



Métis Nationalist Voice

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Métis Nation Issues and Interests

Manitoba Métis Federation Back in full Force After the Pandemic

By Clem Chartier

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On March 26 and 27, 2022 the MMF held its first in-person AGA since 2019, which was an overwhelming success. This AGA was a combined virtual/in-person assembly with 2,000 in-person attendees and 1,230 registered on-line participants. The AGA was preceded by a one day workshop on proposed changes to the MMF Constitution.

After the opening prayer a number of dignitaries brought greetings to the delegates, including Premier Heather Stefanson, NDP Leader Wab Kinew, Winnipeg Police Chief Danny Smyth, amongst others (including myself in my new role as Ambassador of the MMF/National Government of the Red River Métis). When I arrived at the AGA on Saturday morning about 20 minutes before the scheduled start, I was struck by the fact that the meeting hall was already full! In fact, during the greetings and the President's State of the Nation address there was standing room only!

One of the positive results of the AGA was the advancement of the MMF Constitution through a series of resolutions designed to reflect their con-

temporary governance structure along with their status as the National Government of the Red River Métis. Another overall positive aspect was sharing with the delegates the progress made by MMF in taking back ownership and responsibility for their children in care, their housing and education supports and by their

care centers throughout the province.

Another important initiative announced was the advancement of a Métis-specific healthcare agenda, in addition to their pharmacies, of the creation of mobile nursing units. They will have vans that will travel to smaller and more remote villages which currently experience challenges and access to healthcare supports.

There was also an announcement of the upcoming April 21st meeting between the Pope and the Red River Métis with a day set aside for that purpose, which according to President Chartrand reflects their status as the National Government of the Red River Métis.

President Chartrand also praised the youth for their participation and active involvement in their youth council, in the Locals and at the AGA. Accordingly, in connection to this youth involvement, he stated: "I have a great sense of pride and confidence that we are heading toward a future as strong as the present. Together, we are truly finding our place in Canada's confederation and making history as the Red River Métis Nation".

robust progress toward strong economic development.

This included the fact that the MMF has secured investments of close to \$1 billion dollars for their people for programs and services from their federal partners through their government-to-government relationship. An example given was the over 140 properties with 800 acres of land and 40-50 million dollars in capital assets which they own. A lot of other examples were also given, too many to list, but of note they are targeting 15 day-



Red River Métis Visit Pope Francis at the Vatican



Red River Métis Delegation in Rome with Pope

On April 21st a 55 member delegation of the Manitoba Métis Federation, the National Government of the Red River had a one hour audience with Pope Francis. Five members of the delegation made brief presentations to the Pope: Minister Denise Thomas, Elder Ernie Lafreniere, Minister Andrew Carrier, Youth representative Desiree Orvis and Elder Jim Durocher. This was followed by a fifteen minute speech by President David Chartrand.

The main premise of the presentations was the fact that the Métis Nation was mainly of the Catholic faith and that sadly the presence of the church was waning in Métis communities with not enough priests to serve the Métis population. This resonated with the message of reconciliation and revitalization of the church amongst the Métis.

Next, the Pope responded to the presentations expressing his deep regret for the harms done by individuals entrusted with the education and care of Indigenous children and asked for forgiveness and for the delegations' prayers.

Following this, President Chartrand presented the Pope with several gifts, including two beautifully beaded crosses in the Métis beadwork tradition. He also signed a handwritten note accompanied by the Self-Government Agreement entered into between the Manitoba Métis Federation and the Canadian government in July 2021. The Pope took the pen and also signed his name to it.

A number of members of the delegation also had items for the Pope to bless, with each delegation member shaking the hand of the Pope and getting their picture taken. The Pope gave each of the delegation members a rosary.

During this one hour audience there were a lot of tears of happiness shed, and by the expression on the faces of the delegation members the audience with the Pope was very much appreciated and will certainly be one of the major highlights of their lives.

