



**NCI | CeNC**

**NATIONAL CITIZENS INQUIRY**

**EVIDENCE  
OTTAWA HEARINGS**

**NCI | CeNC**

**Ottawa, Ontario, Canada  
May 17 to 19, 2023**

## **ABOUT THESE TRANSCRIPTS**

The evidence offered in these transcripts is a true and faithful record of witness testimony given during the National Citizens Inquiry (NCI) hearings. These hearings took place in eight Canadian cities from coast to coast from March through May 2023.

Raw transcripts were initially produced from the audio-video recordings of witness testimony and legal and commissioner questions using Open AI's Whisper speech recognition software. From May to August 2023, a team of volunteers assessed the AI transcripts against the recordings to edit, review, format, and finalize all NCI witness transcripts.

With utmost respect for the witnesses, the volunteers worked to the best of their skills and abilities to ensure that the transcripts would be as clear, accurate, and accessible as possible. Edits were made using the "intelligent verbatim" transcription method, which removes filler words and other throat-clearing, false starts, and repetitions that could distract from the testimony content.

Many testimonies were accompanied by slide show presentations or other exhibits. The NCI team recommends that transcripts be read together with the video recordings and any corresponding exhibits.

We are grateful to all our volunteers for the countless hours committed to this project, and hope that this evidence will prove to be a useful resource for many in future. For a complete library of the over 300 testimonies at the NCI, please visit our website at <https://nationalcitizensinquiry.ca>.

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## NATIONAL CITIZENS INQUIRY

Ottawa, ON

May 18, 2023

Day 2

### EVIDENCE

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**Opening Statement: Shawn Buckley**

**Full Day 2 Timestamp: 00:33:43–01:09:55**

**Source URL: <https://rumble.com/v2ogkb8-national-citizens-inquiry-ottawa-day-2.html>**

[00:00:00]

#### **Shawn Buckley**

Welcome to the National Citizens Inquiry as we commence the second day of proceedings in the nation's capital, Ottawa, Ontario. For those of you that aren't familiar with the National Citizens Inquiry, we are a citizen-organized, a citizen-led, and a citizen-financed group that have decided to appoint independent commissioners and march them across the country.

We had no idea how ambitious that vision was and soon learned that it was something that we couldn't do. But it's happening, and it's happening because you're participating: you have volunteered, you have encouraged, you have donated. You have allowed this to happen. And if you have been watching the NCI proceedings, I've been saying—and everyone agrees who's done it—that if you watch a single full day of the National Citizens Inquiry, you will never be the same again. It changes you. Yesterday was no exception. The witnesses that we had, some of them, will be with us—their testimony—for the rest of our lives.

I'd like to start this morning, Commissioners, by stating my name is Buckley, initial S. I'm attending this morning as agent for the Inquiry Administrator, the Honourable Ches Crosbie. Before we move to our first witness, I'd like to share some opening remarks. I ask that you bear with me today.

We're having to interview witnesses, and we're having to see them testify day after day. And it's frankly emotionally exhausting at times. All of us that have been following these proceedings are aware of that. I was particularly touched yesterday by the testimony of Sheila Lewis. If you recall, Sheila is the one who needs an organ transplant, is under a gag order, so she can't tell us what organs she needs transplanted, nor can she identify the doctors or the hospitals involved. But she was on the stand yesterday, literally sobbing. She was just saying she wants to live. Her life is in the hands of a group of doctors that made a policy—and it's just their policy; they can change it. But they made a policy decision that she could only have the organ transplant that her life depends on if she gets vaccinated for COVID-19.

The irony is that she has had COVID. She has had her blood tested and she is filled with antibodies to the COVID-19 virus. She has strong natural immunity. We have had doctors explain to this Commission how actually someone in her position shouldn't be vaccinated because the vaccine would not be helpful, and, in fact, could be dangerous for somebody in her position. Any concern that she would get COVID-19 is non-existent. Because we've also had witnesses tell us that natural immunity is more robust, and we've seen government data to support that.

So she asked, and I asked, how can people do this? How can they basically be making decisions and taking actions that are leading to the deaths and the suffering of a large number of people? We had a gentleman on the stand yesterday who could not find a doctor to admit that it was vaccine injury. We've had witness after witness basically giving shameful testimony about how people that are vaccine-injured are being treated in our healthcare system.

