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HIGHLIGHTS:

- Story of a prophecy about serpents which will fight over the earth.
- Hopi prophecies about the coming of the white man and the destruction he would produce on earth.
- Emphasis on need for unity among Indian peoples.
- Importance of living in harmony with nature.
- Biblical stories through Indian eyes.

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** Speakers on this conference tape

Speaker: ... open up this here and explain it to you. And this young fellow here, he travelled quite a bit also with my father. We sort of took turns travelling and talking to people, and when we were younger, we just sat and listened and listened and listened. In (inaudible) in to this, like my father used to call, the greatest medicine that was ever given to the human being was his mind. And I was to take care of that medicine. That medicine is going to show you many things. So he's going to explain this to you; something we want to share with you.

Johnny Thomas: Okay, you know through our travels we've met a lot of people and a lot of traditionalists they might call them - people that follow the old ways, the old teachings. And a lot of them, shared their prophecies and their knowledge - things that happened, that's been happening, and the things that are going to happen in our future. This one here is a story, a prophecy, that was told they say, by the peacemaker and it was handed down through writings on wood and different things.

The way this prophecy goes, it explains about the serpent; the serpent that's supposed to come through our land. Which is here, now, today. They say that the serpent was very small when it came here and it was sick and he needed help. There was some young native men from this country, Indian people, and they helped him; they revived his spirit. They showed him medicine; they showed him how to live on this land. And when he did, he became very, very large. He had many legs and he became larger and larger and he began to devour our children

and our people. That is today; they explain today that our children, even ourselves, we have that lack of knowledge of survival in the woods. We have that lack of knowledge in our traditional ways so we are all children to the old ways, the old ancient ways. Okay, and as the prophecy goes on, they say that the serpent got very huge and he grew another head. He has two heads and the colors of his head, one is a shiny silver and one is a shiny gold. And as he travelled through our land,

he has taken a lot from our land. He's taken a lot from the mother earth. He said they'd become so used to him, he doesn't bother with the Indian people anymore because the native people have become very small; small in knowledge. At that time, they say that there is going to be a time when we'll be at our darkest moment; that the earth is going to show it's signs and it's going to become dark; and that we're going to see things happen in nature, with the mountains. The mountains will shake; the earth will shake and the winds will blow; the earth will begin to change. It will begin to take it's toll in renewing herself.

At that time, they said, the serpent will talk to another serpent from the north. They call him the Red Serpent. And they will talk for a long time; they will challenge each other in many ways, and then they will talk about fighting to see who has the greatest power on the earth, on this planet. And for a long period of time, while they're talking then, they will set a date to fight against each other. And they say at that time, many bugs and beetles will come out of the earth and they will begin to bite people - and that is another sign that the time is coming. The red and the white serpent, they battle; and they battle in the water. At that time, a young man will come to our people and he'll have a message. People who are sincere will listen to this message, and they will gather, and they will unite as brothers, our native people. And they will take him to the land of the hilly country where he will find sanctuary. And they will be on top of this hill and they will watch everything that is going on in this world. And we'll be watching this battle.

As the battle goes on, the two serpents are equal in strength and a black serpent from the south will rise - and he knows what's going on. The red serpent will pull a hair off the white serpent and that hair will flow to the south, to this black serpent, and he will pick it up, and it turns into a white woman; and this white woman will tell him what's going on. He knows what's going on, but he likes to hear that. So, he makes this beeline for the north and he beats both serpents. He beats both of them and right at that time, they said, this light will come from the east. This light will be several times brighter than the sun. The black serpent will look and see this light and he will shiver in fright. And he will make his way back to the south. The serpent of the north, the red serpent, will rise and see this light also and he will drag himself back to the north. But the white serpent has no place to go. A splinter of himself breaks off, off of this white serpent, small splinter. The rest of the serpent will go

towards this light, right to the light. Indian people will never see this serpent again. But the splinter from this white serpent will go to the Indian people and will ask for

sanctuary. And the Indian people will tell him, they say, that their minds will be small and that they will not be able to do the things that they done to this land, and to their native people. And this light will still be coming from the east and it will go to this young boy and it will go on his head and they say that this will be the peacemaker. And he will have a new way of life for our people, a new law and a new language - and we'll all speak one language. This is the prophecy that they told and they shared throughout the country.

