

Remembering our Ten Thousand Day War and the Judgement it brings

by Kevin Annett

You ask me, who can write a history of our Revolution? Nobody can write it, except merely its external facts. For the Revolution was in the minds of the People and was effected in countless unknown ways in the course of fifteen years before a drop of blood was drawn at Lexington. I prefer to remember those times when our people acted in perfect harmony of mind and purpose to create what the world had never witnessed before then, even as the might and malevolence of history's greatest empire was leveled against them. - Thomas Jefferson to John Adams, February 18, 1825



When I was asked to sum up the revolution that I've helped to spark over the past thirty years, Thomas Jefferson's words came to mind. For by its external facts we cannot understand our movement that toppled a pope, exposed our society as a mass murderer of children and prosecuted their killers, and returned the law and sovereignty to the people. That revolution was accomplished through a thousand anonymous actions by people with nothing except themselves, in the face of the hatred and power of Canada and its churches, the Vatican, the British Crown, and the global corporatocracy behind them.

There are no words that can describe the miracle and majesty of that David and Goliath victory and how it continues to threaten the three headed beast of Church, State, and Big Money. For like the American Revolution, our battle was won not by wealthy politicians but by the poorest of the poor.

And so, like Jefferson, I remember those moments when the last became first and the first became last. I will never forget the courage and devotion of men and women who are mostly gone now, but whose suffering and self-sacrifice showed us that the mighty can be toppled from their thrones and the captives can be set free.

The story of those poor, homeless, and mostly indigenous people is also my story, and it continues to be written.

It's been said about the Thirty Years War in Europe that when the conflict ended, no-one could recall what had caused it. But I remember what sparked our movement, thirty years ago today, when I was suddenly fired as a United Church minister after challenging that church's theft of native land and its murder of indigenous children.

As my livelihood and family and old life were torn apart after I refused to help the killers hide their atrocities, and as my suffering brought me closer to the truth and the witnesses to Canada's biggest and oldest crime, I began to experience the world as it really is. When hard experience lets you see things as they are, you can never go back to who you were or to the lies and illusions that kept you snugly complicit in the crime.

As our movement grew and began to prove and protest the Canadian genocide and the killers admitted some of their crime, and as our work spread to Europe and exposed more of the three-headed beast, that thing became our best ally, because it constantly proved what we were saying about it. For as the churches and governments and courts and media worked together to minimize and decriminalize the ongoing slaughter of children, we learned that justice could not be found in the present system but had to be established by we ourselves.

The mental umbilical cord that had bound us to a monstrous system was cut. And that new inner self-reliance sparked today's global sovereignty movement based on common law courts and political and spiritual independence.

Like in any revolution, what began as mere protest was transformed into a fight to overthrow the system responsible for the crime. When that dragon saw that we were no longer merely attacking one of its scales but trying to cut off its head, it became even more murderous, as our fallen fighters learned. The evidence of the murder of six of them is found in my latest book "*The Criminal Conspiracy to Silence Genocide Truthers in Canada*", which is a summary of the trial that convicted their killers. ([*The Criminal Conspiracy to Silence Genocide Truthers in Canada: A Summary of the Case and Verdict of the West Coast Common Law Court that tried and convicted top Church-State officials: Court of Justice, International Common Law, Annett, Kevin: 9798304354356: Books - Amazon.ca*](#))

But the violent repression that struck our movement wasn't the problem, for it's expected in a war. Our biggest obstacle came from the people around us who liked the idea of building a new society but feared and avoided creating it, and who ran away when the boot came down. Our adversaries of Church and State quickly took advantage of that fear and division by coopting the "issue" of their crime and reducing it to a matter of "apologies" and payoffs from the killers. Now everyone talks of genocide, but it remains a crime without criminals. No-one goes to jail and nothing changes, so naturally the genocide continues.

Because of this, now the extermination is striking at all of us. It has morphed into a global omnicide care of a corporate police state modeled on what our society did and continues to do to indigenous people and the poor. Or, as my murdered friend 'Bingo' Dawson said to me after the COVID regime descended,

"Now you're all on the Indian reservation. I call that blowback and payback."

And that's the judgement our society is facing now: the horror that it unleashed on the innocent is now striking back to destroy its maker. For why wouldn't it? Our movement has judged and sentenced the obvious killers of children, but who funded and voted for them? Who ignored or castigated our movement for all these years? And who looked the other way when the Church and State wiped out the few of us who dared to confront them for their crimes? By allowing others to be massacred, we have ensured our own destruction.

Think of that the next time you applaud the deportation and destruction of so-called foreigners. For today's knock on the door of an immigrant will be tomorrow's knock on your own door. That is not only the verdict of history but of common sense.

Thirty years ago, I could never have imagined where my choices would take me or how much would be taken from me for not bending to evil. But going through that fire and loss was all part of a necessary cleansing that allowed me to change and keep going. What has been true for me is true for the rest of you, for we are all part of the problem and the solution. You cannot escape the present judgement by clinging to yourselves and ignoring the slaughter of the innocents, for then the best part of you dies, too. And that's what your masters want.

I used to tell my parishioners that, when I said that we love God as much as the one we love the least. When I not only preached that message but practiced it by seating native families along with white ones in my church, I was relying on the revolutionary purpose of Jesus, who abolished all differences of high and low, rich and poor, citizen and foreigner.

In the time left to us, we must refuse to take sides in the contrived war of all against all that profits only the billionaire oligarchs who have taken over our world. We must not play follow the leader and put our trust in any politician or president but learn to be self-governing. And when even one of you does that and refuses to fear and hate the stranger and stands outside the lies and agenda of this fallen world, you bring to life in yourself the same power that has sustained me all these years. The more of us who do that, the quicker will we invoke our own judgement on the evil that sits enthroned over every official power in this world.

The choice is yours. I hope I've been able to inspire you in this battle and share my lessons as a veteran. For as Abraham Lincoln said on the eve of the American Civil War,

I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If He has a place and work for me, I believe I am ready.

Carry it on.



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