

# Kevin Annett: Modern Day Concentration Camp Investigation

May 12, 2015

Hey everybody. This is Alexandra Meadors of Galactic Connection.com and today is May 12, 2015. Now, before we dive into who I'll be interviewing today, I just have a couple of announcements to make. I want everyone to know that I've been a little bit quiet on my blog because I have some pretty important information to share soon and what I want to put out right now today is you...you...all of YOU that are waiting...for some sort of call or event or what have you. You are it! You are right there. You are it. I want you to open up your ears and your eyes, and really put attention to the messages that are coming forth. And that's all I'm going to say for now. But anyway, as everyone is aware of Kevin Annett, we have a very interesting show today. This is a little bit different than any others that we've done before.

And before I get into that, I will go ahead and give you some background on him for those that are not familiar with Kevin...who have not been following Kevin.

If you have been following Galactic Connection.com, there are quite a few interviews that he and I have done together so please make yourself readily aware of those. You can find all of my interviews at the top tab of the menu under Alexandra's Interviews. There are also transcripts to every interview, just about.

So with that said, Kevin has been the nominee for the Nobel Peace Prize in 2013 and 2014. And he is a community minister, human rights consultant. He is also the field secretary for the international tribunal into crimes of church and state and the award winning documentary film maker of "Unrepentant." He is also an author and has just released a book and all kinds of good things. His resume is phenomenal. He was ordained as a clergyman of the United Church of Canada and this is where it all started with Kevin. He got really hot under the collar when he was fired without cause and expelled from the ministry and it really was divine, because he ended up diving into some very dark, dark corners and finding out what's truly going on within the church and within the state related to the church. So, a lot of times people don't really want to hear this kind of stuff. They really want to put it on the back burner, but I feel that today is very important for many reasons. You're going to see why. And Kevin is also going to update us on any new, I don't know, anything that is coming out with Kevin's latest work. So with that said. Hello Kevin.

**Kevin:** Hi Alexandra.

**Alexandra:** How are you?

**Kevin:** Well, I'm good actually...I know you said I look tired, but I'm actually not feeling tired inside. I'm feeling very charged up and focused, so...

**A:** Good. I think a lot of people are happy to hear that because we don't hear from you as much and I know its because you are working really, really hard like many of us are. So today what we're going to do — now this is really different than most of the time — Kevin was involved in an investigation in 2011, in Brantford, Ontario, I'll look at my notes here. And he uncovered some forensic evidence of children that had been buried in one of the oldest resident schools in Canada. This is a really interesting investigation. I had not been aware of all that had been done. This really puts some validity into the work he has done. I think people really want to see this sort of thing. They certainly don't want to hear about the topic, but this is going to really, I don't know, it's really going to trickle into a lot of other areas of society. Huh Kevin? And um, it's really important for all of us to see what's been done, who's involved, why did it happen, just a lot more details. You know me I'm a detail-oriented freak, so...I kinda want to start out with Kevin, where is Brantford, Ontario, for those who are not from Canada.

**K:** Well, if you go to NY state and then you head towards Niagara Falls, you go up into Canada and Ontario, and it's kind of a bit on the border on the way up to Toronto. So southern Ontario, you know, between Niagara Falls and Detroit, that area. They named Brantford after Joseph Brant who was a Mohawk war chief. He fought on the side of the British against the Americans, also he's held up as a big a hero in Canada because he kept the Yankees out of Canada, right? But actually what he was, Joseph Brant was the first Mohawk chief to have signed away his own children into the residential schools because these were set up as far back as the 1830's. They were internment camps. The Mohawks would not play ball with the British crown. They did not sign over a lot of the land that the British wanted. And as a result, they were targeted for extermination and this is something we found out in the course of working at what is called the Mush Hole -which is what the survivors of the school called it - the Mohawk Industrial School was around until the 1970's. A hundred and forty years this thing existed.

**A:** That's a lot, I was going to ask you that, like, how long this...survive.

**K:** You know the Crown of England and the Church of England for almost a century and a half is the oldest, longest one in Canada and the reason it was first, it was a template for the whole system. And we found out that the Jesuits and the Crown of England were active very much in using this place to perfect their techniques of torture and mind control from the very early, very early on. We found that from documents and — I'm going to get into a lot of the detail — but just kind of the overview first of all is that we hit the mother lode when we began digging at the school, we immediately found evidence of everything the survivors said about children being buried there.

**A:** And now why did they call it the Mush Hole?

**K:** Because that's what they were given to eat. When they were given food, it was mush. It was maggot-filled porridge that they had to eat. A lot of times there was a guy, Geronimo Henry, who was a survivor who I spoke to when we were doing the dig in 2011. He was one of our guides. He pointed out where he had buried children at night. This is during the early 50's and early 60's when he was a student there. They said, yeah, often they didn't eat at all. We had to go to the garbage in back to forage to find any food. Half of the children died there, usually of starvation or disease. Right up until the 1970's we're talking. This was the norm across Canada, but this was an especially bad place because there were all sorts of rituals going on there that we can get into.

**A:** Well, do me a favor, you know, before I even ask you this, I just want to tell the audience, Kevin approached me and said, hey would you be willing to do an exposé on this investigation and I said, "Absolutely." If it's to reveal all the secrets regarding child abuse and trafficking, and that kind of thing, why not? As I delved into this information, I sobbed. I literally wept. I mean ... there are ... just to show everybody how many testimonials...?

**K:** Oh yeah. Lots.

**A:** And I read through these, I was just literally crying my eyes out and the one realization I had — I know people might get a little bit...maybe tired hearing about this, but what I realized was — this IS a prototype and I was speaking to myself, how many other countries, states, provinces around the world that this was happening? You know that was the first thing...I had such an aha moment about how they have been programming the children and I notice that they have the protected children and the unprotected children. I was going to ask you a little bit about that too. But I don't know Kevin, that was like the first thing that hit me.

**K:** Well yeah, you're right. It wasn't just the aboriginals they targeted. They were just easy to get. Because under the law they're not citizens, they can be taken at any point and there are no legal repercussions when you do that. But the point is is that was a system in place to kill off half of them, then traumatize the survivors so they would never create a fuss when their land was being sold off, their resources were being sold away. Um, there's a...I don't know if you can see that very well, but that's a bone.

**A:** Yeah.

K: That's a knee socket bone of a 5 year old child, I don't know, it might be best to say how we found it in the ground.

A: Oh my God!

K: It was identified as positively human by the provincial coroner for Ontario, a guy called Greg Olson. He sat there, looked at the bone — and we have all this on tape, "I'm 95% sure this is a child's knee socket. I'll state my reputation on it." And what was also interesting, Geronimo said whenever they buried the children, they would plant a tree on top of the grave.

A: Now why is that Kevin?

K: To hide the remains so that the tree would grow over and it's hard to dig up the roots of the tree. It was standard procedure. When we turned over this tree, within half an hour of our beginning to excavate, we found small buttons and bones entangled in the roots of the tree.

A: Oh my God.

K: OK and these buttons were identified as coming from the school uniforms. They weren't plastic so they'd be before the 50's...1950's. These would be wooden and bone buttons. And they were identified, so I mean that's pretty conclusive right there.

A: I kinda wanted to, you know... you have so much information here, let's try to give the listeners a little bit of a timeline. So going all the way back...supposedly the Mohawk Institute was founded in the 1832 by the Crown and the Church of England. Can you talk to us a little bit about, you know why, you know, what the purpose of the schools and...has there been any kind of paperwork found as to the development of the school system for aboriginal children?

K: The paperwork and documents have been systematically destroyed and hidden by the churches. We're talking Anglican Church in this case, the Church of England, United Church of Canada, that was the one I was in that they threw me out of when I found out this stuff, and the Roman Catholics of course that ran about 2/3 of these places. And don't forget, it was the Jesuit model that established these places. They were ... going back, um...there was a Jesuit plan in place as far back of the 1700's of how you exterminate a local community and you basically wipe out the traditional leadership and then you put in chiefs that have been converted to Catholicism and you set up what they called a "watchman's system" where the Catholic Indians watched their own people and if any of them spoke their own language or did their traditional ways and teachings, they were eliminated. So it was a spy system within the Indian community. Divide and conquer. And they just took that system and transferred it into the Indian residential schools — both in Canada and America.