Statement to His Holiness by Elder Jim Durocher:

Holy Father, I come to you bringing a message from my church back home in Île-à-la-Crosse, Saskatchewan and as a representative of the Red River Métis students who attended the Île-à-la-Crosse Métis residential school which was established by the missionaries in 1860, and which closed in the mid- 1970s. Our Métis residential school was widely attended by Métis students from throughout northwest Saskatchewan. Unfortunately our residential school was excluded from the 2006 Indian Residential School Settlement Agreement by the government of Canada, and we are still looking for an apology and a just settlement. This is the reason why so many of the harms and the suffering of Métis children in this residential school and others like it are not as well recognized or understood as the experiences of the First Nations and Inuit people.

What did remain consistent was that the school was run by members of Catholic orders, including the Sisters of Charity. The residential school separated boys and girls, which meant that many family members grew up in the same facility, but did not grow up together. Along with the well-documented abuse and shame brought upon the students at the hands of cruel individuals, this approach of dividing families, along with other methods designed to do away with the culture, language, and traditions of our families caused harm that many did not recover from.

It is this trauma that is still felt in our northwest Saskatchewan Métis community today. Much of our hurt stems from the experiences we had at the hands of evildoers who hid behind faith. However, an additional source of pain for many people in our Nation is the fact that our hurts as Red River Métis were not recognized as survivors of the same trauma as the First Nations and Inuit students. This racism continues to this very day as our experiences are dismissed and we are not included in the settlement between the federal government and survivors.

Today, I ask the church to act as the moral compass and work with us to get Canada to recognize the hurt and suffering that was brought to my community and the other communities affected by this crisis. Like the other delegates here today who experienced harm, I recognize that these harms were committed by individuals who do not properly represent God's purpose and

God's love. I also have many positive stories about the experiences I had at school, interacting with true servants of the Lord, who were kind to me and helped me grow my relationship with God.



Elder Jim Durocher

Because of their influence and the gift of faith from my family, I have lived my life trying to do God's will and fulfill his purpose for me. While I lost my beloved wife Leona to cancer several years ago, I am proud that we raised our children to know God and to be active participants in the Catholic Church. I know that when we suffer a loss, or experience the joy of a new birth, the church is central to every Red River Métis village. Church helps us draw the necessary comfort to heal from our sadness or expressing our celebration of new life. When my time in this world comes to an end, I know that I will rely on the presence of a shepherd of God to ease my passing.

My faith, and the comfort and joy I have drawn from it in my lifetime, are the reasons why I would like to share my thoughts with you, Most Holy Father, on the importance of a renewed relationship with the Catholic Church for our community. Reconciliation is important, of

course, but renewal of our relationship to God and to the Catholic Church, are of equal importance to me and to our Nation. It is my strong belief that Elders within our Nation must be part of the solution to the loss of faith we are seeing in our Youth today.

I ask you for your blessing, on this item, that I will bring back to my church community, so they can cherish it and feel your closeness to your flock. I also ask, Holy Father, that you bless me so that, as an Elder, I can find the words to help more people discover or renew their faith, and to work with others to find new pathways to bring God and the church to our youth. It is my hope that you might also pray on behalf of those who continue to discriminate against the Red River Métis, so that they might see our truths and hold us as equal, as all children are equal in God's eyes.

The Spring of 1885: A Time of Battle and Hardship

By Lorna Ledoux

As I sit looking out the window of my comfortable home on an unseasonably cold April day in 2022, my mind goes to the 1885 Métis Resistance at Duck Lake, Fish Creek and Batoche. I start to wonder how the families managed through the horrors and hardships not unlike those experienced today in the Ukrainian/Russian conflict.

I recall stories told to me by elders about families hiding in caves near Batoche and things that I have read about witnesses encountering Métis refugees of the 1885 battles and how they were cold and suffering. I also think about the First Nations people who were denied rations due to their support of the Métis resistance.

The Batoche-area Métis established a provisional government on March 18, 1885 with Pierre Parenteau Sr. as chairman, French-Canadian Philippe Garnot as secretary and Gabriel Dumont as the adjutant-general or military leader. Louis Riel set up a 20-member people's council called the "Exovedate" (a made-up word based on Latin for "out of the flock").

