

The Great Canadian Whitewash:

Where did all those dead little Indians go?

And why are we supposed to forget about them?

by Kevin Annett, M.A., M.Div.

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www.murderbydecree.com



A child's bone unearthed at the Mohawk Indian school, Brantford, Ontario, November 2011

We have had to start burying children two or three to a grave.

– John Zimmerman, Principal of the Anglican's Mohawk Indian Residential School, in a letter to the Department of Indian Affairs, May 3, 1948

I didn't know what the smell was, what burning flesh smelled like. But they kept those furnaces in the school burning twenty-four seven. I saw Brother Murphy and another priest shove those little bodies in there and they burned them up.

– William Combes, survivor of the Catholic Kamloops Indian residential school, 2008

We can't open those kids' graves. It would be too huge an investigation.

– RCMP Constable Gerry Peters to Kevin Annett, referring to the mass grave at the United Church's Alberni Indian residential school, August 5, 1997

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

– Dr. Peter Bryce, Indian Affairs medical inspector, November 10, 1907

Where mass murder is officially sanctioned, there can be no truth, and no justice.

– Simon Wiesenthal

Things can get absurd when serial killers investigate themselves.

Back in the 1960's, Ku Klux Klan sheriffs in Mississippi saw nothing wrong with their conducting the autopsy on the remains of the civil rights workers they had murdered and thrown into a swamp, and their announcing they died of "natural causes". The Klan investigators were the law, after all.

Here in the Great White North, the legal lynchings are no less surreal, but they are more hidden.

Canadians have never had the honesty of our southern neighbors when it comes to wiping out The Others, camouflaging our racially targeted mass murder in pious language and self-exoneration.

In the spring of 1891, Church and Crown began systematically exterminating aboriginal children in special internment camps deceptively called "Indian residential schools" established by a secret Order in Council. By the government's own records, over half of those children died therein, or at least 60,000 souls. Generations of documents and witnesses show that the remains of these children were incinerated, pulped, or buried in mass graves across the country, as part of a century-long criminal conspiracy at the highest levels of power in Canada and Britain. (1)

That conspiracy sprouted its ugly head again this past week when the traditional accomplice of a genocidal Canadian Church and State, the corporate media, issued this big lie: "*After a year, no evidence exists that children were buried at former Indian residential schools.*" (Canadian Press, May 23, 2022)

After a year? Have IQ's just plummeted in editorial offices? Independent forensic investigations at residential school mass graves have been conducted since 1907, and as recently as the fall of 2011 and early in 2017. And yet none of the hard evidence of those digs and the voluminous research accompanying them has ever found its way into the Canadian press. The latter has systematically censored any reference to such graves, until last year, which was dubbed "*The year of the graves*" by the National Post.

More accurately, it should be known as "*The year of the Big Spin*".

In a contrived scenario that would make a corporate PR shark wince, a carefully managed “dig” of a grave site was announced at the former Kamloops residential school in May 2021. Like a latter-day KKK “investigation” into race killings, the “dig” was conducted by none other than the RCMP, who for generations had rounded up and imprisoned children in the “school”, chased runaways, and routinely destroyed children’s remains after they had died from beatings, starvation, rape, and torture.

After a staged media hype, the Kamloops graves holding the Mounties’ little victims were roped off by them, and their alleged dig began. But no-one was allowed access to the site besides insiders, the forensic results were never announced, and the event was cloaked in the usual secrecy. It turns out to have been an enormous psyops to “prove” once and for all that there are no mass graves of children, for that’s what the corporate and the gutter press are now claiming. In fact, it proves the opposite: that the crown, church, and big money that murdered so many children are still desperately trying to whitewash their memory, for that crime is continuing, as is the attending camouflage.

The official duplicity and “night and fog” surrounding 60,000 dead little Indians is nothing new. The stage-managed “Truth and Reconciliation Commission (TRC) – set up in 2008 by the guilty churches and government – forbade the naming of names or the location of mass graves. It also allowed the churches to scrub their records, and was eventually authorized by the Supreme Court of Canada to destroy anything “incriminating” uncovered by it and previous hearings. (2) So much for the legal inviolability of crime scene evidence in Canada!

These criminal shenanigans by the government and crown courts are very familiar to me. Since 1995, I have had the blessing and the curse of being at the heart of the movement to expose the Canadian genocide. For those nearly thirty years, what has played out across the nation is the same masterfully effective ploy by those who did the crime to permanently erase the memory and the record of their genocide.