So, yes, the Jesuit — the one case in America, the law suit that happened three years ago, against the Jesuit schools in S. Dakota and Washington — it was found that there just the same kind of crimes going on there, killings. We talked to a woman there who saw a baby — a newborn baby — buried beneath the boards, the floor boards of the Jesuit school in Omak, Washington in 1971, this happened. I mean, so all these same kind of crimes going on in America. But the plan was basically to use these internment camps to eradicate targeted cultures and the best way to do that is not just through simple killing, but reprogramming the next generation which is...

A: Right I understand that.

K: Which has really succeeded, I mean that's exactly why people are called ab-original — not of the original group.

A: Oh, thank you for that, and one of the things that kept hitting me when I was reading this documentation was...this was literally a WWII environment ... except maybe not called a concentration camp, but I have read up

quite a bit from, uh, when I visited Dachau, when I was 21 and read a lot of stuff. I was very, very — in my youth, I was very involved in reading about concentration camps because I believe it was one of my past lives. And I found just horrific experiments that had been done on all different ages and all different purposes, and to think that this was going on underneath people's noses right in middle America, let alone in Canada, it was shocking to me! That it was going on all through the 70's.

**K:** Well that's important, what you're saying because the thing to understand — the British Empire invented the term concentration camp, during the Boer Wars when they were fighting the Boers in South Africa. They interned a lot of the civilians, women and children, in these concentration camps where 20,000 of them died and to try to break the morale of the Boer soldiers. Um, they then ... the Germans actually picked up that model. In Mien Kampf, Hitler says, "We intend to do to the Untermensch — the sub-humans of Europe — what the Americans have done to their Indians. We intend to model it on their system. Not just outright extermination — which is only the first stage — but it's the concentration in artificial environments, internment camps, special laws called the Indian Act, reservations, which are really concentration camps, that whole model was used by the Nazis.

And of course, it went back and forth because after the war, in Project Paper Clip, something like 13,000 Nazi scientists were brought over to work on the space program and these programs in the Indian schools, so actually after WWII, we saw a peak of a lot of these atrocities and experimental programs going on in the Indian schools with the SS doctors. I spoke to a woman in Alberta, Canada who described the torture being done on her and the guy had an SS tattoo right here, the guy who was doing it. Uh, there's a lot of stuff. It's all been well-documented. There's a good book called "The Fourth Reich", by Jim Marrs, about how the Nazi regime kind of transported itself into America after WWII that helped establish the whole cold war philosophy of the State Department and the CIA. I mean, every top official of NASA were Nazis. Kurt DeBus who did the Apollo space program, you know, Hubertus Strughold who allowed the Apollo astronauts to have their programs. They were all SS doctors, Werner Von Braun. The whole system is filled with these guys.

**A:** Unbelievable...so tell us a little bit about the schools themselves. You said that they're following a Jesuit model. So how exactly were they run ... how many, you know, total students were they allowed to have, and how did they actually bring the students into the school?

**K:** Well, first of all, I wanted to tell everyone that you can read all of this and see all of the evidence on line. Our tribunal website [ITCCS.org](http://ITCCS.org) — if you look on the masthead, you'll see case number one — genocide in Canada. There is almost 4 hours of documented evidence on there, you know, eyewitness testimonies, everything. So you can watch this for yourself at [ITCCS.org](http://ITCCS.org). But in a nutshell, the system was mandated by law in Canada in 1920, — a federal law brought in not by the parliament, but by ordering councils — so that a few of the queen's representatives drafted it and ran it through. It said every native child 7 years and older had to be incarcerated in these places or their parents would go to jail. They could hold them legally until they were 18, but they could extend that if they wanted at any point. They had no rights. They had to basically to conform to this military regime where they got a minimal amount of education — a certain functional intelligence they were taught — and they were really a slave labor class, they were used, uh the young girls were used as domestics; the young boys in field work, construction work. I mean it was a slave labor population under the appearance of education.

Half of the kids died because in the early phases of the schools, the plan was biological warfare. And I found this on the west coast of Canada from a lot of documents and people coming to me back in the mid-90's when I started this work. The most common practice was you would take children who were sick with tuberculosis and small pox, lock them in the same dormitory as the healthy, never treat them. It would spread quickly. The government's own documents show that as far back as 1909, the death rate was over 50% and it stayed that way for over a half a century. So that doesn't happen if it's random. That happens because of an

organized plan of depopulation using this. And that's exactly what went on. Fifty thousand or more children never came back.

A: So you actually said that this school was run for over 140 years?

K: Yeah.

A: 1832 to 1970?

K: '70.

A: 1970?

K: Yes.

A: And how did it end up being closed.

K: Well the...

A: And how did it end up being closed? I'm curious.

K: Well there was, actually, the incident we found out that caused it to be closed, is there was a young boy named, Joey Commanda. He was 13. He tried running away from the school because he had been horribly tortured.

They had an electric chair in the basement where they would shock kids, they were using a rack to stretch them, they were giving them ... I mean it was horrible some of the things we could maybe get into. Joey ran away. He was hit by a train at night, and he had a broken hip and leg. His parents sued the school for malpractice and negligence. When the government went in and investigated, they closed the school within six months because of what they had found out. In other words, the right hand probably didn't know what the left hand was doing, and they began looking into this place and said "Holy shit!" there's mass graves, there's corpses, there's experimental programs. You know, they shut the whole school down for good, packed away the records. People at the local museum began to uncover skeletons in the ground in the 1980's. Those were shipped away to the Royal Ontario Museum of Toronto where they are still under lock and key. The Royal Canadian Mounted Police did all this, just like they shut down the dig that we started in 2011. Uh, they went after the sponsoring Mohawk elders big time. They threatened them, they paid them off, they did all sorts of stuff to shut down the dig because it was beginning to surface these bones again.

A: Right, right, well we'll get to that in a sec. Now what years in this investigation you referred to forensics and the things you did uncover. Do you have an idea of how far back the findings went? Like I mean, with the types of buttons and fragments and pieces of bone and that kind of thing that you found...do you know actually how far back those buried children went?

K: Well, we know from what we found, we did two test digs. And from what we found very near the school, um, the material that, after the forensic people looked at it, they estimated it was from the 1920's and 1930's — what we had found. But of course, it goes much earlier than that because written accounts describe in the 1880's there being stories from children who had escaped, from children hanging from the walls, by their hands being chained to the wall, being tortured, there being child trafficking networks operating out of the school. That the principals were getting money from local white people to sell off these Indian kids. The kind of thing that went on consistently in many of these places. So anyway, no, it spans that whole period, but of course, the records have been, you know, the government of Canada admitted two years ago that they had been destroying records in these residential schools for many years. And so we're just getting bits and pieces, but where there's smoke, there's fire always, right?

A: Sure, and I remember a very famous interview that I watched by a nun? Goes back to maybe the 80's? And she came clean. Said she had...I think she started off at 17. Her parents dropped her off at the convent, it was the right thing to do in her generation. She wanted to give her life to God and she goes into a detailed account of what her days were like. From the moment that she was there, they immediately challenged her to have sex with the priest.

K: Right.

A: And because she refused to and as she was a virgin, they locked her downstairs in a completely dark area and they chained her to a wall. I guess this was standard operating procedure. If they can't break you, that's like one of the first things they do.

K: Well that still is the case. That is still going on constantly because the Catholic Church is a power unto itself, it has its own self-governing policy called "crimin sollicitanus" where, when those kind of events happen and when children are harmed and raped, every priest in the world and every bishop is under papal order from Rome to not tell the police and to cover it up. And if they do talk about it, they are excommunicated. So it's a Green Light. It says in this institution, you can legally rape and torture anyone you want and you are outside the law. And uh, even when I was thrown out of this Protestant Church, I wrote to the attorney general in British Columbia, who's the head of the law office — legal officer, you know — I'm being railroaded out of this church without any due process.

He writes back a letter where he says the internal disciplinary processes of churches are outside this department. In other words, they are outside the law of the land. Churches can do whatever they want to their own inside the church.

A: They have their own law of the land.

K: They are their own law, and so naturally you are going to have generation after generation of rapes, torture, killings and no one ever going to jail about it. And the Pope flying around the world and pretending to be a nice guy when he is sitting on the most criminal body in human history in terms of just the body count alone, right?

A: Unbelievable, well, tell us a little bit about the staff of the school. I mean, I was floored by a couple of the fathers and the stories that were relayed from the testimonies as to what was done to them. How many people were on staff, was everybody fully aware and involved in the goings-on of the torture and the pedophilia and that sort of thing?

