuberculosis and other infectious diseases by forcing them to sleep with others who were infected, in unventilated, locked dormitories, and by forcing them to eat fetid and contaminated food; and concealing their resulting deaths from their parents through cover stories and false death records.

16. As a matter of regular practice, Inducing abortions in young women made pregnant by rape by school staff, clergy and visiting officials, causing miscarriages and deaths; and coercing women into abortions through threats and violence.

17. Deliberately killing the newborn babies of such pregnant mothers, along with the mothers, in order not to implicate the fathers; and burying the remains of mother and child in secret burial sites on residential school and church property; and subsequently falsifying school, government and mortuary documents to erase any record of these murdered persons.

18. Regularly drugging and involuntarily hospitalizing students and other eyewitnesses to murder, and other crimes by staff and clergy.

19. Illegal administering of drugs by staff and clergy not medically trained or competent, without the consent or knowledge of those persons drugged or their parents, causing illness and deaths.

20. Forcing children to walk by and observe the dead bodies of so-called "suicide" victims who were in fact murdered by staff and clergy.

21. Forcing children to routinely inhale gas until they passed out or died.

22. Involuntarily removing gold teeth from children and adults, and removing entire sets of teeth from others, without anesthesia.

23. Mass removal of organs and of appendixes, adenoids, and other glands for experimental purposes, causing deaths.

24. Kidnapping and imprisoning children as young as three on church and residential school property, denying parents access to them or knowledge of their location, in order to:

- a) extort money from these parents
- b) blackmail native elders and parents into signing over land titles and resources
- c) force parents and native elders to bring all their children into the residential schools
- d) “rent out” these children in secret pedophile rings, and
- e) force parents and elders to convert to Christianity and comply with genocidal laws and practices.

25. Regularly forcing children as young as three to eat spoiled and unhealthy food, including maggot-filled and regurgitated food, in direct violation of existing contractual obligations to the government, causing illness and deaths.

26. Deliberately denying food and water to children as young as three, for as much as three days or more, causing illnesses and deaths.

27. Physically confining children as young as three in small closets with no ventilation, for periods of more than one week, causing illness and deaths.

28. Forcing children and youths to engage in physical combat and sexual activity with each other, on threat of torture, causing severe injuries and deaths.

29. Forcing children as young as four to line up and perform oral sex on male staff and clergy, including the Principal, and making other children watch.

30. Forcing naked children as young as five to crawl down a line of other students and be beaten by them with belts, whips and sticks, causing severe injuries and deaths. (“The Gauntlet”)

31. Denying medical care and attention of any kind to sick and dying children, made ill by bad food and other deliberate practices by staff, and refusing to notify doctors and police officials of these sick and injured children, causing deaths which

were then concealed from their parents and falsified on school, government and mortuary records.

32. As a matter of policy and standard practice, forcing children as young as three to live in and be confined to permanently sub-standard, unsafe and unhealthy conditions, in school dormitories and hospital wards lacking heat, sanitation and ventilation which were prone to fires, causing illnesses and deaths.

33. Illegally consigning children as young as three to non-native persons connected to organized pedophile rings, and concealing the fate of these children through police, church and government complicity.

34. Illegally consigning children as young as three to adoption agencies, hospitals, private clinics and non-native foster homes, for reasons unknown, and subsequently concealing the fate of these children.

35. Obstruction of justice and of police investigations.

36. Blackmailing, threatening and killing witnesses to these and other crimes.

37. Displacing aboriginal families from their traditional lands, including by evicting non-Christian natives from their homes and “squatting” church-affiliated natives on this territory, causing multi-generational conflict, genocide, poverty and abuse in virtually every native community.

38. Illegally obtaining, selling and speculating in ancestral native land and its resources, against the laws and wishes of traditional elders, and concealing these acts through intimidating, jailing and killing native elders and other eyewitnesses.

39. Involuntarily transferring children as young as three to foreign regions, contrary to the provisions of the Indian Act and against the wishes of their parents, and concealing their location and fate from their parents.

40. Forcing children as young as three into residential schools and hospitals without first obtaining the consent or written release of their guardianship rights as required under federal law.

41. Operating a regime of terror against non-Christian aboriginals and others resisting European colonialism, through private constables and police forces under the control of clergy of the United, Presbyterian, Anglican, and Roman Catholic churches, with government consent.

42. From at least 1933 to the present day, operating secret pedophile rings for government, church, judicial, police and native officials, using children as young as

three from Indian reserves and residential schools; and concealing these child sex rings and the resulting deaths of these children through intimidation, murder, falsifying records and the active complicity of the most senior officials of the judiciary, churches, RCMP and federal government.

43. During the same period, using children from these sex rings in cult ritual and sacrificial practices operated by wealthy men, both aboriginal and Caucasian, especially in the regions around Victoria, BC, Thunder Bay, Ontario, and Manitoulin Island, Ontario, and in connection with drug trafficking networks operated by native leaders using Department of Indian Affairs money.

44. Secretly “loaning out” children from residential schools and reserves as live test subjects to pharmaceutical companies like Bayer and Upjohn Ltd., and to other corporations, in collaboration with Cornell University and researchers from the U.S. Department of Defense, through formal agreements between these agencies and the Roman Catholic and United Churches.

45. Continuing to medically experiment on aboriginal people without their informed consent by indiscriminately forcing on them vaccinations, sterilizing agents and other lethal substances, under the guise of public health programs.

46. Systematically concealing all of these crimes, by murder, falsifying official records, destroying medical records, government and church correspondence, and other evidence, and disinterring human remains, with the institutionalized collusion of the RCMP, medical personnel, government officials and church leaders.

These crimes occurred at the following Indian Residential Schools, operated by these churches with additional funds from the Department of Indian Affairs:

1. United Church of Canada (and formerly the Presbyterian and Methodist churches in Canada):

- a) Ahousat (Flores Island, BC)
- b) Alberni (Port Alberni, BC)
- c) Coqualeetza (Sardis, BC)

2. Roman Catholic Church:

- a) Christie (Meares Island, BC)
- b) Kuper island (southern Gulf Islands, BC)
- c) St. Mary’s (Mission, BC)
- d) Squamish (North Vancouver, BC)
- e) St. Bernard (northern Alberta)
- f) Spanish (north-western Ontario)

3. Anglican Church of Canada:

a) St. Michael's (Alert Bay, BC)

These crimes also occurred, or are continuing, at these institutions in British Columbia and Ontario: (* indicates facility was closed in the year noted):

1. W.R. Large Memorial Hospital, Bella Bella

(sexual sterilization and experimental centre, run by the United Church and Dr. George Darby Sr. with partial funding from the Department of Indian Affairs [DIA])

2. Brannen Lake Reform School, Nanaimo * (1974)

(experimental centre run by the provincial Ministry of Social Services with funding from the United Church)

3. Coqualeetza Tuberculosis Sanatorium, Sardis * (unknown)

(experimental and sexual sterilization centre run by the federal government since 1940, with funding from the United Church, which operated the centre from 1925 to 1940 as a residential school)

4. Haney Correctional Centre, Maple Ridge

(experimental and drug testing centre run by the provincial government)

5. Nanaimo Indian Hospital * (1969)

(supposed tuberculosis sanatorium, in fact a sexual sterilization centre and "body dumping" facility run by the United Church with DIA funding)

6. The King's Daughters Clinic, Duncan,*(unknown)

(sterilization centre, operated by Dr. James S. Goodbrand with DIA funding)

7. Ahousat Day School Clinic, Flores Island, BC *(1940)

(sterilization and experimental skin-grafting centre, run by United Church doctors and church employees)

8. St. Paul's Hospital, Vancouver

(A Catholic-funded institution, served as a "body dumping" facility for children murdered or who died at Catholic residential schools in the Lower Mainland, at least during the 1940's and 1950's, and possibly since then)

9. The Vancouver Club, 915 West Hastings Street, Vancouver

(a major centre of native pedophile rings for decades, run in collusion with senior provincial judges, the Attorney General's office, United Church officers and lawyers, and leaders of the First Nations Summit)

10. The Lakehead Psychiatric Hospital, Thunder Bay, Ontario

(a major experimental centre in mind control and behaviour modification, including possible links to cult and ritual sacrificial practices, utilizing native people, psychiatric patients and prisoners).

