National Inquiry into Missing and Murdered Indigenous Women and Girls
Truth-Gathering Process
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Statement - Volume 77
Joseph Alfred Beaver,
In relation to Monique Beaver,
Gloria Gladue & Philomene Lemay

Statement gathered by Daria Boyarchuk

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<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statement - Volume 77</td>
<td></td>
</tr>
<tr>
<td>November 7, 2017</td>
<td></td>
</tr>
<tr>
<td>Witness: Joseph Alfred Beaver</td>
<td></td>
</tr>
<tr>
<td>Testimony of Joseph Alfred Beaver</td>
<td>1</td>
</tr>
<tr>
<td>Reporter’s certification</td>
<td>50</td>
</tr>
<tr>
<td>Statement gatherer: Daria Boyarchuk</td>
<td></td>
</tr>
<tr>
<td>Documents submitted with testimony: none.</td>
<td></td>
</tr>
</tbody>
</table>
--- Upon commencing on Tuesday, November 7th, 2017, at 6:59 p.m.

**MS. DARIA BOYARCHUK:** Hello, my name is Daria Boyarchuk, and I'm a statement gatherer for the Inquiry into Missing and Murdered Indigenous Women and Girls. We're here on November 7th, 2017. It is 6:59 p.m. here in Edmonton, Alberta, where I'm joined by Alfred Beaver and our health support person ...

**MS. KATE LANGHAM:** Kate Langham.

**MS. DARIA BOYARCHUK:** Today, Alfred Beaver will be speaking to us, sharing with us the story of his missing cousin, Monique Beaver.

Alfred, can you please state that you have volunteered to have this statement recorded on video camera?

**MR. ALFRED BEAVER:** I -- my interest in the missing and murdered Aboriginal women didn't start -- or did not materialize because of this -- of the -- the national inquiry into the missing and murdered women. It started from way back when we first had a missing woman from Wabasca years ago in 1961. That -- that had me thinking, and later on, an uncle of mine that went missing from Slave Lake, but that's another story. These are just example -- examples of why I'm involved with -- and want to
see some results into the missing and murdered Aboriginal women.

And then in 1984, a cousin of mine -- of mine went missing from Edmonton, and in 1989, another cousin, Monique Beaver, her name was, she's a first cousin, her dad and my dad were brothers, and we never did find out what happened to her or if she's still alive or she's buried somewhere in some unknown grave and whatever may have happened to her. I don't think -- I like to think that it wasn't -- it did not happen all of a sudden, her -- that she died all of a sudden, but she was -- last time I saw her, about a month before her disappearance, she was -- she seemed to be healthy, but she used to drink a lot.

**MS. DARIO BOYARCHUK:** How old was she at this time?

**MR. ALFRED BEAVER:** In 1989, she was one year older than me. She would be -- what, I'm 72, so 1989, she would have been -- she was born in 1945, '45 -- no, 1944. She was born -- '54, '64, '74, '84, '94, she would have -- she would have been past 40, anyway. That was 1989 --

**MS. DARIO BOYARCHUK:** So that was '45?

**MR. ALFRED BEAVER:** Huh?

**MS. DARIO BOYARCHUK:** She was born in was
1944, you said?

MR. ALFRED BEAVER: She was born in 1944.

MS. DARIA BOYARCHUK: Okay. So she -- she was 45 at the time when she went missing?

MR. ALFRED BEAVER: About that, yeah.

MS. DARIA BOYARCHUK: Okay.

MR. ALFRED BEAVER: And -- where was I?

MS. DARIA BOYARCHUK: You -- sorry, I interrupted because I wanted to clarify the date. You said last time you'd saw your cousin --

MR. ALFRED BEAVER: Yeah. She seemed to be healthy at the time when I -- when I last saw her, and she was in good spirits, but that was the last time -- that was about a month before she went -- she disappeared. She was living with a man from Lac La Biche, and that man was wondering what happened to her after a few days. I saw him about two weeks after the last time I saw Monique, and at that time, he told me that Monique still had not returned home. I asked him at that time if he had told the police, and he said no, he hadn't, and then that summer, I -- the following summer, I saw my cousin Gordon, Gordon Beaver, Monique's youngest brother, and I asked him at that time if he had heard anything about Monique, and he said no -- at that time, he'd said no, and we had not inquired as to what happened to her. So I don't know if they ever made an
effort to find out or to get more information on the
experience of Monique, and so based on that, that's all we
can go by.

Several years ago -- few years back, maybe
five or six years ago, we had a workshop in the Friendship
Centre in Athabasca with RCMP from -- two RCMP officers
from Edmonton that came there and attended the workshop
into the missing and murdered Aboriginal women. At that
time, I asked the one of the RCMP officers if they knew
anything about Monique, and at that time -- at that time,
they said that file was still open, that they're still
searching for answers, but it was never closed, and that
they had a small number of clues but nothing that pointed
directly to someone or to something that happened to
her -- that may have happened to her. So -- and because of
that, because of these instances and the -- I keep up to
date on news in the -- in the news media on -- in the paper
or on TV on the -- so any time that happened -- something
awful happens to a woman, I -- I think back to these women
that have gone missing.

I have heard several stories, several
opinions of these women, and I cannot say that I blame -- I
cannot put the blame on these -- on the -- on the women
that were missing or were murdered because I did not live
their life. They lived their own lives, and there is
nobody in this world that is perfect. I have my own faults. I had my good points. So did all those women that went missing or were murdered for no reason.

And because of that, I became involved in, also, another aspect started by the (indiscernible), Healthy Families, Healthy Futures, and I -- I took part in my fourth -- fourth walk this -- this year in Athabasca, and the first two years that I took part in that walk, Walk a Mile in Her Shoes, I used pink bedroom slippers because I couldn't find size 12 or size 13 women's shoes.

(LAUGHTER)

MR. ALFRED BEAVER: And then last year in 2016, when I came back from my walk, I -- I took off from my walk briefly to come and join that walk in Athabasca. It was -- while preparing for the walk, there was a white woman that came to me where -- where I was sitting having coffee, and she said, where are your slippers? I said, I can't find them. She said, just a minute, I'll go check over there at the supply tent. She came back with a pair of size 15, bright red, brand new women's high heels, so I tried them on. They fit. Size 15. I wouldn't want to argue with that woman.

So I tried. I tried walking on them. I couldn't understand how women can walk all day long in those -- in those high heels, but I managed to walk a short
distance, and again this year, I'm taking part in that walk. We also do fundraising to help Healthy Families, Healthy Futures and to support women that are undergoing -- that are experiencing spousal abuse, and their children. That's why I take part in that and doing the fundraising for that group. I don't know how much I raised altogether. I compete with a friend of mine from Athabasca. He doesn't know it, but I asked him, how much have you raised? And he tells me, and I don't tell him how much I have raised so far. So that's one -- one part I'm taking in and one part I'm being part of, Walk a Mile in Their Shoes.

