



NCI | CeNC

NATIONAL CITIZENS INQUIRY

**EVIDENCE
VANCOUVER HEARINGS**

NCI | CeNC

**Vancouver, British Columbia, Canada
May 2 to 4, 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

Vancouver, BC

Day 3

May 4, 2023

EVIDENCE

Opening Statement: Shawn Buckley

Full Day 3 Timestamp: 00:45:32–01:11:30

Source URL: <https://rumble.com/v2m0b6q-national-citizens-inquiry-vancouver-day-3.html>

[00:00:00]

Shawn Buckley

Welcome to the National Citizens Inquiry as we commence Day 3 of our hearings in Vancouver, British Columbia, as we've literally marched across the land. Commissioners, for the record, my name is Buckley, initial S. I'm attending this morning as agent for the Inquiry Administrator, the Honourable Ches Crosbie.

I like to always share at the beginning for those online that aren't familiar with the NCI that we are a volunteer organization. We've just come together, decided that an independent inquiry needs to be held, and so we've appointed commissioners and we're marching them across the land. More importantly, and if you spend the day with us, you'll understand how important this is. We're giving ordinary Canadians, we're giving you a voice, an opportunity to tell your story in a safe environment.

We're finding actually that for each hearing we have witnesses drop out because they're afraid to speak. Some are afraid of economic consequences. Some are afraid of social consequences. And so understand that those that do speak, many are afraid and many have said so on the stand. When you watch them, you can see some are just terribly nervous. So we thank you for honouring them by participating in what they have to say.

I do ask, every time, if you would go to our website, nationalcitizensinquiry.ca, and sign our petition so that we have this appearance of momentum. Most of you are signing the petition. We've got momentum. This is turning into a movement because you understand that you can't stay silent anymore. But we still ask you to do that and also to donate. Each set of three days of hearings costs us about \$35,000. It's just terribly exciting that we're able to keep marching across the land because you're participating with us.

And then I also continue to ask—because we seem to be search banned on Twitter. So somebody searches NCI. We get screenshots where we're not coming up, and then on other people's phones, we do come up. Something's happening with Twitter Canada, and we're asking you to contact Elon Musk, and tag #NCI when you do it, to ask and make sure that there's no censorship of us.

Before I go into my opening comments this morning, I want you to know that I feel very honoured to be able to give opening comments in these proceedings. Sometimes we just find ourselves in a place we didn't expect to be, and I want you to appreciate that I feel honoured being able to share with you the thoughts that come to me, to share with you.

Today, I want to speak about choosing life and not death. We have been totally surprised by how many people followed this uniform narrative that was put out by the government and followed by the media. Witness after witness has spoken to us about how surprised they were and just how relentless this was. Equally surprising, we are in May of 2023. It's not like this is May of 2020, and we've only had two months of relentless fear on the television, where we've learned through these witnesses that we're being manipulated with statistics and figures and percentages that were totally misleading and designed to put us in fear. We're not there right now. It's years since that happened. We are in May of 2023. And still, the single largest problem that we're facing is that a sizable minority of us, including our governments and media, are still following a narrative that we have learned here in this Inquiry already is completely false.

There is a silent majority, and somebody challenged me—are we really a majority? And so, I was pleased that some of the other witnesses have been saying, “No, we're a majority.” Because we are a majority. But we're a silent majority and that word silence is an abomination. We're a silent majority who know the world is messed up, but we're silent. And that's why that word is an abomination to us and we should be shamed. We know that the vaccine is harmful and that program should be stopped. We know that the measures did not make sense—lockdowns, maskings, all of that.

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We know.

Even those of you that don't know, those of you that still believe in the government narrative, in your gut— You know that phrase gut feeling? Follow your gut. We all have it. We have this intuition that tells us when something is wrong. And it doesn't matter where you are in the COVID narrative today, you know something is wrong. Your gut is telling you there is something wrong. When these mandates, when we were having to give identification papers in restaurants and you business owners and you employees, you were enforcing it, you knew in your gut it was wrong. You understood that, but you went along with it.

You were in a state of fear and you were in a state of panic. But you're still in a state of fear and panic. Understand the world is upside down. Government leaders are telling us what is coming and we're experiencing what is coming. I shared with you yesterday that we'd gone out for supper the night before and two different people that live rurally in different provinces were sharing with me that literally the government is telling them how many animals they can have on their land and animals need to be registered, right down to a chicken—total control of our food supply. Are you not aware that, what is it, 1,200 food processing plants have been burned down this year? Our leaders speak about starvation. They're speaking about 15-minute cities.

I live in St. Albert and, apparently, we're designated to be a 15-minute city. So basically, they're going to block off the roads, and we'll be in a mile city. Like, we're blocked off—we can't drive in or out—but we'll be able to walk anywhere in 15 minutes. That's why it's called a 15-minute city: you can walk a mile in 15 minutes. They're signalling to us that we will have climate lockdowns, which is why we'll have 15-minute cities, so we can all be

locked down in our districts. It's almost like the Hunger Games. And it will be like the Hunger Games because we will be hungry unless we like the crickets that they're telling us they're going to be feeding us. They're signalling to us another pandemic is coming, and people are aware that they're signalling this.

