

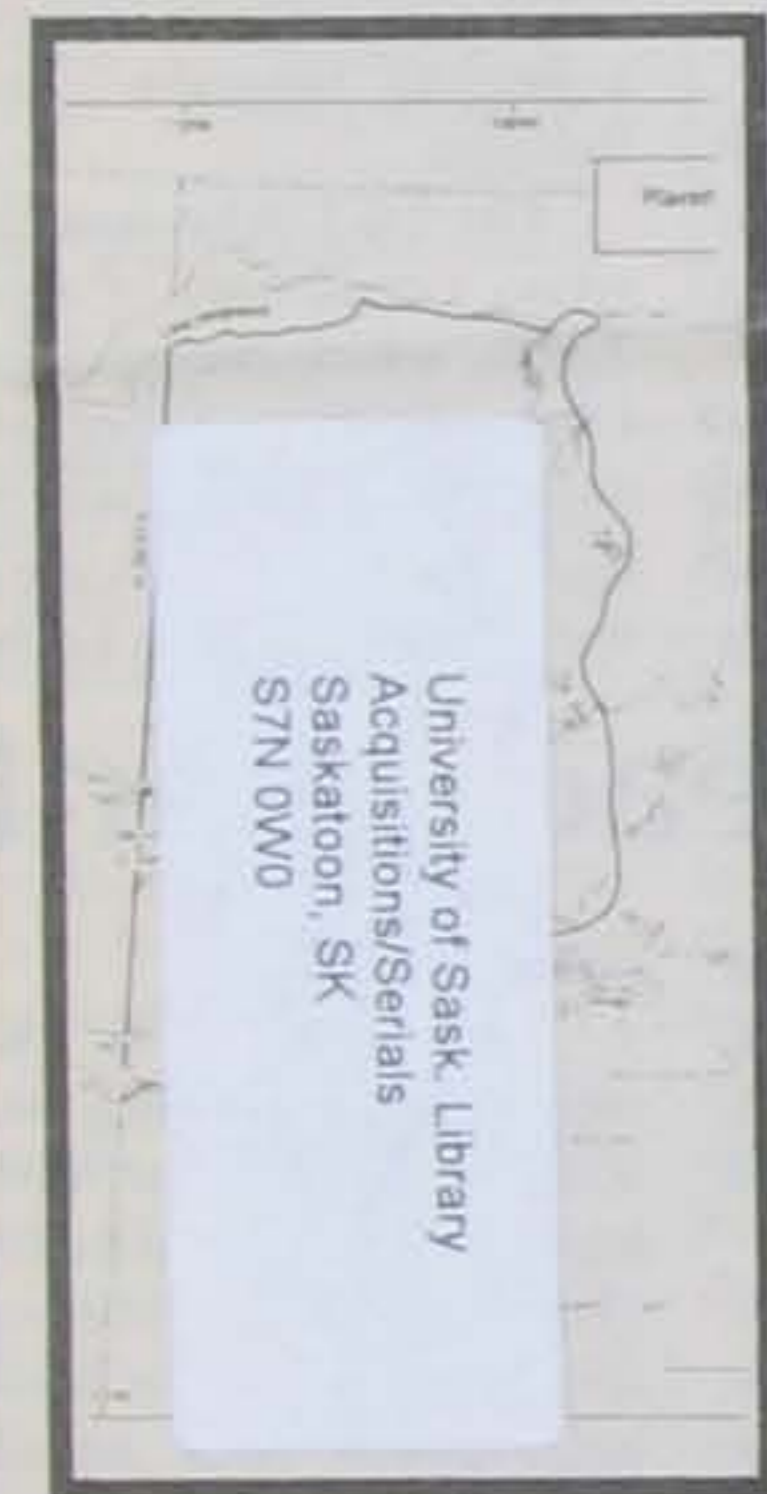
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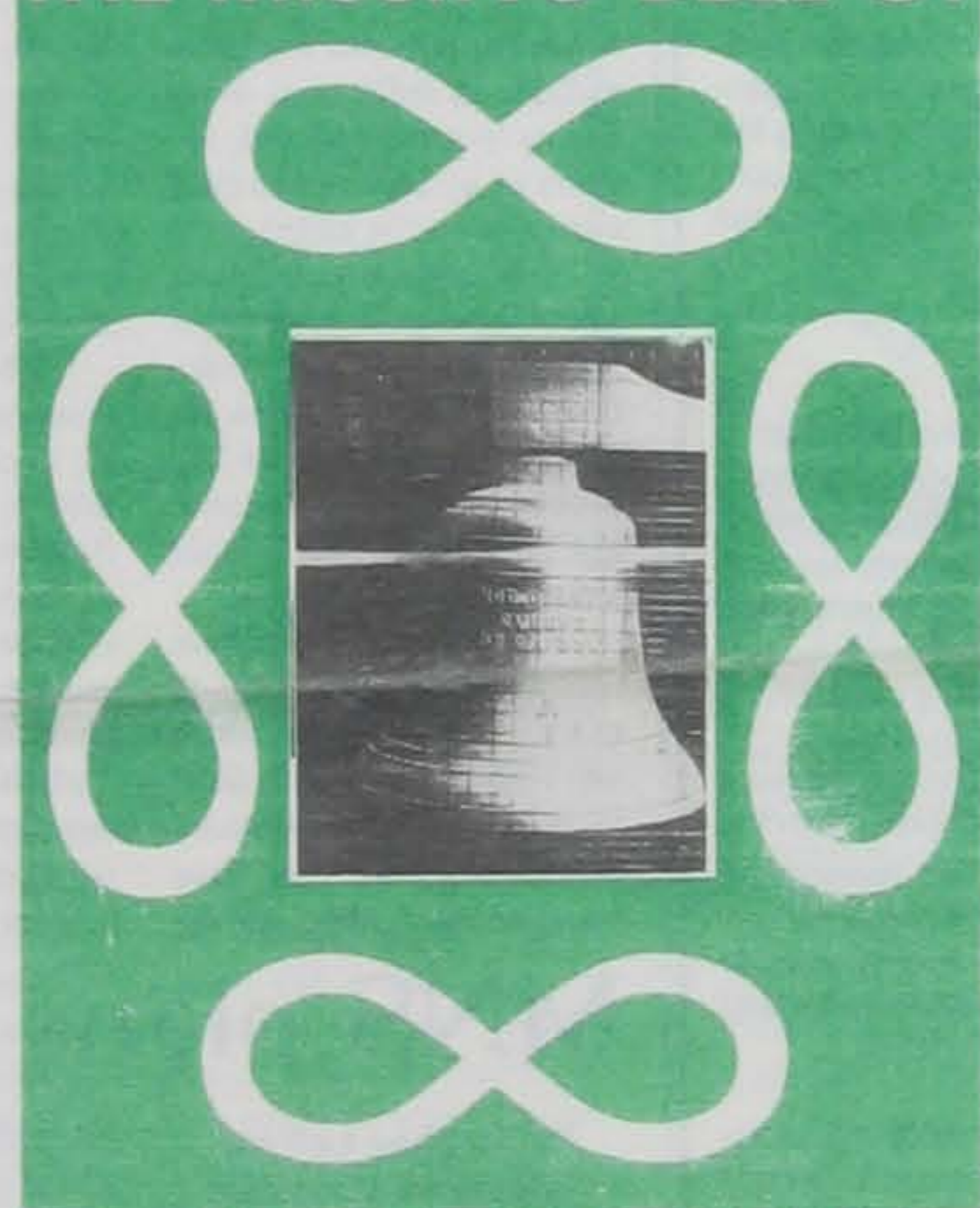