K: They all knew. That's the reality. You're not in a place like that more than a day before you see things and you're told to shut up about it. There's that famous interview I did with a woman called Marion McFarlane who was a white woman who worked at the Alberni residential school near where I used to work. She said she caught a matron beating a little Indian girl to death with a piano leg one morning. Beating her on the head, the blood was flying, so Marion grabbed the woman and belted her, right? Knocked her cold to save the little girl. Guess who got fired? It was Marion who got fired for hitting that woman.

And Joan Andrews, the principal said, "Anything that happened to that little squaw would've been preferable to losing that woman because she plays the organ in church on Sunday."

A: Oh my God....

K: So, you know, that shows you the mentality and it's the same in any institution. Uh, where there've these crimes, the humanitarian people are weeded out very quickly and the ones who stay are the ones capable of looking the other way and doing these crimes. That's why it stays covered up because everyone is protecting everyone else.

**A:** You know Kevin, it is really obvious to me, that as we start going into this testimony, those players that were involved in the repeated torture and repeated abuse and ... I mean, I'm talking folks ... like literally hitting them so hard, so many times that they gave them brain damage or they died right then and there, like right on the spot. We're not just talking fathers and priests, we're talking nuns. You know, that is the part where I said, "These are not human beings." They just don't think that way, they don't operate that way, I mean...it just....

**K:** Well they are actually, I mean that's the funny thing....

**A:** A different species, Kevin, a different species.

**K:** They're like ... you'll find about 80% of people in society who could do that. They've found these psychological tests. It's not the person themselves who would do it, but when they're in a certain environment, in a certain chain of command, they will do these things. That's what they found, these psychopaths are a minority. That's not the problem, you know. It's like Vicky Stewart here. She was a little girl hit on the back of the head when she was 9 years old because she wouldn't come into school quickly enough at the United Church school in Edmonton. The woman who killed her, Ann Knizky. Uh, she died the next day of brain hemorrhage. Official cause of death: tuberculosis. Two eyewitnesses saw the killing. Police never did anything about it. They knew the name, they knew everything. They just refused. So when you have that collusion of church and state who are still in power, naturally, you are going to get that and the attitude among the general populace is, well you can't go up against them. We'll just have to kind of turn a blind eye, I guess, because what can we do about it, right? It's kind of....

**A:** So here's my question. It's closed in the 1970's, 1970 exactly. How much better is it now with the collusion of the state, because I notice back then, they didn't have a prayer. I mean if they reported anything it went back in the loop of the corrupt people that were doing the actual crimes. You know, they never seem to find any kind of justice no matter where they went or what they did. I mean they were that deeply entrenched in all of the institutions I've noticed.

**K:** It's still that way now.

**A:** It's still that way?

**K:** Yes, it's like in a small town when the local child rapist is exposed, he just changes location. It's not like the system changes. When the residential schools closed in the late 1990's, the government simply transferred what was going on into private homes. They privatized it, so there's actually more native children in white foster homes now than there were in residential schools. They're still losing their language, they're still getting alienated from their families, which is what genocide does, they're still being abused at an enormous rate. In Canada and America, you're something like 600 times greater of being sexually assaulted in a foster home or in a government care system than it is in your own family. So, I mean, 600 times more likely by going through a government care system and what does that tell you, it means they're not there to take care of kids, but to traffic them, and to exploit them and use them. Um, that's happening as we speak, so the government and the church has had to frame this as, "Oh, this happened a long ago and now we're giving them money and apologies but the compensation comes along with a gag order. You can't get the money unless you never sue these institutions and never talk about it again. So who does that serve, right?

**A:** Well, talk to us a little bit about how did the original Mohawk tribe get basically bought off? You know, what happened from that beginning?

**K:** Well, you know it's kind of like, they sided with the British during the American revolution. And so Washington and General Clinton burned out about 200 miles of corn in New York State because the Mohawks came from around Albany originally — eastern New York. That was their ancestral land. They were driven out. The Mohawk name for George Washington is "crop burner." That's what they call him. Because they destroyed the economic base of the Mohawk — all the corn fields. And so the Mohawks were driven up into Ontario into

Canada where they were given a tract of land by this governor Haldeman and he said the Mohawk's could have the land for as long as they want. Within about 50 years they lost about 90% of that to white settlers and they are now on little postal-stamp size reservations which is less than 1% of their original land base. So you know, it's a gradual extermination.

The reason that happened is because right in the beginning, unlike the other tribes, the Mohawks said, "We're a sovereign nation. We're military allies with you guys. We're treating here as equals. We're not subordinate to your Indian Act, to your church, anything." So early on, there were letters written saying "these Mohawks are a problem. We gotta get rid of them." So in 1870, according to an eye witness, this is a researcher for the Anglican church called Leona Moses. I sat down with her and she told me all this stuff, we've got it all on record. Leona Moses said she found a document signed and stamped in the 1870, stamped by the Crown of England, The New England company which was the company that ran the Mush Hole - the Brantford school - and some of the non-Mohawk Indian tribes and they said, the Mohawks are gonna be - I think they used the word, extirpated - which was the word back then for exterminated. And they're going to use the school to do that. They're going to force the Mohawks into oblivion and they're going to use the school to do that, so that's the smoking gun document that shows the intent to wipe out the Mohawks using the Mush Hole school.

A: That was included in this, right? I remember seeing one document that had quite a bit of interesting tidbits, especially when alluding to their ultimate agenda which was to take the land because of the resources that the land held.

K: Absolutely, and now that area of Ontario is a very rich, prime real estate area. It's a very heavily populated area because they did this to the Mohawks and those are the documents that the Anglican Church are now sitting on. There's these two Anglican Church officials, his name is Fred Hiltz, he's the ... they call him the primate - which is kind of a funny term - primate of the Anglican Church in Canada, Fred Hiltz and Bishop Bob Bennett in London, Ontario. Those two were named in the common law court indictment in Brussels as having concealed and destroyed evidence - obstructed justice, basically. They came in and destroyed documents, hid documents and ordered their staff and eye witnesses to be quiet about it or they'd be sued by the Church. Um, those documents are now sitting in Huron College in London, Ontario, and there's a group of people there working with us, sworn members of the Republic of Kanata who are going to go in and take those documents ... as public property as evidence of a crime scene that the Church is now sitting on. So that's some stuff happening over the next few weeks that is very exciting, which we can get into.

A: Interesting. Now let's go back a bit. You mentioned that the children, by law it was decreed, that if the, uh, aboriginal children were 7 and over, they were required to go into these schools. So how did they actually get them to the schools and I can't even imagine the parents were super duper willing. Oh hey, yeah, go ahead and take my kid to school and how did it go down?

K: Unfortunately, you know, its the old divide and conquer thing. We've got letters showing how local chiefs were paid by the government and the Church just to bring in the children from the reservation in return for money. And a lot of chiefs did this, or they were given the premise that their kids didn't have to go to the school so long as they brought in the other kids. So often the chiefs would do it. The Indians had no rights under the law. They could take the children at any point because they were wards of the state. They still are, under Canadian law. That means they are dependent legally on the government. They're like a child or mentally incompetent person. They don't have the right to be a legal person under Canadian law. So they can take their kids. Still, under the Indian Act, you can't refuse medical treatment. If they want to come in and send Indian kids off the reservation to test drugs, they'll be arrested if they refuse. So that's the Indian Act of Canada.

A: So this whole things about the Indians living on sovereign soil is a bunch of garbage.

K: No, they've lost....

A: You know, a few pieces of land they actually have, Kevin.

K: The reservations are what is called "Crown land." The British empire did this all over the world, as did the Vatican. They come in, they conquer an area and then they reissue the people's land back to them under puppet leaders. That's exactly what reservations are in Canada or America. They're sitting on their own land, but they're alienated from their land. They're occupying the land, but it's not theirs. And um, they're managing the land for the Crown. That's how it's legally they, they do it. So the children were not only brought in in that way by their leaders, but the Royal Canadian Mounted Police and missionaries would go in there, literally at gunpoint, and grab the kids, take them away in buses, on trains, out on the coast in boats, you know where children often died and are thrown overboard, these are stories I've been hearing from years from people.

A: I just heard about how they took 50 kids from one local tribe, I guess, and they put them in a cattle truck that was enclosed and brought them to the school that way.

K: That was in Edmonton. Yeah that was the case, um and the person who described doing that, he said a number of the kids suffocated to death in this truck and then they just....