And last -- last year, last spring, in the spring of 2016, I finally concluded in my mind -- I had been thinking of doing the walk, walking to reach the Highway of Tears which is between Prince George and -- there at B.C. and up to Prince Rupert, and finally in the spring of 2016, I made up my mind I was going to walk from Athabasca to Prince George. The -- the departure date from Athabasca would be after September -- would be after September 4th, which was when we did our walk, Walk a Mile in Their Shoes, but the National Inquiry Into the Missing and Murdered Women started September 1st of 2016, so it was on the -- on the idea of one of the -- the United Church pastors, why not start our walk September 1st
because that's when the national inquiry starts? So when I -- I changed my date of departure to September 1st. All along from the time I decided that we would walk -- that I would walk, there were people volunteering to walk with me for the first two or three days, and there was a nephew of mine that volunteered to lend me his 24-foot holiday trailer and a pickup truck so I didn't have to sleep in the tent or camp outside, and there was another person that volunteered to be my vehicle escort until -- vehicle support until High Prairie, and there were people that -- that donated a few dollars here and there, the businesses in Athabasca. And so September 1st, I was alone -- I was not completely -- completely alone at the (indiscernible) station, Petro-Can (indiscernible) station in Athabasca on September 1st at 10 o'clock. I had told everyone that's when we had to be there if they were going to live up to their commitment. On September 1st, 10 o'clock came. There was one woman from [place of employment], an optometrist, one of his -- one of his workers was there. Vivian was her name -- is her name. She still works there. And there was the Advocate photographer and the Advocate reporter from the Athabasca newspaper, and one of our First Nation, Bigstone Cree Nation councilors, band councilors, Josie Auger. She was there. She was there to
support me on my -- the first few steps of my walk, but I had said that I would be there, so September 1st at 10 o'clock, I started after a smudging ceremony with the people that were there which were -- which numbered only -- one, two, three, four, five -- five of us with all the people that said that they would accompany me the first two or three days, but I had said I would walk, and the spirit of those women would see me through. The spirit of -- the spirits of those missing and murdered Aboriginal women would see to it that I endured the walk, that I would not be overly tired. That was my prayer. Those were the prayers I'd say in the morning and at night. I thank the spirits of the -- of the women that have gone, that have gone missing or were murdered.

And, of course, there were a lot of skeptics because it's easier to be skeptical about a person doing something for someone out of nothing and not expecting to get paid. I had done that. In my struggle to get the Indian residential school issue and the abuse in Indian residential schools recognized by Federal Government and the churches, most of the time I went and did the work voluntarily without getting paid, and I didn't gripe -- I didn't gripe that I didn't get paid. When after the governments and the churches recognized and finally admitted that there was an extensive amount of
abuse -- sexual, verbal, physical -- in the Indian residential schools, only then -- then people had started saying, oh, yeah, I went through the abuse, too, I went through -- because they were expecting money. Well, there was $750 million set aside for the National Healing Foundation. All of a sudden people said, oh, yeah, I went through the abuse, I went through the -- the abuse, I was sexually, mentally, verbally abused. When they finally realized -- when these people finally realized that 750 million was not for compensation but to -- to establish the National Healing Foundation, all of a sudden, they are again denied -- the very same people that had denied before and admitted that they were abused and then denied again. See how money plays a big part?

I never became a victim of that, and the same thing with this, when these people said they would walk with me the first two or three days, only one person showed up, and she was with me for a couple of miles, but my commitment to try and find an answer into the missing and murdered women, Aboriginal women, is still there. It's still strong, and it's going to -- it's going to keep on giving me ideas. The spirits of these Aboriginal women will be heard to give me ideas, to give me answers, what I should pass on to the National Inquiry.

One of the ideas that was to -- that was
given to me was -- in my walk from Athabasca to Prince George last year in 2016, part of it was to raise money, fundraising for the money to go to the Highway of Tears projects, and Prince George is Diana -- Brenda Wilson, who is the initiatives coordinator for the Highway of Tears, and part of that money that was raised and is still being raised was an idea borne that a statue or a memorial be erected in memory of the missing and murdered women of Aboriginal descent, somewhere on the Highway of Tears, just like they did -- the population did for Terry Fox in Thunder Bay, Ontario. There was -- I saw that statue in 1988 when we went through on -- on our run. We ran from Edmonton to New York in 1988, September 1st. We arrived in -- we arrived at the Museum of Man in New York on March the 28th, 1989, but in that trip -- on that trip, I saw that statue. We saw it. There were six of us.

So something like that be erected on the Highway of Tears, part -- with part of the money that is being raised -- being raised -- actually, that -- that account was opened by niece -- by my niece, Miranda Larocque (ph). She's the executive director of the Friendship Centre in Grande Prairie, and she and a friend of hers from Peace River, one -- one day, I think, she called, said her name was -- they opened an account, a Go -- GoFundMe account, Highway of Tears Projects,
(indiscernible), but I have no -- I don't have a -- any
access to it, and I don't want any. Whatever money is
raised goes to those ideas, (indiscernible), Highway of
Tears memorial statue.

Another one, another idea out of that would
go towards the women that often go -- that often hitchhike
between those -- from Prince Rupert to Edmonton or to
Jasper or wherever. They hitchhike because they got no
money, and whatever little money they have, I assume they
would save that for lunch along the way.

So part of that money -- part of that money
we raised -- that is raised would go towards this
benevolent centres like the Friendship Centres,
particularly in Alberta and B.C., and maybe even start a
project like that in the eastern provinces. Part of that
money would be set aside, should be set -- would be set
aside for buying tickets for these women, the women that
have a purpose, have a reason to go somewhere, from Point A
to Point B, so they -- they don't have to hitchhike.
That's -- that's two ideas there.

The other idea is starting through them, and
it would -- I think it would have to be decided by women
but, again, supported by men, and that is a program that
would be directed towards realizing what negative
circumstances these girls and women are imposing on
themselves by hitchhiking or going somewhere without proper
supplies, meaning money or clothing or food supplies or
support. Many times, those -- those women go alone by
themselves, and such is -- such was the case with a niece
of mine from Wabasca that went missing in October of 2015.
Her name is Gloria Gladue.