The way it was interpreted: they say that the white serpent represents the Canadian and the United States, the two headed serpent: they say that the gold and silver represents the money: the black serpent, they say, is the south, the black people, the Moslem people. And all these things that they talk about, has happened so far. We see that every day, today, the United States challenged this red serpent, the Communist people. They are always challenging each other in games, different things - and now they are talking about war.

This is what's in store in our future. This is what they seen. These are the things that have been told and handed down. Many stories, they've been interpreted, they've been written down and analyzed by people, interpreted in today's language so that we can all understand. And many of the young people today, they go to school and they read a lot of these legends, these legends and these stories that are told by old people; and when they interpret them, a lot of these things are what's in today's reality - things that are happening today.

The thing is that our people don't see these things any more because of the way we've been taught. This old knowledge, the knowledge that we've tried to share, and we're trying to share with each other, has to be brought back. And this is what our purpose here is for, is to travel and to try to share some knowledge, what knowledge we've learned. We've had opportunity to travel throughout the country and listen to the old people, and listen to the young people and the children and what they have to say.

Gesso Thomas: As John mentioned, we've travelled quite a bit all over the country. And we've been to conferences; I mean we've been to a lot of conferences. We've been to conferences since the beginning of the early sixties. People talking, people coming together, talking about the prophecies, talking about the problems of our people. And those problems still exist today in a lot of ways. It's been very, very difficult to come forth and to try to talk and explain in such a way so that you never get misunderstood. These prophecies, like for example this one that we have here, there are many. The Hopis have them. I imagine every nation of native people in the continent has a prophecy of some type which coincides with the

one we just explained to you. But these problems that were seen, these problems have a lot to do with the mind. This language, I pondered over it for a long time when I used to hear my father talk about that, "We're going to have a new language and a new law." Because, from the beginning of time - where I come from and the people we each come from - they talk about, in the beginning, we had what they call the four major ceremonials. That's the four major seasonal ceremonials. And as time went on, that slowly began to become ignored and a new thing came off. Something new, a new message came to the people. Which was the message of the peacemaker who brought the great law of peace to the people and he began to unite them, as a united nation, that they should be able to hold council, they should be able to talk about things that would be affecting the generations. And they would always talk about generations, like seven generations to come. The decisions that would have been made and that are made today, how are they going to affect seven generations from now? They were very careful.

And as time went on, our white brothers from the east came to this land and it slowly began to deteriorate in many ways, that life, that responsibility that we had to go to the four corners of this turtle island to unite the nations. Not to change their way of belief, not to change the customs which they've had over the centuries, but to unite together under one hull and to decide the very important decisions that it was going to take so that the generations to come would have something to go with. But this interference that came to our land made it very difficult for these things to take place. So as time went on different groups of people sprung up from these things and they travelled all over the country, talking about this unity. Unity conferences, year after year, the things that were going to happen to our people if we don't come together. I've always found it to be really, really great to be able to take part in a conference when they talk of unity, when they talk of old teachings. Even though I've heard it over and over in many different ways always meaning the same thing, that we do need to unite and we do need to strengthen our families.

But again, as time went on, we got another message that came to our people known as 'the quote of Handsome Lake.' The good words, (Mohawk) they call it. And it was words that were given through a man who led a very, very grim life. Something happened in his life and he seen that there had to be things that had to happen as individuals, as individuals; that there were certain rules that we had to apply to ourselves, how we conduct ourselves. How we conduct ourselves towards people around us so that we can live a good life, comfortable enough so that we don't bring on jealousy. Living according to the things that we need that are necessary today. Many of us have

done that, whether we realize that now, we've compromised. We've compromised in many ways in today's society. Some overcompromised and that made things very difficult today. Our values, our personal values as human beings sort of superceded our values of principle, in unity, in family. So he talked