A: And then it really hot or something....

K: Oh yeah! The death, like I said, the death rate in the residential schools in Canada was double what it was in Auschwitz. The annual death rate in Auschwitz was about 25%, as it was primarily a slave labor institution. The extermination rate in the average Indian school was much higher than the European death camps.

A: And this is one of the reasons I decided to do this show with you today is that, to me, it is such a wake up call that this kind of stuff that we usually attribute to wartime activities or, "Oh, it's outside of our countries," "Oh, that happened over in Germany." You know what I mean, or "That happened in the Philippines." But no, it was happening and apparently still is happening, right in our back yard.

K: Well exactly because what Hitler did was he pioneered the permanent arms economy and the permanent militarized state and where all of society, its culture, its entertainment, its economy is all geared to permanent war and America picked it up in a big way after the war. And that corporate stage has now become universalized. We live under corporatocracy which was pioneered by Mussolini and Hitler. So the elites don't operate according to national allegiances. They just have these different systems they are trying out. And they use people like Indians and the homeless and prisoners and children all the time to test out these techniques for mass mind control, which is how they keep people in line. And again, at the Mohawk school in Brantford, they were pioneering these techniques early on.

A: So, you know what's always something that's burning in my mind all the time that I keep forgetting to ask you until now, take a country like France, ok? Who would they target in France? If they were doing this stuff?

K: Oh, well historically it was my ancestors. That's why we left France. You know the name Annett, um, anyone with kind of a French sounding name was termed a Huguenot and the Huguenots were the French Protestant, the dissidents. There was over a million of us. And they exterminated us. They literally went into whole areas and just wiped them out and that's why we had to escape to England and Holland. Um, you know that's how my ancestors came to England in the 1500's from France ... to get away. So it was religious minorities, it was anybody. The poor, historically, have always been used in this way. Uh, and the children.

A: So anyone that's speaking out against the actual regime.

K: Anyone really. It all goes back to Rome, it all goes back to, you know, the laws and the attitudes of the Roman Empire and the Church of Rome which says, anyone who isn't in our club is not a human being and is expendable and that's been the doctrine from the beginning.

**A:** Sickening. So, now tell me a little bit ... let's get back to the actual staff numbers because you have quite a bit of information on them. Who were the primary priests that ran this school.

**K:** Now do you mean the Mush Hole in Brantford?

**A:** Yeah the Mush Hole, getting back to....

**K:** Yeah. They were Anglican priests. In America you call them Episcopalian, they're like the Church of England, but there were also Catholic priests there. We found the Vatican had a direct role in a lot of these experiments. As a matter of fact, we've had psychics and also people who found documents which showed that the techniques they were using in the Mush Hole — torture techniques and that — designed to break the human will and to modify how people thought and reacted and that. That was all being dutifully reported and stored in the archives in Rome. And this is part of the centuries-old, you know, kind of system of how to break a culture, incorporate them into the Roman system, but also there is a whole occult aspect to this, too. And you know, one of the native women that I work with, her uncle was actually a cardinal, a senior Catholic cardinal in Quebec. He adopted her. Often you find this adoption of native kids was kind of a fad for a while. He took her over to Rome in the late 1960's and took her down into the sub-basement area under the Vatican archives.

**A:** Wow....

**K:** And she said it was a state-of-the-art military guarded installation and in it there were not only records — these old, yellow parchments going back centuries — and he said this is a record of all of the inquisitions that have ever operated and everyone who has been ever tortured or killed recorded right in there. And she saw on the wall these skulls in glass jars, human remains and bones and things of people over the centuries and I mean it's kind of like the way an empire goes and ... or a serial killer will save relics and samples of their victims. It's exactly that, only on a big scale. And so, again all these references are happening in this Mush Hole. And so these were both Anglican and Catholic priests operating with complete immunity.

**A:** I'm just like, I'm speechless. People go, You? But I think the other question I have is ... the Vatican focuses so much on the records of those that have been tortured. And in fact, there's been a lot of controversy — this is just a little off-shoot here — there's been a lot of controversy on how many people were truly tortured during WWII in Germany and the Nazi concentration camps. And I was curious ... is this basically just an offshoot of that. That they just continued on? I mean, what...

**K:** Yes

**A:** I mean what is their obsession? I already have my ideas, but how do YOU feel is their obsession about torture of the human populace?

**K:** Well it's very old. I mean the beliefs ... if people listen to my show every Sunday, 3 pm. Pacific is Radio Free Kanata on the BBS radio system. And my co-host Ryan Gable, he's written a number of books on the origin of a lot of these things. And it comes back to blood rituals, sacrificial rituals in which the belief is that menstrual blood and the blood of the innocent — newborn babies — has a power of life in it. And the capturing of that blood and the use in rituals is key to maintaining your life. So, I mean, there are many stories over the centuries of European royalty bathing in the blood of little children — actually documented. Not just wild tales, but documented. These rituals continue. It's just that they were driven underground and they tend to happen on Roman ritual dates.

For example there was an accounting of just in 2013, an incident that happened in Rome in the Jesuit church there not far from the Vatican where eye-witnesses saw a young 6-yr-old boy killed. And it happened on March 24...23rd and 24th, which is an occult sacrifice day. It's when people tend to die on those days. Because it was called the Roman ritual for Terminalia and Feralia, where they would take children — slave children — and animals and sacrifice them for the crops and for the ancestors, right? It was a regular ... these rituals have been

going on literally for millennia and it's tied up with the sense of how did these elites maintain their longevity and their health. It's that simple, really.

A: You know, I'm not sure if you're aware, but David Wilcock just released a very uh ... kind of ground-breaking video recently about who is really behind the Vatican. And one of his comments was that he believes that it is probably associated with a extra-terrestrial species called the Progenitors and the Progenitors are cannibalistic. So, you know, I just want everyone to think, I mean, how many people do you know that want to eat someone's flesh and blood. How many people do you know that actually ....

K: Well, your average Catholic. (Laugh.) That's what you're told .... Its the literal blood and body of Christ on Sunday.

A: And you know I was brought up Catholic and I was always kind of creeped out about that and I would say, you know, we all just assumed that it was metaphoric.

K: No.

A: We just assumed that that's what it was...

K: I was raised, as a Protestant, that it's just a symbolic re-enactment, but the reality is that, um, the Catholic mass is actually a satanic mass. It's based on the consumption of the flesh and blood of the innocent. And there's a message there. It isn't just to give life to these elites. It's all about mass population control because they're telling everyone it's their right to kill you at any time. We can take your children at any point and just look at God. God gave his son to be killed for all of you, ok? And he was the most perfect human being and that's why we sacrificed him.

A: (laugh)

K: Look at the message there. It's so twisted. It's how you traumatize and control a population.

A: It's a good point and I remember many of the churches that we went to regularly every Sunday, you know, they read typically from the old testament, um, you know where the fathers sacrificed their sons for the glory of God and that kind of thing. Not that it ever resonated well with me, but anyway. So, ok, let's move on to the evidence you've found because I think it's pretty amazing. At what point did you get pulled into this whole Mush Hole, you know, investigation?

K: Well I'd been lecturing there as far back as 2008. I'd been invited by some of the Mohawk elders who had read about what I was doing out west and um, they were people who had already .... they were the fighters in their community. They had been doing road blockades to hold onto the last remaining Mohawk clan. They were already very active. And they weren't tied into the government money which is what you find on any reservation. You've got the pro-government Indians, the traditionalists — the different factions, right? So it's the ones who were independent from the government who invited me. They sent me a letter in March 2011, and invited me formally to come onto their land and look for the remains of their children — both me and the Tribunal — the ITCCS. And um, you know it happened in two phases. There was an exploratory phase where we had a machine called a ground-penetrating radar machine, where it detects sub-surface anomalies, you know. if there's been a lot of disturbances under the ground, it'll detect that. And the second phase was the actual dig and you know, that whole period lasted less than a year before it was shut down.

A: Yeah, now the...the first dig that you went, how far down did you actually dig? I think you said a foot, right?

K: Well, yeah, there was two different test sights. The furthest we went down was a foot and a half. And uh, we found a lot, when you got down the lower six inches, about a foot down, we found lots of bone fragments, lots of buttons, pieces of clothing — all of them identified as coming from school uniforms.

A: And was there a reason why you didn't go any deeper?