Saskatchewan's aboriginal newsmagazine  
**NEWBREED**

May 15-June 15, 1996

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Prince Albert

writer

Bob Rock's

play in June

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### URANIUM MINE PANEL ANNOUNCES PUBLIC HEARINGS

Environmental assessment hearings will begin on May 27, 1996 for the uranium mining development of the Midwest ore body, proposed by Cogema Resources Inc. The purpose of the hearings is to provide an opportunity for members of the public, organizations, and government agencies to present their views and opinions regarding the acceptability of the proposal. The hearings are being conducted as part of the environmental assessment process of the Saskatchewan and federal governments. The schedule for the public hearings is as follows:

May 27-31	Saskatoon (general)
June 4-5	La Ronge (general and technical)
June 6	Fond du Lac (community session)
June 7	Black Lake (community session)
June 8	Wollaston Lake (community session)
June 10-12	Regina (general, government, and technical)
June 13-15	Saskatoon (general)

Those wishing to make oral presentations in Regina, Saskatoon, and La Ronge are asked to register with the panel's Information officer in Regina. The registration deadline is May 14, 1996. Text for technical presentations must be submitted to the Information Office in advance to the public hearings, with a one-page synopsis due by May 15, and the complete text due by May 22, 1996.

Although registration is not required for the other community sessions in the north, notification of intent to appear before the panel would be appreciated to ensure that adequate time is scheduled. Unregistered speakers will be heard only if time permits.

For information, registration, and a copy of procedures, please contact:

Jackie Kelly, Information Officer  
Uranium Mines Development Review Office  
Suite 114, 2001 Cornwall Street  
Regina, Saskatchewan S4P 3X9  
Telephone (collect): (306) 780-8251  
FAX: (306) 780-8250

For information only:

Heather Humphries, Panel Manager  
Canadian Environmental Assessment Agency  
200 Sacre-Coeur Boulevard  
Hull, Quebec K1A 0H3  
Telephone (collect): (819) 953-2754  
FAX: (819) 994-1469



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JOINT FEDERAL/PROVINCIAL PANEL OF  
URANIUM MINING DEVELOPMENTS IN  
NORTHERN SASKATCHEWAN

## NDP forgets north - Belanger

By Stephen LaRose  
NewBreed Magazine

REGINA—The shabby condition of La Loche's hospital is an indication of the low priority the governing New Democratic Party has for the concerns of northern Saskatchewan, says Athabasca MLA Buckley Belanger.

"What we're talking about is social and economic justice for the people of the north," Belanger said in an interview. While the province has taken millions of dollars out in resource revenue, very little appears to go back to Northern communities, he added.

"The local people of La Loche have a lot of determination, they want to improve their lives, but without an adequate response from the province, people's patience are wearing thin," said Belanger, a Liberal MLA.

Recent news reports have focused on the deterioration of La Loche's hospital, which was built as a temporary facility in 1981. Rats and bats, at various times last year, have occupied the building, and the

structure needs to be replaced, despite the best efforts of the hospital's maintenance staff, he said.

"Structurally, the water and sewer and the wiring, it is a concern," he said.

In a recent column, *Leader-Star* editor Dale Eisler questioned the provincial government's priorities, comparing the hospital's condition with a new liquor store which was built in town.

"There are many good things which are happening in La Loche, and they're being done by many good people," Belanger said.

"I think that negative press is as bad (for Northern communities) as an indifferent government."

Similar stories ran earlier this decade from La Ronge, saying that town's hospital was in poor condition. Now, La

Ronge has a new hospital. Belanger said that the province should be responding with a comprehensive strategy for health care in Northern Saskatchewan.



Athabasca MLA  
Buckley Belanger

In La Loche's case, the recent comments "aren't an attempt for the squeaky wheel to get more grease, the whole cart is squeaking," he said.

"People have been asking for years for proper health care, proper employment strategies, counselling, treatment programs, the things a community needs to promote a healthy lifestyle," said Belanger.

The La Loche hospital serves a community of about 3,500, which includes the Clearwater Dene Nation and communities in Deschambault Lake and Tumor Lake as well as the town of La Loche.

that."

The MNS has its own methods of determining who would be eligible for membership through their ancestry. That would be the enumeration guidelines if the Metis head count went ahead, Doucette said.

"For example, there's the Metis people of the Red River. There's those who took scrip. There's many Metis people in northern Saskatchewan. There's many Metis people from all across Canada who now call Saskatchewan home."

The MNS is currently seeking funds from the federal and provincial governments to conduct the enumeration, said Doucette, who is also an area director for the MNS's Western Region 2A.

"The feds don't want us to call it a census," he added. "They don't want to confuse it with their own census, which they're doing this spring."

## MNS plans fall head count

By Stephen LaRose  
NewBreed Magazine

SASKATOON—How many Metis people live in Saskatchewan?

That's a question Robert Doucette hopes to answer this fall. The Metis Nation of Saskatchewan executive member hopes an enumeration will find the answer.

"The purpose is to get a head count," Doucette said. "The argument's always been, 'these numbers aren't right.'"

The federal and provincial governments estimate that 30,000 Saskatchewan residents are Metis, from figures gathered during the 1986 and 1991 censuses, the last two conducted by Ottawa.

The MNS believes "there's more than 60,000 Metis in this province, and that's a conservative estimate," Doucette said.

"You take for example the first federal government cen-

sus in Manitoba in 1870, when it was just a postage-stamp province. That said more than 10,000 Metis people lived in the province then," he said.