Not only at Kamloops last year, but for decades, the RCMP, churches, and government have systematically destroyed buried remains, silenced eyewitnesses, and relied on a controlled media and academia to restrict the residential school narrative and legal litigation to a matter of allegedly random and long-past “abuses”.

To do so, they have had to ignore and suppress the actual residential school evidence, since the latter indicates that mass murder was the aim and the result of the “schools” from their inception; and that, far from stopping, the same crimes carry on today.

Years ago, I discovered a smoking gun document about our homegrown genocide. It was an Indian Agent’s report from the Anglican Elkhorn Indian school in Regina, one of the first residential schools to open, in 1891. (*below*) In the report, eight of the twelve students had died or were dying: two thirds of them, despite a death rate of less than 5% on the children’s neighboring Cree reservation. The same huge mortality was found in every Indian school across western Canada; and that death rate was still occurring during the 1950’s, over sixty years later! (3)

Name.	or Single.	Remarks.
Industrial School, Regina.		
No. 140 Sam'l. Ka-ke-we-asa.	Single.	Died.
No. 521 Maggie Baldhead.	Single.	Died.
No. 524 Jane Fiddler.	Single.	Died.
No. 41 Jim Crow.	Single.	Died.
No. 90 -- Crow.	Single.	Died.
No. 73 Lizzie Severight.	Single.	Died.
No. 26 Maggie Torrange.	Single.	Sent home, is dying of consumption.
No. 69 Joe Cote.	Single.	Sent home, weak lungs.
No. 47 Kate Cote.	Single.	Sent home, weak lungs.
No. 60 Alex Shinguish.	Single.	Blind, is recovering.
No. 20 John Severight.	Single.	Recovering from effects of fever.
No. 48 John Cook.	Single.	Died.

Source: The Department of Indian Affairs RG 10 series archives, Ottawa

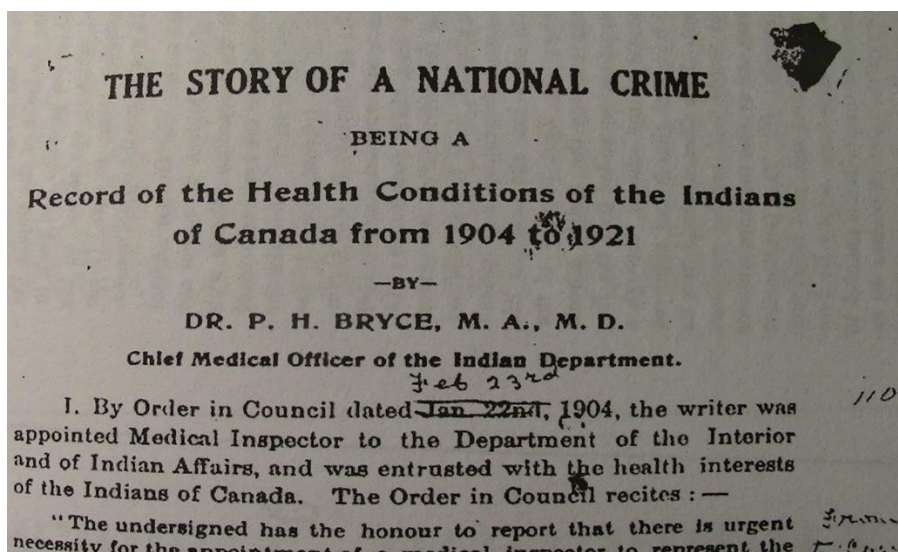
Why did children begin dying at genocidal rates the very first year a residential school opened, and why did that death rate continue for more than half a century? That simple question has never been addressed or answered by anyone in “official” Canadian society, nor will it ever be. For the very fact that the death rate never slackened over those decades indicates a deliberate intent to keep it at or above fifty percent each year: a mortality higher than that of Auschwitz. (4)

The "Indian residential schools" were church-administered killing zones set up to depopulate Indian nations in targeted, resource-rich areas. These domestic death camps constituted the biggest crime of State and Church in Canadian history.

In the spring of 1907, an Indian Affairs doctor named Peter Bryce discovered the method used in this slaughter. After visiting every Indian school in western Canada, where most of them were located, Bryce concluded that healthy children were being routinely exposed by staff to those dying of tuberculosis and were never treated, resulting in the enormous death rate of between 40% and 60%.