**K:** I was stopped. The government Indians moved in and shut down the site and started threatening people. And uh, we only had a small window as we knew, we... Yeah, but like again, these bones, several of them turned out to be human. All of the bones had been chopped up into little bits and the bones were mingled in with the button remains and everything. Clearly if it'd been...um, I did my undergraduate in archaeology actually, and so it kinda helped us doing this, and they called in — often in digs you get what's called reverse stratigraphy. The stratigraphy is the normal collection of remains so that the oldest tends to be the lowest and the newest on top, but when there's been a lot of digging, often that can be reversed so we found the oldest stuff was often at the top because there had been a lot of digging going on. You know, so the remains were very mixed up, they had been chopped up and in many cases burned — some of these bones had been burned. And that confirmed what people had told us is that often the children's' bodies were thrown into the school furnace after they had been killed. That was the standard practice at the residential schools all over Canada.

**A:** Now, how did you determine where exactly you were going to dig. I mean at what point did you say, OK, 'cause it was a fairly large school area, right? So I was wondering, you know, what evidence did you have as far as, "OK, that's the place I'm going to go and start"?

**K:** Well there were two eye witnesses, Lorna McNaughton and Geronimo Henry. And they had both buried children when they were there and they literally said, "Go dig over there. That's where we buried them." And within a half an hour we found these bones and buttons, literally, so they were bang on. We also had a psychic who was seeing areas where the children had been buried. We were going to go to these other areas, but it got shut down before we could get there. And also don't forget we had done that survey — the ground penetrating radar survey — which showed us there was definitely a lot of soil dislocation. There had been a lot of burials going on.

**A:** And tell them about that device and what happened with the gentleman that actually came and used that and provided you some really cool feedback and then was suddenly pulled off of (K: Yeah)...the investigations.

**K:** Well, the machine was actually bought by the local tribal council — that's the government Indians, ok? They're the ones who get the orders from Ottawa and the money and everything. And they had been under pressure from their own people, you know, to use this so they had it and the guy's name was Clint King. He was a technician and he came out the first day of the site and the guy who ran the tribal council, his name was Monteur, uh, George Monteur. And he was approached by the local reporters and he said, "Oh, of course, we're in favor of finding these children." You know, he had to do the political thing which seemed to be on our side so that gave us a few days leeway. So he sent Clint King out with the machine. And he ...I remember, I was standing there, he was operating the machine with me — I remember he was showing me how to do it, and it looks like a lawnmower. And you kinda run it along the ground and you can look at the radar and the soil as it's manifesting and as we were walking along he said, "Oh yeah, whoa there's 10 or 20 feet that's been dislocated. That's a lot of digging going on here." And um, Geronimo said, "Yeah, that's where we buried them, right over there," and so it was jibing, the eye-witness's accounts were jibing with the technical readouts we were getting. Um, two days later Mr Monteur gets called off to Ottawa to a consultation with the government. The next day, Clint King gets a phone call saying "Stop that right now. You cannot use that machine any more and do not show the data to them." It was all pulled. We couldn't see the data, we couldn't see anything.

**(A: Bummer!)**...

**K:** It was all shut down. And um, you know, that's when the rumor mills started and the smear campaign and the typical things you get in this work. You know, they began to circulate stories like "Kevin Annett, a white man, is coming in with a shovel and he's starting to uncover the remains of our kids." All of it a lie. The dig was actually commenced by two Mohawk elders, Bill and Cheryl Squire, who and we have you know, pictures of them and you know, starting the dig. We were accompanied all along by the Mohawk elders and everything we

did with their permission — so these smears you still see on the internet were generated by the government right at the same time as they tried shutting down the dig.

A: So that smear campaign is still running strong because that's one thing that's out there right now and it's "Oh, you know, you did this without the approval of...."

K: When you look at the history and all of our videos, you'll see that isn't the case. One of the elders who had, um ... and this is the videos you'll see online attacking us. His name was Frank Miller. He's one of the original elders. He was approached ... he was basically given money, um, to come out against us. And he's the one on the video, "We Mohawk elders don't support Kevin Annett. He's done a lot of damage here." He was one out of ten and two of the elders, Cheryl and Bill Squire are still with us. The other six or seven were frightened off and one of them actively working for the government now, so, they've got the [..unclear...] to get this stuff around to get people to believe in their interpretation. But the truth is we're standing on this evidence we brought up and of course we've documented everything that happened there.

A: You know Kevin, I think the other really good thing that you're showing is that a lot of us tend to see the... even like, for me, the American Indians ... we tend to see them as this unified force that's been, you know, oppressed and really screwed, you know, and what you're showing me is that there's actually factions within the oppressed as to how they cope with it, and they deal with it and some are actually making back door deals to keep their own children from, you know, being in danger and that kind of thing. Do they typically oppose those that have the clout?

K: Yeah, well I mean, it happened all over the world. It happened to our ancestors in Europe. That's why the Scottish highland clan chiefs shipped their own people in slave boats to Jamaica at the behest of the British. It's the old pattern — the imperial pattern — you do that...

A: But I mean are they focusing on the actual chiefs and the elders more so than anybody else?

K: Yeah, they were cultivated that way in the residential school. They would pick out the kids who would collaborate and they would give them better treatment. This was the common practice. I hear this from residential school survivors all the time. There was the protected group and the general crowd and if you were willing to rat out your fellow students, you could get better treatment, better education, and you weren't raped as much. You could [unclear] other kids if you wanted. These kids usually went on to become the tribal council chief because they had been controlled and you know if you talked to your average native politicians in Canada — one on the six figure salary income — they're all in favor of working with the government and they want reconciliation and they don't want these digs going on and we don't want to talk about children being killed, I mean they're completely colonized in their thinking and, you know, they're apples: white on the inside, red on the outside. They're the ones who run the show, they're the ones quoted on the media all the time.

These other natives who haven't been brainwashed that way, they have nothing. They're the ones living on the street. They're dying at a huge rate. The highest death rate in the native world is as high as it was fifty years ago. They rank as a third world nation in terms of death rate. Those are the ones who have kept their soul, but they're easily targeted and destroyed and those are the ones I work with and that's why our investigation keeps going up and down all the time, because we don't have that kind of support that you would if you were working with a bought-off chief, right?

A: Right. So the corruption is just as deep within those that have been subjugated as it has with those who have not.

K: Right, I remember Lorna McNaughton, one of the witnesses from the Mush Hole said, "There was only two kinds of people who survived. The slaves and the sell-outs." Uhm, you had to cooperate or you'd die. You know, you're 5 years old, you're being raped every day, you knew what you had to do to survive. You had to be quiet and go along or actively collaborate. The ones who kept to themselves, they were killed off, so you don't find

many people left who are even not collaborating. I mean people say, well show me some. Show me some real indigenous people, you know.

A: We're really getting interference right now.

K: Yeah...

A: So your last sentence was...

K: I said find a real indigenous person and people talk about indigenous people, but I say, "Show me one." They're about as common as an indigenous Irish person, right? I mean...

A: Wow, that says a lot (K: yeah)...wow...Now the other thing is, so talk a little bit about, just talk a little bit about the daily routine and the normal life of these children in this school.

K: Well they were (A: This is like mind-blowing for me)...complete regimentation, um, hair shaved, uh, standard uniform, boys and girls separated so they could never mix. So people have told me they didn't see their little brother again for years even though they were in the same building. Total segregation of the sexes. That's defined as a prime genocidal technique. Under international law you separate the sexes. You don't know how to relate to the others, how you're going to feed your kids when you're older, right? I mean it's designed for self destruction, just segregating them that way. Uh, total brutality. Violence and rape can descend at any moment. Starvation, torture, um ... minimal education and using them as a slave labor population basically. Like I say, go to ITCCS.org and HiddenNoLonger.com — it's all documented. All of the tortures. Fifty-eight things were documented by us defined as torture or genocide under martial law that went on routinely in these schools decade after decade with the government and the Church knowing fully about it.

A: Now Kevin, I was just (sigh) flabbergasted by the testimonials from some of these people that they admitted that when they went in to the doctor because they didn't feel well — these were actually the ones who said they didn't feel well — um, they walked in only to find a doctor that was speaking with a very thick German accent and they didn't get treated for maybe a sore throat or a flu or whatever, but they actually ended up getting an injection in both of the nipples within their chest. Can you talk to them a little about that, I mean, I...