"The population of aboriginal peoples has been increasing at about twice the national average."

Many federal programs get their funding on a per-person basis. Organizations such as the Metis Nation of Saskatchewan fear they're asked to provide programs for more people than the federal and provincial governments believe they represent, he added.

"When we go to ask for funding, they ask, 'well, who do you represent?'"

The last two federal censuses didn't ask a clear question as to who was a Metis person, Doucette said.

"The '91 census asked 'are you a status Indian, yes or no.' That doesn't leave much room. You're either status or not," he said. "We can't accept



# Turnor Lake fishermen acquitted: judge says constitution protects Metis rights

By Stephen LaRose  
NewBreed Magazine

**BUFFALO NARROWS--** What started as a fishing trip for Bruce Morin and Dennis Daigneault has ended - for now - with a precedent-setting court case which could rewrite aboriginal land rights in Saskatchewan.

Charged in December 1993, the two Turnor Lake men were acquitted in Buffalo Narrows Provincial Court April 24 of several violations of provincial fishing regulations. Three of the six charges were dismissed on a constitutional challenge.

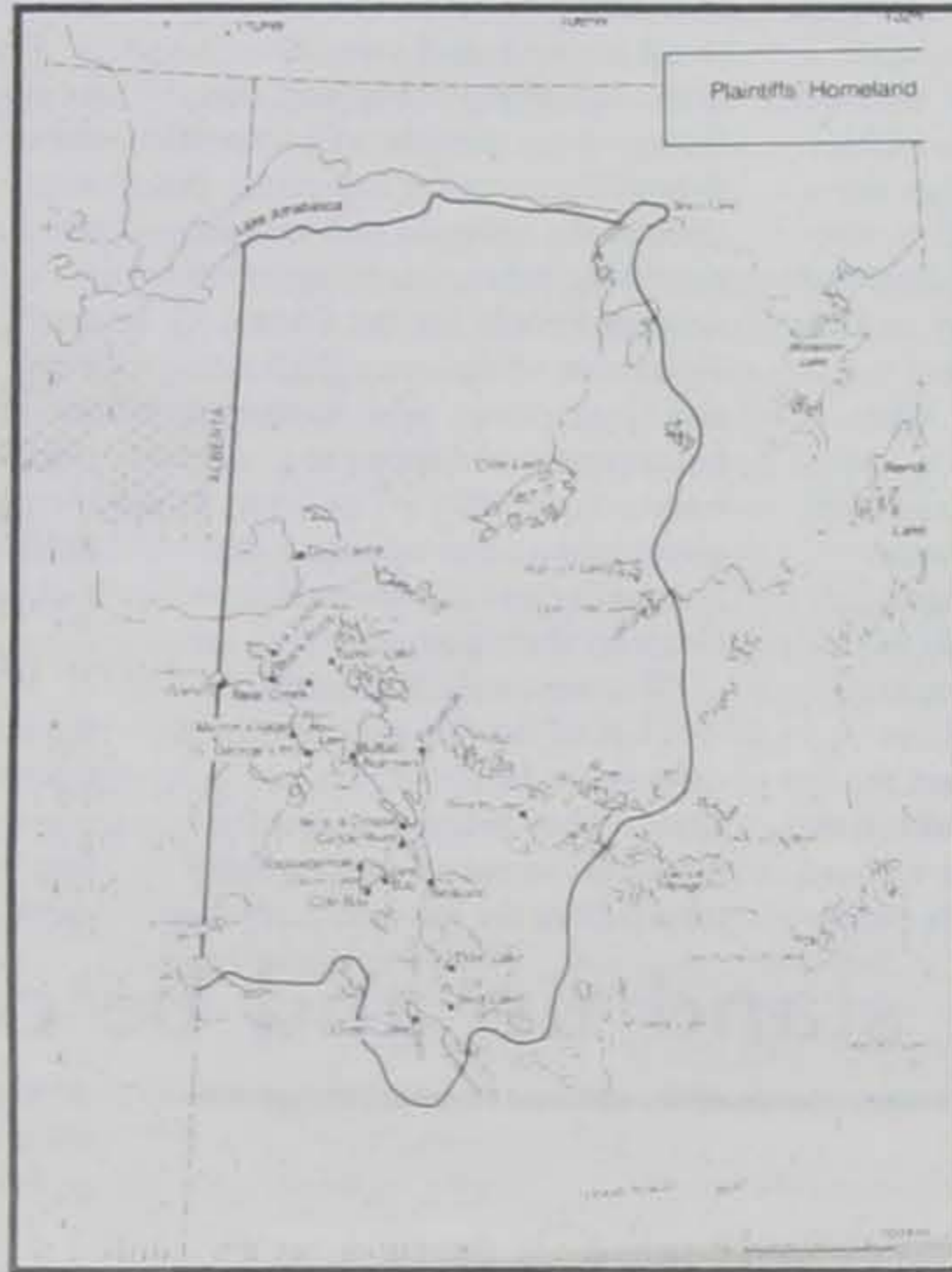
The Metis people whose descendants accepted scrip under Treaty 10, in northwest Saskatchewan, have an existing right to fish, which is enshrined in Section 35 in the 1982 Constitutional Act. Judge W.L. Meagher said in his ruling.

"As far as I'm concerned, the whole Metis nation is affected," Metis Nation of Saskatchewan president Jim Durocher said after the decision was released. "It means, simply, that if status Indians have the inherent right to fish, then so do Metis. We've never given up our inherent rights."

"This case, particularly if it stands, will play a big role in our land claim case."

Saskatchewan Wildlife officials charged Morin and Daigneault with six provincial Fisheries Act infractions after they went fishing on Moberley and Unnamed Lakes on December 1st, 1993. The charges included fishing with a gill net with a smaller than allowed mesh, fishing with a net in a closed lake, fishing without a license, and failing to properly mark their nets.

Provincial fishing rules violated Metis' traditional rights under Section 15 of the Charter of Rights and Freedoms, the judge said in his decision. Since the right to fish was never taken away in either the scrip issue or Treaty 10, Metis have the same rights



**The Turnor Lake fishing trail could have an effect on the MNS' land claims negotiations, which involve land shown in this map.**

to fish as status Indians, he added. Judge Meagher also urged 'the appropriate administrative authorities to resolve the inconsistencies that exist between the two Aboriginal groups by entering into meaningful discussions; in this case, with the Metis people regarding fishing rights.'

The provincial Department of Justice has 30 days from the judge's decision to decide whether they will appeal the ruling. Crown prosecutors argued in the case that the Metis gave up their aboriginal rights to fish by accepting scrip.

