National Inquiry into Missing and Murdered Indigenous Women and Girls



Enquête nationale sur les femmes et les filles autochtones disparues et assassinées

National Inquiry into Missing and Murdered Indigenous Women and Girls Truth-Gathering Process Part 1 Public Hearings Sheraton Vancouver Airport Hotel Britannia Ballroom Metro Vancouver, British Columbia



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Public Volume 102 Patrick Smith & Althea Wilson, In relation to Laura Smith

Heard by Commissioner Brian Eyolfson Commission Counsel: Meredith Porter

INTERNATIONAL REPORTING INC. 41-5450 Canotek Road, Ottawa, Ontario, K1J 9G2 E-mail: info@irri.net – Phone: 613-748-6043 – Fax: 613-748-8246

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APPEARANCES

Assembly of First Nations	Non-appearance
Government of British Columbia	Sara Pye (Representative)
Government of Canada	Lucy Bell (Legal Counsel)
Heiltsulk First Nation	Non-appearance
Northwest Indigenous Council Society	Non-appearance
Our Place - Ray Cam Co- operative Centre	Non-appearance
Pauktuutit Inuit Women of Canada	Non-appearance
Vancouver Sex Workers' Rights Collective	Non-appearance
Les Femmes Michif Otipemisiwak/Women of the Metis Nation	Non-appearance

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1 Digital image shown during the public testimony 35 of Patrick Smith and Althea Wilson

Metro Vancouver, British Columbia 1 2 --- Upon commencing on Saturday, April 7, 2018 at 9:22 a.m. 3 --- OPENING CEREMONIES MS. MEREDITH PORTER: Good morning, 4 5 Commissioner Eyolfson. I'm Meredith Porter. I'm Commission counsel with the National Inquiry and I'm here 6 today with Patrick Smith. And he is here to speak about 7 the loss of his sister, Laura. She was murdered in 1986 at 8 the age of 18 years old. Patrick's going to share about 9 that loss and he's also going to speak about the pathway to 10 11 healing that he has followed. But prior to hearing from Patrick, I'm going to ask that he be promised in by the 12 registrar. 13 14 PATRICK SMITH, Sworn: MS. MEREDITH PORTER: We also will hear some 15 evidence from Althea Wilson who is a family member of 16 17 Patrick's and also knew Laura. MR. PATRICK SMITH: First cousin. 18 MS. MEREDITH PORTER: First cousin of Laura. 19 So at this time I'll ask the registrar also promise in 20 21 Althea. 22 ALTHEA WILSON, Sworn: 23 MS. MEREDITH PORTER: Thank you. And so, 24 Patrick I'm going to ask that you begin with your story 25 about Laura.

MR. PATRICK SMITH: You know, in my family, 1 2 you know, we had a lot -- we started off with nine kids, I believe. But we didn't really talk about things too much 3 in my family. But there was three younger ones and I was 4 5 the youngest, my -- my sister, Rose, is a year older. It's said that she's passed away too. And my sister, Laura, was 6 a year older than her. You know, so we were always 7 together. There was all three of us always, you know, 8 going to school together, growing up, you know, playing 9 together, living our lives together, you know, being 10 11 brothers and sisters, you know. And our family had already -- already been going through struggles and things like 12 that, you know. My mom had severe mental illness and, you 13 14 know alcoholism. And, you know, it was a struggle keeping her family together for her. But she, my mom, always did 15 her best, you know, to feed us and put clothes on the 16 17 table.

But I'll never forget that day, I think it 18 was in '86, I think so. Or I got the dates wrong, I think 19 20 it was more like '81, things were kind of fuzzy in my mind of dates, so I apologize. But I will never remember that 21 day when my mom answered the phone. When I, you know --22 23 and she said, "Laura's dead." And I just heard that over 24 the phone and, you know, I could not, you know -- because 25 my grandma's name's Laura too and I thought she meant my

grandma. You know, I just -- you know, for a 15 year old 1 2 boy to know that, you know, his beautiful sister was tooken [sic] away from him, I just could not understand it. You 3 know, I still, to this day, you know, have, you know, 4 5 moments where I don't -- you know, it hurts. I mean, I have a hard time understanding why, you know. I mean, my 6 sister Laura, you know, she is -- I know a lot of the women 7 8 in the room here who, you know, stand up for women and my sister Laura would be right there with them. You know, she 9 spent her whole life, you know, fighting for justice in 10 11 whatever way, you know, that looked like to her.

3

You know, because of what happened on that 12 day, you know, when Bernie James Leslie, when he shot her, 13 14 you know, my mom had been trying to, you know -- like I said, my mom had troubles and struggles in her life and 15 she'd been trying to, you know, change her life and get on 16 track and things like that. And so my sister, Laura, you 17 know, told him he had to leave. So then he went into the, 18 you know, the bedroom and he came out with a gun. You 19 20 know, and he pointed at her head and she just -- she just still stared him down and said, "You know, you go ahead. 21 You won't do it. You need to leave our family. You're 22 23 hurting our family." You know, and then he shot her in the head. You know, he took her life right there. 24

25

You know, and for any family that, you know,

has gone through this, I don't know about other families, 1 2 but I imagine it's similar. It's like a bomb drops in your 3 family. You know, it just (unreportable sound), you know, shatters it, splinters it. And you just, you do whatever 4 5 you can to hold yourself together, you know. And for me for many, many years, you know -- you know, the pain and 6 the hurt and the suffering I was carrying, you know, I 7 8 just, you know, tried to self-medicate with alcohol and drugs and things like that. But, you know, that didn't 9 work, you know. 10