K: That was in Kuper Island Catholic school, yeah. That came out in our first Tribunal in Vancouver in 1998. A whole group of people came over from Kuper Island, it's in the Gulf Islands, near Vancouver Island and the Catholics and the Jesuits ran a school called Kuper Island and these men and a few women described how they were used in 1939. Before WWII, there were these German-speaking doctors came over, they needed translators and they were giving them injections near their nipples and the kids were all getting sick and dying from these things and they were getting very strange boils breaking out. They were testing some kind of drug on them. Um, some of the kids, their bodies would bloat up, just very weird symptoms and....

A: And very sick right? Very nauseous, vomiting ...

K: Sick and they died after a few days, you would see yellow pus coming out of their eyes and ears, I mean very strange. They were testing out experimental birth control devices — IUDs — on young native girls — and then they'd die from it after having it implanted in them. Um, yank out their teeth without pain killer — that was a constant practice.

A: I saw that....

K: I've even got documents listing the children who had anaesthesia and who didn't have anaesthesia during tooth extractions and fillings. They targeted the collaborators who would get the pain killer. The kids who didn't play ball would have it just yanked. So, I mean that was, again, standard practice.

**A:** Unbelievable. And how about, you know I know that they would have those that were actually healthy sleep with those that were sick with tuberculosis, so eventually didn't it actually take over the whole school?

**K:** Yeah, well, that was, well ...we've got letters describing 90% of the kids had TB. Here's the thing, here's the key piece of evidence when we're talking about the plan that this was deliberate. Because you don't die very easily from tuberculosis. It's a wasting away disease. You have to have been exposed to it for many months under substandard conditions of health to allow your immune system to break down so much that it carries you away. So that's why they would take white children who had it and put them in a sanatorium right away. But with the native kids they were allowed to continue to mix together in unheated dorms, with constant stress and torture and hardly any food. That's set up so tuberculosis would kill them off en masse. And that's proof of intentionality right there.

**A:** You know what else, there was a testimony in there where she said that she would actually get up. She was smart enough — even though she was very young — to go and open the window, you know?

**K:** And the nuns would nail the windows shut.

**A:** And nail the windows shut! Well how deliberate is this?!

**K:** Well that's right now, that's in the academic world in Canada and in the media and that, they will never address that issue. I keep saying, explain the massive death rate over 50 years. They won't touch that issue and they won't touch this question either because they know it proves it was intentional and they have to continue to spin it like, "Oh, it's kind of sad, some kids died, but we did our best and now we're sorry for it." You know, I mean, it's just nonsense.

**A:** Yes, it is. And I was also surprised to see how many of the children had actually seen other burials happening. They were very aware that those burials were continually going on. So that was probably another subliminal way without saying, "Hey, you're next if you don't stay in line."

**K:** Yes, well I've have people tell me as a little kid, they were held over an open grave by a nun. Saying, "You're going to go in next. We're going to bury you alive if you don't behave." And actually helping...there was an infamous case of the man up in Edmonton who ... they put a kid in the coffin while he was still moving. (**A:** Gasp!) He was still alive. And the priest said, "Go ahead and bury him anyway." They did it because they didn't want to get hurt themselves and he was really worried about that he couldn't get his mind off this kid. So he went out early in the morning to the grave and the ground had been disturbed, and this kid's hand was part out on the ground. He'd tried to crawl his way out of the coffin. And he realized he was alive when he buried him and that wasn't uncommon. This is all on ITCCS.org — all the testimonies, all the documents, it's all there, if people take the time to look at it.

**A:** Unbelievable. And some of the other very common torture was gang-raping by the priests and the nuns, right? I mean wasn't there that kind of stuff going on?

**K:** It was prescribed. It was a routine practice to rape the children when they arrived. 'Cause you break them down that way. Well you not only break them down, and allow conformity, but you uh, at a young age, when that happens to you, as you know, you create multiple personality in the child. You know, it's standard. You know, one personally has to segregate, so they can't remember, the horrible things done to them. Especially when it's done before 3, then they're gone for life, I mean they're just severe MPD. You need for these medical experimentation programs, you need people with multiple personalities because, don't forget, the MK-Ultra program of the CIA was to create these multiple personalities who could then be trained as sleeper assassins, messengers who could be triggered — given government information — then triggered with a certain word — code word — to release that information. One personality wouldn't know that the other was the killer or messenger. CIA developed this in a big way using Nazi research from WWII and they needed this population that had been preprogrammed that way. You needed systematic MPD kids for these programs so that's why they

were, so many of them were raped and tortured en masse. They made money selling these kids off to big pharma, to military installations, you know, during the 50's and 60's especially — that's one of the high points.

A: Wow. Now you did try to go back in for phase two to do some additional digging and at that point, I thought it was fascinating what you ended up contacting, I believe, he was a coroner and then you got the door shut on that and so then you went...?

K: He was not only that ... (A: right?) Well we not only had the provincial coroner — this is the top official in Ontario for investigating grave sites. And he's the one who said I'm 95% certain this is a young kid's knee socket. Greg Olson. He was then shut down. He was told that by the government never to come to that site again. He just disappeared. After that, I took those bone samples and I sent them to the Smithsonian Institute in Washington.

(A: Interesting.) OK? This is the top facility in America for testing forensics and it was sent to a guy named Don Ortner and Don Ortner was — he died — Don Ortner was the top specialist in the world for detecting disease of bone samples. He would have been ideal for detecting tuberculosis in bones like which is the common killing technique in residential schools. I sent the bones to Don Ortner and I started communicating by email. The first one was kind of [unclear] response. He said, "Well it looks animal to me, but I'd have to test it" right? The second one he comes back much more subdued and he says, "I think it's human." And I said, "Well, that would agree with what Greg Olson told us."

And he said, "Do you have more of these?" And I said, "There's a lot more, but we need you to come out to give this thing legitimacy. You know, we need your help because it's shut down by the chiefs, by the Canadian government.

He said — this was January 2012, when I last spoke to him — late January 2012. He said, "I would be more than happy, I've got a very busy schedule." He had to fly some where in the world for some forensic pathology conference. But he said, "Come spring, I will be happy to come up and help you." He dies in early April of a heart attack. He was 69 and in good health. And I tried to call the family to find out. They would never return my calls. So, go figure. (A: wow, now...do...) But wait, there is one final piece here which is convincing. You know the smear campaign, there's several of these regular government-backed websites that just go after me all the time, right? One of them, the woman was sneering about a couple of weeks — this was late March — she was actually saying, "That Don Ortner is never going to come to Canada." (A: Whoa...) That's a couple weeks before he dies. I think they kinda jumped the gun. They do this sometimes. They gloat and they say, "Ha, you're never gonna get that guy" 'cause they knew he's being marked for being removed. And that, to me, was an interesting PS to the whole thing, how they seemed to know that Don Ortner wasn't going to show up.

A: Well, now with this amount of interference, I would have thought you would be very apprehensive to let go of some of the relics, some of the findings, some of the bones and things that you found ... were you kind of apprehensive to let go of that 'cause you may never see it again and how...?

K: Well, personally I was, but I was caught kinda between a rock and a hard place because I couldn't be a white guy holding on to native bones, right? The protocol was, we had to return these bones to the elders, which is what we did. Which kind of belies the whole smear above me that I'm somehow just hoarding these for myself. We gave them all back to the elders and when they got influenced, who knows who has them now. Probably the government has them, or they've been pulped or something, but, that unfortunately...

A: Kevin, you actually received them back from Dr Ortner, even though he was knocked off?

K: Uh, he sent them back because it was their policy not to hold onto samples without the ... you know, he examined them, he sent them back, I passed them back to the Mohawk elders, they went off the radar screen and probably the government has them now or somebody...

A: Do you know they are the ones you submitted?

K: Yep! Well, the one submitted was the same knee socket that Greg Olson had identified and we've got pictures. You know, it's the picture I showed you, um....

A: So you feel it was the same thing you had given him. I was curious about that. (K: Yeah, yeah....) Well so, then how long did the interference go on to the point where the whole thing was just finally shut down?

K: It was shut down by the spring of 2012, and the people I was working with, they still support me. They're kind of working out underground, providing me information, waiting for that moment when we can go back there. And the way we do this would be with some kind of international warrant where the Canadian government and the tribal council couldn't interfere. They do that like in places like Serbia and, you know, Rwanda, and that where they go in and say that's a crime scene, that's a mass grave site. You know international law allows us to go in there and examine that and that's probably the only way it'll happen.