As of press time, provincial Department of Justice officials have not announced whether they will appeal the case to a higher court.

"The crux of the matter was the 1906 scrip issue," Durocher said.

In his decision, Judge Meagher said federal administrators involved with the scrip issue gave the impression to the Indian and Metis

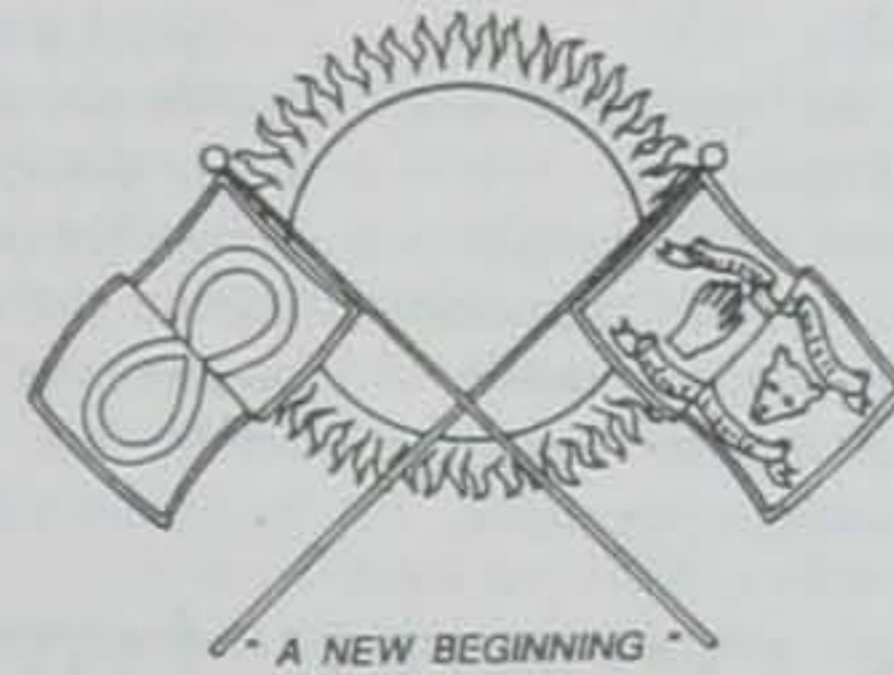
was 'that you had to make a choice and it made little difference whether you were Indian or Metis and whether you took treaty or scrip. The impression was clearly there that all people were divided into one group or the other and by in large the Metis or half-breed took scrip and the Indians took treaty although it is clear that many Metis ... also took treaty.'

In March 1994, the Metis Nation of Saskatchewan launched a land claim to reclaim the land that was promised, but never delivered, in the scrip issue. Dale McAuley, MNS minister for lands and resources, said the decision may force the province to come to the bargaining table.

The court case "is just the first stage, I can't comment on what the province might do," McAuley said. "But I hope this means they'll try to settle this by talking to us."

**CHALLENGE--Page 11**

## Metis Addictions Council of Saskatchewan



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To reduce and eventually eliminate the harmful effects of alcohol and drug abuse among Aboriginal people and to assist communities in restoring a balanced and harmonious lifestyle.

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# EDITORIAL Support those on the land

In the early 1980s, some members of the La La Hache First Nations convinced their band council to try to stop the operation of a uranium mine on nearby Wollaston Lake. Just after the crisis at Three Mile Island, Pennsylvania, the nuclear power industry appeared secretive, economically expensive, and politically wounded (The story of the La La Hache uranium mining protests can be found in an excellent book, *Wollaston*, by Miles Goldstick.).

Eventually, the band chief and council held a meeting at Saskatoon's Hotel Besborough with representatives of the provincial government, the Federation of Saskatchewan Indian Nations and uranium mining companies.

The council went in convinced the mines would stop; they came out in silence.

In a press conference after the meeting, then FSIN Grand Chief Sol Sanderson warned that the European environmentalists who were aiding their fight against the uranium mining industry and the Saskatchewan government wouldn't always be their allies. When it comes to trapping, he warned, European environmentalists wouldn't be their friends.

More than 15 years later, his words should come back to haunt the environmental movement. Political agendas have moved with the times, and the concerns of the people who live off the land don't appear to have been carried over with the time.

The 'hippest' thing in the environment movement today is to eat no meat and wear no animal products. This way, the theory goes, people will respect the environment by respecting the lives of the animals. This is the reasoning behind such organizations as People for the Ethical Treatment of Animals (PETA), and Greenpeace, who appear to have the ear of European governments. Especially when those governments can advocate that someone else—not themselves—clean up their environmental act.

If it were only that simple.

Half of the 80,000 trappers in Canada are First Nations or Metis. They worried about the land and the way it was polluted long before the environment was

fashionable for movie stars and Yuppies.

Few can make their entire living off the land today, but many make enough to survive a winter. What would their alternative be without the trap lines?

Is trapping a wild animal cruel? Wild animals can die in many ways—falling through tin ice, attacked and eaten by another animal, or starving to death in a blizzard. If animal-rights activists believe otherwise, they've been watching *Bambi* or *The Lion King* once too often.

When it comes to protecting the environment, Northern aboriginal trappers have a lot to fear—especially from people who think they're protecting the environment.

## Metis census: time to stand up and be counted

The way aboriginal people are perceived is a subject of controversy and debate.

The controversy revolves around whether we are a racial or a national group.

Politicians and others who want to denigrate aboriginal rights and land claim settlements like to point out that we are a 'racial' group.

This has been the case in the recent Nishg'a settlement in British Columbia.

Detractors are pointing out that the Nishg'a are a racial group with no special rights.

To give them aboriginal and treaty rights threatens human rights, smacks of apartheid, and so on. These arguments are in themselves racist and refuse to recognize the national character of the Nishg'a people. These arguments are made to try and hold back the tide of First Nations nationalism.

It cannot be overly stressed. We are the First Nations of this land.

The recognition of our nationhood has been the source of our cultural and spiritual revival. We no longer see our-

selves as an inferior minority, but as a national group with our own language, culture, and land base.

We are also not immigrants to this land. We can trace our existence in North America back at least 10,000 years.

This is our homeland, and no attempts to belittle our status can change that.

Membership in First Nations is relatively simple to determine because it goes back generations, and comprehensive lists have been maintained that keep an updated record of the memberships for the individual First Nations. One is either a status Indian or not.

On the other hand, membership in the Metis Nation is self-defining and harder to determine. This has led to discrepancies in numbers between the estimates of the Metis Nation and the

federal and provincial governments.