MS. DARIA BOYARCHUK: Gloria?
MR. ALFRED BEAVER: Gloria.
MS. DARIA BOYARCHUK: Okay. And she's your
missing niece?
MR. ALFRED BEAVER: Huh?
MS. DARIA BOYARCHUK: Your niece?
MR. ALFRED BEAVER: Yeah.
MS. DARIA BOYARCHUK: Okay. I'm just going
to write it down.
MR. ALFRED BEAVER: She would be a niece on
the second line.
MS. DARIA BOYARCHUK: Gloria, and what is
her last name?
MR. ALFRED BEAVER: Gladue.
MS. DARIA BOYARCHUK: Gladue.
MR. ALFRED BEAVER: G-L-A-D-U-E.
MS. DARIA BOYARCHUK: And this was in 2015?
MR. ALFRED BEAVER: 2015, yeah.
MS. DARIA BOYARCHUK: Thank you. Okay.
MR. ALFRED BEAVER: The last
time -- according to one of the stories that have
circulated, the last time she was seen was she was
hitchhiking on the bridge in Wabasca at riverside, on the
Wabasca River bridge. It was towards Ermine (ph) and was
the last time anybody saw her. So it's been over a year
now since she's been missing, and last year, to commemorate
and to try to rekindle any memory of someone that may have
seen Gloria a little after that last sighting, we had
a -- we did a walk from Wabasca to Calling Lake, which is a
distance of -- of about 75 miles, and along the way, we
tied red ribbons to -- to commemorate Gloria, red ribbons
about every mile, every kilometer. When we arrived
in -- three days later, three and a half days later, when
we arrived in Calling Lake, people had hung red dresses all
along the -- the community, not every foot of the way, but,
you know, on fences, on trees, there were red dresses up to
the community complex where we had our -- our meal, and
that's what I did last year when I walked from Athabasca to
Prince George. I tied red ribbons. The ribbon is
about -- about that wide, and I'd say about six feet each
length so people could see it from the road, from the
highway. I'd tie those ribbons on power poles, on trees,
on fences, at every mile. I can't say every mile, but as
much as I could. I used up four rolls of red ribbon in
memory of the missing and murdered women.

And hopefully, with this National Inquiry, people come up with different ideas. One person cannot do it. It takes a whole bunch of people, but last year, when I was starting my walk, about two miles into the walk, Gloria -- Josie Auger, that band councilor, said she had to go back to Athabasca to pick up some stuff, and then -- I said, okay, but I'll keep walking, and I kept walking, and about five miles down the road, she caught up with me again, and she said, we need to talk. So we -- we spoke, we were talking about the walk, and she said, you've done enough. You've done enough for women. And she said, I think you should quit right here, which was about five miles from Athabasca, west of Athabasca. She almost convinced me -- well, in that day -- on that day, she convinced me, so I went back to Wabasca with her that evening -- that afternoon, but all that afternoon, I kept thinking, and that night after I went to bed, I kept thinking. I said I would walk as far as I can, and the little bit of tiredness I -- I feel is nothing compared to what -- to what those women must have gone through in their last hour of being alive. I cannot compare my aching muscles to what emotional pain, what physical pain they went through, so I must continue. I said I would.

So the next morning, I got up early in the
morning, and I was making coffee, and my nephew who I was
camped -- camped -- whose house I camped in Wabasca got up
and he said, you're up early. I said, yeah, I'm
going -- I'm going back to the highway to hitchhike. I've
got to go back to where I left off yesterday. He said,
I'll drive you to the highway, which is about a couple of
miles over. He said, I'll drive you to the highway after
we have breakfast. So we had breakfast, and then drove me
to Sandy Lake, which is about 18 miles away. I had just
got out of a truck, and this white pickup truck came along,
and asked me where I was going. I said, I'm going to
Athabasca. He said, get in, I'm going to Edmonton. So he
gave me a ride all the way to Athabasca.

When I got to Athabasca, which was by now
about 9:30, I went to my favorite United Church minister,
an esteemed member of the cloth, Monica. If she ever sees
this, that's for her. I went to her house, and I -- I
asked her what she was doing, and she asked me, why? And I
said, no, I want to go back to where I left off yesterday.
So she said, I will drive you. So anyways, she dropped me
off where I had left off the day before, and
(indiscernible) there, and I never looked back.

And like I said before, I asked -- I don't
know if you are superstitious. I'm not, but I
believe -- truly believe that there's something greater,
someone greater than ourselves, and something -- and
someone -- a spirit that is greater than the spirit of the
living people that can overcome what no mortal human cannot
overcome, to give me the strength to persevere, and that's
what -- that's what made me accomplish and attain my goal
of reaching Prince George in memory of missing and murdered
Aboriginal women.

Any questions for now?

MS. DARIA BOYARCHUK: Well, before I ask you
any questions, I want to say on behalf of all women,
really, how thankful we are for having done so much, for
having walked these miles. You were realizing this goal on
behalf of all women, and thank you.

MR. ALFRED BEAVER: You're welcome.

MS. DARIA BOYARCHUK: You have brought us a
lot of ideas, a lot of interesting ideas that you have
shared. This is -- this is wonderful. I am very happy to
hear that, and I hope that the Commission will also be able
to -- to hear your ideas and have them implemented, like
you said, not just in one province but in other cities of
other provinces throughout Canada, so thank you.

MR. ALFRED BEAVER: You're welcome. There
is a lot more to that walk, what I experienced in that
walk, than what I have said. What I have told you is just
a small part. Like, I'm -- camping halfway between Smith
and Slave Lake on the other side of the Smith bridge on the Athabasca River, and I woke up one morning in my tent and built a fire so I can make coffee. I had a coffee pot, 24/7, full-time coffee pots, and I had sandwiches that some people stopped by the day before. I had two -- two bread bags full of sandwiches, different -- I had different kinds of sandwiches, so I'm sitting there waiting for the water to boil, and I heard, (unreportable sound). I looked on the other side of where my tent was. There was a gray wolf.

Now, normally, people would say run for it or (indiscernible) or do something, but I didn't. Some -- somehow I felt comfortable, I felt safe, and after I -- after the coffee was boiled, I took out the sandwiches, and I tossed four -- four sandwiches to that gray wolf, about from here to that corner. I didn't run. If it -- if it was going to attack me, I would -- I would withstand it. Maybe not. But in that moment, I felt safe. I felt I -- could not harm me.

But after my breakfast, I packed up my tent, I had a coffee, packed up my tent after that, and then started walking on the highway, and I looked back, and there was that -- that wolf, maybe about 20 feet behind me, walking on the highway. Walked with me for just up to -- I don't know if you've ever been to Slave Lake.
MS. DARIA BOYARCHUK: No, I haven't.

MR. ALFRED BEAVER: Before you get to Slave Lake, there's a big -- a wide power line that goes through the industrial park on Mitsue Lake, and just before I reached that, I stopped and had -- had lunch, and it was then that that that wolf went back into the bush. Did not run. There were -- there were people that were taking pictures of that wolf walking behind me, motorists passing by, so somebody's got pictures of it, of that wolf walking behind me. A couple of times, cars would pull in front of me as I'm walking on the side of the highway, over the hill lane or right lane, and they pull in front of me, especially one -- one instance there, a woman got out of the car from the passenger's side, sat on the -- on the hood of the -- on the back, on the tail end of the car, and she was taking pictures, so somebody over there -- somebody out there has pictures of that -- of that wolf.