The Battle of Duck Lake took place March 25-26 1885. The Métis lost five men: Isidore Dumont, Assiyiwin, Jean-Baptiste Montour, Joseph Montour and Auguste Laframboise. The Métis also had three men wounded, including Gabriel Dumont. The police and volunteers lost 10 men and had 13 wounded, two of whom became additional fatalities.

The Battle of Tourond's Coulee at Fish Creek was a hard fought battle which saw heavier casualties. On the Canadian side, 10 men were killed and 45 were wounded, while the Métis suffered the loss of four men, one being Gabriel Dumont's nephew, Pierre Parenteau. Three Métis were wounded, one mortally. They also lost 55 horses in the battle.

The Métis and their allies made their final stand at Batoche May 9-12, 1885. It was an exhausting battle with uneven odds due to the Canadian Government

having superior artillery, endless supplies of ammunition and five times as many troops. On the Métis side, elders, youth and women played pivotal roles in the effort.

Métis participating in the Resistance included fighting men, women who were the nurses, cooks and quartermasters, as well as boys who were messengers and foragers for ammunition and other community members who provided food, clothing, carts and horses. The deprivations that the women underwent during and after the fighting were severe. Many died of tuberculosis shortly thereafter as a direct result of their living conditions.

It was reported that after a valiant effort, the Métis succumbed to the onslaught and that the Canadian soldiers bayoneted some Métis, including several elderly men such as 93-year-old Joseph Ouellette.

At the conclusion of the fighting, the Métis women, children and Elders emerged from their hiding places in caves along the riverbank. The most poignant story I have read is in Gabriel Dumont's memoirs where he tells how he encountered a woman carrying her disabled daughter on her back to escape and of the children having only straw to keep their feet warm in the frigid spring temperatures.

Louis Riel's wife Marguerite was at his side during the battle of 1885 until Riel surrendered May 15, to Middleton's scouts. Marguerite and her children hid in the caves near Batoche cold and hungry, while awaiting word from Louis. Instead Louis' brother Joseph would appear and take Marguerite and her children to live with Riel's mother in St. Boniface, Manitoba. She was weakened by the events of Batoche, her husband's imprisonment, and the premature birth and death of her third child added to her grief. Her suffering continued with Louis' execution for his involvement in the Resistance of 1885. After his execution she remained with his family in St. Vital until she died of tuberculosis in May of 1886. A sad end to her life after she gave her husband to the Métis Nation.



Métis Pioneer George Fisher

Reprinted from Gabriel Dumont Institute's Virtual Museum

Georges Big Knife Fisher. (1830-1898) Georges was known as Keetchie moo ka man or "Big Knife" among the Cree. He was born on July 25, 1830 at Prairie du Chien, Wisconsin, the son of Georges Fisher Sr. (b. 1805) and Genevieve Courville (Métis). He married Emilie Boyer (b. 1836) from Batoche the daughter of Baptiste Boyer (b. 1805) and Helene McMillan (b.1811). One of their sons became an MLA. George was a nephew of Hudson's Bay Company Chief Trader Henry Fisher. Children of George Fisher and Emilie Boyer: • Virginie, born April 22, 1859. • George John, born November 8, 1860. • Henri, born June 9, 1862 • Michael, born April 20, 1863. • Charles, born December 5, 1865. • Joseph, born September 6, 1870. • Marie Lina, born June 2, 1872. • Agnes Emilie, born June 2, 1872. • Maurice, born June 2, 1872. • Guillaume, born August 13, 1873 • Marie Madeleine, born April 17, 1875. • Philomene, born July 5, 1878. On September 2, 1880 the Métis of the Qu'Appelle Settlement petitioned Governor Alexander Morris for land, hunting rights and trading rights. George Fisher was one of the men who signed this petition. Georges and his brothers Michel and Joseph of Fort Qu'Appelle, and Ambroise of Duck Lake were members of an old Red River trading family with an earlier association with the Hudson's Bay Company. They were cousins to Baptiste and William Boyer, who also settled first at the Fishing Lakes-Fort Qu'Appelle district then opened stores at Batoche, St. Laurent and Green Lake. George Fisher had six trading posts, including the store he operated in Batoche during the 1885 Resistance. He also had about 100 carts for his freighting business. He was also the first postmaster at Lestock, Saskatchewan. In 1869, George Fisher had visited certain Métis families who wintered in the area of the Wood Mountain. According to Fisher, this area was inviting; the territory in question was crossed by a valley where wood and sources of water abounded; and where there were many bison and other game. A caravan of 300 carts had thus left Pembina. They transported 75 Métis families coming from Pembina, Saint-Joseph and Saint François-Xavier. All moved towards the Wood Mountain. Jean-Louis Légaré, a trader and future founder (of) Willow Bunch was with this group of Métis. Fisher had a very large 10 room house called "Fort Fisher" built for him by Thibeault a French-Métis. This housed his store; he also had posts at Kutawa, Nut Lake and Duck Lake. Each summer he ran as many as 60 Red River carts to Winnipeg and often as far as St. Paul, Minnesota. Fisher was a Justice of the Peace and sat on the Parish Council. George died on November 25, 1898 at Lebrét.