The evidence and testimonies indicating these crimes were obtained between October 14, 1994 and January 31, 2001 through personal interviews, public forums, and in the form of written affidavits and videotaped recordings involving 158 survivors of these, and other crimes against humanity.

This evidence was compiled, as well, through three public forums: The Justice in the Valley Commission of Inquiry into Crimes Against First Nations, convened in Port Alberni, BC in December, 1994; the Circle of Justice Healing Circle in Vancouver, between July 1997 and September, 1998; and the Tribunal of the International Human Rights Association of American Minorities (IHRAAM, an affiliate of the United Nations), held in Vancouver between June 12 and 14, 1998.

The complete statements of the testifying eyewitnesses, and the videotaped proceedings of the IHRAAM Tribunal and other forums, are in the possession of Reverend Kevin Annett, the chief advisor and researcher to all of these forums, IHRAAM, and The Truth Commission into Genocide in Canada.

These transcripts were submitted to Mary Robinson, the United Nation's High Commissioner for Human Rights, in August of 1998, with the unanimous recommendation that formal charges of perpetrating Genocide against aboriginal peoples be commenced at the United Nations. against the federal government of Canada, the RCMP, and the Roman Catholic, Anglican, Presbyterian and United Churches in Canada. As of this date, neither Ms. Robinson nor her office have responded to this recommendation and evidence.

This material, and supporting documentation and evidence, is held in trust for the witnesses and for all the victims of residential schools and ongoing Genocide in Canada, for the cause of ultimate justice.

This Summary has been approved for circulation by the Acting Executive of The Truth Commission into Genocide in Canada (Convened August 7, 2000)

I swear that this information is true and accurate, to the best of my knowledge and from my own experience and research.

(Rev.) Kevin Daniel Annett, B.A., M.A., M.Div.

**Advisor and Researcher,
The Truth Commission into Genocide in Canada
February 1, 2001
Vancouver, Canada**

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Appendix II: THE REPORT OF FINDINGS OF INTERNATIONAL WAR CRIMES TRIBUNAL JUDGES ROYCE AND LYDIA WHITE CALF OF THE OGLALA SIOUX NATION, ON THIS 15TH DAY OF JULY, 1998, CONCERNING THE ALLEGATIONS OF MURDER, ATROCITIES AND GENOCIDE COMMITTED AGAINST FIRST NATIONS PEOPLE OF CANADA THROUGHOUT CANADA'S RESIDENTIAL SCHOOLS.

THESE FINDINGS ARE BASED ON THE TESTIMONIES AND WRITTEN EVIDENCE PRESENTED AT THE TRIBUNAL IN VANCOUVER, B.C., JUNE 12-14, 1998.

It is our opinion that we hold the Government of Canada, the United, Catholic, and Anglican Churches, the RCMP, and local corporations jointly responsible for complicity in the gruesome and cruel genocide of First Nations peoples throughout Canada, with special reference to the Residential School system, established in the 1800's and surviving into the late 1900's.

It is apparent to us through the testimonies presented that the school system was a convenient front for an oppressive colonizer to both practice and perfect extermination techniques on innocent children.

It is further apparent that the Vatican authorized Nazi experimentation on these children, in an effort to encourage and sanction the Jewish extermination in Europe. We find that the Vatican and the Canadian government's relationship in this regard to be of the highest evil, in the guise of religious moralism.

The residential schools were therefore little more than prison camps, where the institutionalized extermination of First Nations children was carried out routinely and systematically, and where those that were not literally killed were permanently maimed as functioning citizens in their own, as well as their colonizer's, social structure.

We find the United, Anglican and Catholic Churches and the Canadian Government to be responsible for having committed the following crimes:

1. Murder in a cruel and inhumane fashion of as many as 50,000 defenseless First Nations children.
2. Systematic brutality and intimidation, including physical, emotional, mental, sexual and spiritual abuse.
3. The deliberate kidnapping of said children from their families and Nations, and their forced confinement against all pleas from families and Nations into the

Residential schools, placing children in foreign provinces to deliberately break apart families and Nations.

4. Forced medical experimentation on said children, often resulting in death.
5. Cruel and unusual punishment, including but not limited to electric shocks, public whippings or strapping of bared genitals, inhalation of fumes, and throwing children down stairs.
6. Systematic poisoning of children through contaminating food and water with deadly viruses, and blatant defiance of cultural diet.
7. Intentional breeding of fatal diseases.
8. Forced sterilization of young girls and women.
9. Criminal negligence by school authorities and staff during illnesses and/or inflicted injuries of children. This includes the testimony of one child being beaten and her hair pulled by nuns as she lay dying of acute appendicitis while vomiting black blood.
10. The systematic murder of newborns of young girls and women raped by priests and school personnel, and forced abortions. Mass graves of infants and their young mothers.
11. Institutionalized body removal system through local hospitals without notification to families or Nations, with no burials or ceremonies for the deceased victims, the mass graves said to be on the grounds of all schools.
12. Forced crippling or maiming through the use of small-fitting shoes, deformation through beatings, and unanesthetized dentistry.
13. Forced child labour.
14. Routine drugging with luminol and other hypnotic drugs to force children into individual and group sex.
15. Obstruction of police investigations through falsifying reports and documents.
16. Wholesale illegal land theft, genocide, and the disenfranchisement of First nations throughout Canada by the Canadian government, the United Church, the RCMP, and corporate interests.

All of the above have been committed in defiance of both international law—like the 1948 United Nations Convention on Genocide—and ancient standing tribal and human law, which would never see the institutionalization of pure and unadulterated evil.

Twenty-seven separate individuals gave us verbal testimony at the Tribunal, with others presenting written testimony, from the following eight Indian Residential Schools in B.C.: Ahousat, Alberni and Coqualeetza (United Church), Alert Bay/St. Michael's (Anglican), and Meares Island, North Vancouver, Kuper island and Mission/St. Mary's (Roman Catholic). These offenses occurred between 1932 and 1971, though the schools were opened in the last century.

What cannot be underestimated, in our view, is the critical need for any monetary reparations that are made by the Government of Canada to be delivered directly to the victims and individual survivors themselves as opposed to other agencies, bands or tribal leaders for disbursement.

Also of unutterable importance is the collective need for a traditional memorial site, to be chosen and named by the survivors, to name all specific victims, for public remembrance and the grieving process that has to be undergone.