And then the other -- the other part was -- well, just -- just as I reached Horse Lake First Nation, entrance to -- the east entrance to Horse Lake Reserve, this burgundy-coloured car pulled up in front of me, stopped, and this woman got out, an elderly woman -- well, probably younger than me -- and these two little girls got out, and I guess they -- they had asked their grandmother if they could have their pictures taken
with me because I'm walking with my -- with my flag and my backpack and wearing that T-shirt that said "Hug a Sister," and it was given to me in Grande Prairie, and they asked their -- their grandmother if they could have their picture taken with me, and being of women -- a women population, I said, yes, go ahead. So those little girls had their picture taken with me, as they were womenkind.

And then they asked their granny if they could walk with me, and their grandmother asked me, and I said, well, if you're willing -- you'd be willing to let them walk with me, okay. So, okay. So that woman said she had to go to the reserve, to her house, and pick up something, and so we started walking, and then those two little girls, one 7-year-old, one 9-year-old, the 9-year-old decided that she would carry her backpack with me -- for me, which was -- not heavy. It was, like -- all I had was sandwiches in there, and the little girl, the 7-year-old carried my flag. I had that 6-foot dowel, and the flag was on there, and that pink shoe. I don't know if I told you about that pink shoe yet.

MS. DARIA BOYARCHUK: No.

MR. ALFRED BEAVER: I'm going -- I'll get into that. Anyway, the little girl carried my flag for me, and the 9-year-old carried -- carried -- had my backpack on her back, and we rested twice the stretch between
the -- the east entrance to Horse Lake Reserve and to the west entrance of the Horse Lake Reserve is nine and a half miles, and those little girls walked with me all the way.

But along the way, before our first rest stop, the 9-year-old girl texted her cousin in Horse Lake that they were walking with me and they were walking with this man that was walking on the highway for -- for women. So -- but I didn't know that, and when I got to the west entrance of Horse Lake Reserve, we saw these -- there were these vehicles parked alongside the road, just well off the highway, and there were maybe 20 or 30 people there, and what -- what that little girl did was that she had texted her cousin in Horse Lake, and the cousin in Horse Lake phoned other people in Horse Lake, and that's where they came to meet me with sandwiches, coffee, tea, and juice, and a donation from the Horse Lake Band. So that was -- I had reached my 25-mile distance right at that point.

So the little girls went -- went home, everybody went home, but one of the people there volunteered to drive me back to Beaverlodge. That's where I was staying for three nights.

But another thing I missed was one -- the day I left Grande Prairie, went towards Dawson Creek, in that morning, had an interview with a TV station there, privately owned, by Leonard Morrison (ph), and they
had -- and after the interview, then went into the Friendship Centre. We had a ceremony there. I went with the local Elders, and there were about 30 women there and maybe 10 men that were there. We formed a circle. They were there to see me off and walk with me to the edge of town, to the edge of the city, about 30 women and about 10 men, and my cousin Leonard Cardinal (ph) was there to sing a farewell song, and so we left after the ceremony, and towards the end of the -- towards the edge of the city, the mayor of Grande Prairie, Bill Given, joined us in that walk and walked with us for about two miles, but the women -- most of the women walked with me to the edge of the -- to the city limits, and walked with me about 15 kilometers west of Grande Prairie. That's -- that's how it went.

And -- but getting back to that pink shoe. Before I reached Grande Prairie, I had just passed Sturgeon Lake Indian Reserve, and I was walking along -- on the side of the highway, and I saw this little pink runner on the side of the highway, so I picked it up, and I started thinking maybe something happened, maybe somebody did something to a little girl. Maybe that little girl was been carried off into the bush and -- and her shoe slipped. So being suspicious, I planted my flag on the side of the highway, and I went into the bush looking for a sign of
disturbed ground, and while I was in there searching, I heard a car -- a vehicle honking, so I came out of the bush, and there was a young white couple standing there. They asked me if I was in trouble or if I needed help, and I said no, and I explained to them what I -- what I found and what I thought. They said, we'll help you search. We spent about half an hour to about three-quarters of an hour in that treeland searching. Couldn't find anything.

So from there, I put up that little girl pink runner on top of my flag pole, and I carried it all the way to Fraser Lake and back to Calling Lake, back to Athabasca. That was in memory of the -- the memory of the missing and murdered little children because of family violence. Those little children do not deserve to die, do not deserve to be made a victim because of an adult's lack of confidence or lack of control over their emotions. Those little children didn't do anything to warrant being murdered. As adults, we must learn, and the message I have for the younger people and the younger parents and maybe middle-aged people too: Learn to control your emotions. Do not let your emotions control you because those children, little children that we see today are our future. We are going to be relying on them just as much as we rely on women. We came out of a woman, and for this we must always respect and be supportive of our women. Maybe some,
very few, will say they do not deserve our support, but in general, we must always stand by, ready to give a supporting hand.

So -- and with that little pink shoe runner, a month and a half before -- two months before Christmas, in November, in the beginning of November, I had an idea, and I -- I tossed that idea to Monica Rosborough, the United Church pastor of the United Church in Athabasca. I said -- I said, why don't we have a candlelight vigil underneath the Christmas tree by Riverside Stage, because in Athabasca alongside -- along the river bank there, they have a stage and they have a -- spruce trees that are lighted up every Christmas with Christmas lights, and the reason for being -- for having that candlelight vigil by the Christmas tree is because that's when the little children just love and go -- go nuts over a Christmas tree because the presents are there, and their present to them in that candlelight vigil is our love and our support so they can be nourished -- nourished in their growing years. That's our gift underneath that Christmas tree, and the Pink Shoe Candlelight Vigil on Christmas Eve.

Any questions, comments?

MS. DARIA BOYARCHUK: No, it's just every -- every part of your story, it just lightens me up hearing about it. Such a -- such a beautiful story that
you're sharing, and the pink shoe story...

    MR. ALFRED BEAVER: Yeah, we're -- we're planning on having a second, there, candlelight -- Pink Shoe Candlelight Vigil. Yeah. So it all ties in. The little children, the women, and the men have to play an active part in being supportive.

    MS. DARIA BOYARCHUK: How do you think the Commission can -- can help you achieve this -- these goals or help you --

    MR. ALFRED BEAVER: Pardon me?

    MS. DARIA BOYARCHUK: How -- how can the Commission help you to achieve this -- this mission in life to help those women, missing and murdered women, and to help future generations from...

    MR. ALFRED BEAVER: I think -- I think by having -- one of the -- one of the ideas I read in the paper yesterday was talking circles.

    MS. DARIA BOYARCHUK: M'hm.

    MR. ALFRED BEAVER: But that -- that idea has been -- talking circles in every Aboriginal gathering, but we say that we're going to do this. I'll give you an example. There was -- I was a caretaker for the [Church 1] in Athabasca for a little while. I was supposed to be only there -- I was only supposed to be there for one -- or one week. One week turned into four months because they
wanted -- they needed someone to shovel the snow on the sidewalk and outside and -- pretty well the main -- watch over the place, [Church 1]. They had to -- they have (indiscernible).