Parents are aware that kids are being taught things in school that are undermining the families. We still have censorship. We still have hatred. We still have division. We understand that the world has gone sideways and is upside down.

The question is—why have a large number of us gone along with this tyranny and why are we still going along with this tyranny? I use the word tyranny deliberately. Tyranny just means unfettered discretion. That's all it means. If we follow a single narrative to the exclusion of all other voices, that's tyranny. That's unfettered discretion. We're not even allowed to have a different voice. The media isn't allowed to report on anything else. We have to do exactly what the government says. That's participating in tyranny. Now why? Why have we done this?

Well, some of the witnesses have told us clearly, job security. We had a doctor yesterday on the stand saying, he's got a doctor friend who got jabbed. He knew all about this. He knew everything. But listen, he's got a million-dollar house and he's got kids in private school. We've had vaccine-injured persons tell us, "I had to for economic purposes. I have a mortgage. I have kids. I have to feed them." Some people say, "I want to travel. I wanted to go to restaurants. I just wanted things to be back to normal." And some, some want to be good citizens.

In Manitoba—you know how we're playing these clips of what the government was saying on TV in the particular province that we're in—the government was using the word "ambassador." They set up programs in Manitoba, snitch lines for you to be a good ambassador and tell on your neighbour. A lot of people bought into that and they actually thought that they were doing a social service. Many just did it because they were so afraid, and many did it because they chose to hate. At what cost—at what cost have we done this?

I want to share with you my journey in this COVID experience. I've mentioned it before. I'm not going to go into a lot of detail. But I didn't start the pandemic in a place of personal strength.

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When they started with their fear porn, we literally had to make a decision in our house to turn the TV off after about a month because we just found ourselves in an absolute state of fear. It took about a month for the spell from the TV to wear off. It doesn't happen right away. And as I saw my country and the world basically becoming a police state and police states across the world, I really fell into a state of despair. I've spent my entire life trying to slow the machine down, trying to eke out whatever little rights that the courts would tolerate us having. I felt despair over watching us fall into tyranny. I felt helpless. I felt helpless to do anything, which is an awful state of mind.

I didn't believe that I could stand up. I actually didn't believe that I could stand up. So I'm not even getting at a point in my mind where I'm willing to accept a cost. I found myself in the situation where I was not free to be the man that I believed that I should be. I had shared at an earlier opening that all of us have felt at some point in our life that we were here for something important, that we were here, we had a purpose. I was definitely not feeling that I was living my purpose. I was in a situation where I was imprisoned by my

fear. And it is my fear. When you're afraid, it's your fear; it's just an emotional state that you actually choose to be in. And you can choose to leave that state.

And then, for me, it was the truckers.

They started driving across the land. As they drove, people would just line the highways and the bridges and encourage them. I saw that it can be done. It's possible to stand up. They set an example. Now they've paid the cost. Some of them are under strict court restrictions. Some are in jail. We basically have political prisoners and political trials in Canada because you and I are allowing that to happen. Let's make no mistake. We have political prisoners and political criminal proceedings occurring in Canada right now because you and I are allowing it to continue in May of 2023. We're responsible, you and I. So the truckers have paid the cost.

But what you need to understand is you're going to pay the cost, too. There's a bill that needs to be paid. And you're going to pay it. You have a choice which bill you're going to get: You can pay the cost of standing up and being the person that you're here to be, and there will be a cost, it's gone too far. So you can pay that cost. Or you can pay the cost of doing nothing, of not acting. Now the cost of not acting is, now, going to be larger than the cost of acting.

But make no mistake. I shared this biblical phrase at an earlier opening. Don't be fooled, God's not mocked: "You will reap what you sow."

For those that didn't hear that opening, let me just explain the meaning. It's just using an agricultural analogy to point out that what you invest your life in, is what you get back. So you reap what you sow. If you plant wheat in the field, if you sow wheat, you're going to harvest wheat. You're going to reap wheat. If you sow Canadian thistles in a field, if you plant them, then at harvest time, that's what you're going to get. You're going to reap what you sow. So when I said at the opening that this is about choosing life, not death, I just want to take that analogy a little further.

Where that phrase comes from, and again it's a fundamental story in the Bible. I shouldn't say it's a story.

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It's a recording of what happened. After God had led the children of Israel out of Egypt— And you've got to read the story. It'll blow your mind what happened, like miracle, after miracle, after miracle to get them into the wilderness. And Moses goes up Mount Sinai to get the Ten Commandments from God, and he comes down and the children of Israel have already rebelled. And so it comes down to decision time. God through Moses—everyone sits down and they're instructed: "You have a choice, God's putting before you. You can choose life and follow his commandments or you can choose death." They're not even talking about spiritual life or death. They're talking about literal life and death.