about a fourth rafter being added to the people after these things that we are faced with today. That we are going to have a new law and a new language. And I pondered about that language. I thought maybe are we all going to speak (Mohawk) Mohawk? Are we all going to speak English? And in the last couple of days I realized that it was something else. It's a language without words. A lot of us practise that without knowing that. It's a language which has no words. It's the same language that you spoke when you were a baby and when your mother held you close to her and you had that smile. You cried out when you were hungry. You had that warmth. That's the same language they're talking about. That's the language that determines what they're.... You look at someone, how they look at you - if you're equal or if you're not. You can sense that. That's the language they were talking about. That's what makes that fine line between what's real and what we wish it was real. And when people begin to realize this, and they start to talk through their heart, they'll know, they'll know what they have to do. Every one of us here has an inborn talent that, sometime in the future, is going to play a very important role in the gathering of our people in order to survive, in order for our children to continue to exist. But at the same token, we must realize when they talked about this prophecy, they said there wasn't going to be many. It's going to be handfuls of people here and there; that not everybody is going to listen, not everybody is going to care to listen. Until they are face to face with the reality of which these hardships are going to come to our people. And we've always talked about that, people that we've travelled with, you know.

It's a sad thing to realize that it seems that people in general walk around with no direction, knowing that the time is going to come when these federal fundings are going to get cut off. You no longer can exist knowing there is going to be a time when that dollar bill is not going to be capable of buying nothing. That the only way that you're going to survive is what you know and how you use this medicine that was given to you, in your brains. Because without this medicine, you can't begin, even begin to learn what these medicines started, living right around you, are about. If you don't use that medicine right, they are crying out to you, to work with your life, to work with your family. You can't acknowledge that because you've put yourself supposedly above, whether it's through education, whether it's through people around you putting you above into an area that you take these things for granted and you leave the responsibility on another person. And that

responsibility is very, very heavy. Very heavy. It's very heavy to know the way things really are. It's a very heavy responsibility. You'd want to share that responsibility but a lot of people don't want it. They don't want it because they know, they can feel, that their responsibility is heavy to know what those things are and to use them and to be thankful that it's there. Because at one time, from our people every one of us, through our blood, has that - some relationship with the environment around us. That's what made our people survive so long. We had our natural doctors; we had our carpenters; we

had our speakers. There was a time when the women could raise a child and just by the nature of that child, they knew - because of the closeness - they knew what that child's special ability was, how it was going to fit into the community so that the community could survive in harmony. Because many of us are doing things today that we prefer not to be doing. We have other inborn talents that we prefer to do and that would assist our communities and our children in using their mind, in appreciating their life. But this alcohol and this drugs that are inflicted on our people's minds have really stopped that. It really worked on this medicine.

There are a lot of things, there are a lot of things that one has to look at, but we've thought about it and there are avenues. There are avenues that can be taken today. When you begin to realize what we're really up against and you start putting your minds together, you're going to realize that there are some sacrifices that you're going to have to make within yourself. And at the same time, you could begin to formulate communities where you determine the destination of your children, where you determine what they should be learning, where you determine and give them that opportunity to learn. Because in a lot of communities, both the United States and Canada, a lot of native communities, that's very difficult to do. Difficult to build a sweat lodge out in the open. You sort of almost have to hide. It's still that way today. A lot of ceremonials that take place, you still have to sort of hide because you'll be ridiculed by your own people for believing in something that's been yours and with you for centuries. And there is so many things that are inflicted on you because of your belief in the natural things.

(break in tape)

...we know. And that's the reality in which our grandparents lived in for centuries before these new ways came to our people. So once again there is a compromising that has to take place in today's society between yourself and things around you. And that if we wait too long we're going to jeopardize

our family. We won't be prepared. It says that; it's in that prophecy. To gather your families together, take them to a land and find sanctuary there. You can begin to gather strength among each other even if it's just a small number. There you can practise your teachings; there you can live your teachings. You can try to secure that enough so no more hardships come to your families. All these ceremonials, the songs, the dances, all these things play a very important role in this kind of a gathering of your families to a sanctuary. It plays a very important role on the mind because we're going to be faced, and many of us have already been, faced with many difficulties in our pursuit of happiness. My father always told me that the only thing that was ever asked of the (Mohawk), the human being, was to be thankful for what was given to him - the earth, the insects, all the roots that grow under the earth, all the different medicines and the plants that grow above the earth, the wildlife, the four-legged, each

other, birds, their songs, their songs to entice your mind so that you don't want to go into death before your time. That's what they were there for. The wind, all these different things, all play a very important role in the cycle of life so it continues. And all we were ever asked for was to acknowledge them and to be thankful for them. We know because of the new people that are on this continent now that they've caused a lot of us to become sick. But as I've heard time and time again since I've been here, instructions, important instructions to find out what it is and to do something about it quickly. Very quickly before it's too late.