11 And, you know, the one thing I -- I really want to say is, I started to, you know, want to change my 12 life, myself, you know. Because I was tired of carrying 13 14 all that hurt and rage. Because, you know, I was a really -- really angry young man growing up, you know. You know, 15 I was angry to begin with. Through, you know, foster care 16 17 and, you know, all the other losses I went through, you know, as a child. And when my sister's life, you know -- I 18 used to carry a knife around with me all the time. And I 19 20 swore that I would -- if I ever seen Bernie Leslie on the 21 street I would go up and cut his throat on the spot. You 22 know, I was -- I was just focused on that all the time. 23 That's how angry and hurt I was. And then after, you know, I started trying to clean up and -- and change my life, I 24 was seeing a counsellor and she told me, "You know, if 25

you're that hurt and that you're that angry, Patrick, 1 you're going to have to pray for that man." You know, and 2 I didn't know anything about prayer and I just -- I didn't 3 really like that idea at the moment. But I had nowhere to 4 5 turn, you know. So I started praying for him. And that's what I call -- that's where I got the greatest gift of my 6 life from my sister. You know, once I -- and I know all 7 8 families need to go through their own process, you know. But I just -- the way I see it is that I was carrying so 9 much hurt and pain and anger, you know. The good Creator 10 had compassion on me and just, you know, removed that. 11 Because once I started praying for him, you know, after 12 just two days of praying for all the good things I wanted 13 14 in my life, you know, a family, a home, a job, you know -you know, happiness, health, all those things, you know, I 15 started praying for Bernie Leslie and something melted 16 17 inside me. And I could see, you know, just that, you know, inside he was just a hurt little boy himself who had been, 18 you know, abused and traumatized and was just trying to, 19 20 you know, reclaim his power in any way he could, you know. And sadly, that took my sister's life to try and, you know, 21 get that, you know. But, you know, I could understand it 22 23 at least, you know, about why and be compassionate for him. 24 And why I call that my sister's gift is I have the great 25 honour of working in the downtown east side and I've been

able to share that compassion and kindness from my sister, 1 2 you know, the sacrifice of her life, you know, with many, many sisters and brother is the downtown east side, you 3 know, who struggle. And, you know, that's how, you know, 4 5 the -- the ripples in the pond keep rippling across, you know, from the spirit world to this world, you know -- you 6 know, the love, you know, continues. It doesn't stop in 7 8 this world, it continues between us. We just have to keep those doorways open through prayer and love and health and 9 happiness. You know, so I just wanted to share that about 10 my sister's gift. You know -- I mean, you know, it's -- I 11 know for me, I had to learn to forgive and become -- if I 12 wanted to have a happy life and a whole life and a family 13 14 and all those things I was talking about, I had to learn to forgive and be kind, you know. 15

As First Nation's people that's always been 16 a gift we have, you know. Since contact we have had, you 17 know, abuse after abuse after abuse, layered and layered 18 and layered upon us, you know. And yet we still do our 19 best to be kind, considered, compassionate people. 20 That's who we are, you know. That's -- and then, you know -- I 21 22 mean, I guess, just for me, at the heart of our culture, the big drum we were singing earlier, that came from a 23 24 woman. The sacred pipe came from a woman. The sweat lodge came from a woman, you know. Our whole culture is centered 25

around, you know, Indigenous feminism. Yet, because the 1 2 colonial processes, you know, that divide us and subjugate 3 us, you know, somehow we have adopted those models, you know of hierarchy and patriarchy, you know, to run, you 4 5 know, this world and it does not work anymore. It, you know -- if there's ever a time that we have needed to look 6 deep inside ourselves as human beings, as a human family, 7 8 the time's now, you know. Our children and our children's children are way too important for us to hang on to 9 processes that keep us stuck in a medieval past, you know. 10 The only way forward is, you know, into our hearts. 11 And I applaud, you know, the women in my life who have patiently, 12 you know, painstakingly tried to, you know, encourage me 13 14 and support me to be a better man, you know. I have three daughter, you know; Reagan (ph) and Journey (ph) and Honour 15 (ph), my three daughters. And every day I wake up and I 16 17 pray I -- you know, I want to be a better man and create a better world, a safer world for my girls, you know. 18 Because it's a very unsafe, you know, world out there for a 19 20 woman.

Canada had a hero a few years ago, you know. You know him. He is a very honourable man. You know, Terry Fox, he ran across Canada; The Marathon of Hope. You know, and I'd just to say every Indigenous person who is born has a ran a marathon of hope their whole life, you

They should applauded for the strength, the 1 know. 2 resilience, the beauty and the power that they carry within them, you know. Those are my hero's, you know. You know, 3 I work in the downtown east side and for over two years now 4 5 there has been onslaught of, you know, Fentanyl related deaths, you know. Yeah, I was downtown yesterday, there 6 was nine overdoses before lunch time. You know, 7 8 thankfully, because it is such a closely knit community of, you know, good hearted people who know how to love one 9 another and care one another despite the, you know, the 10 many layers of stigma that's put upon them, you know, they 11 still love and care about their community. Thankfully, you 12 know, most of them are okay, I think, you know. But, you 13 14 know, it's no accident that Indigenous women and Indigenous men, you know, are leading the stats in the opiate crisis, 15 you know. People can only cope with so much, you know, and 16 the system just keeps putting more and more, you know, 17 unrealistic expectations that do not fit a person's world 18 view or belief system. And, you know, it just oppresses 19 people more and more, this, you know, systemic oppression, 20 21 you know.