The -- one of the women that was there was the church secretary, and this one Monday, a woman, I asked her for something, and she said, I'm not here to give a handout to every Tom, Dick, and Harry that comes along. And I -- I said, I'm just asking you to lend me 20 bucks until I come back. I said, I have to go and cash this cheque. Oh. Oh, okay. Okay. And I said, you're one of those half-an-hour -- half-an-hour a week Christians.

So that is the -- that is the role that a lot of these commissions, inquiries play. They're only there for that one period in time. It must not be so with this one. People that are -- are in the Commission, that are taking part in the inquiry, must do their part 24/7, 365. Just think, maybe not 365, 24/7, but keep in mind that there must be something that can come out of this National Inquiry, something concrete, something that can be seen instead of just what is written on paper.

I gave you some ideas, and I'm working with -- I'm doing some work with a cousin of mine. Her name is Cora. She's a professor at the University of Alberta. I don't know if you know her. No? Cora Weber
(ph) (indiscernible). Anyway, I got -- I don't know if she got a hold -- I had a box of files, (indiscernible) boxes of files in my work from 1977 -- 1975.

**MS. DARIA BOYARCHUK:** What kind of work were you doing at that time?

**MR. ALFRED BEAVER:** I was -- I was working in Grande Prairie for Procter & Gamble in the Woodland District, Proctor -- Procter & Gamble had -- had a pulp mill in Grande Prairie.

**MS. DARIA BOYARCHUK:** Okay. But it has nothing to do with the missing and murdered -- those files, the Aboriginal --

**MR. ALFRED BEAVER:** Hmm?

**MS. DARIA BOYARCHUK:** Those files that we're talking about. They're not related to the murdered --

**MR. ALFRED BEAVER:** No.

**MS. DARIA BOYARCHUK:** Okay.

**MR. ALFRED BEAVER:** For -- for -- but -- my cousin Cora and I are working on -- on compiling the two, the residential school and the missing and murdered women and maybe even doing a separator including children. So it's not just a one-time thing. It's not just a one-point area. It has to be complete.

So when I came to work for the Isolated Communities Advisory Board, and I after my questions, came
there to Grande Prairie to ask me to come and work for them, the Isolated Communities Advisory Board. ICAB was made up of seven northern Alberta communities that were isolated. Only by plane could they be reached. There were no roads there. There was Sandy Lake, Chippewan Lake, Trout, (indiscernible), (indiscernible) Lake, Little Buffalo and (indiscernible) Lake, which is now (indiscernible). And so I didn't agree for the first time -- the first time my cousin came there, the late William Beaver. He was the president then of ICAB, and then came the second time. I still refused. I didn't refuse; I just said, I can't do it at this time. The third time, they came and asked me to come and work for them, which was about three years after the first visit. I finally agreed, and my job was to answer all correspondence for him because he -- he had a good brain. He was a capable man of thinking, but his writing and reading ability was limited, so that's where I came in. I was also responsible for bookkeeping and making appointments. In reality, what I did was -- I was a thinker. I was using my -- my cousin's name. He was the president in name only. I was a thinker, and the late Roy Butenbird (ph) (indiscernible) at the gallery in -- in Edmonton here at the Chateau Laurier Conference Centre. We had a -- we had a conference there, and he was the guest speaker, and he
said -- he was -- like myself, he was a thinker of the Indian Association of Alberta. He was a former press secretary for the late Peter Lougheed who was then premier of Alberta, and he was the guest speaker at the banquet, and he said -- he said, I am the thinker, I am the planner, I am the writer, and the strategist behind the president of the Indian Association of Alberta, and he said, there's another man who works in that capacity. His name is Alfred Beaver. He does the planning, the thinking, the strategizing for the ICAB. That's what I did.

So that's -- that's -- that's only part, and then -- and those files are the research that we did into membership of Bigstone Cree Nation, the abuse in Indian residential schools --

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: -- and part of it has to do -- a small segment, maybe, I'd say one-fifth of it -- into the missing and murdered Aboriginal women. All those files -- all those issues are in those files.

MS. DARIA BOYARCHUK: And where are those files now?

MR. ALFRED BEAVER: Huh?

MS. DARIA BOYARCHUK: Where are those files today?

MR. ALFRED BEAVER: They are in the -- they
are in Calling Lake at the -- the sub office, Bigstone sub
office in Calling Lake, and at that time when I loaned
those files to Richard Davis who at then -- at that time,
vice president -- or vice president for Indian Association
of Alberta, along with those files, there were 21 cassette
tapes of interviews that we did with Elders in those
outlying communities as far as High Level and
Chippewa Lake, Fort Chippewa. We interviewed
Elders -- there were three of us that were doing the
membership research. There was Ernest -- the late Ernest
Green (ph) from Saddle Lake; Irene Boulie (ph) from
Wabasca; and myself.

MS. DARIA BOYARCHUK: And those -- are they
video tapes? Are they audio tapes? Are they accessible if
the Commission would like to -- to listen to these
interviews? Are they publicly accessible? Do you know
anything about it?

MR. ALFRED BEAVER: Would they have
access -- would the Commission have access to those files?

MS. DARIA BOYARCHUK: Yes, if they -- if
they would like, can they get access to those files?

MR. ALFRED BEAVER: Yeah. It would have to
with a letter of request.

MS. DARIA BOYARCHUK: Okay. Okay.

MR. ALFRED BEAVER: And probably have to
deal with Bigstone Cree Nation, but I -- I was -- before my -- before my cousin died, the late William Beaver, he died in 1993, three weeks before he died, those files used to be in his shed in Wabasca when he was -- after -- he was the -- he was beat out of his position as band councillor. He was the former Chief of Bigstone, and then got defeated there and then became a band councillor, and then he got sick with cancer, and in that spring of 1993 or after Christmas of 1993 was transferred to Cross Cancer Institute, and then when -- I used to go and visit him, because I lived in Edmonton, and about three weeks before he passed on, Guy O'Taylor (ph) -- Guy O'Taylor is now [one line redacted - personal information], he lives in Edmonton being cared for in a nursing home -- but he was there, so was William Beaver's wife and his son John, and they were witnesses to -- when William told me in Cree that he wanted me to keep -- to be the -- to be the caretaker of those files, and he said, when you get home to Calling Lake, go to Wabasca and get those files and bring them to your house in Calling Lake, so I did.