Government funding is based on population, and the government was all too happy to use the deflated numbers from their census.

The recent announcement by the Metis Nation of Saskatchewan to determine their own membership by way of a census is an important step towards defining the Metis Nation.

Canada's census forms ask if an individual is Canadian, status Indian, or an aboriginal person. Aboriginal is defined in the Canadian constitution as Inuit, Indian, or Metis.

Indian and Inuit are easy to determine because one is either on the list or not.

'Metis' is self-defining, and not as simple.

The census indicates there are about 30,000 Metis in the province.

The Metis Nation of Saskatchewan

disputes this, and estimates there are more than 60,000. I think there are probably more.

I feel this way because of the self-defining nature of Metis citizenship. Only recently has it been cool or even acceptable to be an Indian.

In the past, many Metis people denied their past or claimed they were French.

People with Indian blood found it easier to bury their past and ignore some great-grandmother, rather than admit to their Indian heritage.

People are starting to discover the 'up' side of being Indian or Metis.

Over the next few months, the Metis Nation will conduct a census that should provide an accurate picture of the size and scope of their population.

An Alberta Metis leader, Stan Daniels, used to say there were lots of Metis who didn't need the political association, but the association needed them to join the cause and help their people.

Hopefully, the Metis census will be a step towards achieving this.

### DOUG CUTHAND

#### Cover This Issue:

This is a copy of a design Prince Albert writer Bob Rock has presented to Canada Post for a stamp to commemorate the missing bell of Batoche (page 7). His play is scheduled to be presented at the Carlton High School's auditorium this June, and will be taped for telecast on the BBS and SCN television networks later this year.

#### NEWBREED

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#### Editorial offices:

102-2050 Cornwall St.  
Regina, SK S4P 2K5  
Phone 306.569.9945  
Fax: 306.569.3533

#### Minister of Communications:

Maurice Aubichon

#### Associate Minister:

Robert Doucette

#### Editor:

Stephen LaRose

#### Advertising Sales Manager:

Marv Zehner



# Anti-fur activists hurt northern aboriginals

By M. Barbara Riley  
Special to NewBreed  
Magazine

LA RONGE--For 65 years, trapping has earned Louis Morin not only an income but a sense of dignity.

"I'm proud to say I raised 11 kids as a trapper and never took a handout," said Morin from his home in Turnor Lake. "That was a good living."

Several years ago, Morin turned some of his attention away from trapping and moved into the political arena to help guarantee his family's way of life. Today, he's president of the Fur Conservation Trappers Association and spends a lot of time lobbying against the impending European ban on importing wild furs caught with leg-hold traps.

"We talked about it at the trappers' convention," said Morin, "and made motions to fight against it."

The European Union (EU) regulation Morin and his colleagues are fighting against

was passed in November 1991. It will ban pelts and manufactured goods of some wild animals from countries which catch them with a leg-hold trap or with trapping methods which "do not meet international humane trapping standards." Problem is, say those affected by the ban, no internationally agreed upon trapping standards exist.

The ban was take effect January 1, 1995. In June 1994, the European Commission delayed the ban on non-EU fur producing countries for the duration of 1995. In November 1995, the ban was further delayed while international standards for humane trapping and the wording of the fur ban could be worked on.

While lobbyists have an extension, the battle continues. The Dutch government didn't wait for the rest of the EU. The announced January 11 that they would go ahead with the ban.

The move took effect from January 1, said a Dutch

agriculture ministry representative. "We didn't feel like postponing the ban."

The EU ban doesn't concern Alex Robertson, a La Ronge fur buyer for 50 years. "The trappers are more concerned than I am," he said. "It's their traditional right which is being interfered."

The Asian market is opening just as the European market is closing, Robertson said. Asians--mostly Koreans--were the strongest contingent at this year's annual Fur Harvest Auction in Seattle last February. "If it wasn't for the Orient it would be a pretty sad business," he said. "It doesn't really matter what the animal rights people do in Europe. We can't convince people to buy to buy something if their minds are already made up."

Others aren't so quick to rule on the European ban's effect.

"There's been no impact as of yet," said Clem Chartier of the Metis Pathways office in Buffalo Narrows. "We've spo-

ken a lot about alternative markets, but I don't know if the Asian market can make up the difference yet. That market has only been building for the last four or five years."

Many in the fur industry feel that it is a lack of solid information which has led the Dutch government to go ahead with the ban. Frustration and anger against the ban in particular, and anti-fur groups in general, run high in northern Saskatchewan, the heart of trapping company.

Anti-fur activists "are just a big wind -- a heavily funded united minority attacking a disunited majority," Robertson said. "I have just one thing to say to them--shut up and go away."

Trappers have more on their minds, he said. They're busy making a living, and don't have time to fight against this vocal minority.

The wilderness isn't a Bambi movie, Robertson said. "They say leg-hold traps are cruel, but nature itself is cruel."

A few years ago, he said, half a million muskrats in northern Saskatchewan died because the weather was so bad they couldn't go to their food.

"What's worse? Freezing or starving to death or dying instantly in a trap while providing someone with a living?" In Robertson's opinion, it is a case of human rights against animal rights.

He also pointed out the irony of the European animal rights campaign. In Canada, muskrats are a valuable resource to be harvested. In the Netherlands, muskrats are a nuisance. Each year, 400,000 are trapped--usually with the "inhumane" leg-hold trap--and discarded as waste at a cost of \$35 million Cdn to Dutch taxpayers. Yet muskrats are one of 13 animals on the EU's endangered species list, which also includes beavers, otters, and lynx. None appear on any other endangered species list.

TRAPPING--Page 11

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# Play looks at lives of activists, politicians

By **Stephen LaRose**  
**NewBreed Magazine**

Joe Welsh chuckles as he meets friends and family in the upstairs room at the Regina Press Club after the Friday, March 29th run of *One More Time* at the Globe Theatre.

He's about to committ a cardinal sin. He's invited a reporter to interview him at the hang-out for Regina journalists where the first law, posted downstairs, is "what is said here, stays here."

"What the hell," he said. "They're not going to hassle a couple of old guys like us."

On the stage, he plays a jaded Metis politician who likes his whiskey and women. After that performance, there's not a heck of a lot to hide about his character or the inner conflicts of aboriginal politics.

It's a story which Walsh, Peggy Vermette, director Tom Bentley-Fisher and designer Dan Mooney have brought to people throughout the province, from Regina and Saskatoon, to Green Lake and Ile-a-La-Crosse.