And so, I mean, for me our only way forward, you know, is to, you know -- we have to end our 150 year reign of terrorism, you know, from the very top. We cannot -- that -- that model has, you know, tooken [sic] us to the

brink of destruction, you know. And, you know, the very 1 2 future of our children depends upon us. Enable that, you know, listen to our mother earth, you know. Because if our 3 mother earth is -- I think of my relatives up in Burnaby 4 5 Mountain. If our mother earth is under threat all of our mothers and women are under threat. If our women are under 6 threat our culture is under threat. If our culture is 7 8 under threat all of us are under threat, you know. And we have to, you know, throw off that yolk of colonialism that 9 is so heavy and oppresses each and every one of us from the 10 11 Nuu-chah-nulth to the Mi'kmaw, you know, and unite together, you know, as one family to throw off that yolk of 12 colonialism and work together, you know, to make a better 13 14 future for our children or loved ones, you know.

And the way I have found the most value, 15 that has changed me and helped me to grow as a human being 16 and make me a better person, has been our culture, you 17 know. You know, I was so incensed one time and I know it 18 touched me in a deep place that I've been talking about. 19 But a couple of years ago, I think it's about three year 20 ago now, they came out with something called the -- the 21 22 Paige Report. And in there there was -- it talked about a 23 young girl who had had contact with 40 different systems of 24 care that were -- people payed to take care of her. She 25 had 40 social workers. Those social workers would not go

into the hotels she was staying in. She was, I think, 13 1 2 or 14 at that time. Because they were afraid, you know. She was a 13-year-old girl and then they would not in there 3 and help her. And, you know -- you know, she was legally 4 5 blind, she had contact with education, she had contact with justice, she had contact with health, you know. Nobody 6 intervened. The one line in that Paige Report that stood 7 8 out to me, it said, "The one time Paige had stability, when she was in Young Bear's Treatment Centre, a youth based 9 cultural treatment centre." That was the one time she had 10 11 stability they said in the report. And I believe that because that has been what has stabilized my life, you 12 know, learning about, you know, my culture. And I have a 13 14 great -- a great debt of gratitude to the Dakota, Lakota and Nakota people who adopted me into their ceremonies, you 15 know, and taught me how to pray and how to heal and, you 16 know, look after myself, you know. So I have a great debt 17 of gratitude for them, you know. But anyways, back up to 18 that Paige Report. From that one line, you know, we 19 started a -- a program to try and, you know, put more 20 culture into people's lives. It's called -- it's called 21 22 exactly that, Culture Save's Lives.

You know, your boss's predecessor, you know,
he came on camera like this and admitted, you know, Canada,
you know, committed cultural genocide on First Nation's

People. You know, that is a very simple equation to me. 1 2 If we have cultural genocide then we need cultural justice, you know. What cultural justice means is that where the 3 dominant culture has subjugated our beliefs, values and 4 5 customs and, you know, brain washed who we are and even our children, we have to replace that, you know. No child on 6 this, you know -- in Canada should ever want to think, "Oh 7 I want a drum, I don't have a drum, I can't afford a drum, 8 you know, because Canada burnt them on me when -- burnt 9 them on my ancestors and they've been replaced, you know." 10 But on that note, you know, there is -- there is bright 11 spots of hope, you know. I say, you know, all these 12 systems, they're all unfriendly. But, you know, there is 13 14 people -- friendly people in the system. We all have to unite and work together, you know. Find those common 15 points that we have as a human family, you know. A lot of 16 us are parents, a lot of us are, you know, have kids. 17 Those things that we connect as human beings, you know. 18 You know, we have to find those and work from that point of 19 20 reconciliation. I mean, if we look at the negatives and 21 the things that split us apart, we can do that forever, you know. You have to find those small things that seem small. 22 23 But what's more important than the future of our children. 24 That's one thing we can all unite around this planet, you 25 know; that the beauty and the value of our children, you

know. So, you know -- and there -- I really want to give 1 2 thanks to the -- the B.C. government, the Provincial government. And I hope I'm okay to say this. You know, 3 last week I emailed the B.C. government because we do lots 4 5 of singing in the downtown east side. My brothers behind me, you know, me. So I emailed the B.C. government and 6 they, you know -- I said we needed some -- some drums. 7 8 They gave us \$6000.00 to get -- buy drums, you know. So Gila'kasla for that. Because some being in that department 9 got it, you know. So for people who get it, you know, I 10 11 applaud you, you know, who understand. This is our medicine, this is what we need for our children, our 12 future, you know. There's nothing more I can, you know, 13 14 think that has more value and more worth than, you know, our culture, you know. It's what our elders hung on so 15 deeply; our songs, our dances, our medicines, you know. 16

17 We had -- we had ceremonies from coast to coast from the Nuu-chah-nulth to the Mi'kmaw, to the Cree, 18 Dakota, you know, many -- the Ojibway, you know, my people 19 20 the Kyuquot, who had hundreds of ceremonies to deal with any ailment that we had, you know, whether it's oppression, 21 whether it's anxiety, whether it's physical stuff, you 22 know. We had, you know, a process to deal with that, you 23 know. We were never broken, we were never defeated, you 24 25 know, we're not surrendered, you know. We hear a lot about

how traumatized and how, you know, poor, you know, how much poverty First Nation's people live in, but we really do not hear about their resilience, you know, and the strength that we have, you know.