A: And so, what is happening with that land now? Is it actually fenced off? Do they have guards and are they...

K: No, the most recent report is it's being covered over. It was dug up again less than a year after and so they went in to look for themselves. It had been dug up more and now it's kind of lawned over and I think they planted more trees there and everything so you definitely an admission of guilt on their part. And of course, see the whole other aspect of this is under the Declaration that established the Common Law jurisdiction in Canada — the Republic of Kanata. We would have the right to go in there because it's like the tribal council. They're all agencies of the Crown which have been lawfully disestablished as a criminal body, so if push came to shove, I don't think the police would stop us. Because they recognize the crime. And we've found this before in church occupations and that. They tend to stand back if you push. And say, look, these are criminal bodies. They don't have the right to tell us what to do, right?

A: Well, so hey. Anybody who is listening to this if you live up in the Canada location of Brantford, right? Brantford Ontario, or that vicinity, please help Kevin. You know, that would be really awesome to gather a group of people together that are very aware of what is happening on the planet and to give him some support to make this happen. I think it would just be a huge breakthrough. Huge breakthrough.

K: Well we definitely need that. But people need to get over the mental hurdle that we're allowed to do it. When there has been a crime in your community, you have an obligation to do it when the police and courts are colluding and covering up the crime, Common Law says you have to go in there and make citizen arrests, seize documents — all of that stuff. And so we knew of a group in London, Ontario, where these Anglican church records are being held proving all this stuff. And like I said earlier in the show, they plan to go in and seize the documents, on May 24th, they're going to crash the uh, there's a gathering in London, Ontario, of all the bishops — the Anglican bishops. They're going to crash the proceedings and demand these documents, create a real stink. So it should be fun.

A: When is this?

K: May 24th.

A: May 24th?

K: That's a Sunday. May 24th-25th, yeah. We're going to film all that and post it.

A: That is, that is totally cool. Now before we dive into some of that, let's tie up a few of the things. The other thing I wanted you to clarify is, how did the people that were working at the school covertly move these bodies around without everyone seeing what was going on?

K: Well, don't forget, even if everyone saw it, so what? What could these people do? They're all in on the conspiracy and the kids are too brutalized to do anything about it, so it isn't really a problem ... getting rid of

bodies. Standard techniques is to burn them in the furnace, bury on the schools grounds, or they get third party contractors to come in and take the bodies out. And those third parties you can find ... well ... any number of groups would do that, including organized crime. Um, you know, body disposal isn't really that big of a problem.

A: Now these incinerators. That was just a normal thing to have at the school? Is this the one that sub-basement?

K: Yeah, well there tended to be these sub-basement areas where they would do these rituals and definitely at the Mush Bowl they had it. But yeah, I've been inside of the school once when we went in there, it's got a horrible creepy feeling about it — even if I didn't know about this stuff. It's hard to walk into some of these rooms, right? Yeah the furnace was going day and night according to the people who were there, right?

A: And weren't there underground tunnels?

K: There was a tunnel that went from the furnace room to what used to be one of the areas where the staff lived. So in other words they could bring the kids out, they could come in at night and not be detected when they wanted a kid for whatever reason, right?

A: Right ... right. Gawd. And so you've mentioned Leona Moses. You've mentioned a lot about her and how she was uncovering a lot of the deaths and that kind of thing. One of the things that I wanted to ask you was, she said that the records were going to be sealed. Now has anyone else been able to be successful in either gaining access to those records or unsealing any of those records in any part of Canada at this point?

K: Well no. We've tried on a couple occasions. The records are held in Toronto and in London, Ontario in the Anglican Church offices there. And we've already issued Common Law search and seizure warrants, which allow any citizen to go in and say, "You know you are sitting on the material of a crime scene, the public has a right to know these things." Leona, there's a report of a conversation I had with Leona up on line at ITCCS.org and one of the things she describes is that the bishop, Bob Bennett, was told that the records were not to be opened by anybody. Only the lawyers could see them. It was a group of about 20 boxes including this document, about you know, the smoking gun document about the plan in 1870 to wipe out the Mohawks using the school. That's one of the documents that were in there and they literally told every clergyman and every employee of the Anglican church that they would face major lawsuits if they ever talked about these records.

A: Wow.

K: That was as recently as last year.

A: And I know you talked a little about the document — the really main, damning main document that transferred authority of the school to the confederacy? Do you remember that? It says targeted for incarceration or extermination or any others targeted by having any knowledge about this. I mean this is in black and white. That's the part ... I was just like. It was just a normal document that was being passed from one division to another, I mean, I don't know, it's such a wake-up call for me folks. It, it was ... I'm speechless, you know? Anyway, now any other than tuberculosis, rape...

K: I know (garbled) (A: What'd you say?) Well I'm sorry, it looks like we've got interference again. Every time we talk about the native nations that collaborate with the government, we get this interference. I think they're concerned about that piece coming out but, no, the 1870 document — just to clarify what this plan of all the other tribes, the Seneca, you know, the Five Nations, the different nations, they agreed to help wipe out the Mohawks in exchange for benefits. You know, money, more land, their own kids being untouched so you know, the old divide and conquer.

A: Clarify again, 'cause you, you uh, you cut out...the Five core Indian Nations...

K: There was, besides the Mohawk, now let's see, there was the Onandaga, the Seneca, the Tuscorora, the Iroquois, and ... somebody can remind me, anyway it's on line, you can find that stuff.

A: OK, I'm just curious. Wow! OK, so now at this point do you feel England is still, they're still funding the Anglican Mohawks? It's still happening?

K: They are. We know they are. There's a thing, you can look it up on line. It's called the New England Company. They still have an office in London. They still fund work among the Mohawks — missionary work. Now we know what that means, historically. We know that they are, it's been one of the sources for child trafficking. You see once you've done this to a group of people and they start doing it to themselves, they're completely susceptible for ... you can continue to grab the kids and nobody cares, I mean. That's why we say you know, the reason we've got to get into this evidence is because it's describing ongoing crimes, not just what happened 50 years ago, right?

A: Well OK. And talk a little about the gauntlet. I thought that was very interesting how they prevent the kids from unifying to support one another.

K: Right. Well, if anyone, quote, misbehaved, they'd have to run the gauntlet. The kids would all be armed with a stick or something ... an iron pipe, or something and you'd have to run down it and they'd smash you and you often died from it. And that way the kids are learning well, to survive you gotta kill one another. But it also makes them an accomplice. You see it's very smart and if they're an accomplice and they don't want to talk about things when they're adults 'cause they figure they're going to be exposed for what they did. And everyone's quiet 'cause they feel guilty and complicit, which they were, of course but, it insures secrecy, right?

A: The other thing, too I had another aha is when I was reading the gauntlet technique to keep, you know to have the divide and conquer type of scenario going on, is I remember several movies I've seen, I think, that were related to the skull and bones, and some other secret societies. And they use that technique and these were all older guys that were being initiated.

K: It's an old technique and in fact they use it on a broader scale. I mean whistle blowers like me, that's exactly what they do to us. We have to run the gauntlet. Uh, public criticism of all our friends who turn against us, people who know that if they put in a whack, they'll earn the favor of the system. And it's kind of like, we all have to do that, we all have to face that when we go against the system. So it's a very tried and true method that goes back — you know, millennia.

A: It's crazy. And so now with this investigation behind you, is there any word that you're going to return. You know are you planning to get a group of people together. Is this something that you're slating to do?

K: It's happening. It's in the works. People who've volunteered for the Republic of Kanata — and again that's at Kanata Republic.ca if people want to look up that word — people who volunteered have taken a lead in this and they've organized two different groups — in the London and Toronto area to do these actions and so, you know, I'll be involved in that, but I don't want to say right now when or in what capacity.

A: And now you also said — and I want the audience to understand that the other reason this is so important — is that the Crown really felt the pinch of this investigation and I kinda wanted you to go over that...as to how....

K: Yeah, the archbishop of Canterbury, Justin Welby and his predecessor — both ordered the Anglican church to destroy any evidence related to the royal family, and how their being present at these schools. Now that's quite an admission. They're saying that members of the royal family were over there doing, kinda, questionable things. That came out right after ... you know the period in the spring of 2012 when Don Ortner died. It came out right then. The edict from London came to Toronto from the ( ? ) office. We know that from an insider working in the

office. They were told right then that none of this evidence was to be released publicly ever, especially if it involved the royal family. So that's direct obstruction of justice by the Crown.