Georges Fisher Jr
[\[metismuseum.ca\]](http://metismuseum.ca)



Group portrait of Duck Lake and Batoche businessmen, politician and Indian Agent. Front row, seated left to right: Eugene Boucher, Conservative member for Batoche Francois-Xavier "Batoche" Letendre, Merchant of Batoche (Eugene Boucher's father-in-law) W.J. Pozer, Duck Lake Merchant. Standing left to right: George Fisher, Liquor Store Proprietor at Duck Lake Damase Racette, Batoche Ferry Operator Gus Fournier, Massey-Harris Agent, Duck Lake U.S. Urton, C.P.R. Agent, Duck Lake Mr. St. Louis, Implement Agent, Duck Lake Patrice Parenteau, Merchant, Duck Lake R.S. McKenzie, Indian Agent, Duck Lake Photo taken at Duck Lake, SK from the collection of E.R. Potter, Saskatoon.

[Georges Fisher Jr \(metismuseum.ca\)](http://metismuseum.ca)

<http://digital.scaa.sk.ca/ourlegacy/solr?query=ID:24265&start=0&rows=10&mode=results>

The Spring of 1987

By Lorna Ledoux

I was a student at the University of Saskatchewan while the Constitutional Conferences of the 1980s occurred. These were exciting times and though I wanted to be in the middle of the action, I was a mother as well as a student. It was simply not happening!

Along with many others, I watched the conferences on television. The U of S Native Studies Department and Indigenous Students Association arranged for a television to be set up in a central location for all students to watch. I am thinking that many students didn't have a television set and it really was fun to be amongst peers for the historical event.