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: And a couple of years after that, Richard Davis from Indian Association asked if they could borrow those files, and they would catalogue on computer all those files, so I agreed. But after several
years, nobody had done anything in Slave Lake at
the -- their office, Treaty and Aboriginal Rights Research
Group. Nobody had done anything with those files. They
had yet been sitting in the warehouse all that time, so
Loretta Gladue at that time was a band representative in
Calling Lake. She requested (indiscernible) -- which is
the Sawridge -- part of the Sawridge Indian Band to return
those files, which they did. So those files are now in
Calling Lake, and I'm still the caretaker. Yeah.

**MS. DARIA BOYARCHUK:** How many files would
you approximately say there are? How many files are we
talking about?

**MR. ALFRED BEAVER:** There would be --

**MS. DARIA BOYARCHUK:** You said they're
sitting in a warehouse. I can imagine a huge space --

**MR. ALFRED BEAVER:** They would be the -- the
titles of those files would be The Precreation of the
Canadian Constitution, Indian Control of Indian Child Care,
the -- it would also be the -- come on, brain. Think. The
Indian Control of Indian Child Care, and then the Alberta
Indian Elders Society, that was another one we formed,
Don Cardinal and me, and the promotion of Indian Women's
Rights As Human Beings. That was another topic that
was -- and then the Treaty and Aboriginal Rights Research,
there must be -- there were about 11 different categories,
so it's quite a bit of reading.

**MS. DARIA BOYARCHUK:** Okay. And you said

that they were also -- they contained interviews with the

Elders?

**MR. ALFRED BEAVER:** Yeah. There were

interviews with Elders. Going back to -- one of the Elders

that we interviewed was George Nosky (ph). He died at 111,

about -- about eight years ago.

**MS. DARIA BOYARCHUK:** M'hm.

**MR. ALFRED BEAVER:** And died at 111, so that

would put him way -- way in the early days of 1900, but

there were stories that were handed down from -- from

previous generations. For example, the stories told to me

by my grandfathers -- you see, in the Cree language, we

have a different -- different way of relating. My

grandfather, my maternal grandfather, my paternal

grandfather, and same with them, my grandmothers, their

sisters and their brothers are also my grandfathers, not

great uncles or granduncles, but they're my grandfathers.

Even extended family members, they become my grandfathers.

So as a young boy -- as young boys, I'll say -- my brother

Walter and I used to leave me -- not every day, but they

were a couple of old-timers from Sandy Lake, which is about

18 miles away. They used to come in the summer and put up

their tent or tepee in our front yard, and -- but they
would ask for permission first, and my dad would allow
them, and after they -- they got set up, maybe the next
day, my dad would give us a little bit of tobacco to take
to the old people, and I would say (speaking in Native
language): May I have your pipe, Grandpa? I'd filled the
pipe with tobacco, and that was the protocol for asking for
stories or knowledge from the old people, not -- not the
knowledge as obtained by the now overnight medicine and
overnight Elders. What I know about the old customs and
traditions and practices and beliefs were acquired verbally
and in person from those old people. When I say "old
people," they had been in their 60s, 70s, 80s, 90s. They
may have been blind, some of them. A couple of them, I
know.

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: They may have been deaf,
but when I fill that pipe up, they were always ready to
tell the story, and their stories, I would -- I would say
they were parables. Like, in the Bible, Jesus talked about
parables, tells parables, and his disciples -- disciples
had to figure out what that parable meant in reality, and
that's the way these old people told their stories. I had
to figure out what that story meant, what was behind that
story, and why I believed in -- why they believed in the
healing powers of the plants, of the different parts of a
chrysalid or -- that have healing powers, the different
parts of an animal that have healing powers, and the
different animals that have parts of their body that can be
used as curses. It's no -- not practiced very much now,
but in -- in this -- in this file, there's --

MS. DARIA BOYARCHUK: Which file? Your --

MR. ALFRED BEAVER: Huh?

MS. DARIA BOYARCHUK: The file --

MR. ALFRED BEAVER: That -- that

might -- there are some pictures in there during my walk,
and --

MS. DARIA BOYARCHUK: Okay. Would you like
to share those with the Commission?

MR. ALFRED BEAVER: Huh?

MS. DARIA BOYARCHUK: Would you like to
share -- show the Commission the pictures?

MR. ALFRED BEAVER: Yeah, there's a few -- a
whole bunch of them that -- the majority of them went
missing. I had a house fire. This is --

MS. DARIA BOYARCHUK: You can just point
towards the video camera.

MR. ALFRED BEAVER: All right, but first
I'll tell you --

MS. DARIA BOYARCHUK: Okay.

MR. ALFRED BEAVER: Now, this is the -- this
is the camera over here. This is a -- this is a statue of
my great, great, great grandpappy in Beaverlodge.

    MS. DARIA BOYARCHUK: Okay.

    MR. ALFRED BEAVER: That's where I camped.
That's -- that's me over here holding the flag, and that's
my cousin Leonard -- Leonard Cardinal's stepson, and that's
when we arrived in Beaverlodge.

    MS. DARIA BOYARCHUK: So this is the flag
with the pink -- pink slipper, the --

    MR. ALFRED BEAVER: Huh?

    MS. DARIA BOYARCHUK: This is the flag with
the pink running shoe, you said, the little kid's --

    MR. ALFRED BEAVER: Yeah.

    MS. DARIA BOYARCHUK: Little girl's...

    MR. ALFRED BEAVER: Can we see that pink
slipper?

    MS. DARIA BOYARCHUK: I can't, but I -- I
was just wondering.

    MR. ALFRED BEAVER: Yeah, right here.

    MS. DARIA BOYARCHUK: Oh, right -- okay.

Okay.

    MR. ALFRED BEAVER: That little -- that
little thing on top of the flag pole there. That's the
pink slipper.

    MS. DARIA BOYARCHUK: Yeah. Thank you.
MR. ALFRED BEAVER: That's what -- that's what -- that's the one I found downside of Sturgeon Lake.

MS. DARIA BOYARCHUK: Yes.

MR. ALFRED BEAVER: And these are members of Horse Lake First Nation that came to greet us. There were more than that. They were some more across the road there. And then -- I had so many pictures, and -- this is -- this is my cousin here in the black jacket, Leonard Cardinal. He's also an Elder -- a young Elder, and he's the one that introduced me to the mayor of Grande Prairie, Bill Given, and these are some of the women that walked -- that walked with us out of the city of Grande Prairie, these women, and this man in the blue shirt is the mayor of -- I don't know if he still is. He was the mayor of Grande Prairie.

MS. DARIA BOYARCHUK: Okay.

MR. ALFRED BEAVER: And this is when we were walking out of the city of Grande Prairie, and there again is Bill Given, the one in the blue shirt, and this is approaching the Moberly Lake Indian Reserve in B.C.

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: And this is a member of the Moberly Lake Cree Nation. They are two different bands there. One is Saulteau Indian Nation, the other one is Moberly Lake Cree Nation, and that's -- that's at the -- at the Moberly Lake Cree Nation, and these are people, again,
that walked with me from East Moberly Lake to West Moberly Lake. That's the end of their reserve is, which is about ten miles apart, so all these little kids and the adults walked with me, these -- and these are the same -- same people.