I could probably talk to you for hours but I think that's enough. I appreciate it very much for calling on us and what we have to say here is something that we've been doing for many years, long before the travelling college existed. Travelling college is a very good organization and it gives us the opportunity to travel amongst the people, (Mohawk). And from time to time, we get a chance to share what we've been taught and from time to time, we also get a chance to sing and share some of the songs, a few dance songs of our people. We appreciate that very much and we appreciate very much for West Bay Cultural Foundation, for inviting us up here and perhaps we'll talk again sometime.

Speaker: Sam Osawamick from Wikwemikong Unceded Reserve. Sam has been very instrumental in helping us with our elder's program, with medicines, with speaking to school children and presenting any interchanging visits. I'm proud to present to you Sam Osawamick.

Sam Osawamick: (Ojibway) ...and may the blessings of the mighty God, the Father, the Son and the Holy Spirit descend upon us and remain with us all the way. Amen.

Speaker: Thank you, Sam. We can always depend on Sam when we need him for whatever. And right now also from Wikwemikong Reserve another very fine gentleman who we can call upon to say a few words of wisdom, Alex Fox. Would you come up, Alex?

Alex Fox: Well, I think I learned in school early to bed and early to rise makes a person healthy, wealthy, and wise. No doubt, I guess that's why I'm here. Yeah, I've been very fortunate in my being able to be here and listening to all of our elders speaking and I rather like to sit out there and listen.

(break in tape)

Alex: (Ojibway)

(laughter)

Alex: And I'm also very happy to listen to my brothers from the Mohawk nation. While I was there, I sat with the turtle clan. And although you see my brothers here, they are of the

wolf clan, their father was of the turtle clan. His name was Standing Arrow. In the clan system, it's what they call a matrilineal society and it's the womanhood from which the children get their clans in the Mohawk people and the Iroquois people. And also we've heard one of our spiritual leaders here say earlier that the women are our real leaders. They see these things. They may not be a vocal part of our people but they are our leaders. And that's kind of hard to understand sometimes when we see we're a patrilineal society and we hear the men talking, and then on the other side of the water here, it's the men again that are speaking and we call them our chiefs. It's kind of hard to understand sometimes that it's our women that are our real leaders. I guess when we begin to understand Indian culture and Indian tradition, we begin seeing where the value of our womanhood is. We begin to see that. I guess when we begin to see that, when we call, this land we walk on our mother earth, we begin to understand and see where the value of our womanhood is. It's very important. I guess when we look up in the sky at night time and see our grandmother moon, we begin to see the value of where our womanhood is. When we begin to feel these things inside of us and touch these things. I guess it's important to understand when we see our mothers taking care of our little ones when they are first born, the important part of their lives, we begin to understand where our real leaders are, in our womanhood.

I've always been, I guess I've always been in awe, you might call it awe, with the wisdom that our native people have about the life that is around them. It has always filled me inside

to hear the things that are so important to our living, to our being. And to this day, we still have these teachings. And I remember my uncle, I recall my uncle Eddie Benton talking this morning. He said there are some that are doers and there are some doers among us. And we always sit and wait, a lot of us, for something to happen. I guess in many respects we've been conditioned that way, to wait, because of the clan system that was here. We've been conditioned that way and it's not going to change, not unless we change it and not unless we begin to make some of our own mistakes and be able to correct them. It won't happen. It takes a little bit of guts to do certain things. And sometimes we see our people along the road. They are trying and sometimes they try too hard without having a full understanding and they have fallen. And sometimes we pray for them and we hope that they'll be able to get back up on their feet again. And sometimes we look at them and we pass by and we don't know how to help them. It's that way. I know I've always had an ugly face and my own people, I've said it before and I'll say it again. Many of my people aren't here today. I remember I travelled with the white (inaudible) one time and we came to West Bay and we talked to the high school there. I was with one of the bear clan, his name is (Ojibway(?)). I was with him at that time. And when I talked there, I was surprised. I was asked to talk and I didn't know how. And it's kind of hard to get up and talk sometimes, get up and speak not knowing how or not knowing what to say. It's

kind of hard to do that sometimes. It's kind of hard to do that when you don't have any jokes or you don't have something that's always in there all the time to say, "Well, I'm going to say this at a certain time." It's kind of hard to talk when you have to put it together while you're here and try to give something to who you are talking to. Sometimes it's kind of hard to do that. But fortunately, among our people, there are many of those that are able to do that....