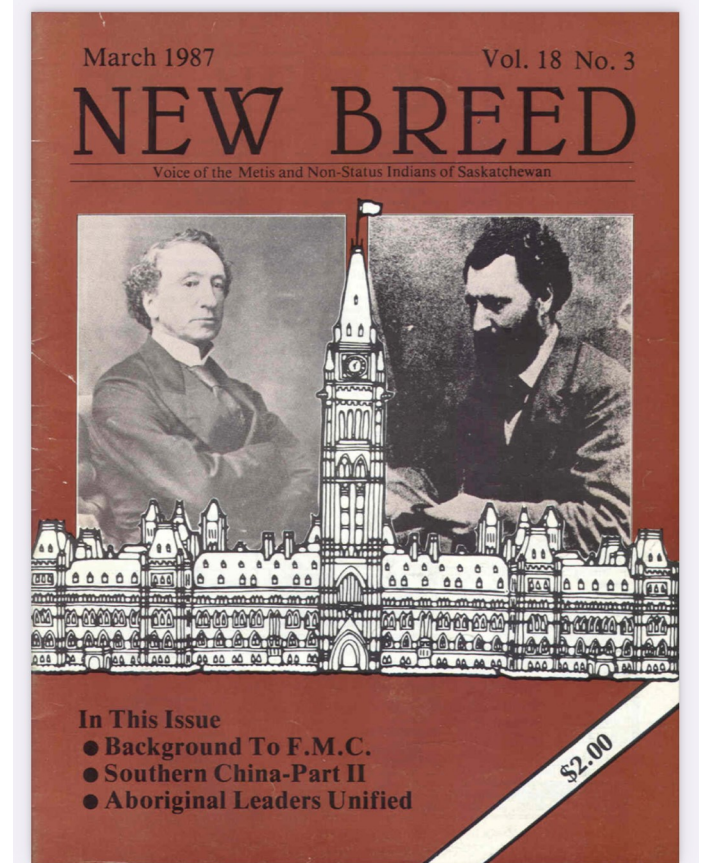
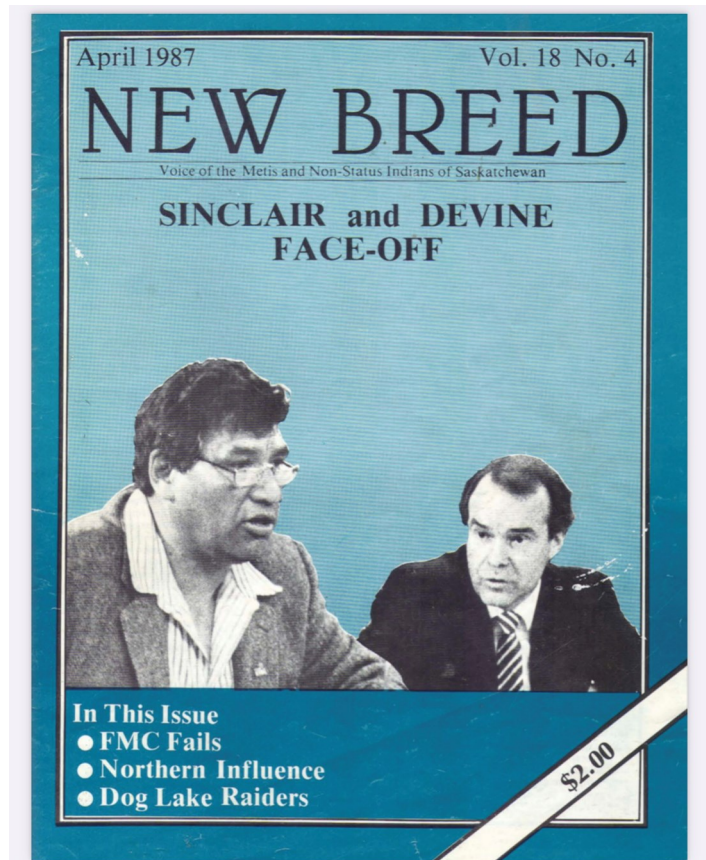
In terms of background, when the Canadian Constitution was patriated April 17, 1982 it provided in section 35 "that the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed". Also, section 37 required the holding of a First Minister's Conference on matters that directly affect the aboriginal peoples of Canada including the identification and definition of the rights of these people to be included in the Constitution.

Pursuant to section 37, a Constitutional Conference on Aboriginal Affairs was held in 1983. It An "ongoing process" was entrenched in the Constitution calling for three additional conferences, which would be held in 1984, 1985 and 1987.

The now famous exchange between Aboriginal leader Jim Sinclair and Saskatchewan Premier Grant Devine at the 1987 conference was both shocking and inspiring. Shocking that we still lived in such a racist province and inspiring that Mr. Sinclair had stood up to Devine, even chastised him.

Recently, I went into the Gabriel Dumont Institute's virtual museum to check on what was written in the New Breed Magazine at the time and I suggest that everyone does. The old New Breed Magazines are informative in that they provide an account of the important events that occurred for Métis from the early 1970s up until recent times. Here is a link:

<https://www.metismuseum.ca/browse/index.php/532>



World War Two Métis Nation Veteran Honoured on April 8, 2022



Above: Thomas Daigneault

Below: Thomas and Maggie Daigneault (Belanger)



Thomas Daigneault Jr. served in the armed forces during the 2nd world war. Thomas Jr. was born in 1916 at Ile a la Crosse and married Margaret (Maggie) Belanger in the fall 1942 and shortly after went over to war. Thomas returned home due to medical issues and started a family with his new bride. Maggie and together they had 3 children; a boy and two girls one of whom passed early in childhood. The other girl is Louise Pederson, my mother.