Written by Maria Campbell and Harry Daniels (who was also in Regina for that performance), the play centers on one night in the turbulent relationship between two Metis activists, Frankie, a politician (Welsh) and Loretta, a poet (Vermette).

"It's the first play I know of where the writers and actors are Metis," said Welsh, in his first on-stage performance.

Welsh was brought in when Campbell and Daniels were polishing the script for the stage presentation. The writers needed people to read te script out loud to see what scenes and lines would work on the stage.

"I did well enough in the read-throughs that they wanted me to stay," said Welsh, a published writer but a newcomer to the stage.

(After the show, Vermette quickly left the theatre. People with the show said she was not feeling well, and was nursing a cold through the Regina production.)

What was it like going on stage in front of a paying audience for the first time as an actor?

"I was nervous as hell," Welsh said. "But thre were good people working with us, especially Peggy. So, we had a lot of fun."

Seeing the characters come to life was a beautiful experience for Daniels.

"I reall like it," he said. "There's nothing on the stage - or on other media - which shows the reality of Metis' life."



File photo

**Co-author Harry Daniels**

Daniels knows a little about the somethinglife of a Metis politician. As president of the Native Council of Canada from 1976 to 1981, he played a signifigant role in negotiating the words "Indian," "Inuit," and "Metis" into the Canadian constitution.

"Frankie is a guy who has learned the rules, learned how to push people's buttons to do what he thinks is best for his people," Daniels said.

"Sometimes, when it's performed, I squirm in my seat a little. I've seen a few others do that, too."

The play isn't the end of either Welsh's or Daniel's literary work. Joe is at work on a play about Metis war veterans, which "if it works," he said, will be produced by the Twenty-Fifth Street Theatre in the fall of 1997. He also has three screenplays at various

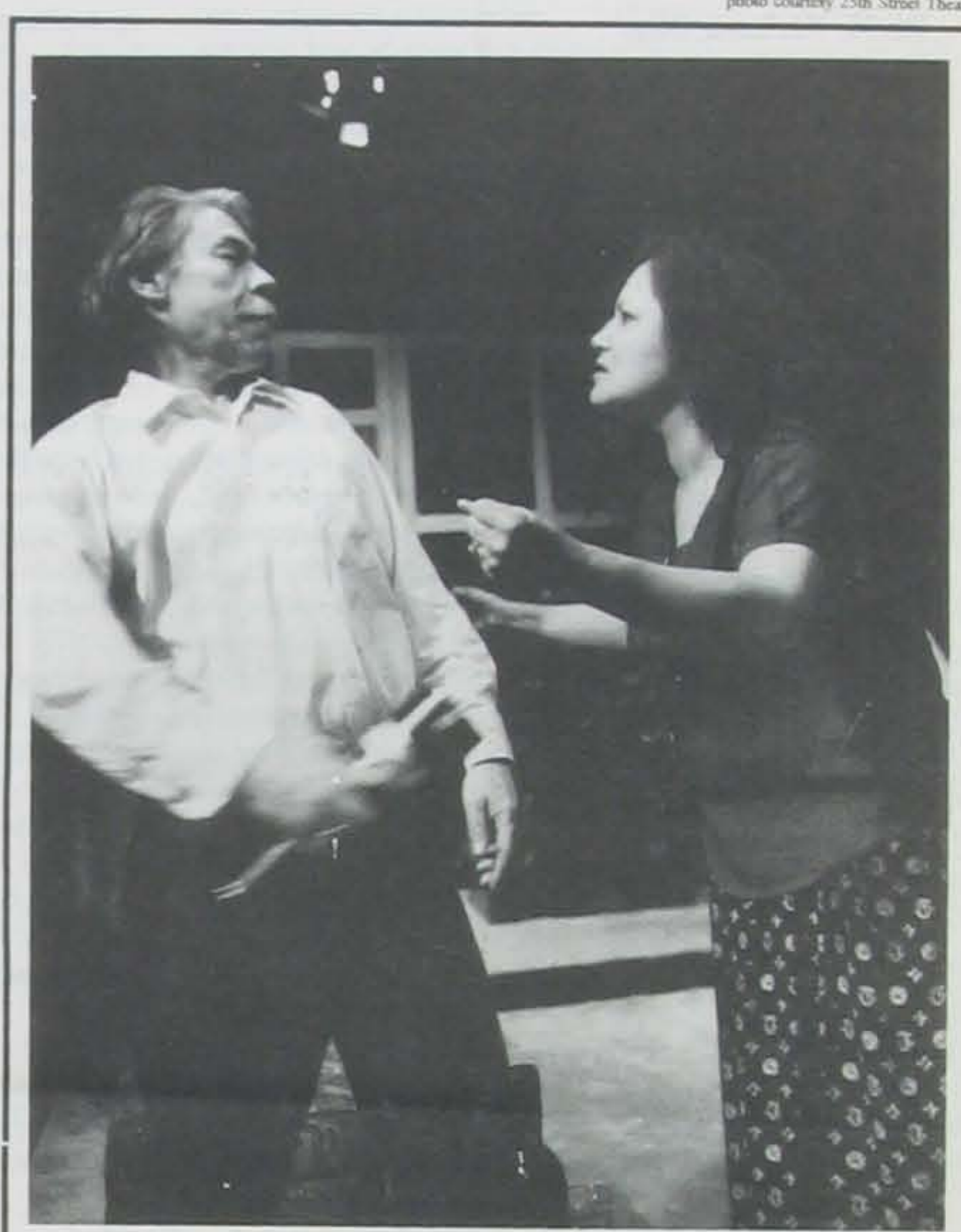


photo courtesy 25th Street Theatre

**Loretta (Peggy Vermette) and Frankie (Joe Welsh) argue in a scene from the one-act play, *One More Time*.**

stages of development, he added.

Daniles, who has appeared many times on stage, television, radio, and

film, is working on a story about Gabriel Dumont and is also planning an outline of Metis history.

## *One More Time* poignant, disturbing, funny

*One More Time*

Starring Joe Welsh and Peggy Vermette

Written by Maria Campbell and Harry W Daniels

Directed by Tom Bentley-Fisher

Globe Theatre

Regina

March 27-31

By **Stephen LaRose**  
**NewBreed Magazine**

*One More Time* is an excellent play, but the one act play isn't easy to sit through. Sometimes, the truth hurts.

Set in an expensive hotel room in an unnamed large western Canadian city during a Metis assembly, the play tries to draw a metaphor for the Metis nation in particular, and political activism in general. At the Friday, March 29 production, the audience squirmed in their seats, not just because of the use of obscene language and violence

It provides a glimpse into a political process that, for many people, has gone very wrong.