I've shared with you how the second commandment really is a summary of all these rules and regulations that they refer to as the law. The second commandment simply is that you are to love your neighbour like yourself. Basically, you are to treat others in the exact same way that you want to be treated—that's the basis of our entire law. And so they were faced with this decision: You choose life or you choose death. So basically, you love God and follow the second commandment and enjoy life. I've explained to you how societies that are based on the second commandment, and our society was based on the second

commandment, it's the only way to structure a society to have maximum freedom. With this choice in front of us, what is the cost of following tyranny—of not following the second commandment, of not basing our lives on the second commandment?

What is the cost of living hate? Because the opposite of love, if you're not going to love your neighbour, then you hate your neighbour. You're going to reap what you sow. And so what is it like right now for that silent minority that is continuing to pretend and believe the government narrative? What's the cost to you of living a lie?

Those of us that don't believe the narrative, there's a cost to us for living a lie. What's the cost of living in hatred? What's the cost of us not standing up against what's happening politically? Are we really willing to tolerate our children being undermined in schools and the consequences of that? Are we willing to tolerate 15-minute cities, climate lockdowns, more pandemic lockdowns, digital currencies, digital IDs? What's the cost of this? Because there is going to be cost. We're going to pay it.

What's the cost of accepting the principle that the government can force us to take a medical treatment, be it a vaccine or anything else? We've set the precedent. I've explained to you that there's only two groups that don't have the right to choose to refuse a medical treatment: those are slaves and livestock. What's the cost of this? What's the social costs of us continuing to live in hatred and fear? If we think the last three years is as bad as it can get on a social cost, I think we're mistaken.

The thing that gets me is that here we are in May of 2023, and in every province across Canada today, we are going to inject children with a COVID-19 vaccine.

I've learned at this Inquiry that children basically have a zero risk of dying or being hospitalized by COVID-19. Literally, they're more likely to be struck by lightning than to die of COVID. There's no justification at all. But I've also learned at this Inquiry quite clearly that the vaccine is harming and killing children. I've never in my life witnessed children dropping dead at sports activities—basketball games and volleyball games and soccer games. This is murder. This is culpable homicide that we're participating in, and we have blood on our hands. All of us have blood on our hands.

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It causes us moral distress when we participate, and we're participating by our silence. It causes us moral distress when we do harm to others and when we allow harm to be done to others. It causes us moral distress when we don't follow the second commandment and treat others like we want to be treated. It literally eats our soul.

Now your actions show who you are. You can say whatever you want, but your actions show who you are. And I have a question for you: Who are you right now if you were to go look in the mirror? Who are you? Are you a slave to fear like I was?

Every single one of us, we leave this life exactly who we are when we leave. So when you die, you are exactly who you are when you die. You're not a person that you were the day before. You're not a person that you were 10 years before. You're not the person you were when you were a child. You are exactly who you are when you die. And you will be weighed on the scales for exactly who you are when you die. I think time is short for us to turn this around. So I want to share a story I shared at an earlier opening, not in this city, and close with it.

When I was, I'm guessing, 12 or 13, I was at the public library in Saskatoon and witnessed the viewing of a war film. It was a Second World War film, black and white, no sound and all scratchy and old. It was taken by the German army in Eastern Europe. So it would be an army cameraman. It wasn't a propaganda film. It was just— Armies record what happens for their own records.

What the film depicted was, a group of civilians were lined up against a wall for a firing squad. And then a group of German soldiers were lined up to do the firing squad. Apparently, what had happened is there was partisan activity against the German army. And so civilians had been rounded up for execution in retribution for partisan attacks. It's not that these people had participated in it. This was just a terror campaign against the civilian population. It was murder. And again, there's no sound. So you don't hear the order. But there had to be an order to raise the rifles because in this line of soldiers, all the soldiers raised the rifles, except—except for one.

One soldier didn't raise his rifle. There had to be an order to lower the rifles because the officer wanted to go talk to this guy and didn't want to walk in front of rifles. You see there's a conversation. And again, there's no sound. You don't know what's being said. But what happens next is the soldier lays his rifle on the ground—and he walks to the wall with the civilians. And then, the rifles are raised again. The rifles are fired. And everyone at the wall falls down.

Now there were a number of German soldiers there. There was the one that made the decision that he was not going to participate in murdering civilians. And then, there were the soldiers that made the decision that they were going to participate in murdering civilians. I have two questions about this because we have two groups of soldiers.

Who's doing better now? You see, the soldiers that fired and murdered, they did that out of fear.

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But who's doing better now? All of those soldiers would be dead; that would be 80 years ago. Literally, it'll be 80 years ago that that happened. Who died free? Which soldiers died as free men?

So it's interesting as that's a video that is 80 years old, and it's affecting us today: that that soldier—who wouldn't have any inkling about us or the type of society that we live in or what we're facing—is speaking to us now. We have to make a decision, like that soldier had to make a decision, of who we are. I'm just going to stop there.

[00:26:00]

Final Review and Approval: Margaret Phillips, August 25, 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/>