On Thomas Jr.'s return from the military he took up a job with the Department of Natural Resources as a resource officer and patrolman. It was out on one of his patrols that he died under suspicious circumstances in cabin fire in Dec of 1948.

raised 2 children while working full time at St. Joseph hospital in Ile a la Crosse and continued to work there up until her golden years and now resides in the Big River Seniors home at the age of 96 years young!

It was a bit of a wait to see any recognition for his service to our country during the 2nd World War and Maggie was always proud of him for all he did in life. That appreciation was expressed on receiving the compensation from the Métis Nation Veterans' Legacy Fund and Maggie and family are thankful to MMF President Chartrand who serves as the veteran's minister, and also a special thanks to Clem Chartier and Max Morin for their work and encouragement.

Thank you, Tiniki/Marsi Cho

Nadine Seright

Maggie was thus thrust into the life of a single mother and



Widow Daigneault and Family

Ambassador Clément Chartier Attends the First Week of the Permanent Forum on Indigenous Issues.

Clément Chartier, the Ambassador of the Manitoba Métis Federation, the National Government of the Red River Métis responsible for International and Inter-Nation Affairs attended the PFII at the United Nations in New York from April 28-30th.

At the current time, the US State Department has stated that they will not provide space for an Indigenous peoples' summit, which have been enabled by other countries in previous years.

Ambassador Chartier joined other Indigenous delegates from Canada at a breakfast session with His Excellency Bob Rae, Canada's Ambassador to the UN at his New York residence. Prior to the meal itself, Ambassador Rae asked four of the Indigenous attendees to make some comments, including Ambassador Chartier who spoke to the significant progress made by the Métis Nation since the election of the Liberal Party in October 2015. Ambassador Chartier also spoke to the need for the Canadian government to adopt the American Declaration on the Rights of Indigenous Peoples adopted by the Organization of American States (OAS) General Assembly in 2016.

Following the breakfast, Ambassador Chartier attended the sessions of the Permanent Forum and had several side meetings with Indigenous Leaders from other parts of the Americas, including President Fawn Sharp of the National Congress of American Indians (NCAI) with whom the MMF and the American Council of Indigenous Peoples (ACIP) have been collaborating with in regard to the upcoming Summit of the Americas to be held from June 6-10th in Los Angeles and a companion Indigenous Peoples Summit of the Americas to be held prior to the main Summit.

As the very last speaker on Friday, April 30th as the session was coming to a close, Ambassador Chartier made a three minute intervention addressing the topic of partnerships centered on the self-government agreement entered into between the MMF and the government of Canada in July 2021, touting it as a prime example of how States governments and Indigenous peoples can forge partnerships.

Ambassador Chartier also referred to ACIP and to the fact that in conjunction with MMF and NCAI, they are working to try and get Indigenous peoples, nations and governments involved in the Summit of the Americas process which is convened every three years by the OAS for Heads of States (Presidents and Prime Ministers) from throughout the Americas.





Indigenous Delegation to United Nations 2022

Manitoba Métis Federation Welcomes Citizens With Métis Ties to Historic Manitoba Métis Community

To be a member, or Citizen, of the Manitoba Metis Federation, you only have to demonstrate a historical connection and ancestry with the Manitoba Métis Community. To do this, your application and genealogy must show you were born in, lived as a child in, or currently lives in, a place represented by a MMF Region and Local, or you have direct ancestral connection to a place represented by a MMF Region and Local.

If you do not live in Manitoba, you will first need to [download the Citizenship/Harvester Application](#).

As part of the application process, you must:

- 1. Self-identify as Métis:** The application for MMF Citizenship Identification card provides an objective and verifiable way of self-identifying as a Métis. The application process, and the subsequent issuance of cards, protect our Métis rights by preventing non-Métis from wrongly claiming and abusing our self-government and harvesting rights;
- 2. Show an ancestral connection to the Historic Métis Community:** In order to objectively verify the ancestral connection to the Historic Métis Nation, applicants in the MMF must submit a copy of their own Métis genealogy, or a family member's Métis genealogy, and the required supporting evidentiary documents;
- 3. Be accepted by the contemporary Manitoba Métis Community:** An objectively verifiable means of showing acceptance by Métis Nation's Manitoba Métis Community is to have the MMF, as its duly elected self-government representative, issue you an MMF Citizenship card through the application process.