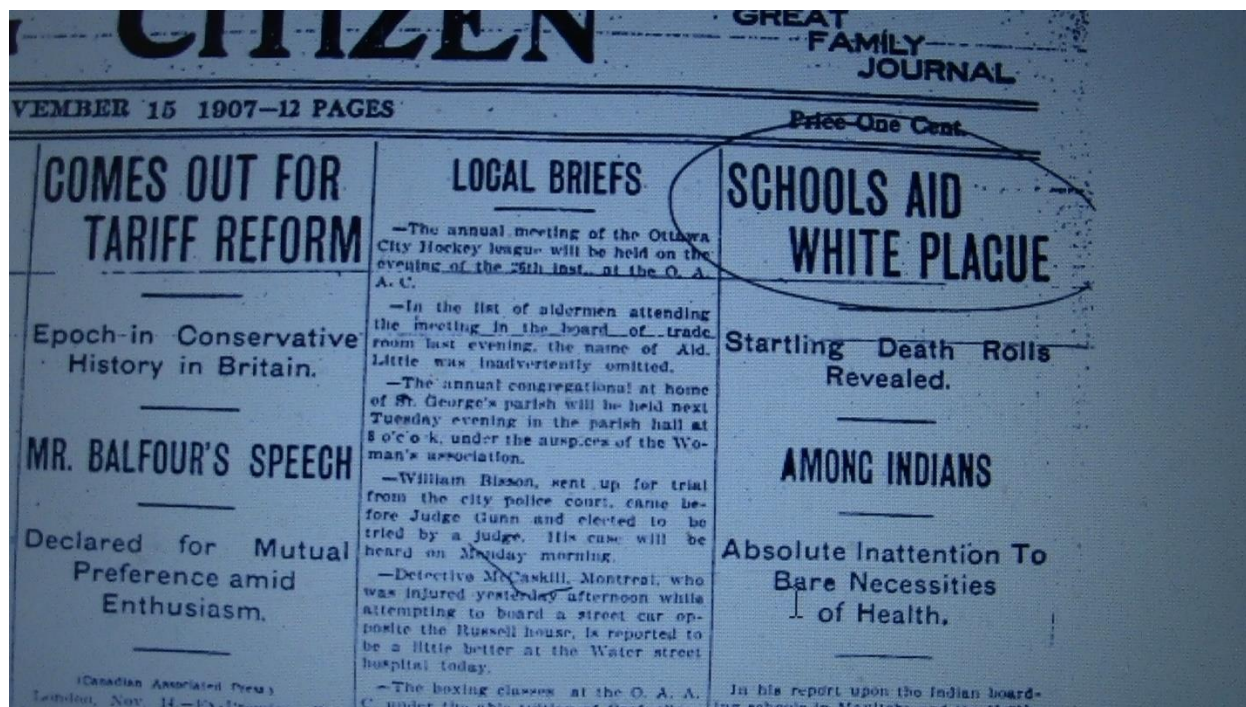
Father.		Mother.		Children.		Av. child. liv'g.	
Liv'g.	Liv'g.	Liv.	Dead.				
9.	8.	38.	36.	→ 50% death rate		8.8.	
Pulse.		Respiration.		Glands.		Nose	
100.	Under 81.	17	81	Abn.	Abn.	Abn.	Abn.
to	to 90	to	to	&			

Source: Report of Dr. Peter Bryce to Department of Indian Affairs, November 1907, Ottawa
 This record refers to the Anglican Blood reserve Indian school in Sarcee, Alberta



Source: *The Story of a National Crime* by Dr. Peter Bryce, Toronto, 1921
 (Reprinted in its entirety at www.murderbydecree.com, Appendix Three)

This murderous practice by school staff was not random but general, and constant, and was so common that it was still being inflicted on children in the 1960's! Nine survivors of such deliberate exposure to sick children testified to its use at the first Tribunal to investigate these crimes, convened in Vancouver in June 1998. (5)



First report of death rates in Indian residential schools of as much as 69%, based on Dr. Bryce's report: The Ottawa Citizen newspaper, November 15, 1907

Canadians routinely claim ignorance of these deadly actions and the constantly huge death rates in the Christian-run death camps. But such unawareness is hard to understand, when one considers how long the nation has known of these crimes: for well over a century, in fact, ever since the first report of Dr. Bryce's findings were published on the front page of the *Ottawa Citizen* on November 15, 1907. Besides, under the law, ignorance of a crime is no defense when one is implicated in it.