When I ask the question—how can we do this?—I'm asking it as a rhetorical question because I know the answer. It comes down to personal responsibility and fear. The fear one is interesting because I've indicated in other openings how fear is a weapon used against us.

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The minute you start to feel fear and you start to have that chemical reaction that you have no control over, you have to start training yourselves to keep that link to your logical mind and understand that you're having a physical reaction, that you can't control it. But you can keep connection to your logical and rational thinking.

But what I thought of this morning, we've had doctors explain that their colleagues, some of them, have gotten vaccinated knowing they shouldn't for health reasons but saying things like, "I've got kids in private school, I've got a mortgage, like I've got to do it." There's financial fear. We've had witnesses back out because they're concerned about economic repercussions. And so the thought came to me this morning that we need to understand that our debt model is part of our slavery framework.

We live in a society that is self-based and greed-based. The phrase—keeping up with the Joneses—we all know what that means. If you drive an old rusty car, you're going to feel self-conscious. Why? Because we're taught to privilege people that display wealth, and we have been encouraged. The system is designed for us to pursue things and to have a lifestyle that we can't afford, so we go into debt. And then we find ourselves in a situation where we actually have no room to move when we're placed in that ethical dilemma: where to do the right thing would actually put our family and our children at risk economically. And so, going forward, I think we have to understand that we cannot allow ourselves to be dependent upon not just government but also institutions like banks for our well-being. I just want you to understand that our debt-based model is deliberate. We have participated in it, and we've participated in this drive to look like we have wealth, to fit in, to not be "less than."

I've spoken before about personal responsibility, that people will do terrible things to other people—in the Second World War, rounding up Jewish people, locking them into a church, and lighting the church on fire, or lining them up in front of a pit and executing them. We will do those things—the authorities know—things that we would never do on our own if our personal responsibility is taken away. I spoke about this in Toronto.

I first became aware of this idea in the Dostoevsky novel, *The Brothers Karamazov*. There's a chapter about the Grand Inquisitor—so the Spanish Inquisition, and Christ had returned. So the Grand Inquisitor is having a conversation with Jesus. And the idea comes up that people will do atrocious things if someone else takes the responsibility for their actions. Himmler, who was the head of the SS, understood this and in one of his speeches—I think it was before the Night of the Long Knives—but it was a speech before they were being sent out to murder people. And he literally said, "You're not pulling the trigger. I am." He understood that if he took the personal responsibility from them that they would follow his orders. It's why when we got to the Nuremberg Trials after the Second World War—when people were saying, who did atrocious things, "I was just following orders, I was just following orders"—we had to, from a legal principle, establish that following orders is not an excuse for harming and murdering people, as if that had to become some new legal principle.

In fact, I wonder going forward when we get our institutions back, if anyone who has committed a heinous crime, who says, "I was following orders," if the maximum penalty should be double in that case. Because as a society, our worst problem that we're facing right now—

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the most harm is being caused by people following orders. And we structure our laws actually to protect ourselves.

The doctors in Alberta, I'll take them as an example; it's the province I live in. Their college told them you are not to treat early-COVID. I know of one doctor who volunteers with the NCI who voluntarily gave up his licence to practise because, for ethical reasons, this person was not willing to be part of an organization that would tell physicians that you cannot treat early-COVID—because it is unethical and it is going to lead to death and it's going to lead to harm. But it's an example of personal responsibility being taken away from the doctors. They're being told by their college that they "can't." So now, they're just following orders and well, "I'm helpless. I will lose my licence." These are lies. But it explains how we find ourselves in a situation where people that we have entrusted with our very lives and health have turned against us.

And it's still happening. I can't think of a single institution in Canada that is now working for the people again. Name me one institution in Canada that has stood up during this COVID experience to protect us: to act as a shield between us and the government; to act in the public interest. And it's still happening. Here we are in May 2023 and vaccine-injured people are being treated as lepers and second-class citizens and shamed and humiliated and left to suffer by our medical system. Their existence is being denied. It's like we can't admit they're there. They're an inconvenience to us because we can't admit that the vaccine caused injuries. Because we're still pushing it on children. We're still murdering children. The attack is still happening. We're still censoring doctors. They're still afraid. Professionals are afraid to follow their ethics and do their job.

So we know that this spell that we've been under, it's literally like people are asleep. And language is deliberate; when we use language, the truth sneaks out. I've done a lot of criminal law and I think of statement analysis where most people lie by omission. There are simple things that people can't hide. When they're lying, things happen: they drop personal pronouns like clockwork. We cannot—you know the word, Freudian slip—we can't hide the truth. It comes out in different ways. We can obscure it. But our language speaks volumes.