In order to meet this "objectively verifiable process", the [Citizenship/Harvester Application](#) contains the required application forms.

Once you have filled out the application, submit your application to the Regional Office responsible for the Region and Local you are most connected to. To help you identify the Region and Local that you are most connected to, you may contact the MMF at the number below.

Please be sure to mail your completed application and processing fee to the Region you have identified.

Should you have questions or concerns, please contact your Regional Office, or the Central Registry Office (CRO) at MMF Home Office at (204) 586-8474



Editorial

The Métis Nation – Saskatchewan (MNS) Executive continue their actions in usurping the authority of the Locals to represent their communities' collective rights, including their section 35 Aboriginal rights. With the success of the previous leadership of the Métis National Council in securing millions of dollars for the MNS beginning with 4 million for governance funding in April 2017 escalating to 9 million this fiscal year and ongoing, this funding, along with hundreds of millions in other areas, such as housing, education, early learning and childcare, economic development, etc. is now being used to suppress their own people.

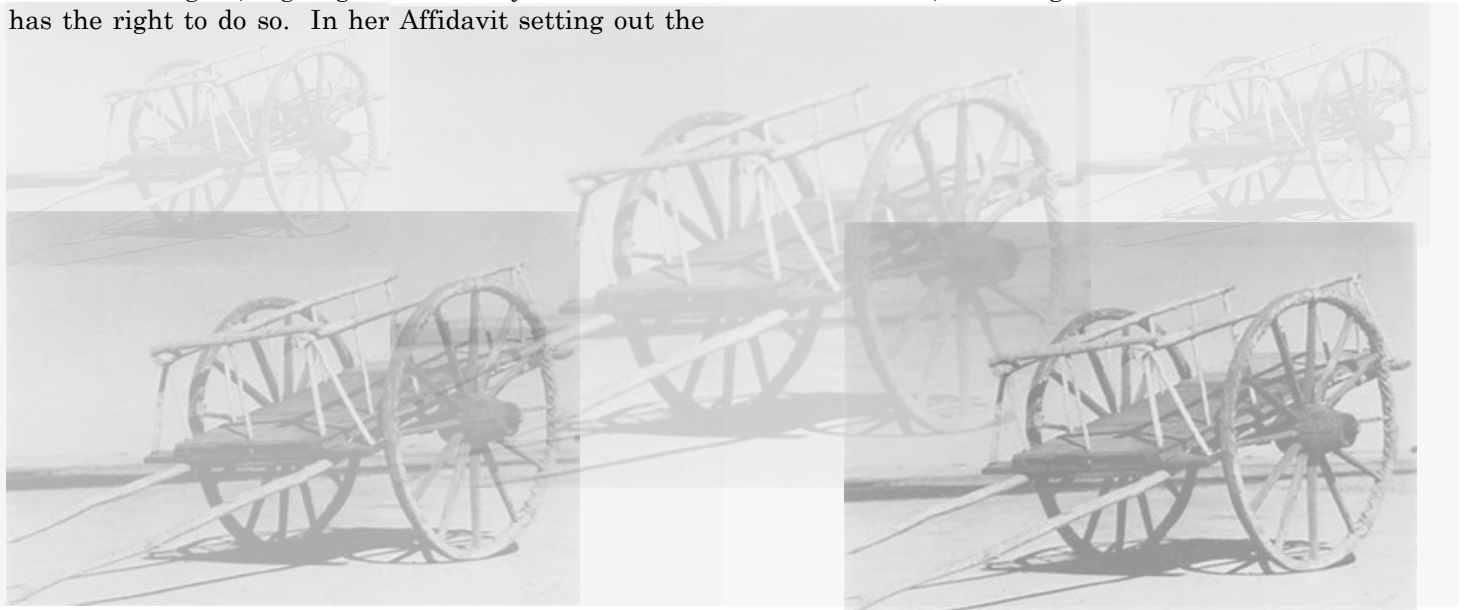
This is especially so with respect to land claims and the duty to consult. The position of the MNS is that the Locals, which are the basic units of the MNS, have no right to pursue their land rights under s.35 of Canada's Constitution. In this connection, they are saying that the A la Baie Métis Local of Ile a la Crosse has no right to go to court and seek a negotiating table to resolve their land rights flowing from the scrip process failure of 1906 which affects them directly. The MNS is directly opposing the *Durocher v. Canada* land claim action filed in Saskatoon on September 16, 2019. The action was filed by Métis in Saskatchewan and Alberta and involves 120,000 square kilometres in a parcel that spans both provinces.