(End of Side A)

(Side B)

Alex Fox: ...few years ago, this was 1971 I believe, I went to this traditional Indian Unity Convention in Clear Springs, South Dakota. That's where I went. I wasn't going to go, I was at that time at (inaudible). And I was building a house there, it was a round house, completely round. They call it a yurt, they call it a yurt. I'm building that thing. And we had a Micmac Indian there. His name was Migmawatch. He was working there. And some of them began, they went to South Dakota. So I wasn't going to go. But anyways, there was this family that needed a driver and I like to drive. So I said

maybe I can go. I went with them and I drove to South Dakota for them and I was happy that I went. When I got to South Dakota, it was in the evening time and many of the people had gathered about, maybe about three hundred people somewhere, four hundred people, flocking in there. Quite a few. And they came from all over. And when I got there, I was telling you in evening time, I was standing beside this car and this man came and stood beside me and he looked in the sky. He opened my eyes and he said, "Do you see that up there?" And I looked and I seen it and I seen a light going six directions in the sky from where I was standing, six directions. And he says, "Look, do you see that over there?" And I looked and I seen an eagle going by. He was coming from the east and going to the west. He said, "Listen." So I stood there and I listened and I heard the crickets were singing and then the crickets stopped singing while I was there. That was the first day. It was a great thing that I had seen. It was a great thing that I had heard. I felt good.

That day, the next day, different people got up to speak. Different prophecies were told and one of the prophecies that really impressed me was the prophecy that was told by the Hopi people. The Hopi people. In this prophecy, it talks about the people coming to this land and they talked about how it was. And this prophecy, they had one road and this is just one road here, the road of our mother earth. There was one line, they said. And there was another road that rolls up and it came across and it came back down again. And there was another road from that road and it went up and it went down and it faded away, part of that road. And on this one road, there was our mother earth, there were three circles on this road. And they had a certain meaning. They had a gourd rattle on one side for the sun symbol, and on the one gourd rattle they also had what

they call or is known as a four directional sign. They had a mudgourd rattle. These are the things that they talked about that were there. And it was said by the Hopi people that our people were given this way by the Creator of our mother earth on this road.

He said that one time there was a people that came to our land, he said, that bore this sign and came to our land. He didn't say they were white or he didn't say they were black or orange or whatever, but he said they bore this sign. He said, "Those people that bear that sign will be a very progressive people, will be able to make many, many things. Those people will come into your land and they will make many beautiful things. They will approach your people and they will say, 'Here, I have something for you, it is very nice.' Our people will begin to forget their ways and he will start to go towards these things that are so nice, made by the people that bear this sign. Our people will start to follow them and they will walk this road

with them that is above our mother earth and bear this sign." That's what our Hopi people talked about while I was there. And he said, "Many of our people are going to go and they are going to forget the road that was made by our Creator." That's the way the Hopi people talked. He said, "Our people are going to follow them and they are going to forget their ways. The people are going to put ashes in that gourd rattle and they are going to cause a great destruction. Ashes. Someday you'll witness this ashes." And he says, "Now, we have seen these things. They have put that ashes when they bombed Hiroshima and Nagasaki in Japan. The people that bear this sign have done those things. They have caused great destruction." That's what our Hopi brothers have to say. He said that these people would be so advanced, he said that sometime they are going to make a house in the sky, a house in the sky. He says, "When they do that, it's going to be close to the time of the great purification." They call it great purification. He said, "There is going to come a time when our brothers that bear this sign are going to say, 'What have we done to our mother earth? What have we done to our grandfathers, the four winds? What have we done to the blood of our mother earth?' There is going to come that time for the people that bear this sign, they are going to say those things. That time is coming close now, and the road that they follow, they are going to go in that direction and go down in that direction. And eventually, they are going to fade away and they have symbols and I hope you people said, "Our Creator has put these symbols on a rock and you will find this rock in Arizona." That's what they brought to us, talked about at that time. They said, "When that time comes, some of our people will come down again to our mother earth and they will walk again and take up the ways of the Creator and walk in the direction that Creator has given to them. And in that time, there is a circle there and there is going to be another destruction." And they call it great purification. And when our brothers talk about the prophecies, these are the kinds of things that they are talking about and they are probably going to be very difficult and very