A program, therefore, needs to be started by the Government of Canada and the aforementioned Churches, to find missing bodies, so that they may be returned to families and have proper ceremonies in a traditional manner.

We feel that these simple recommendations, were they followed by the Government of Canada, would show it to be making excellent and intelligent choices with reference to the most heinous case of genocide in human history—the institutionalized genocide of 50,000 defenseless First Nations children, their apparent crime being the color of their skin and their cultural orientation.

Thank you for your attention in this matter.

Royce and Lydia White Calf
July 15, 1998
Boulder, Colorado, USA
ph: 303-545-9594

APPENDIX III: Affidavit of Alberni residential school survivor Harry Wilson regarding threats made against him – March 31, 1998 (original statement is in the files of Kevin Annett)

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.

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

APPENDIX IV: Evidence of Collusion by RCMP Officers in Crimes against Aboriginal People, and their Concealment

As a federal police force, the RCMP must be considered as an accomplice in genocide against Canadian native peoples, both as an institution and through the actions of specific officers.

Generally, the RCMP functioned as the police arm of the Indian residential school system, a role enacted legislatively under the federal Indian Act. As such, RCMP officers were compelled by law to forcibly remove native children from their villages and bring them to the local residential school, regardless of the wishes of the childrens' parents. They were also deputized as "truant officers" for the schools, and hunted down the children who ran away or avoided abduction. The RCMP continued in this function until the last residential school closed in 1984.

In this capacity, RCMP officers committed numerous crimes, according to eyewitnesses. Harriett Nahanee, Ethel Wilson, Vera Hunt and a host of other survivors of west coast residential schools have testified that entire west coast Indian villages were emptied of their children by RCMP officers and church ministers, in violation of the Indian Act, which stipulated that only children seven years and older were to be brought to residential school.

"Our village had no children in it at all after one of the Mounties' clean sweeps" said Hazel Joseph in December, 1996. "They were even taking the two and three year olds, and clubbing down any of our men who resisted the kidnapping."

Alice Johnson of Port McNeill describes how children regularly died while being transported to the United Church's Alberni residential school, where she was brought at age six, in 1961.

"The Mounties crammed us into the hold of their gunboat, like it was a big slave ship. We had to stand the whole nine hours to Alberni, we were packed in so tight. We never got any food or water, and no fresh air. I remember that at least one little boy from our village suffocated in there, when he got pushed under our bodies when we all fell over from a big wave. The Mountie who found him said something about 'just toss him overboard', and sure enough the boy was gone when we reached Alberni. But that kind of thing happened all the time. The Mounties beat the shit out of anyone they didn't like, kids included. A lot of us never survived that stuff."

RCMP officers were a policing presence at the residential schools themselves, and engaged in beating and imprisoning native children at the order of church officers and school Principals. In June, 1967, Alberni survivor Harry Wilson was abducted by RCMP officers from the school and forcibly confined by them in the Nanaimo Indian

Hospital after he reported finding a dead girl's body at the Alberni residential school. He was drugged and held in the hospital against his will for more than four months. (Statement of Harry Wilson, February 3, 1998)

As Harry Wilson's affidavit in Appendix Three describes, native leaders associated with the RCMP's "Task Force" into residential schools threatened to kill him in March, 1998 if he publicly disclosed his account of discovering a dead girl at the Alberni school.

Similar accounts of RCMP "strong arming" of students and witnesses to crimes at the Catholic Kuper Island residential school were shared by seven survivors of that school at the IHRAAM Tribunal in June, 1998. Diane Harris, Belby Breber and others testified that in 1964, the RCMP covered up the murder of student Richard Thomas by Oblate priests Terrance MacNamara and Principal Dunlop.

According to Michael David of the Chemainus Nation,

"After Richard was found dead in the school gym, the RCMP told all of us not to talk about what we saw. They didn't even take our testimonies, and they threatened us. Even when a friend of mine who was raped by Father Glen Doughty killed himself, the Mounties refused to investigate his death."

The deceased man's sister, Belby Breber, adds,

"We've asked the RCMP to exhume the grave of not only Richard, but of all the kids who died at Kuper Island when we went there. The Mounties have always refused. As recently as 1997, we were told by Corporal Sampson of the Duncan detachment that 'There'll never be an investigation' of their deaths. He even told us we weren't allowed to speak to the people who gave testimonies about Richard's death, and he threatened us not to do so."

Since the commencement of their supposed "investigation" into residential schools, in 1995, RCMP officers connected to their "Task Force" into these schools have regularly lied, issued contradictory statements, refused to take survivors testimonies, intimidated witnesses into silence and even issued fabricated death certificates to conceal at least one homicide at the Alberni residential school.

For example,

1. On December 13, 1995, the head of the RCMP Task Force, Sgt. Paul Willms, told the Vancouver Sun that if murders occurred at the Alberni residential school it would "fall within the mandate" of the Task Force to investigate them. And yet Willms' successor, Constable Gerry Peters, flatly contradicted Willms when he subsequently told Kevin Annett that "It was never the mandate of the Task Force to investigate homicides at the residential schools."

2. In 1996, Sgt. Paul Willms also refused to take the testimony of eyewitnesses to murders at the Ahousaht and Alberni residential schools—Archie Frank and Harriett Nahanee—on the grounds that the Task Force’s investigation was officially concluded. Yet the next year, Task Force officers told the media that their residential school investigation was “still very much up and running.”

3. Sgt. Willms directly threatened Kevin Annett in June of 1996 after he and Annett had been interviewed on CKNW radio about the residential schools investigation. Willms attempted to force Annett to divulge information to his office before issuing further press releases, discredited eyewitnesses to homicide, and claimed that unnamed persons would take action to “stop” Annett if he made any more allegations about murders at the Alberni residential school.

4. One of the murder eyewitnesses who was maligned by Willms, and whose statement Willms refused to take when it was offered to him—Harriett Nahanee—saw Alberni Principal Alfred Caldwell kill fourteen year old Maisie Shaw on December 24, 1946 by kicking her down a flight of stairs at the Alberni school. No death certificate or burial permit for a Maisie Shaw was located by Provincial Records Registrar Bryan Young when he conducted an “exhaustive search” for one in early 1996. Yet after being spoken to by Constable Gerry Peters, in October, 1997, Young produced a supposed death certificate for Maisie Shaw which alleged that she died of a bronchial illness. (see Documents).

This “death certificate” was found to be utterly inconsistent with records of the Port Alberni funeral home and cemetery which the death certificate claims handled Maisie Shaw’s body. Neither facility has any record of a Maisie Shaw. Louise, an employee of the Stevens Funeral Home in Port Alberni, told Vancouver Sun reporter Steven Hume in November of 1997 that she believed the “death certificate” produced by Bryan Young at the RCMP’s behest was a “crude forgery”, since it claims that Maisie Shaw was buried the day after she died,. “something I’ve never seen happen in all the years I’ve been in this business.”

Nevertheless, the RCMP (and the United Church) still claim that the “death certificate”—numbered D95610, and dated January 7, 1947 in the Death Registry in Victoria—is proof that Maisie Shaw was not killed by Principal Caldwell, but died of pneumonia. **However, the RCMP also stand by their original account of Maisie’s death, which they gave to her family, which is that she was “killed by a train”!**

5. Constable Gerry Peters, Willms’ successor as Task Force head, continues to voice the “official” RCMP position that “There is no evidence of intentional homicide occurring in a residential school”, while at the same time acknowledging that testimonies of eyewitnesses to such homicides do in fact exist, but have been ignored by his Task Force! That is, Peters is openly lying when he states that there is no proof of murder, when in fact he acknowledges there is.