Canada has now joined the MNS in arguing to the court that the Plaintiffs (individuals and Locals) from north-west Saskatchewan have no right to be in court on section 35 land rights, arguing that it is only the MNS that has the right to do so. In her Affidavit setting out the

MNS position, Vice-President Michelle LeClair informs the judge that applicants for MNS cards endorse a declaration in the application that she or he "voluntarily" authorizes the MNS to assert and advance her or his s.35 rights, interests and claims on behalf of themselves, their community and the Métis in Saskatchewan, including their duty to be consulted by governments on resource developments and entering into agreements on s.35 rights.

Not mentioned in her Affidavit is that the MNS head office unilaterally changed the membership application form in July 2020 which added this change to the declaration in the application form without the approval of the PMC or anyone else. And note the word "voluntarily". It is more like placing a gun to one's head, because if you want covid aid, housing, education or other services from the MNS from the millions of dollars flowing into the MNS since 2018 you "must" have an MNS membership card or you are turned away. Further, in order to vote in the 2021 MNS election, an MNS membership card was necessary.

Also in the Affidavit, the MNS Vice-President swore that in August 2019 the MNS and Canada set up a side table to negotiate a land claim settlement in Saskatchewan, in particular the 1994 land claim action, which to her knowledge is the "first (Métis) land claims-specific negotiations table in Canada". She further states that: "Currently, the MN-S and Canada continue to engage in negotiations toward a resolution of all Métis land claims in Saskatchewan, including the 1994 Action".



.....editorial continued

This gives one pause to wonder why Canada and the MNS are going to the judge to ask that the action by the Plaintiffs be thrown out of court on the basis that the Plaintiffs have no right to be in court in the first place; that it is only the MNS that can bring a land claim action for s.35 rights to the court? If what the MNS says is true; that they already have a land claim negotiation side table, why does not Canada and MNS simply tell the judge that a negotiation table on the northwest Saskatchewan land claim is already in place and that negotiations have been taking place since August 2019, and have and continue to be taking place? This would resolve the matter as all that the Saskatchewan Plaintiffs are asking for is that a negotiation table be established with a negotiated land claims settlement for the Métis affected by the 1906/07 scrip process in which the Métis in Ile a la Crosse and La Loche filled out application forms.

Basically, all that the Saskatchewan Plaintiffs in the *Durocher* case are asking for is the exploratory discussion table promised to the North West Saskatchewan Métis Council by Minister Bennett in January 2017, which was later denied them in August 2017 by newly elected MNS President Glen McCallum.

Further, if it is true that these negotiations have been taking place since 2019 and are currently still taking place, why have the people and leadership of northwest Saskatchewan Métis villages/Locals not been informed of its existence. Why do not the leaders of the NWSMC know of its existence. Why are they not involved? If it is in fact true that such negotiations are taking place, not only with respect to northwest Saskatchewan but to the province-as-a-whole, this should go down in history as the best kept secret in the Métis Nation!

Did You Know?

“Sunday (April 17) marks the 40th anniversary of the signing of the Proclamation of the Constitution Act, 1982. Queen Elizabeth II, then-prime minister Pierre Trudeau, Jean Chrétien, the justice minister at the time, and André Ouellet, the registrar general, put their signatures on the document, as raindrops dripped on the page.

After that, the Constitution Act, 1982 became the law of the land, comprised of the charter, a section expounding upon the rights of Indigenous people, the somewhat vestigial Constitution Act, 1867, and others, not to mention the various common laws that help form this country’s constitutional foundation.”

<https://apple.news/ANVM5SSFGRq2MpbmleuQEzA>

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