And isn't it interesting that in the freedom movement if you don't know somebody or where they're at, but you're starting to think, "Oh, just wait a second, maybe they do know what's going on," you ask them, "Oh, are you awake?" We ask each other when we're feeling each other out: "Are you awake?" That's not an accident. It tells us that there are people among us, and we know that, that are asleep. They're literally asleep: They're having a dream. Their eyes are not open. They do not see what is going on. So that tells us the spell is still in force.

There's two problems that these people who are asleep are having. First of all, they still believe. Many of them actually still believe the lie. The other problem they have—and we need to pity them for this, but many people who are awake still have this problem too; denial is a great self-protection mechanism—is they just want it to get back to normal. "Don't hold this Inquiry." "Don't reveal the truth about what happened." "We don't need to figure out how not to do this again." "Just stop. We just want to get back to normal. We just want to forget this happened and go back to normal."

That is a delusion because there is no normal to get back to.

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That is a complete failure to understand that we are in right now "the Great Reset." Now, what the Great Reset looks like at the end depends on us. But we know when we hear people like Klaus Schwab saying, the Great Reset—the leaders are using the term the Great Reset—it's not something that's going to happen in the future. It's something we're in right now; we are experiencing. There is no going back to the way we were. Our past is done. It's finished.

Just on the vaccine alone. From the evidence we've heard, we can predict that there will be more people becoming disabled. I recall Ed Dowd using the data of the working population in the United States, traditionally, the healthiest people, that the number becoming disabled—well, the percentage isn't rising, although it's dramatically higher than it was pre-vaccination and alarmingly high. It's levelled off, but it's still there. We're experiencing more and more people at a very high rate of what should be our most healthy population becoming disabled and the deaths will follow. So we'll peak with disabilities first and then we'll peak with deaths. But we're still facing it. These people that we heard from yesterday with their lives literally—literally—being destroyed. It was hard to believe what it would be like to have their experience. We're going to have more of those.

The problem of sterilization caused by the vaccines has not been dealt with much in these proceedings. We were hoping to have Naomi Wolf testify, but she wasn't available for the date of the Ottawa hearings that we had wanted. But it appears that's another issue going forward that we're going to have to face. It's interesting, I have a friend in Alberta who is a health care practitioner who's been reporting to me that if a child dies *in utero*—so while the mother's carrying the child—it used to be that the hospital would take care of that and get the dead fetus out, and then it would be recorded in our statistics. But the mothers are now being sent to abortion clinics for that to be done, so it will not be included in our statistics. So we're hiding information.

I saw a disturbing billboard about a month ago in Alberta. There's a support line for mothers who have miscarried to phone. So it's now, obviously, enough of an issue. This is happening in large enough numbers that there are now billboards telling mothers that they can get support for this. I've never seen anything like that in my life and it tells us that we're still there.

Catherine Austin Fitts testifying yesterday, and we've heard it from other people, telling us this isn't an accident. This is planned, what we're going through, this Great Reset. The world leaders tell us. Google the term. Well, no, don't Google it; DuckDuckGo it because you'll get different results because of the censorship. That in itself should tell you volumes. This isn't an accident; it's an attack.

It came up during her testimony, one of the commissioners said, "Well, we've had more immigration than since the Second World War." We're going to have a witness testify today about seeing, during the pandemic, just tons of immigrants arriving while we were all locked down. It's almost like the population is being replaced as part of the Reset. So we've been taken down. We have been judged. And understand that they can't stop—you can't pull that trigger and call the bullet back. You can't stop because otherwise, we will get control of our institutions again and we will hold them accountable.

So we have to expect that what we're experiencing will continue.

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And what we're experiencing is that our government and our institutions have become the weapons against us. Catherine Austin Fitts referred to it yesterday as "the great poisoning." She spoke about our food supply and how it's basically become a weapon against us. She spoke about 5G and cell towers. We've had Dr. Magda Havas speak about that. But understand that our wireless technology, it could be done safely, but it's not done safely. It's done in such a way that reduces our health and reduces our lifespan, and this is deliberate. We are facing economic collapse. We're in it now. It is likely because they're telling us that we're going to have starvation.