6. Constable Peters is also concealing evidence of present-day crimes in native communities, according to “Michelle Y.,” who gave her testimony at the IHRAAM Tribunal in Vancouver on June 12, 1998.

In 1995, “Michelle” worked as a liaison with the RCMP Task Force for the native-run Residential School Healing Project, which was mandated to document “abuses” and testimonies of school survivors. She claims that the Healing Project, and the RCMP Task Force, were merely elaborate hoaxes designed as public relations exercises, and that Constable Peters used both of these pseudo-organizations as a way to actually avoid investigating wrong-doers.

“Michelle” told the IHRAAM Tribunal,

“We must have received a million or two million dollars, but we never looked into anybody’s story. We didn’t do anything but sit on our cans. Whenever anybody came to us with something hot, we were expected to look the other way. We were paid to do nothing.

“I’ll give you an example. A group of forty or so victims of the Alberni residential school called us up from Bella Coola in the fall of ‘95 and said they wanted to name some of their abusers. So Constable Peters flies up in a helicopter to supposedly take down their statements, but as it turns out, he flies right out of there within an hour. He never spoke to one of those victims. ‘Cause it turned out that one of the abusers being fingered by that group was one of the local chiefs, who was a notorious pedophile himself. But this Chief was working for the feds, and had connections, so Peters wouldn’t touch any of their statements. That gave me an idea pretty quick that the whole so-called ‘Task Force’ was one big scam. It was designed to protect the abusers, not prosecute them”.

Such institutionalized collusion by the RCMP in crimes related to the Canadian residential schools not only disqualifies it, as an agency, from any role in the investigation of the schools, but ranks it as an active accomplice in genocide. And yet the RCMP continues to function across Canada as a the official investigative body into all allegations of crimes at the residential schools!

Such a role by the RCMP can and must be named for what it is: namely, the means by which the Canadian state is orchestrating a cover-up of its own crimes against humanity.

Sources: Personal files and recordings of Rev. Kevin Annett, Division of Vital Statistics, Victoria, The Indian Act of Canada, Records of the Proceedings of the IHRAAM Tribunal into Canadian Residential Schools, June 12-14, 1998, and other testimonies of residential school survivors.

APPENDIX V: Rewriting History: Genocidal Revisionism by the media, academia and other “opinion makers” in Canada

Since February, 1996, and the launching of the first class action lawsuit by residential school survivors against the United Church and federal government, there has been a clear and unmistakable pattern of historical revisionism at work within the Canadian media and academic circles concerning the genocide of native peoples; a revisionism which can and must be considered to constitute active collusion in the concealment of this crime against humanity.

This re-writing of history has consisted of de-emphasizing not only the facts of genocide in Canada and the extent of death and torture within residential schools, but the responsibility of the mainline churches for these crimes, and the wider system of laws and legitimation behind residential schools which demonstrate genocidal intent by both church and state.

The most blatant examples of this revisionism have manifested in the newspaper columns of open apologists for the churches, like self-described “friend” of United Church officials, Douglas Todd of the Vancouver Sun. Todd has gone so far as to claim, without proof, that it was the federal government, not the churches, which insisted on keeping the residential schools open, when documentation from Indian Affairs archives indicates that exactly the opposite was true: the schools were established and kept running primarily because of church pressure to do so, especially when the value of the land on which the schools stood began to increase, after World War Two. (RG 10 Series, DIA Archives, Ottawa)

But turning reality on its head, like Todd has done, is not confined to church mouthpieces like himself, since the mainstream media—especially the state-funded CBC—have faithfully echoed this line about the supposed “innocence” of the churches and their sudden desire to “heal” past abuses. It has become apparent that this attempt by the media to convince Canadians of the non-culpability of churches for genocide is closely connected to the effort to conceal the truth about this crime.

This effort is not confined to the media, but is also found in academic circles and in the “official discourse” on Indian residential schools. But the content of this revisionism is the same: namely, to sever the connection between the churches and the growing evidence of systematic genocide against Indians.

We suggest that this rewriting of history is compelled by the simple fact that it was the churches and their employees who were the daily perpetrators of crimes against humanity in the residential schools, and of the worst, still-undisclosed atrocities there, and that, accordingly, these crimes are best disguised and buried by keeping the churches out of the public and legal limelight. Instead, the actor least culpable for the genocide and harbouring the fewer perpetrators—the government

itself—has been situated to take primary responsibility for the schools, so that the hard evidence of mass murder will remain buried and out of court records.

This kind of governmental covering for the church's criminal liability as a means to mask the deeper genocide has taken even more overt forms. In the spring of 2000, Ottawa announced that it would assume a major share of the church's legal costs caused by lawsuits brought by residential school victims. That is, Canadian taxpayers were suddenly made to pay for the legal costs of the Christian churches which terrorized and killed native peoples over more than a century. The CBC and major newspaper columnists - and, of course, the mainline churches - lauded the government's move as "proof" that the primary responsibility for the residential schools lay with the government.

The authors have systematically documented media attitude to the residential schools scandal between February 1, 1996 and January 1, 2000. In that nearly four-year period, as the number of lawsuits brought against Ottawa and the churches skyrocketed to nearly 10,000, the major newspapers and the CBC imposed a literal blanket of censorship over the evidence of murder and genocide by church employees in these schools.

For example, in that entire period, only a single article reporting sexual sterilizations, murder, and other atrocities against native children appeared in any major paper in Canada, in *The Globe and Mail* on June 20, 1998, soon after the release of the IHRAAM Tribunal's preliminary report. Yet over 350 separate articles and news reports appeared during the same period that restricted the residential school "abuses" to sexual and physical assaults alone, and in a majority of these reports - 78% - only the federal government was named as the defendant in court cases brought by survivors, when both churches and Ottawa were always named as co-defendants in these lawsuits.

An analogy to this twisting of history, and fogging of responsibility, would be if the SS officers and camp commandants at Auschwitz and other mass killing centres had have been ignored by Allied prosecutors, and instead only the government bureaucrats in the Reich Ministry of the Interior were prosecuted for the Holocaust. For the Allies to have left aside the actual frontline killers in this way would have justifiably been branded as collusion in the Genocide of the Jews. Why, then, is precisely such behaviour tolerated today towards the churches in Canada, which were and remain the primary agents responsible for the residential school death camps and their legacy, and yet which are systematically being left out of the legal and public spotlight?

Until the appearance of Roland Chrisjohn's book **The Circle Game** in 1998, which argues that the residential schools were an experiment in Genocide, the academic and popular literature on these schools recited the same unsubstantiated line: that the schools were a "good idea gone bad" by certain "over zealous" administrators. These

works reflect the prevailing attitudes within the mainline churches, which continue to this day to defend in principle their missionary invasion of aboriginal lands and the establishment of the residential schools.