5 I've just been fortunate to witness some amazing human beings in my life, you know. I'll tell you 6 one. I was in the downtown east side, it was pouring rain, 7 end of November. It was about 7:00 in the morning, I was 8 going to take a guy for a housing appointment, a Native 9 quy. He was sleeping under sod and cardboard all night. 10 11 He was -- he woke up with a smile on his face because he had the hope of finding, you know, a home, you know. So 12 that -- we have to focus -- there's a Rumi saying, the --13 14 you know, you focus on the light. The light is where the -- the cracks are where the light comes in. I'm not 15 Rumi, you know. The cracks is where the lights come in and 16 17 that's -- that's what I want to, you know, if I can say anything is that, you know, we really have to focus on the 18 strength of each other, you know. 19

Because when I started -- when we started our Culture Saves Lives program we seen that as inclusive, you know. You know, no matter what race you come from, the black, the white, the yellow, the red, you know, we all come from somebody. We all have ancestors. The more we connect with them, it's like roots in a tree, the stronger

we will be through the storms of life, you know. We all 1 2 need to embrace who we come from and honour the -- our ancestors who have, you know -- because of what they've 3 done, we're here, you know, we have existence, you know. 4 5 You know, our ancestors came through a lot, you know. So I am very, very grateful, you know, that they knew the tools 6 that we needed to survive. And we still have them, you 7 8 know. And we just need to, you know, bring it back to light and convince, you know, the people in power, you 9 know, this is what we need. We do not need, you know, 10 11 outside consultants come in to fix us. We're not broken, 12 you know. We need to empower to heal. We have the tools to heal, we just need those processes to help support in 13 14 that work. So I'm very happy that this process is happening and, you know, in a very cultural competent way, 15 that you guys are doing your best to, you know, make it 16 safe and inclusive, you know, and all are allowed. So 17 thank you for that, you know. 18

And I -- I mean, I'd be remiss without talking about my -- my sister Rose. Because after my sister Laura was murdered then, like I was saying, it was a bomb goes off. In our family it was like a bomb -- I -- I -- a bomb went off in our family, you know. It was already a family that was kind of, you know, had a lot of cracks and was teetering already. So we just all scattered and

just -- but my sister Rose, you know -- you know, right 1 2 after her sister died, who was never really close. She was only a year older. Yeah, you know, she lost her life about 3 ten years later. She just -- you know, her -- her 4 5 addictions, her health and everything spiralled out of control. And she was, you know -- couldn't maintain it. 6 So, you know -- you know, a violent death in your family 7 8 causes a lot. It does not just affect the immediate family, you know. You know, it affects a lot of people, 9 you know. A lot of your cousins, you know, a lot of your 10 11 loved ones, you know. It changes you forever. But, like I was saying, we don't have to stay stuck in the hurt and the 12 pain of it. And the only way I know is to, you know, get 13 14 in contact with our good Creator, you know, who has been with us since moment we were born and is always there, you 15 know. None of us has, I don't think, has questioned 16 17 whether this chair is going to hold us up for this hour or however long I ramble on for, you know. We haven't -- how 18 is this chair going to hold us up. Yet, so many of us 19 20 questions, with the beauty of the mountains, the sun, the stars the ocean, we question that the Creator has a plan 21 for each and every one of us, you know, to take care of us, 22 23 you know. We just have to step into that power, you know. 24 And I had a very interesting experience a 25 few years ago about that. And I was praying, actually a

few months ago, I was praying and I heard a whisper and I 1 2 knew that all my life I'd prayed in a -- in a masculine type term, you know, as that was my frame of reference. 3 And I heard a whisper and I know -- I knew that, you know, 4 there's a sacred femininity that I'd never been able to tap 5 into before then, you know. And that's what we all have to 6 tap into as human beings. Because that's our only way 7 forward, is being able to go into our hearts, you know --8 you know, and communicate, you know, with one another, with 9 love and kindness and respect, you know. It's the only way 10 11 forward I see, you know. I see this system is built on just technology and it's -- I call it the house of cards, 12 you know. If you pull one of those cards away it's all 13 14 coming crashing down pretty fast, you know. But this system has been around since the beginning of time. 15 This is what I value, this is what I trust, you know. I'd just 16 17 like to say Gila'kasla to each and every one of you, you know. I give the opportunity for my much more articulate 18 cousin if she wants to say anything, you know. I might 19 20 come back and say some more at the -- but I, you know, say 21 thank you.

22 MS. ALTHEA WILSON: I'd like to thank you 23 all for this opportunity for me to share in any words that 24 I could offer, of comfort and support to your great losses 25 today and honour the people who have been here in -- on

this earth with -- with us and shared their valuable love 1 2 and time and family and support for us. I wanted to stop for a moment, elders, chiefs, esteemed women, I would like 3 to just give a moment to cover my cousin. This is work --4 5 this is hard work and this is spiritual work. We're not from here. We're from Lummi Nation and our mother was the 6 late Roberta Hunt Wilson. She was from Comox and she was 7 8 also from Kwakwaka'wakw people. My father was the late James Wilson and he was from Penelakut, the Wilson's in 9 Penalakut. And he was also a saw man from the Lummi 10 11 Nation. I would just like to take one moment.