No-one can meaningfully discuss or investigate the mass graves of Indian children in Canada without considering who and what caused their death, and the enormity of the death rate over many decades. But that is what Canada, its courts, and a complicit media have done, fogging those causes in their painting of the issue as a crime without criminals or resolution.

Of course, genocidal regimes act like that when the graves of their victims start opening, and their captive populations invariably swallow their deceptions. Normally, people can see through a lie – even a lie as entrenched and absolute as the Great Canadian Whitewash – but they cannot do so if they have need of that lie. And what is clear is that Canada in the year 2022 has a desperate need to forever erase any investigation of the mass graves of Indians, who continue to die at the hands of big money, and specifically China: the de facto owner of Canada’s west coast.

According to a Tsimshian elder in northern British Columbia,

“Just look where most of our people keep going missing, along the Highway of Tears. It’s where PetroChina’s liquid natural gas pipelines are, and where China is settling all their illegal immigrants to grab our lands. There’s dozens of fresh graves of our people between Terrace and Prince George. They’re getting murdered by the Chinese and Mounties to get the oil and gas.”

When we remember the fallen children and refuse to deny their slaughter, we also recall the thing that exterminated them, and feel its coils tightening around our own lives. Learn the lesson, deny the lie, and strike while you still can.

June 1, 2022



Notes

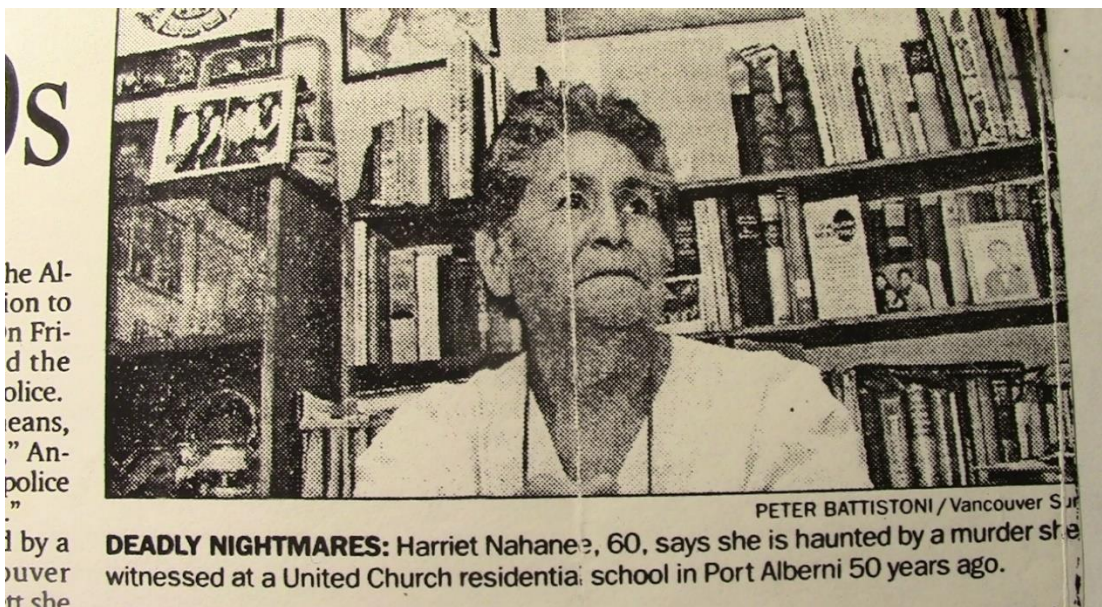
1. This history of state and church sponsored genocide in Canada is thoroughly documented at www.murderbydecree.com , in the pdf version of my seminal work *Murder by Decree: Genocide in Canada – A Counter Report to the 'Truth and Reconciliation Commission'* (2016), and under 'ITCCS Archives' and 'Video Evidence' on the same website.
2. The Supreme Court allowed the pulping of thousands of testimonies of death camp survivors as early as October 2017, soon after the TRC began. The records were held by the government's 'Independent Assessment' program, in which survivors applying for financial 'compensation' detailed the crimes done to them as children at the 'residential schools'. See [Allowing destruction of residential school records a bad court ruling | Ottawa Citizen](#) , October 30, 2017.
3. See some of the statistics documenting this huge discrepancy between death rates on reservations and in the residential schools in the 'Summary and Conclusions' section at www.murderbydecree.com . For a lingering disease like tuberculosis to kill off so many children so quickly, and so consistently, the children had to have had their immune systems disastrously weakened through prolonged and deliberate starvation and trauma, which indicates a deliberate homicidal intent on the part of the staff and their church and state bosses.
4. The annual average mortality in the Auschwitz-Birkenau slave labor and death camps was between 15% and 25%, according to the Nuremberg Trial records and John C. Zimmerman in his authoritative work *Body Disposal at Auschwitz: The End of Holocaust Denial* (1999). By comparison, the average mortality in the Canadian Indian residential schools was between 35% and 65%. Two hundred and nine people were convicted for the deaths of Auschwitz inmates, while no-one has ever gone to trial for the residential school murders.
5. The June 12-14, 1998 Tribunal in Vancouver, BC was sponsored by the United Nations NGO IHRAAM and is documented at www.murderbydecree.com and its archives. The event was reported in the *Globe and Mail*, June 20, 1998.