**MS. DARIA BOYARCHUK:** M'hm.

**MR. ALFRED BEAVER:** Was already snowing there when we took that picture. It had snowed.

**MS. DARIA BOYARCHUK:** Wow.

**MR. ALFRED BEAVER:** And this is in Fort St. John outside the Treaty 8 office in Fort St. John, and the woman standing there is [Friend 1]. She's a -- I don't know if she's a director of the Sisters in Spirit, but every -- every October 4th, she goes to Ottawa to take part in that Sisters in Spirit Walk, and that was in Fort St. John. That's what we're looking the city of -- the city of Dawson Creek is on the other side. Can't see it from here. And this is entering the -- crossing the Alberta/B.C. border. I had a whole bunch of -- like I said, a whole bunch of pictures.

**MS. DARIA BOYARCHUK:** Well, thank you for sharing that.

**MR. ALFRED BEAVER:** And this is --

**(KNOCKING ON DOOR)**

**UNIDENTIFIED SPEAKER:** (Indiscernible) in
UNIDENTIFIED SPEAKER: Sorry, miss. I'm just checking if -- I was looking for luggage carts. Is there one in here?

MS. DARIA BOYARCHUK: No, we don't see any. No. Sorry.

UNIDENTIFIED SPEAKER: Okay.

(MOR CLOSES)

MR. ALFRED BEAVER: And this is overlooking that reserve, and here, that little boy is my friend [Friend 2]'s grandson, and that's [Friend 2’s mother], [Friend 2’s]'s mother. This was in her house in Moberly Lake First Nation, and this is -- when we arrived at the Saulteau Nation. That's the west entrance to Saulteau Nation. So that's only -- those are only some of the pictures that I have there. Thank you. And I also kept articles about little children --

MS. DARIA BOYARCHUK: Okay.

MR. ALFRED BEAVER: -- being victimized. I -- I have a binder -- I have a binder of the atrocious deeds inflicted on little children. There are about eight different articles I have at home, and that's my -- my commitment to the women, to the children, but also to say to -- say to the men, be strong, show your support, do not be shy. When I was drinking, I was never shy to raise my
voice to show that I was drinking.

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: I was never shy to sing in public. I was never shy to go in -- into a bar, anywhere, and now that I'm sober, I kind of cringe when I go into a church or to an AA meeting, but then I think back on -- on the purpose, on my later existence in life, and that's just to provide us a -- provide a leaning standard, a leaning post, if you will, for the abuse, for the missing and murdered little children and women. So...

MS. DARIA BOYARCHUK: Thank you. Thank you for your commitment to women, and I know that's not -- it's not only your -- your personal story of something that happened to your relatives, but it's -- you're doing it on behalf of all women out there.

MR. ALFRED BEAVER: Hm?

MS. DARIA BOYARCHUK: You're doing it on behalf of all women --

MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: -- whether it's -- they're related to you or not, but you're -- you -- you're out there, standing up for their rights, for our rights, and that is...

MR. ALFRED BEAVER: And I don't -- I don't refer only to Indian, Aboriginal, Indigenous --
MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: -- women. I refer to all women.

MS. DARIA BOYARCHUK: All women.

MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: Thank you.

MR. ALFRED BEAVER: Because we're all human, just a different nationality, different dialect, different religious beliefs, different spiritual beliefs, different attitudes. Doesn't mean we're different. We're all human.

MS. DARIA BOYARCHUK: Thank you.

MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: And, Alfred, if I can ask you a few questions about your niece Gloria Gladue. She -- she went missing just two years ago, you said. She was hitchhiking, right?

MR. ALFRED BEAVER: Huh?

MS. DARIA BOYARCHUK: She was hitchhiking, your niece?

MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: Do you know if there was ever investigation?

MR. ALFRED BEAVER: Pardon me?

MS. DARIA BOYARCHUK: Do you know if there was ever an investigation into her...
MR. ALFRED BEAVER: There was a -- what I've been told, there was an investigation, was a very on-the-surface investigation asking people if they knew or had seen Gloria, but to fully -- but to conduct -- a comprehensive -- a comprehensive investigation, no. Neither has that been done with Monique.

MS. DARIA BOYARCHUK: Monique. Okay.

MR. ALFRED BEAVER: And the one in 1961, Philomene Lemay (ph) Gladue.

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: Philomene Gladue Lemay.

MS. DARIA BOYARCHUK: What's the first name?

MR. ALFRED BEAVER: Philomene. Philomene.

MS. DARIA BOYARCHUK: And how she -- is she --

MR. ALFRED BEAVER: P-H --

MS. DARIA BOYARCHUK: P-H.

MR. ALFRED BEAVER: I-L.

MS. DARIA BOYARCHUK: I-L.

MR. ALFRED BEAVER: O.

MS. DARIA BOYARCHUK: M'hm.

MR. ALFRED BEAVER: M-E-N-E.

MS. DARIA BOYARCHUK: Gladue as well?

MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: And how is she related
to you?

MR. ALFRED BEAVER: She's my -- she was my
niece's second -- second -- second in line.

MS. DARIA BOYARCHUK: And what year was
this, if I can ask? Your niece, Philomene.

MR. ALFRED BEAVER: The last time she was
seen?

MS. DARIA BOYARCHUK: Yeah.

MR. ALFRED BEAVER: In October 2015.

MS. DARIA BOYARCHUK: So -- also 2015?

MR. ALFRED BEAVER: For -- for Philomene?

MS. DARIA BOYARCHUK: Yes.

MR. ALFRED BEAVER: No. That was in 1961.


MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: And Gloria,
October 2015?

MR. ALFRED BEAVER: Yeah.

MS. DARIA BOYARCHUK: Thank you. Okay.

Just wanted to get the timeline straight. Okay.

MR. ALFRED BEAVER: The other one is a
sidetrack of that -- is the missing -- of Clifford Ojime
(ph), a cousin -- a man, a cousin that went missing in
1984.

MS. DARIA BOYARCHUK: Okay. And under what
circumstances, do you know, he went missing?

MR. ALFRED BEAVER: The last time -- what the police have said was that the only clue that they have or been told was that somebody saw Clifford walking out the door of the York Hotel in Edmonton at night. That night that he came to my home to -- after working -- this was 1984 after the break of (indiscernible), and he won -- on the third quarter of the football game, the -- security opened the doors after the third-quarter to allow people who want to watch the remainder of the football game and the people that wanted to sign up to go to work after -- after the game, to clean up the stadium. So that night, they went to work cleaning the stadium, came home about 3 o'clock in the morning, and went back to work at 8 o'clock the next Monday morning. He worked till 6, came home. Tuesday morning, he went to work again, and 6 o'clock they quit, came home, had supper, and then Wednesday morning they went back to work. Once the afternoon, at 4 o'clock, they finished cleaning the stadium, and they were supposed to go and pick up their pay cheques that coming Friday, so Clifford came home, and we all -- we always used to have supper all at the same time because I was working -- Clifford was looking after the late Roy Old's (ph) father, and Alan -- Alan Bigstone (ph), Edward Beaver, Jim Auger (ph) and Samuel Cardinal (ph) were
all working.