As Indian people we do not take this work 12 lightly. There's ancestors behind us that are hearing us 13 14 do this work. All of our people from every nation is here with us. And we have to stand up for that, we have to 15 believe that. My cousin Patrick was talking about 16 colonialism. We've been so set up to forget who we are. 17 We forget who we are. My chief, my brother, Culaxten, 18 Negatsi (ph), Dana Wilson, took the name of my father, 19 20 Chief Culaxten, Jim Wilson. My sister, Heather, we're matriarchs of our family. We are the female energy that 21 Patrick talks about. We must understand our roles as 22 Indigenous people. It is important for us to stop 23 believing what that cement is saying. We must believe in 24 mother earth. We must believe in the opportunity to go 25

back to her and ask her to forgive us. Forgive us. Not 1 2 just the people who have harmed us but our ignorance because we were once believed that we weren't worthy. We 3 weren't worthy of that grass, we weren't worthy of that 4 5 pristine water, we weren't worthy of the animals that flew by us. So today this is a beautiful day because the day 6 that recognizes who we are as Indian people and as women 7 8 and as men in our rightful place, our rightful place as human beings. 9

10 Many of the teachings that we learn from our 11 ceremony tells us that we're pitiful. We don't understand the ways of our spirit, our -- our -- our greater -- our --12 in my language, you know, the -- the spirit, the Creator. 13 14 We don't understand all of what Creator has for us and we're not supposed to. We just have to be who we are, you 15 know. And for those of us who are Indigenous we understand 16 17 that that -- that that means that we have a responsibility. We're stewards of this land. We share and reciprocate the 18 relationship to the land to who we are and it feeds us. It 19 20 gives us everything we need. We don't have to ask for one thing. We don't got to go buy our food at Wal-Mart, 21 K-Mart, McDonald's, you know. We can go fish it out of the 22 23 sea. We can go hunt it out of the mountains, you know. 24 And we ask ourselves, "What are we protecting?" We're not 25 protecting just our food source, we're not just protecting

our belly's, you know. We're protecting our language.
 We're protecting our history. We're protecting our
 ancestral right to be who we are.

You know, I -- I'm honoured and I'm 4 5 privileged to stand before you today. And I would like to thank those of you who are listening, very much, from the 6 bottom of my heart. You know, I was really good friends 7 8 with my cousin, Laura. We grew up together. My mother was from Canada which is so funny. I still have to laugh about 9 that today because we're Canadian's more than we're 10 11 American's, but we live in America. And we would come up and visit our family a lot; our cousin Patrick. I love my 12 cousin Patrick so much. And a lot of our cousins who live 13 14 in Canada. My mother was the only -- only sister of, what, four or five of us -- four or five of them who -- who moved 15 to the U.S. but -- with my dad, but we would all come up. 16 We felt more Canadian than we did American because all of 17 our family was here in Canada. And so we would come up and 18 visit. And we spent a lot of time, my sister, Heather, and 19 I, playing with Laura and Rosemary (ph) when we were little 20 kids. And they were vibrant. They were full of life. 21 They were beautiful. They were, you know -- there were 22 23 some things, some characteristics about Laura that I really wished I had. Like, she was so beautiful, you know. 24 Her -- she just looked like a -- she kind of looked like an 25

angel, you know. And when you -- when you look at her 1 2 you'd like, "Oh I just wish -- I just wished I looked more like Laura." You know, and -- and she was happy all the 3 time. And she was so glad to see us. And we played 4 5 together as kids and it was really beautiful. And when we got older and she had her child and -- and I was, you know, 6 back home and I moved away to school, to Oregon, we would 7 8 write letters back and forth and she was always encouraging She encouraged me to be -- just to be happy and just 9 me. to be alive, you know. As -- she had this spirit of 10 11 liveliness that really just exuberated, you know. You couldn't -- you couldn't stop her. She was just full of 12 life and every time I seen her I felt really good, you 13 14 know. Just -- just her presence made me feel good. And it was hard to know after she had passed away, in '81, it was 15 hard to -- to take that, you know. I felt like I lost my 16 best friend. And, you know, myself, my sister and Laura 17 and her sister Rosemary, we kind of all had a pact that we 18 would always be best cousins forever, you know. And, you 19 20 know -- so I lost my best friend, you know. And it -- it has been really -- I was -- we were just talking about, you 21 22 know, the missing and murdered women in Canada is a -- a 23 very big issue right now, you know. Even in the States --24 and, you know, so our prayers are always -- are always put 25 out there for everyone, you know. We -- we stand behind

1	you. We pray for you, you know. We we mention you in
2	our circles when we talk about, you know, what Indigenous
3	values we have. We remember the missing Indigenous women
4	in Vancouver and in Canada. And we just want you to know
5	that we're here for you and that we love you all. Haishka.
6	MS. MEREDITH PORTER: Thank you so much.
7	Patrick, I just have some some questions in relation to
8	your earlier childhood and and in particular to Laura.
9	I know that poverty, you've you've spoken about it
10	previously and I know that it's a very key issue both
11	leading up to her death and and, sort of, was it was
12	a poverty had a presence in your in your childhood
13	and it preceded her death. And I wondered if you could
14	explain what role poverty had in, you know, leading up to
15	her death and afterwards?
16	MR. PATRICK SMITH: Thank you. Yeah, you
17	know, as I was saying, my mom, you know we had that time
18	in our family there was six kids at home, I believe. You