A Close up of a Cover up:
The Case of Maisie Shaw
Murdered at Christmas, 1946
at the United Church's Alberni Indian residential school

Her killer: Alfred Caldwell, Principal



The eyewitness: Harriett Nahanee



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

PETER BATTISTONI / Vancouver Sun

The Whitewashers:



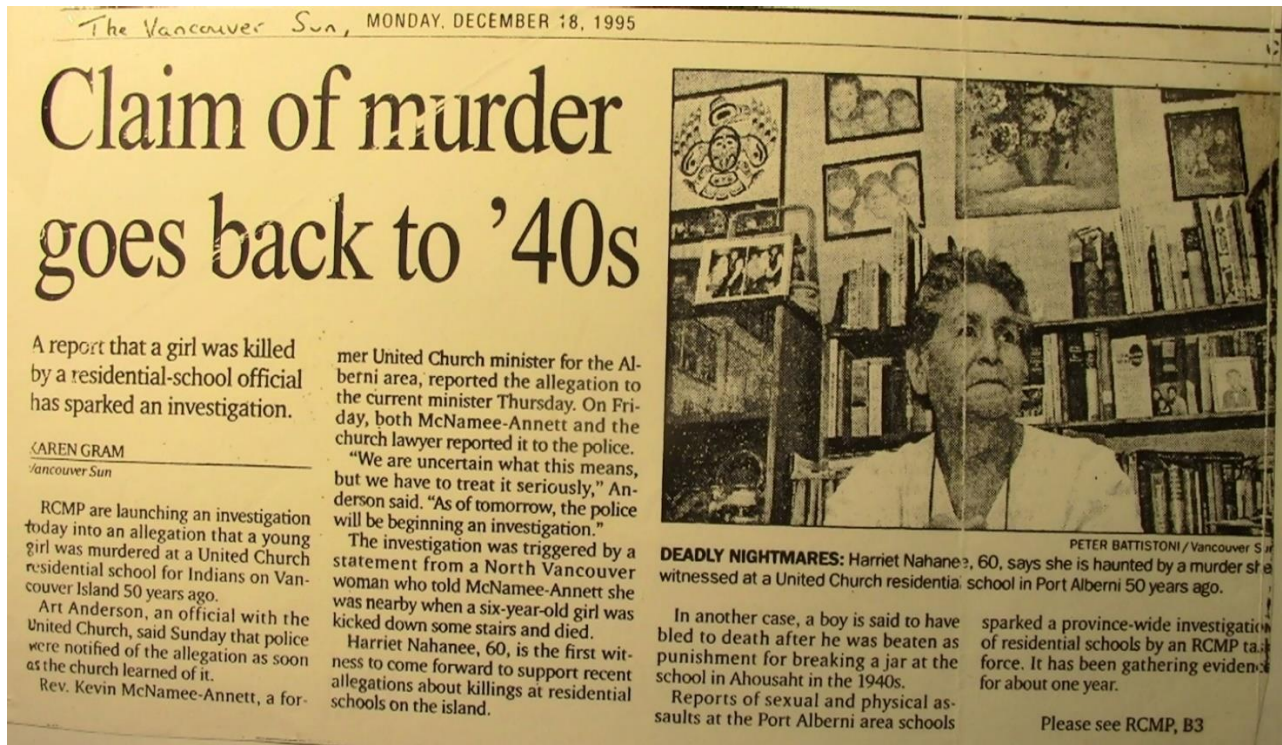
Brian Thorpe, United Church of Canada



Inspector Peter Montague, Royal Canadian Mounted Police



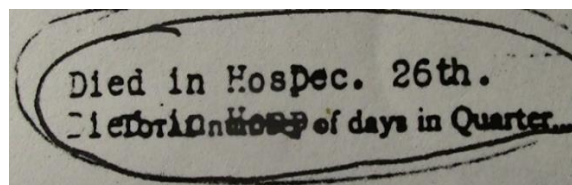
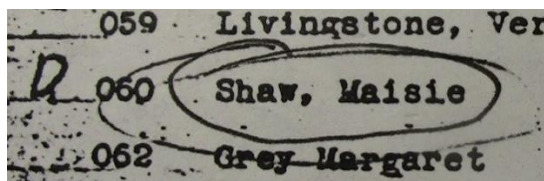
Bryan Young, Provincial Archivist



December 18, 1995: The first eyewitness account of a murder at a Canadian Indian residential school is reported in the *Vancouver Sun*. Harriett Nahanee describes to reporters the killing of fourteen-year-old Maisie Shaw at Christmas in 1946 by United Church minister Alfred Caldwell. Nahanee is attending a rally at United Church headquarters to protest the firing of Rev. Kevin Annett in January 1995 for exposing the church's residential school crimes.

December 20: United Church official Brian Thorpe commences black ops campaign against Nahanee and Annett, including by initiating Annett's defrocking and paying Annett's wife, Anne McNamee, to secretly begin divorce proceedings against him.

December 21: Kevin Annett finds a record of Maisie Shaw in the microfilmed archives of the Alberni residential school in the Main Library of the University of BC. It states that she died "in hospital" on December 26, 1946.



027	Wallace, Christine	15	1	Soowhalie					Sep. 38	92	55	
028	Mussell, Doreen	15	1	Soowhalie		1	1		Sep. 39	92	56	
031	Comodore, Margaret	14	1	Soowhalie			1		Sep. 39	92	53	