A: Interesting. And wasn't there also a testimony of the queen and the prince that there were ten aboriginal children involved with them?

K: That's out west. That was, um ... my friend William Coombs was killed over that because he was the eye-witness. When Queen Elizabeth and Prince Philip in Kamloops, British Columbia — the Catholic school there — they showed up on October 10, 1964. Add up the numbers: they all equal ten. The children were taken away.

A: So, OK. Go back a second 'cause...

K: Ten children were taken away. They were never seen again.

A: O.K. So, 1964 ... 'cause you had total interference through that whole passage. Are you there?

K: Yeah, I'm here, can you hear me?

A: Yeah, say that again.

K: Yeah, um ...

A: ...of the queen and the prince was through your friend...can you hear me?

K: William Coombs.

A: William Coombs.

K: Yeah, I can hear you fine, can you hear me?

A: Yes.

K: OK. William Coombs saw Queen Elizabeth and Prince Philip show up at the Catholic School in Kamloops, British Columbia, on October 10, 1964, and ten children — so ten, ten, 1964 — they all equal ten.

A: Got it.

K: Ten children taken away. They were never seen again. And you know they ... and then William died just before he was to come to London to give testimony about that. He died of lethal injection at a Catholic hospital in Vancouver. Um, we've established that. But the other thing to show how it's occultic. There were 7 boys and 3 girls. In the biblical reference, Job, 7 boys and 3 girls were sacrificed by God, Job's children to test the faith of Job, he lost 7 boys and 3 girls. I mean it's, it's right out of ... all of this, it's not accidental, right?

A: Just incredible. So I highly recommend that you visit [ITCCS.org](http://ITCCS.org) for any more details. We're going to try to put some clips on this video so you have some of the pictures that Kevin has sent, submitted to me, but the testimonies of the survivors of these residential schools in Canada are unbelievable! And they're now ... I think the main thing is that they're now in their fifties, sixties, seventies — even eighties I thought I read — where I remember one of them, she said she can't even come out of her house she's just so traumatized, she can't even come out of her house, so....

K: That's right. That's common. But no, I will send you more clips and uh, again, people should just go to [ITCCS.org](http://ITCCS.org) and educate yourself and if you're in Canada, help us if you're in eastern Canada and contact us at, well you can just write to me at [hiddenfromhistory1@gmail.com](mailto:hiddenfromhistory1@gmail.com) and we'll link you up with what we're doing.

A: And it's hidden history, the number one. OK?

K: Hidden from history number one at gmail dot com.

A: So, OK. Now that we've covered all that, can you give us any juicy updates on anything else that you've uncovered as of late?

K: Well, you know, well related to that I mean, we found out for example today one of the people in Toronto tried to go into the archives there and they had the police waiting for him — the police at the door not letting them into the archives so what does that tell you right there? I mean it means they're very nervous, right? They're nervous about this stuff getting out. Um...we had a lot of things. Like one of the things happening in Vancouver on the west coast, is there's a Common Law being convened — Common Law court being convened — into all the child trafficking going on. We talked a little bit about that, about the Pacific Rim child trafficking going on. It's constant these efforts and what we're trying to relate it to, of course, is when Pope Francis comes to America in September, because he's visiting Congress and the United Nations. He's the chief officer responsible for a lot of these crimes, so there's going to be again — efforts to perform citizen arrests on him — at least publicize the fact that we want to do that. Hopefully they'll get the Vatican a bit nervous.

A: A little nervous, heck yeah! And...

K: Well, when they're nervous, they do dumb things. (chuckle)

A: And, what is, you know, what is your take on some of the things that are going on with the Vatican at this point? I notice that they're talking a great deal more about extraterrestrials. It's almost as if they're trying to prepare us for something. And I'm just curious, you know, how do you feel that's dovetailing into your investigative work?

K: Well, you know I find with elite systems of power, they will never...what they say is never what is going on. I mean...

A: (Laugh)

K: It's all about control, right?

A: True.

K: If there was something genuinely going on, they're not going to announce it to us. It's kinda like you never see who's really in charge. You see the puppets, you see what they want us to see, right? And if they're suddenly talking about extraterrestrials and that, I think that it's primarily distraction. I think its also to get ahead of an issue and try to control and co-opt it. I mean it's all of that because we know, in practice, that's how they operate. They're not suddenly going to change over night when it comes to something like that. So I think it requires a lot more digging to find out exactly where's the source of this stuff, who's initiating it. We know there's different factions in the Vatican, just like in any group. And so, you know, we'd have to have more information I think.

A: Yeah, yeah I agree. And so where is your future taking you at this point? What are your plans for this month?

K: Oh well...

A: That you can share with us...

K: You notice that I look kinda tired. I'm taking some more inner time. You know, now is the time for more inner clarity like we often talk about. By the end of summer, I'll be going back to Europe — I can tell people that because there's some very hopeful things happening over there. And just, you know, doing my thing, travelling around the continent, working where I'm needed, so...

A: Good.

K: I'm working on another book. I guess people know about the other novel I just wrote. Samuel Wedge...which you can get it through Amazon, yep.

**A:** Good. And how about Common Law groups. How are they doing throughout the world? Well in Canada, they're beginning to take up slowly. I mean, you know, people have to learn that they have that capacity within themselves to act FOR themselves, and not look for some surrogate, you know, conscience or, or authority figure to say, "Yes, you can do this now." So that's a slow process, but I'm finding more people are coming forward gradually so....

**A:** Do you find that a certain number of a group is more beneficial to keep the momentum going?

**K:** I find that it's important not to be too big, because I work with small action groups of 3 to ten people — not even 10, often. Three to 5 I think is the good optimum because people can get to know each other really well, and they can know what's possible and what isn't and they're off the radar screen so if they show up to do an action, they can go in and out quickly, make the impact and not worry about too much repression or monitoring because we need all those little cells operating rather than a big organization which, from my experience, it's happened three times to me: build an organization that's destroyed from within.(**A:** Yes) Classic divide and conquer, smear, you know. So we have to keep, like, recognizing we're at war, where we operate according to an underground cell structure, but we're as visible in public as possible with our message at the same time. We can't get into the fear, you know?

**A:** Good point. Good point. Well Kevin, we always we just commend you for, you know, you're taking on the shadow of all of society. I was talking to someone a couple days ago and I said, by far this is, without a doubt, the deepest, darkest nastiest, energies that all of us have been affected by. It is in every part of our lives and our worlds and our past lives and our...you know. There isn't a person on the planet that is not affected by this action to bring this system to a halt. Period! (**K:** Uh huh.) So I just, I commend you. It's something I don't think I could do. (Laugh)

**K:** Well, we never know until we're in it. When we have to do something, then we acquire a new strength we didn't know was there, you know. I'm blessed by that. You know, ( ? ) said we've gotta reclaim our world, but first we have to reclaim ourself so that's what kind of guides me.

**A:** Yes, reclaim yourself and your world. Well please everyone, continue to support Kevin Annett's work at ITCCS.org and you can also reach him as he said hiddenfrom history1@gmail.com and thank you so much for listening today. If you have any questions, as always, feel free to drop me a line. You can reach me anywhere, anyhow at the website, Galactic Connection.com and we have a bunch of cool, new things coming out so check out all the widgets on the columns down the side. We have the new past life clearing. It's a session that's just mind blowing that's come out. We have a new person coming on board that will be handling curses and spells and demonic spirits, by the way...Kevin, in case you run into that. And we've got, I mean, just so much stuff going on, and this is a very exciting time. We are really getting to a place where action is the key word here, so I call out all the Guardians, especially, to be ready 'cause I'm about to put something out regarding that. If you have any questions about the Implant Removal Process, feel free to visit the upper widget on the top, left side of Galactic Connection. And with that said, as always, you guys are awesome. I tell everybody, you're probably one of the most incredible audiences on the planet. And people like Kevin agree with me. I hear that a lot. So thank you. Thank you for your support.

**K:** Yeah, thank you.

**A:** Yeah! Thank you for your support. Thank you for supporting Kevin and all the other people that I interview because we are making a difference. And we're becoming more aware of what's going on. Awareness definitely lifts out the darkness. So, anyway. Lots of love. You guys have an awesome rest of the week. I was going to say year (laugh) and we'll see you next week, same time, same place. Thanks again. Thanks Kevin for all you do.

**K:** Thank you. Thank you, sister.

**A:** You too. Take care. Bye.