In our family check was six kids at home, i believe. For home, if believe. For know, my mom, she had bipolar is what they call it at the time. And she was, you know, always struggling to feed her -- feed us as kids. Like, I remember one time she brought -- there was a -- a supermarket just down the block from us and, you know, my mom brought us there. And it's one of my most bittersweet memories is that, you know, my mom was asking for soup bones for the dog, you know. You know, but

we didn't have a dog, you know. It was just so she could 1 2 make us soup, right -- for us kids, you know. So what I want to address about poverty is that, you know -- you 3 know, a rich like Bernie Leslie, you know, to her he was 4 5 pretty rich and wealthy and stuff like that, you know. How powerless a woman must feel having to, you know, feed their 6 children, you know, and having to make these choices, you 7 8 know, about feeding their children. And how many other families are in that place right now across Canada, you 9 know, where they just struggling to feed their kids, you 10 11 know, and keep their family together, you know. We got to put more supports in place for those -- them, you know. 12 They're our future, you know, our young families, you know. 13 14 So, you know, it was, you know, that's -- our life was a very cyclical. Like, I mean, it would be relatively stable 15 when Bernie was in logging camp, you know. But then he'd 16 come back from camp, you know, with all his cheques and 17 stuff and yeah, it was, you know -- it would just be a big 18 party for the next few weeks. And, you know, there's, you 19 20 know -- violence was never a stranger in our house, you know. The -- this, you know -- why he never went to jail 21 earlier I have no idea, because he had stabbed my mom, you 22 23 know. He had -- there was always violence following us 24 around in our -- our house.

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MS. MEREDITH PORTER: Thank you. And

1 what -- what ultimately happened in terms of -- of when -2 when Bernie had murdered you sister. What were the charges
3 and the conviction? Can you speak a little bit about that
4 process as well?

5 MR. PATRICK SMITH: Yeah. I mean, as best as I can recollect, because he was intoxicated at that 6 time, he had -- although he had said -- he'd clearly said 7 8 to my mom, "If you ever leave me, I'll hurt one of your kids." You know, and so when -- when that happened, you 9 know, after he shot and murdered my sister he, you know, he 10 11 was convicted for manslaughter. But, I think, he got a five year sentence and a then a one year sentence for the 12 gun. So I believe he got six years. But I think he did 13 14 about four, you know, four, four-and-a-half years, you know. And, you know, for me that just seemed so unjust 15 that my beautiful, vibrant sister, as my cousin was 16 describing, you know -- she had a three month old baby boy, 17 Tyler, you know. She was just, you know, doing her best to 18 -- to heal and grow as, you know -- and her life was gone 19 and over with, you know. And for six years or four years, 20 he did, you know. That seems just travesty of justice. 21

22 MS. MEREDITH PORTER: Thank you. And you --23 you also have described the time following your sister's 24 death as a bomb going off in your family. She had a young 25 son and there were obviously family members who were deeply

1 mourning her loss. Can you speak a little bit more about 2 what you mean by that bomb going off, sort of? What are 3 some of the things that happened immediately following her 4 death and in the years that followed? 5 MR. PATRICK SMITH: You'd always kind of get

-- just paint a bit of a picture, you know. If you're 6 growing up, you know, in an Indigenous family in a small 7 8 town and you have, you know, alcoholism and mental health and, you know, you're already pretty stigmatized, you know. 9 You already get judged a lot by being who you are. Like, I 10 11 recall my mom -- my friend's mom saying, you know -- you know, Patrick can come over to our -- well, they used to 12 call me Patty. Patty can come to our house but you guys 13 14 can't go over to his house, you know. But -- so we already had that kind of stigma as being, you know, that family, 15 you know, in town. And so, you know, once, you know, 16 17 you -- there's violence you just feel even more stigma and more, kind of, you know, shame about who you are as a human 18 being. This was how I was feeling, you know, that life 19 20 would never give us a break, you know. There's always something. And so I just basically ran away from home. I 21 22 mean -- oh, my mom had a stroke shortly after, you know. 23 And she had an aneurysm so she was hospitalized. So, you know, I was kind of left on my own. So I, you know, I hit 24 25 the streets of downtown Vancouver and thought I could, you

know, bury my pain in alcohol and drugs and things like
 that, you know.

But I just want to just touch on that again 3 because I think that, you know, we all want our families 4 5 and our kids and our communities to be well, you know. But I think when we try to force people, you know, we just push 6 them into hiding. And that just contributes to, you know, 7 this opiate crisis. So I think we just have to learn to 8 embrace people and love them for exactly who they are. You 9 know, if we had more of that in the world we'd have a whole 10 lot less, you know, death. 11

MS. MEREDITH PORTER: Thank you. I guess my last questions would be for the -- for Commissioner Eyolfson. Do you have any recommendations that you'd like to make to Commissioner Eyolfson and to the National Inquiry in general?

17 MR. PATRICK SMITH: I mean, I -- can I tell a story first? I prepared a story I wanted to tell. As I 18 was saying, I work in the downtown east side. So we 19 were -- we were at the opening for 48 Cordova, Saa-ust 20 Centre. And, you know, so there, you know -- I -- it was 21 really beautiful to see how, you know, people, you know, my 22 23 brother Earl behind me, myself, you know, just started 24 donating, my brother Dwayne Howard (ph), you know, just started just donating their artwork and trying to, you 25