We've already seen religious prosecution in Canada. We have called some of the pastors who have been jailed as witnesses, and that is not going to stop. We're literally in a situation where you need to prepare both physically and spiritually. Physically, I think you need to get out of debt, you need to have extra food, you need to have currency. I'm not here to give advice on that, but you need to be prepared because we are entering the next phase of this information war, and you need to act accordingly. We also need to prepare ourselves spiritually, and I'm going to go back to the evidence of Sheila Lewis yesterday.

Again, she was the one whose life depends on an organ transplant, and she's going to die. She's the one that was sobbing and telling us she just wants to live: she wants to see her grandchildren grow up. That's all she wants. She told us that this was evil, that what was happening to her was evil. As if evil is a tangible thing. And the thing is, evil is a tangible thing. If you open your eyes and look around, you will see it. We've seen it in these proceedings. You can hear it. You can taste it.

I've spoken several times about my opinion that the way back for us are what's called the first and second commandments in the Bible. I've explained that they're not just the basis of our legal system. But it's important for us to understand as we find ourselves in a situation where our government is adversarial to us, where institutions have become adversarial to us—that's because we actually moved away from the principles upon which our society and our legal system is based. When you move away from your foundations, your society falls. And I've explained to you how the second commandment, basically, is the foundation of freedom. Both of those commandments are intended for freedom. I'm going to explain that a little differently, and I think some of you are going to be shocked by how I end this.

There was a deliberate decision to remove God from our society. We all know that we can't speak about God. That it's almost like a conspiracy theory that you're a climate denier or you're an anti-vaxxer. God needs to be separated from our society: He needs to be removed from the schools. He needs to be removed from our institutions. This was deliberate. We have been taught to put ourselves first, and we live our lives to put ourselves first. We all do it; we've all been taught to do that. Our society is based on greed. I have two trucks. I have an old truck with 447,000 kilometres on it that's rusting, and I have a 2012 truck. Well, if I'm going to pick somebody up from the airport, I'm not using my old truck. Why? Oh, because I'm worried about being judged. I'm just using that as an example, and you all know what I'm talking about. Our society is based on greed, which is putting ourselves first.

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We also view God's law or following God as restrictive. And that is the greatest lie. I'm going to explain that to you, and you're going to go, "Oh, my gosh. I see it; it's our greatest lie."

For those of you who have no idea what I'm talking about when I say first and second commandment, I'll just tell the story. It comes up in different ways. But when Jesus was on the earth in Israel, it was a rules-based society and it had become oppressive. It was a religious rules-based society. They actually referred to it as The Law. It wasn't meant to be restrictive. It was meant to be helpful. We're all aware of the Ten Commandments: don't murder, don't steal, don't commit adultery. Well, that was the beginning. But there was just rule after rule, and it actually had been turned against the people. So it was extremely, extremely restrictive. But it gave the religious leaders power over the people.

Then this Jesus comes along. He's talking about the law but in a way that's freeing—in a way that actually serves the people—literally that becomes so popular, he can't move around. He has to, at times, get into a boat and cross a water body just so that he's not surrounded by people. And the religious leaders are going crazy: "We've got to stamp this guy out." He's a political threat to them. So they plot several ways to try and get rid of this guy. But one of the ways was, they were going to ask Him a question. They were going to get Him tied up in a legal argument.

So they decide, "Well, let's ask him what the greatest commandment is, and it almost doesn't matter how he answers. Then we can argue with him and just show people he's not as clever as he thinks he is." Because they knew the law; they were the lawyers, so to speak. So they ask Him, "Teacher, what's the greatest commandment?" And He gives them an answer. He says, "Well the greatest commandment is to love the Lord your God with all your heart, all your strength, and all your mind." Now Jesus was out of the trap. He was out of the trap. That first commandment comes up in other places in the Bible but basically love God first, not self. You see, we're a self-based society now. But you're not supposed to put self first; you're supposed to put God first.

Now understand, Jesus was out of the trap. But he continued, and he didn't have to continue. He said, "And the second commandment is to love your neighbour like yourself." Basically, to treat others like you would like to be treated but further than that because he used the word "love." Now that is following the second commandment and the reason why every single Western liberal democracy—which have been the freest societies that we are aware of in history—they're based on the second commandment. Because if you teach your people and base your laws on the principle that you treat others like yourself and you don't put yourself first—God goes first—then you're not murdering each other. You're not stealing from each other; you're not sleeping with your neighbour's wife because you don't

want your wife sleeping with another neighbour. Basically, you have a freer and more civilized society if you are putting other people first.