hard. And only a few of us here and there are going to be able to live through that, what they're talking about. Our Hopi people said, "This is not meant to scare you. This is so we understand and this is what is given to us. The reason we talk about these things is so that we will have time to prepare. You will have time to grow your corn. You will have time to find the places for your children so that they will be able to live through these times." That's the way our Hopi people have mentioned these things and that's how we remember them, back from 1971 when he talked about them, because they were important. And there is a lot of many more prophecies

that our people have and this is only a short version of the many things that we have inside these prophecies. Just like they said, the people that bear this sign, (inaudible) sign, the people that bear this sign again will be so advanced that they will be able to see their picture on a stone. And I guess that's what we call a TV, something like that. That's how advanced they are going to be. That rock came from a long time ago, way before the European people ever came there. A long time before that time, they had this sign. They say the Indian people's origination came from that area, from that time. And from there they had the four directional sign from where our brothers have gone, in the four directions and that's where the clan systems come from as well, from far - way, way back. Indian people didn't come from Mongolia. They didn't come from on the other side of the world. They were put here by the Creator. That's the kind of understanding Hopi people have. So I'd like to share that with you at this time.

I know there is many more things in it that I have not been able to tell you but I do know that if you open your eyes and I do know if you open your ears and I do know if you seek the truth as one of my brothers says, you will find that truth. You will find that truth not just to know it but you will find that truth to do something about it. You will find that truth so that we will not all be just sitters and watchers, we will become doers and we will begin to help our people. And taking care of the medicine that is in our minds and taking care of those things that are really in our hearts so we can find our true identity. If we can find those things that will make us peaceful with the life that is around us, we do not have time to argue with which church is right or which religion is right. We do not have time to argue about the truth that those churches we do believe contain. We don't have time to argue about that. We only have time to find the truth within ourselves so that we can make ourselves better. And in finding ourselves, the people that are around us will see us and they will know the kind of truth that we have so they too can follow the truth that they have.

Again, I'm fortunate in a way and sometimes I hesitate to speak because I know there is so many good speakers that are around us. I hesitate to speak. And I do not know too much. I only know what I've been told at different times. I only know what I have heard at these different times. And I only know what I feel from what I have heard at different times. And I only

know what I think is true in my own understanding from different times.

So I think we have a speaker that we are waiting for and I thank you for listening to me. I like to listen to the rain too, it sounds good. We have one of our grandfathers that came from Saskatchewan. The last time he was here and the thunder

people, we call it thunderers, they came from the south, from over Dreamers Rock. They came from the south and they watched everything around us. And he said, "We can't stay inside when this happens. We have to grow and we have to feel the holy water of our Creator on our heads and purify ourselves a little bit." So don't be afraid of the rain. It's good and we need it and it is the way the Creator keeps the life around us pure, simple, clean and holy.

(applause)

Ernest Benedict: When I became cold, and the snow was beginning and it became winter, all the prayers continued, the ceremonies continued. And that one winter became the mildest winter within the memory of any of us that lived there, in that community. Because those young men had been living in very protected homes, eh. They had not had the rough outdoor life that many of our people still live far in the north. We have lived in warm houses and so our young men have been protected from the worst and the hardest part of the weather. And so were able to stand guard over their people throughout this winter. Only for a few weeks was it cold. Perhaps two short weeks and then there was again spring. And so my faith in the prayers and the teachings that have come to us from long ago has been confirmed, that it's strong and it is effective today. And so I didn't have in mind any message that had come to us from one of our past great leaders. It has been written that Sitting Bull had said these words, "If any man loses something of great value, then he will turn, he will look back over the trail that he has followed and if he will search diligently he will find it. And if a man wishes to know the kind of trail that lies ahead, he will look back, he will look back on the trail that he has made. If it is firm, if it is straight, if it is a good path, then he will know that the path ahead is going to be as straight and as good for his people." And so the teachings that have come down to us from times past are still good. And it will still serve, it will still serve us, it will serve our children and our children's children. And so these are the words that I bring at this time.