Foremost in this genre of apologist literature is J.R. Miller's **Shingwauk's Vision** (1996), which still serves as a main source in Canadian post-secondary native studies curricula. Miller's attitude to the residential schools is epitomized in the fact that he devotes less than 10% of his work to crimes against native students, in a separate chapter entitled "Abuses" - as if damage inflicted on students was a separate and almost accidental aspect of these schools. As well, Miller argues that the schools themselves were not fundamentally wrong, merely flawed, and that churches operated from something called "the best of intentions". The words "genocide", "murder", or even "torture" never appear in his book.

Significantly, this same author has been called as the main "expert witness" in the major residential school lawsuits brought to trial, as of the fall of 2000, according to lawyers for aboriginal survivors in Saskatchewan.

The governing consensus in the major academic, media and "opinion making" circles in Canada remains that genocide against native peoples did not occur intentionally, nor as the result of a master plan by church and state, and that the "abuses" to native children were the result of individuals acting alone. **And yet these very allegations have been refuted time and again by the actual eyewitness testimonies of residential school survivors, and by supporting documentation which has come to light since 1998, and which is reprinted, in part, in this report.**

If "official consensus" runs directly counter to first-hand evidence, a major shake-up in the former must occur. **The undeniable truth, still unaccepted by the media and "mainstream opinion" in Canada, is that intentional and systematic genocide of native peoples was the unofficial policy of church and state, based on a master plan of "assimilation" - that is, annihilation - devised in Ottawa in the first decade of this century; and that the deaths of more than 50,000 native children in the residential schools was the result of a protected and well-organized system maintained and legitimated jointly by Catholic and Protestant churches and the federal government until 1984.**

The simple proof of the intentionality of this genocidal system is that the death rate established by it among aboriginal peoples in Canada continues at the same level today. No "lone psychopath" or "well intentioned neglect" theory for the residential school atrocities can explain this consistent death rate. **Only a Genocide Machine that has never been turned off can account for it.**

APPENDIX VI: Evidence of ongoing crimes against aboriginal children in British Columbia, including institutionalized pedophilia

_____ In early November, 2000, the shocking appointment of Edward John, a suspected agent in the west coast child sex trade, to the BC provincial cabinet as Minister for Child and Family Services brought to light the extent of official protection for pedophiles in public office, and the systemic nature of this crime.

Termed “institutionalized pedophilia” by BC Supreme Court Justice Douglas Hogarth in his 1995 sentencing of Alberni residential school sex criminal Arthur Plint, the system to provide native children for sexual and sadistic purposes to powerful figures did not end with the closing of the last BC Indian residential school in 1984. Rather, it has become more covert and shielded from scrutiny by its operation through Indian reserves under the auspices of particular aboriginal leaders who apparently enjoy special protection from the federal government and senior judges in BC.

The first documented evidence of this native pedophile system appeared in April, 1994 when a native lawyer in Vancouver, Renate Auger, filed a writ in the BC Supreme Court which charged judges, lawyers, and officials of the Law Society with criminal acts including aiding and protecting pedophiles. Auger and her own lawyer, Jack Cram, claimed to have photographic evidence that at least two Supreme Court judges were engaged in pedophilia and were using their office to shelter other pedophiles who were preying on native children. Auger separately named the prestigious Vancouver Club as a major site for this criminal behaviour. (see Documents, Writ of Renate Auger dated 6 April, 1994, No. C941542).

Auger’s case was dismissed and she was quickly disbarred from the legal profession without any explanation or due process. While attempting to defend her, Renate’s lawyer, Jack Cram, was dragged from court by sheriffs, sedated against his will, and confined in a psychiatric hospital for over a week, during which time his office was ransacked and the evidence of judicial involvement in pedophilia disappeared. According to his former law partner, Elayne Crompton, “Jack was stomped on big time because he had the proof that could put away Supreme Court judges, and the powerful men they protect. This goes to the highest levels of power.” (Statement to Kevin Annett, Langley, BC, September 12, 1998)

Both Renate Auger and Jack Cram subsequently fled Vancouver under death threats, and they now live in hiding, respectively, in Saskatchewan and Princeton, British Columbia.

Separate accounts of a Vancouver Club-based native pedophile ring surfaced at the same time as Renate’s attempted lawsuit, in connection to the first public inquiry into Indian residential schools, in the fall of 1994 in Port Alberni, BC.

Justice in the Valley, a multi-racial coalition that organized this inquiry, documented for the first time testimonies of native survivors of the United Church residential school in Port Alberni during the latter part of 1994. In so doing, this coalition stumbled across evidence that present-day officials of the Nuu-Chah-Nulth Tribal Council are engaged with associates of Chief Edward John in drug trafficking on west coast Indian reserves, and in supplying native children to influential pedophiles at the aforementioned Vancouver Club.

According to two women elders of the local Tseshaht band, who gave their testimonies to members of the Justice in the Valley coalition on December 12, 1994, Edward John and Nuu-Chah-Nulth Tribal Council officers Ron Hamilton and Charlie Thompson have continually embezzled money from the Union of BC Indian Chiefs and the federal Department of Indian Affairs to finance an extensive drug trafficking and pedophile network.

“These Tribal Council guys are just like the mafia. They have a hell of a lot of protection from the RCMP and some pretty high-up judges. They deal the overseas narcotics that come in through the coastal reserves, and they use the same system to provide local kids for sex in Vancouver and Victoria. Our own Tseshaht band council chairman is a convicted child abuser who just got out of prison this year, but he resumed his position right away even though Indian Affairs regulations say that convicted felons aren’t allowed to serve on a band council. The government’s just looking the other way and letting these crooks run our reserves. We all live in terror of them because they can do whatever they want and no-one will ever touch them, even when they’re pimping our children to rich assholes at the Vancouver Club.” (Statement of “Sarah” to Kevin Annett and Krista Lynn, December 12, 1994, Port Alberni)

It isn’t only the government that “looks the other way” when it comes to pedophilia among native leaders. John Mayba, a non-native employee of the Nuu-Chah-Nulth Tribal Council’s child welfare department in Port Alberni, stated to his minister, Reverend Kevin Annett, in June of 1994,

“I never investigate allegations of sexual abuse when they point to chiefs or their families. Nobody wants to step on their toes. I’d lose my job if I ever checked out those complaints against the chiefs, and there are a lot of them.”

Nearly identical accounts of links between these very native officials and the Vancouver Club were shared by separate eyewitnesses during and after the Tribunal of the International Human Rights Association of American Minorities (IHRAAM) in June, 1998 in Vancouver. Frank Martin and Helen Michel, Harriett Nahanee, and four other aboriginal eyewitnesses corroborated the testimony of the Tseshaht elders to Tribunal judges, and provided even more details of the pedophile network.

Nahanee, who lives on the Squamish Indian Reserve in North Vancouver, told members of a downtown healing circle in September, 1998,

“I saw two children down the road put into a white stretch limosine one night last week. My son followed it and it took them to the back door of the Vancouver Club. The girl was ten and the boy was maybe eight. They were well-dressed and had make-up on, like they were made to look older.”

According to Nahanee, an aboriginal reporter named Noel had obtained interviews with some of the children who left the Vancouver Club at about three a.m. “sometime in the fall of 1997”, but within minutes he was overpowered by unknown assailants and his tape recorder was stolen.