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know, get this Centre together, you know, for the 1 2 community, you know. And I -- so I had this little beaded deer and I was really compelled to put it on the wall, 3 right. And I liked that. And I'm like, "Oh, why don't I 4 5 put it on their wall?" But anyways, I was really compelled to do it. And -- but then, you know, afterwards, after I 6 put it I remember this -- and this will date myself a bit, 7 8 there used to be a thing in the back of magazines and tv quides, just like a little drawing contest, right. And I 9 remember my sister, Laura, sent away for it. And she used 10 11 to love drawing deer, you know, little beautiful deer. She'd draw them all the time, you know. I'm like, oh, that 12 makes sense why I put that deer up on that wall, you know. 13 14 I mean, I think I -- I covered recommendations. We have to take all the men out of power 15 out. Actually, can I -- I'll tell a story. I know an 16 elder told me a story about that just last week, you know. 17 We have all these terminologies, you know; settlers, 18 allies, all this stuff, you know. And it kind of gets 19 confusing, you know, as most language does. There's about 20 13 different terms to describe a First Nation's person, 21 22 where none of them were correct. But anyways, what I wanted to say was that, you know, an elder told me a story 23 24 last week. And he said, "There's white people -- there's white men and there's white people." And I was like, "Oh,

that's curious." No offense to anybody here. This isn't 1 about gender and it's not about race. He said, "White 2 people are the people we, you know, the white nation we 3 intersect with; our school teachers, our friends, our --4 5 you know, that we -- don't try and impress us, don't try and change us, just accept us who we are and, you know, 6 we're -- we're good neighbors with them, basically." And 7 8 he said, "White men are those people, you know, whatever gender they may be, who subjugate us, who oppress us, who 9 still, you know, cling blindly to that dominant, you know, 10 11 that paradigm of power, of hierarchy, you know. Those are, you know, white men." And like I said, it doesn't always 12 have to be gender, you know. And I think some of the -- is 13 14 that we start empowering First Nations people to take care of themselves. As many layers we can get between us and 15 what is valuable to us, our culture, you know, and get 16 those people out of the way, who are payed to take care of 17 us. Because I mean, I -- I hate to say it, but I've worked 18 for non-profits for many years, you know, and most of them 19 20 are not Indigenous led, you know. They're led -- we have -- there's -- so there's always a layer -- always a buffer 21 22 between us and an actual conversation like we're having today, you know. So I think as many layers, as many 23 24 buffers, you know, we can get out of the way, you know, and make it inclusive, you know, of all people, you know. 25

One of my favorite quotes is, you know, "A 1 2 nation can only move as fast as its slowest member." You know, a real -- a real leader leads from behind. So, you 3 know, if those people in power can -- can learn that, you 4 5 know, it's the most vulnerable, you know, that's where we need to shine the lens of equity, you know. We can't judge 6 our people who are struggling with a burden, you know, of 7 8 colonialism, of residential school, of foster care, of uncountable losses. You cannot judge them for, you know, 9 doing whatever they can do to survive on a day to day 10 11 basis, whatever that looks like. We have to, you know -the ones who are suffering the most -- I don't know if my 12 good uncle Shane Point's (ph) in the room but he -- we 13 14 bring them closest, you know. We don't push them out and say, "You have to be different, you have to change, you 15 have to do this. You don't have a right to your culture 16 because, you know -- you know, of what you're doing to try 17 to cope." You know, we have to stop that. You know, we 18 have to just embrace our family. You know, because they're 19 20 all our family.

You know, I had an epiphany once. I was praying about how do I work, you know, and -- you know, with people who are still, you know, struggling or just doing their best to get through life, you know. And I had this epiphany. I was praying and it was like, you know,

our chief medicines, mother earth, the air we breathe, the 1 2 sun, the water, they don't judge, they give life to each and every person on the earth indiscriminately, you know. 3 We can learn a lot from them. 4 5 Yeah, I guess -- yeah, one other thing I, kind of -- I forgot about was, you know -- you know, like I 6 said, we lived in a small town up in Powell River and there 7 8 was a couple lawyers and one was a defence lawyer. And I don't think we had even buried my big sister yet and that 9 defence lawyer was in our house, you know, interviewing me 10 11 and my mom, my sister Rose, you know. And it was just harsh, intrusive -- it was just -- it was a devastating --12 I remember, that was one of the most hurtful things, was 13 14 just trying to answer these questions. And, you know, now in hindsight it's like, you know, that's what got him off. 15 He came and he exploited a vulnerable family to, you know, 16 to change it into manslaughter, you know. How that happens 17 in the legal system I have no idea, you know. But -- yeah 18 -- and his name's Dave Garling (ph). So yeah, I really 19 hope that there's more safe guards in place for families. 20 So I really hope we never have to go through this again. 21 22 But unless those systems change tomorrow, you know, sadly 23 this will continue, you know. It's the only way forward 24 is, you know.

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You know, my -- my niece has a drum group

and I love the name of her drum group, you know. It's 1 2 called Red Women Rising. You know, and that's -- that's -for me that's -- that's the path forward for me, you know, 3 is being able to tap into that, you know, holistic way of 4 5 expressing ourselves as human beings and Indigenous people, you know. And we can learn a lot as cultures and grow 6 together as cultures, you know, empower one another as 7 8 cultures. But where one thinks they, you know, have all the answers for the other one, that's never going to work, 9 you know. We don't have all the answers for you but you 10 11 certainly don't have all the answers for us. The answers are in here -- in here. 12

And on that I just want to say, our culture -- if you work really hard -- an elder told me this once. You know, our culture is as deep as the shells that have layered it up since the beginning of time on the bottom of the ocean. If you work really, really hard you might make it through the first layer in a lifetime. That's how deep our culture is, you know.