(break in tape)

Ted Wheatley: (Ojibway)

(break in tape)

John Tootoosis: ...keep on with these same methods. They are human these white people. They are not human like us, like Indians were. We know that. We feel that. Even their

spiritual belief is different, they have gone way off the road. Now when the people in this planet, where they were created, God has created something else before. What the white man calls angels. In my language, I say (Cree). God had created in our minds to have relation to the Almighty, to be our father. And we are children, we are all the sons and daughters of God, the way we stand. Right today. And the other creations, the others I've mentioned, he put on a relationship between us. We say, 'our grandfathers,' that's what we mean, those angels. That was spirits put up there by the Almighty and given power and be very sympathetic to each creation here on earth. Created us to walk on the surface of earth to bless us and help us. Of course, this bad spirit had his, too. They were pretty busy on us. But we pray to God, his blessings so we get a benefit out of it. That's the way we believe. And when he first created the humanity of the world, all over, these people had the same pattern of life as what we had which we are going back to now. They had it. Indian people have been known to be spiritual people. We had spiritual blessings, spiritual conversations, spiritual knowledge. That was what we were created, we had to be because we walk on this earth. We didn't fly around. We walk. So we were given power, certain powers when we were on earth, certain blessings. And we know how to get those blessings, how to get these powers, how to be knowledgeable. We had those. And they are still there. We can get them. And that's what the Indian people are trying to get to now. Those that will be blessed by the Almighty for them to know and to have. When people across the great water was also created, when I said they were on the same path as we are, they were given blessings like the prophets we read about in the Bible. There is a picture, I always saw was Jacob sleeping and two stairways of angels walking down, coming giving him future predictions. They were predicting all the time those prophets. They had to predict spirits, I'm talking about the spiritual contact. So on like this, they went on many, many, many years. Those prophets guided them to live as God's creatures. They don't know prophets up there. They destroyed that themselves somehow. They don't write it down so we know. So a lot of things happened to these people up there. I'm going to talk about them first. If you want to talk about our part whether anybody likes it or not. I don't give a damn when I'm here speaking because I want to bring out you people to lay your eyes on that, what happened, why. And you study it and you find out.

We understand from them, there was two people that were created. They called Adam and Eve in the garden of Eden. They were so happy in there; they had everything they need, nothing to worry. Animals were tame to them just like the dogs we have

today. But there was a tree there with forbidden fruit growing that the Almighty said, "Don't eat that fruit." They had to obey their God. That was the point, the reason why the fruit was there. What happened, a snake came. The bad spirit came in snake form on that tree, spoke to the woman and convinced the woman to eat that fruit, that they would be wise and smart

and lead a lot of things for themselves. She ate it and when her husband come back, persuaded him to eat. What happened? An angel was sent by the Almighty to drive them out of that garden, that they would suffer all their life. They lost everything, the blessing they had when they were first created in there.

Yeah, they'll be smart. So they are smart. They built everything for human destruction today. We see it now. I used to hear this when I was in school. Didn't know what, but after studying what I heard, sure they are. Today they are building for the human destruction of the world. That's what that snake mean, "You'll be smart." Everything they make today, it's a human destruction. I don't know when they will press the button. Once they press the button, bang! Some countries will be wiped out. We might be wiped out here. That's the white man's blessing for eating that fruit. After they got to be populated, the first two boys these people had, one of them murdered his own brother. All those things that happened are examples what will happen in future. How much person go by their human relationship? The boy killed his own brother. We just about in that shape, murdering each other over nothing. That was an example. After they got so populated, just like today. It's more full here in America than the old country and all over. They are getting so darn smart, not even funny. So they were in the same way and then Noah was told to build a ship so he did it to save animals and save his family. The water came down and drowned the whole works. Just took this, nothing they could do. That smartness didn't help them. They were caught, all drowned. After this deluge, they started to multiply again. We read about these in the Bibles. I'm not a preacher the way I'm talking but I've read of what happened in the past. I'm an Indian believer and I want to stay. And then after they multiplied again, this deluge came on as a legend. It happened here one time, people were all drowned. So one smart guy said, "We'll build a tower, we won't be drowned again. If there is a deluge we'll climb on there." They were fighting the Almighty then, their own father. Because he had drowned them once, they were not going to allow him to drown them a second time. You can't see it any other way. The only way you can see it. So they started building. After a while they went too far. Bang! Again, the punishment. Divided up by languages, they couldn't keep the work, they had to let it go. Spread all over by pairs. That was a third punishment they had. And then there is a story among the aborigines knew this

out in my way. That when they divided.... Some Indians were created here, we believe that, we were created here. But there was a group that came across on that language division they had. There was one group that came down to this continent, that were abused by others, other people, other nations we'll say now, because they talked different languages. They came down here. We know that, people know that. But we were here then, a long time before that because we were created the same time as they did, as I said. So after a while, after they were divided up again, they were getting bad all the time.