So after supper, Clifford said, I'm going to go downtown and check what's happening, and that was the last we ever saw of him. The next time that we heard was about a month after that when one of the police -- city police said that somebody had seen Clifford walking out the door with a woman, and furthermore, somebody said that woman was from Lac La Biche, but none of these clues were ever proven, so we don't know what happened. Even that one was a long time ago, and that's never been solved, so we have (indiscernible) from Wabasca, Philomene Lemay from Wabasca. She lived in -- she was -- she married. She was living in Wabasca -- in Slave Lake. We have Monique Beaver, originally from Wabasca, but she was living in Edmonton, living common law there. They have Clifford Ojime (ph), originally from Wabasca again, but he was -- his family lived in Athabasca, had moved to Athabasca, and now Gloria Gladue.

So that's five out of Wabasca, and that's why I'm here, too, because the missing and murdered women issue affects our community, but I have been involved in the less fortunate members of society's issues for a long time because I didn't grow up in a very healthy environment. So I was an underdog. I was a laughing stock. I underwent bullying, abuse in the residential
school. So I do what -- do what -- I do what -- a mental
platform for the underdog. I guess up to the time I kick
the bucket, I will always stand up for the underdog.

I -- but it's -- even a number of
those -- those days in the past, it gives me great pleasure
to see little kids, and just before closing, I'll add two
little -- two little tidbits here. Last summer -- this
past summer, I was sitting by -- at the gazebo there in
Athabasca by the river bank, and this woman came along, and
she had a little girl, about 3 -- 3 years old, not -- not
big, and that little girl had a little dog on a leash.
That little dog is about that high, and that lady said,
good morning. I said, good morning, and that little girl
waved, so they went by.

And then a while later, a short time later,
I heard someone crying, a little kid crying. So I went
behind the stage, on the other side of the stage to see
what -- what was happening, and there was that little girl,
that one that -- the one that had that little dog, and that
woman was just on the verge of crawling under that stage.
The stage is about -- the floor on that stage is about
seven feet off the ground, but it's dark in there, and I
asked her, I asked that woman, I said, why is the little
girl crying? She said, oh, her little puppy got -- got
stuck underneath. So the -- she said, I'm going to crawl
under and try and get it out. I said, never mind, I said
I'll go -- I'll go and release that -- that little dog. So
she said, okay, all right.

So I crawled under. That little -- that
little dog's leash had got stuck in between the V-joint, so
I came out, and gave the leash -- that little girl, I put
that leash -- the loop around her wrist, and then she
looked at that little dog sitting in front of her, and you
know how little kids are. They have five little fingers,
but they can point in seven different directions at the
same time, and: That's the last time I rescue you. That
little dog was sitting there with the head hanging down.
Bad puppy, but I still love you. And it was all sloppy wet
kisses from there on.

That was one instance. And a little while
ago, last week, I came down in the morning to the
restaurant when I'm staying at the hotel there in Westlock,
and I also -- I took my usual table, which is right at the
corner, and later on, a man -- a woman came in with a
little boy, about 8:09, and a little girl, again, about 3
or 4 years old, and they went and sat at the next table to
me, so I -- I was eating breakfast, and I noticed that
little girl kept -- the little boy didn't mind, didn't
bother him, but that little girl, and she said something to
her mom, and her mom went like that, and she got off -- got
out of her chair and came walking up to me, to where I was sitting, and she just looked at me. Are you a cow pie? And I said, what? She said, are you a cow pie? I said, yeah. I said -- ah, Mommy, look, cow pie. And there were enough people there went into great laughter, and that woman's face just turned red because she was embarrassed the little girl was calling me a cow pie.

(LAUGHTER)

MR. ALFRED BEAVER: I said, that's okay, I'm used to little kids calling me all -- so that's -- that made my day. Yeah.

MS. DARIA BOYARCHUK: Yeah, thank you. Thank you for that. Is there anything else that you would like to share with us tonight?

MR. ALFRED BEAVER: Uh --

MS. DARIA BOYARCHUK: With the Commission? Anything you'd like Commission to know?

MR. ALFRED BEAVER: I think one of the -- one of the -- it's one of the ideas that a lot of people speak -- speak of, silently or in an empty room, is that pressuring the authorities to -- to -- more time, more energy to try and solve this missing and murdered women because not enough has been done. I'll give you an example. About three -- two or three years ago, I -- it was in Ontario. You may have heard of that case. There
were two girls that had left their home reserve. One of
the girls -- well, they left their home reserve, and one of
the girls was going to her dad's place. I think it was in
Thunder Bay. They never -- they never reached her dad's
house, they never arrived, and right about that time,
about -- about that -- the way that they were reported not
arriving at their dad's house, there was a lion cub that
went missing from the pet owner's house. When the report
was made to the OPP about the missing girls that had not
arrived in Thunder Bay, there was no response there. There
was -- the information was taken by the OPP, but when that
lion cub went missing and the report was made to the
authorities, in two hours' time, in about two hours' time,
they had Ontario -- Ontario Provincial Police searching all
over this Thunder Bay, looking for that lion cub. They
even had a helicopter scouring the neighborhoods. They
found the lion cub, but after they found the lion cub, only
three days after that did they start questioning people if
they had seen those -- those girls.

So in reality, Aboriginal -- Aboriginal
lives, Aboriginal women's lives must mean less than the
life of an animal, a baby animal. I would've thought that
those little girls -- those girls -- not little girls, they
are probably teenagers -- well, teenagers, that their lives
were more important then that lion cub, and if I -- if you
think I sound prejudice on my comment, because their skins were probably brown, not white, and their skins were not gray. This is a side comment. So these authorities must be made to live up to the -- to the words "to serve and protect," but they must also try to solve.

MS. DARIA BOYARCHUK: Thank you.

MR. ALFRED BEAVER: You're welcome.

When -- are we off now?

MS. DARIA BOYARCHUK: If this is everything you would like to share, then yes, we can end here.

MR. ALFRED BEAVER: Just a comment -- comment. Everything ties in nowadays with the establishment of the Indian residential schools. Everything. The root -- the roots of inequality, inequalities suffered by Indian -- Aboriginal people, the root of those inequalities is the residential schools. Had nothing to do with colour, and we're still -- as Aboriginal people, we're still not -- --- Upon adjourning
LEGAL DICTA-TYPIST'S CERTIFICATE

I, Jenessa Leriger, 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.

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Jenessa Leriger

March 13, 2018