034	Jones, Stella	14	1	Pt. Renfrew		1	1		Sep. 39	92	53	
035	Wallace, Pearl	12	1	Soowhalie		1	1		Sep. 40	92	51	
038	Underwood, Catherine	12	1	Sannich		1		1	Sep. 40	92	51	Van. Hosp. for ear treatm
040	Underwood, Eliz.	13	1	Sannich		1		1	Sep. 40	92	51	
045	Jack, Ethel	14	1	Ohlat		1		1	Sep. 40	92	53	
044	Jack, Lita	15	1	Ohlat		1		1	Sep. 40	92	53	
046	Coutts, Janet	14	1	Uchucklesaht		1		1	Sep. 40	92	53	
050	Dennis, June	15	1	Chiat		1		1	Sep. 40	92	52	
054	Thompson, Florence	14	1	Nitinat		1		1	Sep. 40	92	53	
056	Gibbe Lorraine	14	1	Nitinat		1		1	Sep. 40	-	-	Sanatorium.
057	Peters, Sally	13	1	Nitinat		1		1	Sep. 40	92	53	
059	Livingstone, Vera	12	1	Nitinat		1		1	Sep. 40	92	46	
060	Shaw, Maisie	14	1	Nitinat		1		1	Sep. 40	95	51	Died in Hosp. Dec. 26th. 116 days in Quar
062	Gray Margaret	14	1	Nitinat		1		1	Sep. 40	92	52	
071	Watts, Beulah	15	1	Opetchasaht		1		1	Sep. 40	92	51	AGGREGATE number of days past residence during Quarter
073	McKay, Pauline	14	1	Tosuaht		1		1	Sep. 40	-	-	Sanatorium.
076	Charlie, Cora	14	1	Ahousaht				1	Sep. 40	92	56	AVERAGE attendance of pupils during Quarter
077	Jones, Nora	13	1	Pachena		1		1	Sep. 40	92	53	AMOUNT of per capita grant due for Quarter
078	Mack, Ethel	13	1	Ahousaht				1	Sep. 40	92	49	
079	Coutts, Thelma	14	1	Uchucklesaht		1		1	Sep. 40	92	53	
TOTALS		126	27	TOTALS 33 15 20 14 22 23 8 11 7 25 43 56 15				TOTALS 1260 733				

December 28: Annett seeks evidence of Maisie Shaw's death in the Vital Statistics Department's records in Victoria, BC. He cannot locate a death certificate or a burial permit for Maisie. He leaves a message for head archivist Bryan Young, asking that Young search for the documents.