As described earlier in this report, these aboriginal testimonies have also been attested to by non-native journalists and investigators. One of them, Leo Knight, was a reporter with The North Shore News and works as a private investigator. He told Kevin Annett in April, 1999,

“All I can say is that you are definitely on the right track. This kiddy sex ring involves top judges and other people you wouldn’t believe if I told you all their names. But I’m not going to because I don’t want to get killed.”

Frank Martin, a member of Ed John’s Carrier-Sekani Tribal Council, gave IHRAAM investigators the following statement in a closed videotaped interview on July 16, 1998 in Vancouver:

“Eddie John sponsors drug trafficking on northern reserves using Treaty Commission and Indian Affairs money. He’s the power up there. The only way for multinational corporations to make land deals is through him. But for Ed John to keep power he needs to manipulate drugs and the cops. He’s forced our family to surrender their trap lines to his family so that he could log off the land for his own timber company. Ed John even arranged to have my wife Helen’s cousin suffocated to get his trap line.

“When Helen and I complained about it, and about Ed John taking away our housing and giving it to his own relatives, at his Tribal Council meeting in Prince George in 1994, his private goon squad roughed us up. Eight of them surrounded our car and started beating us up. Cops like Jack Lasert of the RCMP just looked the other way and wouldn’t let us press charges. They were all working for Ed John.

“He’s behind the disappearance of ten virgin girls from Moricetown. They were brought down for prostitution to two houses in Seattle and Vancouver. Helen’s own nephew Phillip was kidnapped in the Alcan area and used in that pedophile ring. The Vancouver Club uses mostly little boys, since a majority of our leaders are faggots. Men like Edwin Newman and Cecil Reid from Bella Bella; they’re all pedophiles, and they all work for Ed John.”

Ed John’s political power is attested to by the legal counsel who act for him, like federal lawyer and APEC Inquiry legal counsel Marvin Storrow.

After an article reporting the allegations against John appeared in a small newspaper in Quesnel, BC in September, 1999, Marvin Storrow of Blake, Cassels and Graydon Law firm of Vancouver wrote to the newspaper and the article’s author, Kevin Annett, and threatened a lawsuit against them unless the story was retracted. Neither the newspaper, *The Radical*, nor Kevin Annett retracted the story, since it was based on public testimony. Annett demanded in writing that Storrow “cease from impeding a public inquiry into pedophilia in British Columbia”. Storrow then never followed through on his threat to sue on behalf of John.

The same Edward John, an unelected private citizen, was appointed by Premier Ujjal Dosanjh to the BC provincial cabinet as Minister for Child and Family Services on November 3, 2000, despite this evidence of John's involvement in pedophilia and other crimes - evidence which Premier Dosanjh was well aware of when he appointed John. For both Dosanjh, as former Attorney-General for BC, and Ed John were subpoenaed by the IHRAAM Tribunal on May 22, 1998 to answer charges of crimes against native people, and both men refused to obey this U.N. Summons. When asked in writing to investigate the allegations against Ed John by the IHRAAM Tribunal on June 20, 1998, Dosanjh refused to launch such an inquiry into Ed John and the growing evidence of native-run pedophile rings in BC.

Dosanjh's protection of a suspected agent in pedophilia, and his elevating him to the cabinet portfolio for children (!), seems to be a standard practice within Dosanjh's former Ministry of the Attorney-General. Doug Stead, founder of Entrepreneurs Against Pedophiles, began to investigate the judicial and political protection offered known pedophiles in BC in 1994. Stead established that the BC Attorney-General's Office under Ujjal Dosanjh continually and openly exonerated notorious pedophiles, like John Robin Sharpe, who publicly advocates legalizing child pornography, and Dr. William Gossich, who was charged with twenty-two counts of sexually molesting children in 1994 and yet never prosecuted.

"Gossich got off on the recommendation of a special prosecutor appointed by Attorney-General Dosanjh, Peter Leask. But Leask had just served as the defense lawyer for William Benest, a convicted pedophile. So we weren't surprised when Leask exonerated Gossich." (Statement of Doug Stead to Kevin Annett, New Westminster, BC, February 14, 1999).

In addition, the judge in the Gossich case, Justice William Esson, was accused by several Vancouver-area newspapers of "protecting" Gossich during his trial when Esson banned reporting of the case and allowed the facts of the twenty-two separate charges against him to remain concealed. Justice Esson was one of the judges named in Renate Auger's lawsuit of the same year as a suspected accomplice in a Vancouver pedophile ring. (see The Province and The Vancouver Sun, Feb. 11, 1994, and The Royal City Record, Oct. 26, 1994).

Under revisions to the legal principles governing the International Criminal Court of the United Nations, crimes of sexual violence, rape, and pedophilia are now considered to constitute Crimes Against Humanity. These very crimes are continuing to be perpetrated in British Columbia at the highest levels of power, with informal protection from politicians, judges, police, and officials of churches and aboriginal organizations. And since, in classic colonial fashion, it is the Attorney-General's office, and thereby the executive branch of the provincial government, which is responsible for laying criminal charges in British Columbia, instead of the police themselves, it is unlikely that the very department which is aiding and abetting pedophilia will investigate or prosecute itself, or those wealthy criminals it is protecting.

As in any closed society, justice in Canada must be imposed from without.

APPENDIX VII: Modern extermination methods - Sterilizations, drug tests and vaccinations of aboriginal peoples

_____ Nearly one third of the testimonies of native survivors of residential schools gathered by this investigation describe the use of west coast aboriginal people in drug testing, sterilization or other experimental programs. A common practice of attempting to exterminate native nations through medical means was clearly at work across church denominations and geographical areas, and continues today.

As described in this report, the Alberni and Kuper Island Residential Schools, and the Nanaimo Indian Hospital and the W.R. Large Memorial Hospital in Bella Bella, were primary centres for these experiments, and were the recipients of federal government funding. Of these facilities, only the W.R. Large hospital remains open today, since genocidal practices such as sterilization have become decentralized and hidden behind supposed “community health” programs for native people.

According to an official of the Nuu-Chah-Nulth Native Health Project,

“Our people are still getting sterilized at the same rate as fifty years ago, except now the methods are more subtle and ‘scientific’. They don’t cut our tubes anymore, or dose us with radiation; now we’re fed so-called birth control pills which end up permanently sterilizing us.” (Statement of “Vera Ambrose” to Kevin Annett, Port Alberni, March 28, 1998)

The source of such ongoing experimentation, or “medical genocide” against native peoples is the federal Department of Health, which admitted in April, 2000 that it had deliberately denied dental care and vitamins to native children in residential schools since at least the 1940’s as part of its studies. (see “*Native Kids used for experiments*”, Vancouver Sun, April 26, 2000, cited in Documentation.) The same Health Canada continues to use Indian children and adults as unwitting test subjects through indiscriminately forcing vaccines on them, with lethal results.

Candace Cooper, a former nutrition counsellor with Health Canada who worked for the Stolo native band in Chilliwack, BC during 2000, went public early in 2001 with a horrifying tale of vaccine-induced deaths and sickness among the Stolo.

“I was expected to force vaccines on native families, even when they were causing seizures and deaths. The parents were never given an option, and I got into trouble with the Medical Services Branch officers just for trying to present alternatives to vaccinations to native mothers.

“It was appalling. In one family, two of the babies had already suffered seizures from the vaccines, but the nurses showed up and insisted that the mother give her third child the same vaccine. And it wasn’t just the children. Four elders died in one week after getting flu vaccines, when they had been perfectly healthy. People are dying all the time after getting those shots.