Joe Welsh plays Frankie, a veteran Metis politician who has become very cynical in the passing years. The political idealism of his youth has given way to political maneuvering and manipulation.

Peggy Vermette plays Loretta, an activist, musician, and poet who hasn't lost her idealism, but has failed to make the impact on Metis society outside the tight little world of the arts.

Though the two are long-time friends, they haven't gone any further romantically, at the play's beginning. However, the conversation and the relationship degenerates as the two continue to drink from a bottle of very expensive whiskey. They curse and argue at each other - quite loudly - and some of the expensive hotel furniture is reduced to kindling.

The play's underlying theme is the

place of the Metis nation in Canadian society. Metis politicians traded their dreams for land claims for federal government programs for Metis people in the 1970s and 1980s. The programs, she says, have brought Metis only dependency on the federal government.

However, both have their human side. Both remember a childhood of poverty, and believed the way they chose to live their life would be very different. As little boys, Frankie and his brother ran away from an abusive Catholic orphanage. His brother was hit by a car on the streets of Moose Jaw. Too frightened to go a hospital, he watches his brother die in the snow under a bridge.

Loretta's life has the same elements of tragedy. As a little girl, she watched her father go to jail for poaching when he went out to hunt for his starving family. Even today, she admits, poetry has a hard time paying the rent.



# FOR WHOM THE BELL TOLLS ...

By Stephen LaRose  
NewBreed Magazine

The Bell of Batoche may be missing, but it lives in spirit in Bob Rock, an academic, historian, writer and member of the St. Louis Metis Nation local.

Next month, he hopes that everyone will be able to see an important part of Metis' and Saskatchewan's history, even though the object of the play hasn't been seen in public for almost five years. His play, *The Missing Bell of Batoche*, is designed to inspire discussion across Canada to return the bell to its rightful place in Canadian history.

"The bell of Batoche is a symbol to the Metis people which is as strong as the Liberty Bell is to the people of the United States," said Rock, who holds a Master's degree in Cultural Geography and Regional Heritage from Queen's University in Kingston.

Three years in the making, the play also means he's working on a very tight budget. "I've become Mr. Everything as far as this project is concerned," Rock said in a telephone interview from his Prince Albert home.

The play will be staged at the Carlton High School auditorium, in Prince Albert June 28th, 29th, and 30th. It will also be shown on the BBS Saskatchewan television network in the summer or fall, and will also be re-broadcast on the Saskatchewan Communications Network for the next five years.

The bell, made for the St. Antoine de Padoue parish of Batoche, was one of several made in 1884 for Catholic churches in the North West. The bell was consecrated and blessed that September, as the Metis, under Riel, planned their provisional government.

The bell was taken from the church by three Ontario-born Canadian soldiers who occupied the village after the Battle of Batoche. The three hid the bell on the banks of the South Saskatchewan River until they were shipped out, and took the bell to their home of Millbrook, Ontario.

Nobody called it theft in those days, Rock said. The bell was "war booty." But not only was the final insult by Canadian soldiers to the Metis, but also by Protestant Orangemen to the Catholic Church, said the author.

"The bell was the town bell for the town of Millbrook," Rock said. "It was installed on top of the firehall, and one day, in the mid 1970s, the firehall burned down."

Town officials placed the bell in

**After the Battle of Batoche, three Canadian soldiers took the parish bell from the St. Antione de Padoue Catholic church to their home town. Three years ago, it was stolen from the Millbrook, Ont. Legion**

**In a play to hit the stage this June in Prince Albert, Metis writer Bob Rock wants to show why the bell is important to his people, and why the bell must come out of hiding**

cold water immediately after the fire, which caused the bell to crack. The bell was taken to the Millbrook Legion Hall, placed on a cement base, put under glass, and put on display.

"A boozy, smoky beer parlour is certainly not the best place for a religious object consecrated by the Church," he said.

The bell disappeared "under mysterious circumstances," Rock said, from the Millbrook Legion on October 20, 1991. It hasn't been seen, publicly, since.

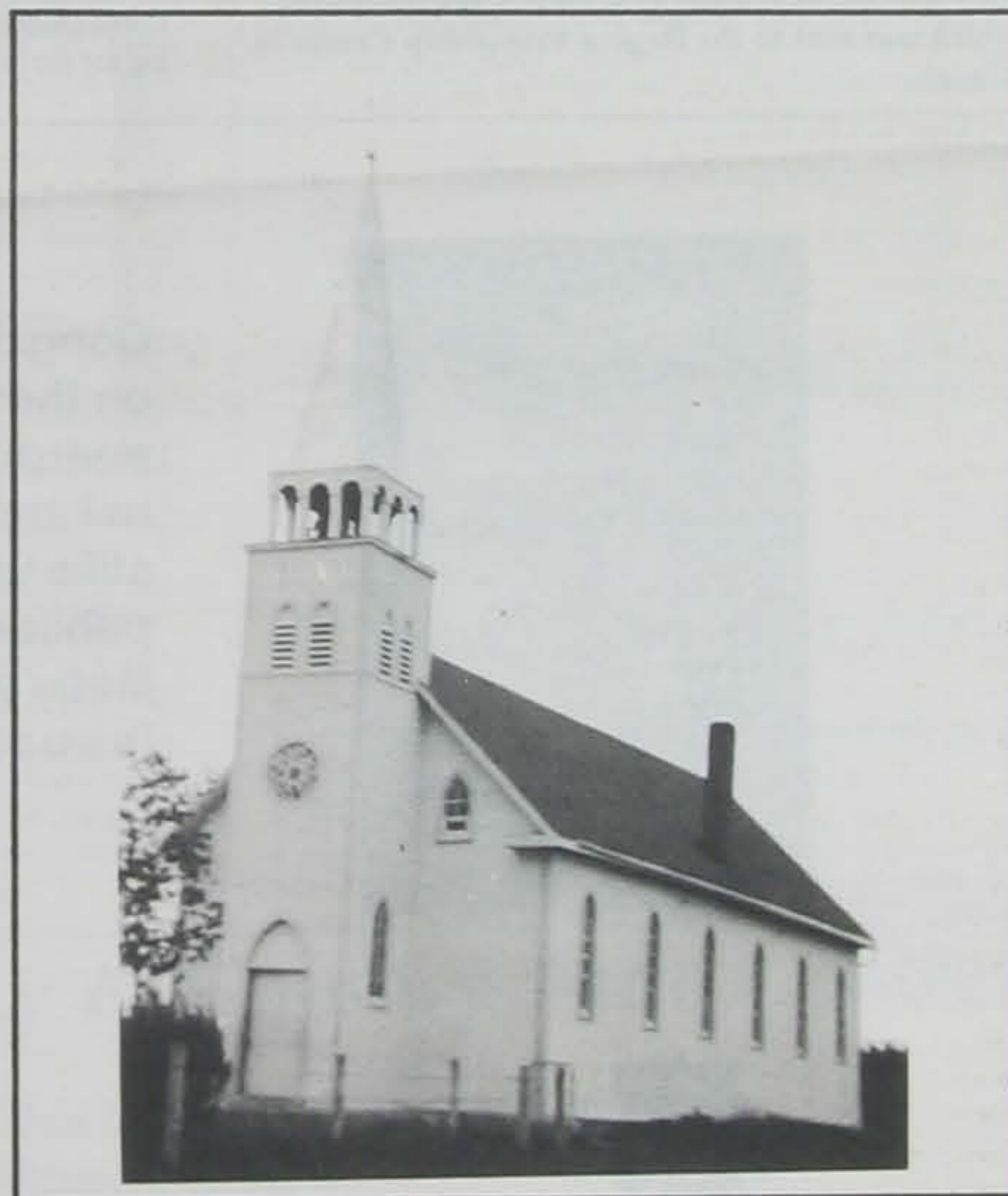
A Winnipeg Free Press reporter said the bell was seen at a house party hosted by Billyjo Delaronde in Winnipeg during the summer of 1995. Delaronde is the president of the Manitoba Metis Federation.