So understand—because remember, I told you the greatest lie is that following God is restrictive. Well, if you believe that you have to be first, then—“Oh jeez, I don’t want any restrictions on myself”—you misunderstand, completely, that actually you are more free. When you love God with all that you are, you’re no longer putting yourself first. That’s how it works: you’re not number one anymore. And then, you’re forced to realize that you’re just one of His children. We are the same; we’re together. Do you see how, all of a sudden, it’s not adversarial? So when you’re not first and you’re just one person following God, we’re just all His kids. We’re all together; we’re all the same. It’s not about us anymore. That’s why the first commandment serves us,

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and I’ve already explained how the second commandment leads to our freedom.

Now here’s where it gets interesting. Because one of the popular myths to get people to hate God and think that the first and second commandments are just crazy is—“Well, this is all fire and brimstone and judgment.” So I want to describe how the New Testament refers to judgment. What are we going to be judged on if this is fire and brimstone? I probably can’t go through this without choking up. It’s just so touching.

So you would think if God’s real— Because in the New Testament, it says that at the end of time, Jesus is basically going to separate the sheep from the goats, much like a shepherd which separates the sheep from the goats. The sheep are the people that lived right, and the goats are the people that lived wrong. You’d think the touchstone would be, “Well, you murdered and you stole and you’re totally unethical.” No, no, no. That’s not how He’s going to judge us.

You know what He said? Well, He’s going to turn to the sheep and He’s going say:

When I was hungry, you fed me; when I was thirsty, you gave me something to drink; when I was a stranger, you took me in; when I was naked, you clothed me; and when I was sick, you took care of me.

And the Bible says:

Well, these sheep are going to say, Lord, we never, ever saw you. When did we feed you or clothe you or take care of you? And Jesus will say, when you did it to the least of these—meaning anyone else—when you did it to the least of these, you did it to me. And then, He’s going to turn to the goats and He’s going to say, when I was hungry, you didn’t feed me; when I was thirsty, you didn’t give me anything to drink; when I was a stranger, you didn’t take me in; when I was naked, you didn’t clothe me; and when I was sick, you didn’t take care of me. And they’re going to say, well, Jesus, we never saw you, so what are you talking about? Obviously, we couldn’t have fed you or given you something to drink or clothed you or taken care of you when you were sick. And He’s going to say to them, well, when you didn’t do it to the least of these, you didn’t do it to me.

So the whole point—the whole point—of these commandments and our basis of our society, is to take care of each other. So when we have Sheila Lewis on the stand, sobbing

and begging the unnamed doctors—that she can't name because she's under a gag order—saying, “I just want to live. I just want to see my grandchildren grow up, that's all I want,” she doesn't understand why they will not reverse their decision. They're not feeding her when she's hungry. They're not giving her a drink of water when she's thirsty. They're not taking her in. They're not clothing her. And they're definitely not treating her when she's sick. Do you see how this serves us?

We can use these as the basis for understanding how we are to proceed going forward because it's all about standing together. You have no choice. We're in this together. You are not alone. You're not alone. And we have a task. You can't avoid it. We're in the Great Reset. And we're going to decide whether those that have pushed us into this get to decide the outcome or whether the outcome is going to be one based upon the first and second commandments. You have a choice. This is a historical moment.

There are times when a generation is asked to define who they're going to be. What are the history books going to write about this generation? I think of Churchill, remembering how he was so stirring in his oratory. In the darkest days of the Second World War, when he's saying,

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“We'll fight on the beaches, we'll fight on the streets,” he had a phrase. He said, “If the British Empire lasts for a thousand years, they'll look back and say that this generation was their finest hour out of a thousand years.”

We're there. It's this hour. It's this hour for Canadians. Our actions will define whether this will be referred to as our finest hour or will we be a footnote in history of a civilization that fell to its knees without a whimper. I'm participating. I'm volunteering. I'm putting my neck on the line because I want the history books to say this was our finest hour.

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***Final Review and Approval: Margaret Phillips, September 6, 2023.***

*The evidence offered in this transcript is a true and faithful record of witness testimony given during the National Citizens Inquiry (NCI) hearings. The transcript was prepared by members of a team of volunteers using an “intelligent verbatim” transcription method.*

*For further information on the transcription process, method, and team, see the NCI website: <https://nationalcitizensinquiry.ca/about-these-transcripts/>*