“I’m convinced the Health department is actually engaging in genocide through the administration of highly dangerous vaccines, along with a calculated withholding of information

necessary for families to be able to make their own choices on whether or not to vaccinate their children.” (January 31, 2000, in a statement to Kevin Annett, Surrey, BC)

These are not uncommon practices in native Indian communities. Between 1986 and 1993, over 40,000 Alaskan natives - including 2,000 newborn babies - were used to test Heptavax, a banned drug, and were vaccinated with hepatitis B serum that had been contaminated with a virus known as RSV, which causes leukemia and immune deficiency similar to AIDS. Many of the children used in this experiment died as a result.

Similarly, in the late 1950's, Alaskan natives were used by American military researchers as live guinea pigs in radiation experiments. Researchers at the the U.S. Air Force's Arctic Aeromedical Labs inserted radioactive metal tracers containing Iodine 131 into a group of 121 Inuit people from the villages of Anaktuvik Pass, Wainwright and Point Lay, Alaska. The experiment was to study the thyroid gland's role in acclimatizing the human body to extreme cold, and its findings were kept secret until recently. *(for more information on this experiment, consult this website: www.arcticcircle.uconn.edu/ArcticeCircle/SEEJ/thyroid.html)*

As recently as the spring of 2000, the federal Department of Health also attempted to use other British Columbia native people suffering from AIDS in the testing of an experimental drug without their knowledge or consent. According to members of the Songhees native band in Victoria, whose leaders were approached by Health Department officers, Ottawa requested that “several dozen” native people who had AIDS be provided for the testing of a new anti-AIDS drug. They were not to be informed that they were to receive this drug and no follow-up treatments were to be required, although they were to be examined: a remarkable admission that the government simply wanted a batch of Indians as guinea pigs for a drug they wouldn't test out on non-native people.

The Songhees band declined the government's request, but were later informed that Ottawa had found their test subjects among AIDS sufferers of an undisclosed “northern band”, whose officials willingly complied with delivering their people into yet another experimental program. (from the testimonies of Doug Wilson and Larry S. to Kevin Annett, Victoria, May 26, 2000)

Similar accounts of the continued use of native people in drug testing experiments and sterilization programs have been reported to our investigation from aboriginal groups in northern British Columbia, Alberta, Ontario and the Maritimes. Native inmates of prisons and orphanages, hospitalized women, children in non-native foster homes, and homeless non-reserve Indians in large cities appear to be the primary victims of these government-run experiments, which operate with the full knowledge of native organizations like the Assembly of First Nations and the Union of BC Indian Chiefs.

According to Sarah Modeste of the Chemainus Nation in Duncan,

“Years after Doctor Goodbrand sterilized me, I went to the Union of Indian Chiefs and told them all about it. I asked them to do something to stop these sterilizations of our women, but they said there was nothing they could do. That was in the 1970’s. They’ve known about these things for a long time but have never done a thing.” (Testimony of Sarah Modeste to Pamela Holm and Kevin Annett, Duncan, BC, August 18, 2000)

A recent CBC TV documentary entitled “The Human Laboratory” accused pharmaceutical companies and the US government of sterilizing populations under the guise of health care. The documentary described the promotion of a birth control product called Norplant, which was touted as safe and scientifically proven by the Americans when in fact the data surrounding this drug had been falsified in order to mass produce and market it, especially to third world women. The Canadian government has complied with this American promotion and use of Norplant.

The same documentary described how women in the Philippines have been sterilized recently through supposed tetanus vaccinations. After hundreds of women in central Luzon were vaccinated during the 1990’s and began experiencing miscarriages and problems with their menstruation cycles, independent testing of the supposed tetanus vaccine by local doctors revealed that the drug had been contaminated with Beta HCG, a sterilization agent still being tested in the United States. (see, as well, “Health Protection or Population Control?” by Lynn Mclean in Alive magazine, Issue 166, August, 1996).

In a 1996 interview, Robert McNamara, former World Bank president and US Secretary of Defense, and now head of The Expanded Immunization Program, summed up the murderous intent behind the ongoing genocide with these chilling words,

“One must take draconian measures of demographic reduction against the will of certain populations. Reducing the birth rate has proved to be impossible or insufficient. One must therefore increase the mortality rate. How? By natural means. Famine and sickness.” (Interview with the magazine J’ai Tout Compris, Paris, quoted in “Health Protection or Population Control?” by Lynn Mclean, Alive, August, 1996).

Thus do modern extermination techniques appear legitimate, masked behind rhetoric of “public health” and population control. As health nurse Candace Cooper observes, “the government is promoting disease and sickness among aboriginal peoples through drugs and vaccines.” And yet these genocidal methods can also remain direct and crude. For an even more basic way of sterilizing aboriginal women over the years has been through the common practice of forced abortions, which are done in such a way as to render the women incapable of having further offspring.

Despite its official position of condemning abortions, the Roman Catholic church has been one of the main practitioners of forced abortions on Indian women, in its residential schools, colleges and hospitals for many decades.

According to Helen Michel, a Carrier native woman who attended the Catholic college for Indian girls in Prince George, BC, between 1965 and 1975,

“The staff there were continually making us have abortions against our will. It was the norm until 1980, when it went underground more. But during the sixties and seventies, it happened constantly, that was the high point. They made us feel ashamed of ourselves if we became pregnant, and abortions were the punishment they gave us. None of the girls who had the abortion could have children after. That happened all over the province, ‘cause the church was trying to stop any Indian from ever being born.

“I was pregnant at 16, but I got away from the Catholic College before they could abort my son. But they got him after he was born, and took him away from me for good.” (Statement in a closed videotaped interview with IHRAAM investigators, Vancouver, July 16, 1998).

Can anything but such genocidal practices be expected from a religion which, as recently as the spring of 2000, announced in an official policy statement from the Vatican that all non-Christian religions are “inherently and gravely deficient”, and that people who practice the rites of such religions are “seriously compromising their chance for salvation”?

Christopher Columbus and Adolf Hitler would not disagree.

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Proceedings of the Public Forums of the Circle of Justice Aboriginal Healing Circle, Vancouver, July 3, 1997 – September 21, 1998 – *Testimonies*.

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Contributors

Kevin Annett is a former United Church minister who was fired without cause and expelled from the same church without due process after he had unearthed evidence of murders and fraudulent land deals by United Church officers in Port Alberni, British Columbia.

Since his firing in 1995, Reverend Annett has worked as an advocate and counsellor in aboriginal healing circles in Vancouver, Nanaimo and Port Alberni, BC. He founded the Circle of Justice in 1997, and organized the first international human rights Tribunal into Canadian Residential Schools, at which he served as its advisor, in Vancouver in June, 1998. This book is a summary of that investigation.

Reverend Annett continues to work with aboriginal and human rights groups around the world to bring charges of complicity in Genocide at the United Nations against the government of Canada, the RCMP, and the United, Anglican, Presbyterian and Roman Catholic Churches in Canada. He is serving as the advisor to the recently-constituted Truth Commission into Genocide in Canada. He has authored a book on his work and ministry among west coast native nations, and is completing a doctoral degree on the history of church-state complicity in ethnic cleansing in Canada.