January 2, 1996: Bryan Young phones Kevin Annett, who records their conversation:

Young: "Reverend Annett? This is Bryan Young from Vital Stats. I'm calling about the material you requested."

Annett: "Yes, thanks for calling."

Young: "Not at all. Unfortunately, we came up with a blank. There's no reference to that name anywhere in our system."

Annett: "You mean no death certificate or burial permit?"

Young: "That's correct, nothing. We did a fifty-year search."

Annett: "The school records and an eyewitness say she died at Christmas in 1946."

Young: "That could be. But there's no record of it here."

Annett: "So, that means no mortician ever examined her, right? And she never got a normal burial?"

Young: "Well, that's not unusual, Reverend, when it comes to Indians. She's probably buried in a hill somewhere."

Annett: "Really?"

Young: (hurriedly) "I'm sorry I couldn't help you more, sir. Goodbye."

Young hangs up.

January 3: Annett's wife Anne McNamee disappears with their two children and has divorce papers served on him, demanding full child custody, and crushing support payments. Annett eventually loses legal custody of his children and is forced from his home on April 4.

January 20: Kevin Annett and Harriett Nahanee hold their first public gathering of Indian residential school survivors in downtown Vancouver. Annett's archival evidence, Harriett's story, and other survivors' accounts of killings are reported in the local media.

January 22: Annett receives a phone call from Inspector Peter Montague of "E" Division of the Royal Canadian Mounted Police (RCMP), which Annett records:

Montague: "Mister Annett? This is Inspector Peter Montague. I'm with the RCMP Task Force that's looking into the Indian residential schools."

Annett: "Oh, I didn't know you guys had one."

Montague: "Yes we do, we formed last February. We've seen some of your allegations about homicides in the Alberni school. We'd like to suggest that before you go to the press next time, you check things with us first."

Annett: "They weren't my allegations, they were Harriett Nahanee's."

Montague: "Nahanee's not a credible witness. So it's best if you come to us with those stories. What you're saying is getting some people very upset and they may try to stop you. So, for your own safety, you'd better come to us."

Annett: "Is that a threat?"

Montague: "No, just a warning. Without any proof of homicides, you could be inviting a big lawsuit, or even worse."

Annett: "We do have proof."

Montague: "Then you're obligated to share that with the police."

Annett: "So what are you guys uncovering in your own investigations?"

Montague: "I'm not at liberty to disclose any of that."

Annett: "Well, then neither am I."

(Annett hangs up)

February 1: The first-class action lawsuit ever brought by Indian residential school survivors is launched by Alberni survivors in the B.C. Supreme Court against the United Church and government of Canada.



February 5: The United Church begins defrocking proceedings against Annett.

February 6: Annett receives another call from Vital Statistics archivist Bryan Young, whose tone of voice is very nervous and hurried.

Young: "Mr. Annett, this is Bryan Young from Victoria. We spoke last month."

Annett: "Oh right. Hi Bryan."

Young: "It seems we found those documents you were looking for. I mean, the, uh, death certificate, at least. The one for your Maisie Shaw."

Annett: "Really?"

Young: "Yes. I can have it faxed to you if you like."

Annett: "Sure, that would be good. But how could it just turn up like that, when you did such a thorough search the first time?"

Young: "Well, it happens. Things get misplaced."

Annett: "Can you tell me the cause of her death? The eyewitness says she was kicked down a flight of stairs."

Young: "Look, I've done what I can with this. I'll have to leave it with you."

Annett: "Alright. But can I call on you as a reference if I need to?"

Young: (curtly) "No, no, I'm not free to do that. And anyway, I won't be working at this position much longer. I'll be moving to another department."

Annett: "Oh? Where to?"

Young: "That's all I have to say."