They couldn't help to straighten up those buildings. After they swallowed that fruit, they were never been right, still they are not right today. Anyways, you can see they are very much inhuman. They talk about human rights, they haven't got no human rights. The Indians had it and we can come back with it. And be human again. Be the children of the Almighty.

And I presume that was the purpose of this gathering, the reason why I wanted to come and listen. But before I got any further, there is something I'm very disappointed. I'm touchy, very touchy. I have to be. You Ojibway people all talk English, and here you come to the microphone and talk your own language that we don't understand. We came here to learn from you people. That we can take back to our people at home, the ways and means we can better ourselves. Try to get back as those people, our ancestors who are. That's one thing I'm very much disappointed and I want you to know. There were some here that are professional men, all they are doing is talking their language. I can talk my language to you all day and you won't know what I'm saying just the same.

However, during these years when these people were populated up there, the Almighty blessed a newborn baby, give him powers. When I say this, we experienced these things here in this continent. The reason why I'm saying that, he didn't bring up Jesus from above and lay him down on this land, no. Jesus was born just like you and I, just like any ordinary person, but he was blessed. Given these powers what he had. And we've had these kind of people here in this continent. Indian people here in America knew the child was going to be blessed across the great waters. They knew it because when I was too badly brainwashed out of the residential school, my dad used to tell me this, to understand. They knew, they knew he was going to be destroyed, when this boy tried to protect his people and start them back to lead a good life so they can get to what they call heaven in English, save their souls and live better people here on earth as brothers and sisters under one father. When he became to be a man, he appointed twelve people to work with him, which they called apostles. And when he was going to be destroyed, one of them sold him for a few nuggets of gold. Judas sold him for a few nuggets of gold. Sold his saviour to

be nailed to the sticks. That's a white man for you. Never forget this. That's the reason they have that cross above their churches. They wear crosses, to never forget the crime they committed. And for punishment of this crime, it's coming. That's the reason they are building their own destruction today. There is no other way you can see it. Study it and think of it. Pray to the Almighty to bring you into the light to see, to understand his creation. Because that's our father, we have a right to ask any time when we're in need as you do when you have your father living with you.

Right today they are mining in northern Saskatchewan, they call uranium, which is poison. Poisonous, they pollute waters destroying fish, destroying the game. People start to see these things. There is a lot of lakes way up north where this

gentleman come from further north, some lakes you can't eat fish. In my way, we used to catch fish in the river; we don't catch them anymore. They are polluted. So we are sliding down this next human destruction which we don't know how far it's going to go. Who are we going to ask for help? For salvation? We got to ask our Father. We got to lead a better life. You've got to create your resistance, to resist from getting bad or doing things contrary.

So we are living in a very dangerous time now. We've got to do everything to save each other and lot of our people will be gone with these bad people when they go, when they're punished, because they are living just like them and believing just like the way they believe. These people that will go back onto the path of life we were created, God will look after them. Just like what happened with Noah. The whole works was drowned, everything. Noah pulled out. That'll happen. We just got to go back and live as the children of God. I've already said the white man is getting so bad, every few words he says, he swears into the name of the Almighty. His own maker. But isn't it not surprising? The Saviour, this Almighty allowed to be on earth, they nailed him to the sticks. So they don't respect nobody. They are different people, their brain is different. If they can get money to sell us something here and then we die in six months time, they'll sell it to us. As long as they are not caught. The teachings of the Indian people will have to be published amongst Indians because white people don't believe in that. Because we don't make money with this kind of a teaching, we don't get a lot of riches over it. We're doing it because Almighty laid us onto these roads. But there is so many people that wanted to be white people. They think they're smart when they're that way. No, we're not smart. We are working towards our destruction, inhuman. There are so many things they do, we can be talking about here for weeks and we wouldn't talk about it all....

(End of Side B)

(End of Tape)

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