You know, I don't know if I have too much more to say. I appreciate very, very much for being able to share my story and, you know -- so, you know, I say Gila'kasla, you know, to all the friends and family, my wife for coming to support me, you know. And I just, you know, want to do whatever I can do to, you know, make it a

safer world for my girls and for all girls throughout the 1 world, you know, all women throughout the world, you know. 2 In that case -- so Gila'kasla. 3 MS. MEREDITH PORTER: Commissioner Eyolfson, 4 5 do you have any questions or comments for the witness, or either of them? 6 COMMISSIONER BRIAN EYOLFSON: 7 Sure. Thank 8 you. Patrick, coming back to just speaking about culture and I was wondering if you'd be willing to tell us a little 9 bit more about the organization Culture Saves Lives. Or if 10 you had any further comments on, you referred to cultural 11 justice and also the importance of culture in healing, 12 either personally or through your work. I was wondering if 13 14 you could tell us a little bit more about the role of culture? 15 MR. PATRICK SMITH: So it started with a 16 prayer, about 15 years ago, that -- I didn't even know it 17 started with a prayer about 15 years ago. But I clearly 18 recall that prayer, you know. But it was about no one's 19 left out of the circle, you know. The sacred -- the sacred 20 hoop is mending when no one's left out of the circle, you 21 know. So for me we've always, you know, worked on a 22 23 principle of equity, you know. Those very people who I was 24 talking about -- and there are relatives who get judged a 25 lot, you know, for, you know, maybe still using or things

like that. We wanted to find a way that we could include 1 2 them, you know. You know, that they felt valued, they had a sense of belonging, they had a sense of community, you 3 know, they felt empowered, they're part of, you know -- so, 4 you know, we created that. So, you know, the best -- I 5 always tell things in stories to answer a question. But a 6 -- a story I heard once was there was -- a man was walking 7 8 down the beach looking for his purpose in life and then he seen a shell shining the light into the dark places under a 9 rock, under a dark place under a rock. And he had an aha 10 11 moment. That's it, we're just meant to shine the light in the dark places. So for me that's what our -- our program 12 is, our culture. We -- we try and shine that light that 13 14 culture does not usually get into, you know, to this SRO's, into the back alleys, you know, wherever it's needed, you 15 know, wherever there's First Nation's people. We're hoping 16 to bring it out more into the rural areas, you know, where 17 people may be under bridges, anywhere our -- and just 18 simply let them know, we love you and we're here for you, 19 20 you know. We'll -- this has been a path that's helped us and if we can show you and help you on that path we'll do 21 22 our best, you know. You know, one of my good elders taught me that, you know, being a singer's the life of service, 23 you know. But, you know, carrying any of these tools is a 24 25 life of service. Yeah. And we do our best just to, you

know -- you know, if someone comes to ask for help we do 1 2 our best to show up, you know. I have to acknowledge these guys behind me, you know, for -- since the opiate crisis 3 has been going on they've -- I have lost count of how many 4 memorials we've sang at; 70 or 80, probably, in the last 5 few years, you know. And a lot of those were, you know, 6 First Nation's women, you know, First Nations men, you 7 know, because we lead those stats. And I have to commend 8 them for that, you know, because that's -- that's our 9 heartbeat, you know. That's what keeps our community going 10 11 is our drums and our songs, you know.

COMMISSIONER BRIAN EYOLFSON: Thank you very 12 much. I don't have any other questions. So I just want to 13 14 say thank you, Patrick, thank you, Althea for -- for coming to Inquiry and sharing with us this morning. And, you 15 know, Patrick you referred to the need to, you know, hear 16 17 about strength and resilience and I just want to acknowledge your strength and resilience and thank you for 18 sharing that with us here this morning. And before we --19 we close, as a sign of reciprocity for you sharing your 20 gifts of truth with us we have some small gifts to share 21 22 with you and I'm going to let Grandmother Blu speak to 23 those. Thank you.

24 MS. LAUREEN "BLU" WATERS GAUDIO: Good
 25 morning and thank you again for coming and sharing your

truths, for digging deep down inside and bringing out those 1 2 hurts, those wounds and helping us to realize that we need to show forgiveness, we need to show compassion and 3 kindness. These feathers were gifted to us when we were in 4 5 Thomson. It started off here where the matriarchs knew that we needed feathers. And we put a call out and all 6 those grandmother's and those people sent us, I think, 500 7 8 feathers. And we've been handing them out now to those who bear witness as a thank you because these eagle feathers 9 are the ones that fly the closest to the Creator. So we 10 11 want to offer them to you so that they help you with your continual journey. As well as that there's packages of 12 seeds there and those seeds, which are wild strawberries 13 14 and yarrow, they will help you when you plant them to remember to see the beauty in life, as you say, that light 15 that shines through those cracks. These seeds are the same 16 as that, right. You'll plant them, you'll nourish them, 17 and then you'll see the beauty once they grow. So to help 18 you with your journey, as well, and to make sure that we 19 stay focused on those things because culture is our life. 20 And we thank you so much for sharing that with us and with 21 the rest of Canada because the rest of Canada needs to know 22 23 how we're going to heal and how we're going to be well. So Hai-hai. 24

25

MS. MEREDITH PORTER: Thank you. Thank you

1	so much. And with that, we're going to close this portion
2	of the hearing with another song. Following the drumming
3	we are going to adjourn for 15 minutes for a break. Thank
4	you.
5 6	CLOSING SONG Exhibits (code: P01P15P0401))
7	Exhibit 1: Digital Image shown during the public
8	testimony of Patrick Smith and Althea Wilson
9	Upon adjourning at 10:27 a.m.

I, Julia Hehn, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

ulia Jehn

Julia Hehn

April 9, 2018