Annett: "Did you get a call from a cop named Peter Montague, by any chance?"

Young hangs up.

February 8: Annett receives from Vital Statistics a faxed copy of the alleged death certificate for Maisie Shaw. The copy claims that Maisie died of "*acute rheumatic pericarditis*", or heart failure, on December 26, 1946, and was buried in the Tseshaht cemetery in Port Alberni the following day, December 27. It also claims that her body was processed through the Stevens Funeral Home in Port Alberni, which is now the Chapel of Memories.

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

PORT ALBERNI

Registered No. **095610**
For use in Provincial Office only

Province British Columbia Agency to which deceased belonged West Coast

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

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

3. Band or tribe to which deceased belonged Nitinaht

4. Residence of deceased Alberni Residential School, Alberni, B. C. 56
(If on a Reserve give name and location)

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

8. DATE OF BIRTH
August 26 1932 9. AGE Years 14 Months 4 Days _____ If less than one day _____ hrs. or min. _____
(Month by name) (Day) (Year)

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

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

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

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

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

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

17. Marginal Notations (Office use only)

Every item of information should be carefully supplied.

MEDICAL CERTIFICATE OF DEATH

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

19. I HEREBY CERTIFY that I attended deceased from December 18 1946
to December 26 1946 and last seen to be alive on December 26 1946

CAUSE OF DEATH	DURATION		
	Yrs.	Mon.	Dys.
(a) <u>Acute Rheumatic Carditis</u>			<u>3</u>
(b) _____ due to _____			
(c) _____ due to _____			

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

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

22. If death was due to external causes (violence) fill in also the following:
Accident, suicide or homicide? _____ (State which) Date of injury _____ 19____
Manner of injury _____
Nature of injury _____ (How sustained)
Specify whether injury occurred in roadway, in home or in public place _____

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

23. I hereby certify that the above return was made by me at _____
Dated January 7 1947 Alberni, B. C.
Indian Agency No. 3 A. W. Garrison Indian Agent
ctg.

February 9: Annett discovers that no record of Maisie Shaw exists at the aforementioned funeral home. According to a secretary there named Louise who examines a faxed copy of the alleged death certificate, *"This document can't be right. It says the girl was buried the day after she died. That never happens. It always takes at least two or three days to do an autopsy, prepare the remains, and arrange the service."*

Similarly, no record of Maisie Shaw exists in the files of the Tseshaht cemetery, and no headstone for her can be found on its grounds.

On further examination of the certificate, the handwriting listing "Cause of Death" bears no resemblance to that of the attending physician or the Indian Agent, the only two signatures on the form. That is, a third person apparently wrote the cause of death as heart failure after the fact, and to replace the original cause of death.

Finally, Kevin Annett discovers that the same alleged death certificate for Maisie Shaw from 1946 was not filed in the records of BC Vital Statistics until January 24, 1996: just two days after Annett received the threatening phone call from RCMP Inspector Peter Montague!

February 16, 1996: *Vancouver Sun* reporter Steven Hume contacts Kevin Annett after receiving from him a copy of the alleged death certificate. Hume says,

"This so-called death certificate has definitely been cooked up. I've seen this kind of thing before. It's obvious someone got on Bryan Young's case and inserted the document into Vital Stats. But it was pretty crudely done by people in a hurry to cover themselves."

.....

I heard him kick her and she fell down the stairs. I went to look – her eyes were open, she wasn't moving. They didn't even come down the stairs ... I never saw her again.

– Harriett Nahanee, on the death of Maisie Shaw, *"Claim of Murder goes back to '40's"* by Karen Gram, The Vancouver Sun, December 18, 1995

Harriett Nahanee dies on February 24, 2007, of undisclosed causes after being arrested and held without charges in Surrey Remind Prison. She dies just six days after she, Kevin Annett, and others had occupied Holy Rosary Catholic Cathedral in Vancouver and publicly indicted the Catholics, Anglican, and United Church of Canada for Crimes against Humanity and the death of over 60,000 residential school children.

Not one person has ever been charged and prosecuted in a Canadian court for these deaths. The churches responsible have been indemnified from prosecution for this crime, and continue to enjoy tax-exempt status and protection under Canadian law. The mass murderers of generations of children are still in power.

www.murderbydecree.com



Harriett Nahanee – Tsebeoilt of the Pacheedaht Nation

1935-2007