Reverend Annett is married with two children, and lives in the Vancouver area. Information on his forthcoming book, "**Love and Death in the Valley**", can be found by contacting Reverend Annett **c/o 1-888-265-1007 (in Canada) or at his e-mail: kevin_annett@hotmail.com**

Royce and Lydia White Calf of the Oglala Sioux Nation were judges at the June, 1998 IHRAAM Tribunal into Canadian Residential Schools. They authored the first report of that Tribunal in July, 1998 and submitted their findings to the United Nations Human Rights Commission in Geneva. The Whitecalfs continue to work in collaboration with Kevin Annett and others to uncover the full truth of genocide against North American indigenous peoples. They serve as advisors to The Truth Commission into Genocide in Canada and reside with their extended family near Boulder, Colorado.

Men and women of the Pacheedat, Ahousat, Cowichan, Haida, Songhees, Penelakut, Carrier, Halalt, Tseshah, Inuit, Chemainus, Squamish, Hesquait, Cree,

Blood, Stolo, Dene, Lakota and Metis Nations, who wrote this report with their own witness, suffering, and courage. Some of them chose to remain anonymous in the face of death threats and other perils both to themselves and their families made by agents of the state, the churches, and government-funded native organizations.

Suggestions for Further Action

1. Circulate this report in your community. Place it in local libraries, schools, colleges, and native band council offices, and send copies to your Member of Parliament and to all the local media.

2. Reproduce, sign and circulate the petition on p. 106, and send all copies to Revenue Canada, your Member of Parliament, and The Truth Commission into Genocide in Canada.

3. If you attend a Catholic, Anglican, Presbyterian or United Church in Canada, withhold any financial offerings, telling the church why, and consider attending another church. Also, give this report to church members and officials.

4. Write to the United Nations High Commissioner for Human Rights, and demand that, because of their role in administering the Indian residential schools and conducting atrocities and murders at related facilities, and in covering-up these crimes, the government of Canada, the RCMP, and the aforementioned churches be charged with complicity in Genocide before the International Criminal Court, and other appropriate United Nations bodies. Contact:

The High Commissioner for Human Rights of the United Nations
Palais des Nations
1211 Geneva 10, Switzerland **email: secrethchr@unog.ch**

Please send copies of your correspondence to your local Member of Parliament, the media, and The Truth Commission.

5. Together with local aboriginal people and survivors of residential schools, document past and present abuses and crimes against First Nations in your area, and hold public forums and Tribunals to bring these to light. Then send copies of all your findings to the media, your Member of Parliament, The Truth Commission, and the U.N. High Commissioner for Human Rights in Geneva.

6. Organize whatever other public protests and campaigns you feel are needed to bring the government, RCMP and mainline churches, and the individual perpetrators of crimes against humanity in Canada, to justice. Contact The Truth Commission for more ideas and resources.

7. Assist The Truth Commission directly by helping to organize its Tribunals and public actions in your area.

Please send this Petition to Revenue Canada in Ottawa, and forward copies of it to The Truth Commission into Genocide in Canada by calling 1-888-265-1007

The Truth Commission into Genocide in Canada

Statement of Aims and Objectives - Adopted September 7, 2000

The Truth Commission exists solely to achieve these objectives:

1. To expose Genocide against aboriginal peoples in Canada, past and present, by churches, the government and its agencies, multinational corporations and other forces.
2. To identify the particular crimes of this Genocide that occurred in the Indian Residential Schools that were established and maintained by church and state in Canada for more than a century.
3. To investigate and publicize the ongoing Genocide against aboriginal peoples in Canada, including:
 - land theft and the erosion of native sovereignty by multinational capitalism and the state, including attacks on native title to traditional lands and resources
 - police brutality and the unexplained deaths of native persons while in police and state custody
 - institutionalized racism and discrimination
 - the continued theft of native children by foster parent, adoption, and other agencies not controlled by First Nations
 - the exploitation and murder of native children in pedophile rings operated and protected by state, church, judicial and police officials
 - state-organized repression of sovereigntists, human rights activists and non-collaborating natives
 - programs of eugenics, medical experimentation, ethnic cleansing and sexual sterilization
 - racially-based poverty and illness, and the deliberate ghettoizing of native people in joblessness, sub-standard housing and conditions of disease and addiction
 - the collusion of state-funded Indian organizations in these and other crimes, including drug trafficking, homicide and child prostitution.
4. To document this Genocide, its concealment, and other Crimes Against Humanity, and present such gathered evidence before international human rights bodies and the International Criminal Court of the United Nations.
5. To raise public awareness of this Genocide and cover-up, and generate the necessary political pressure to bring the perpetrators of such Genocide and their institutions to justice before the International Criminal Court.

6. To organize whatever public protests, litigation, Tribunals, and other actions that are required to achieve these objectives.

The Truth Commission is a public, grassroots, and non-sectarian organization of both native and non-native persons which is entirely independent of all agencies and individuals implicated in Genocide in Canada - namely, the federal government and Christian churches - and of all aboriginal organizations which receive funding from these agencies, or were established under the colonial Indian Act.

The Truth Commission continues the only independent, non-governmental inquiry into Genocide and Indian Residential Schools in Canada, which was commenced by the Justice in the Valley Coalition of Port Alberni, BC, in December of 1994, and culminated in the IHRAAM Tribunal of June, 1998 in Vancouver, BC, which was held under the auspices of United Nations affiliates.

The Truth Commission relies on international law and the United Nations Covenant on the Crime of Genocide (1948), which was ratified by Canada in 1952, as the basis of its definitions of Genocide, and of its actions. However, the Commission will not restrict its activity or appeals to U.N. bodies and international agencies, but will work with any and all persons and groups committed to bringing the perpetrators of Genocide to justice.

Towards this end, the Truth Commission invites organizations to formally affiliate to it by adopting this Statement of Aims and Objectives, assisting its work, and financially contributing to the Commission. However, all final decisions and policy will reside with the Executive Committee of the Commission, which is bound by its original mandate and this Statement.

**The Truth Commission into Genocide in Canada
Vancouver, BC**

Contact: 1-888-265-1007 (in Canada)

kevin_annett@hotmail.com

Documentation

_____The material in this final section corroborates and details the preceding evidence of intentional genocide against aboriginal peoples in Canada. It consists of seven general categories of material:

1. Affidavits
2. Photographs
3. Newspaper articles
4. Personal correspondence
5. Publications of The International Human Rights Association of American Minorities (IHRAAM), the sponsoring agency of the June, 1998 Tribunal into Canadian Residential Schools
6. Government legislation, including The Sexual Sterilization Act of British Columbia (1933) and The Revised Statutes of British Columbia (1960)
7. Photostats of microfilmed documents from the archives of The federal Department of Indian Affairs (*RG 10 series, Indian Residential Schools*), and of The Vital Statistics Division of the Government of British Columbia, including:
 - a) Death certificates and reports of Indian Agents, doctors, and Residential School Principals on the deaths of aboriginal students of these schools,
 - b) Residential School Records, including Application for Admission Forms, school enrollment lists and Indian Agents' reports,
 - c) Correspondence between church and government officials, including Residential School Principals, Indian Agents and civil servants, and
 - d) contracts and other agreements between churches and the federal government, and other persons.
8. Additional documentation related to the Report.

Each category of material is preceded by its own index, in order to place the material in context, and in relation to this Report as a whole.