When the last performance ends, Rock's involvement with the missing bell will continue. He has approached Canada Post about issuing a stamp commemorating the bell. The proposed design adorns the cover of this month's *NewBreed Magazine*.

He has also written to Dale Goldhawk, the host of 'Goldhawk Fights Back,' a regular feature on the CTV National News. Rock is trying to get Goldhawk's aid to allow the federal Parks department to allow filming a scene at Batoche for the play.

After getting permission from the supervisor of the Batoche National Historic Site in the summer of 1994, Parks Canada suddenly wanted Rock to provide a million-dollar insurance policy to cover any possible damage to the site, and would have to pay fees for any future film work done at the site.

"This is my heritage and culture



**The St. Antione de Padoue Church, as photographed in the 1950s. Canadian troops took the church bell from the tower in 1885.**

that the BNHS (Batoche National Historical Site) is charging admission to and charging film fees for," Rock said in his letter to Goldhawk, which was sent April 1.

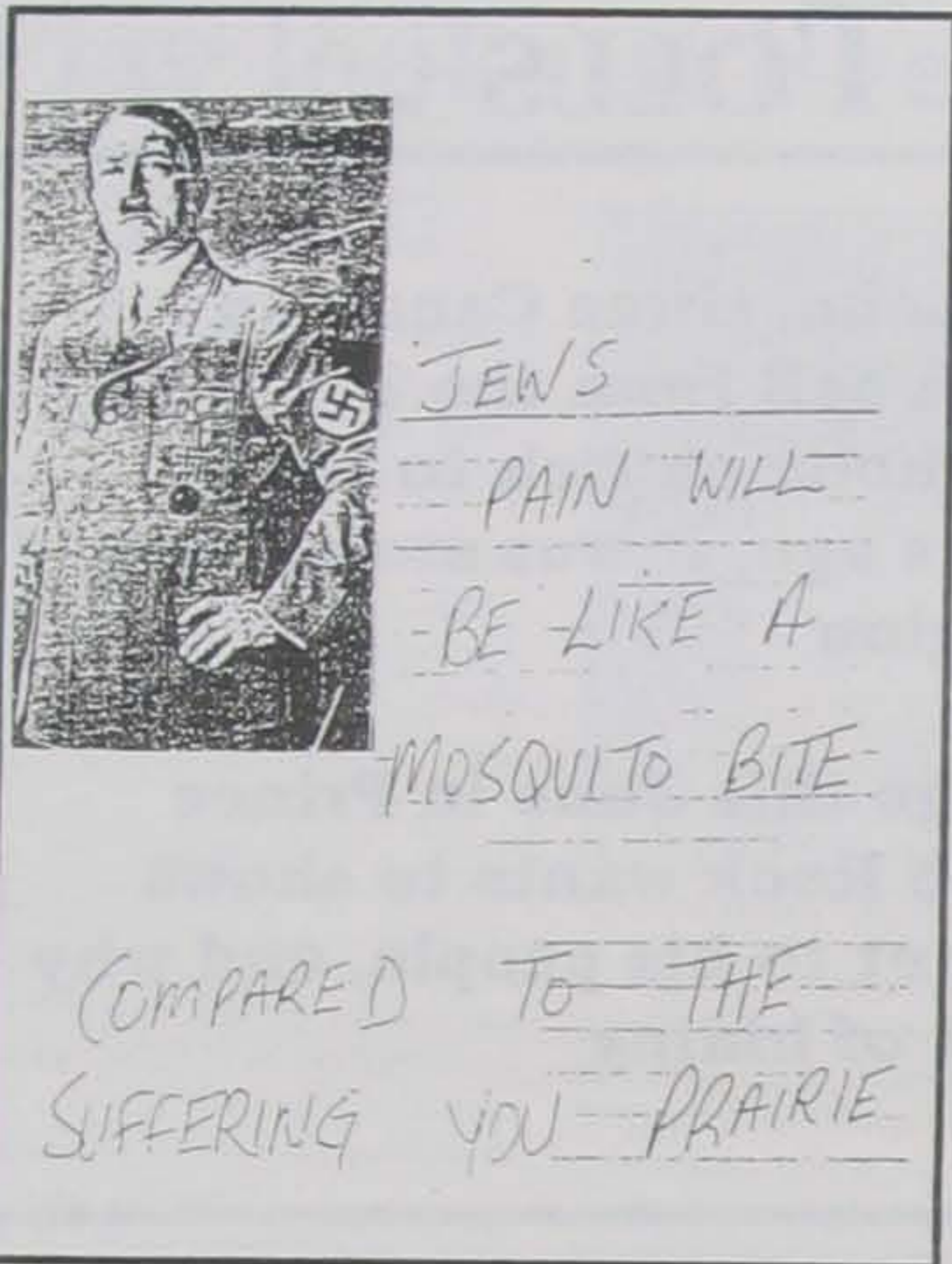
"It is degrading, unnecessary, unethical and unconstitutional," he continues, "I would never do anything to

upset the heart and the soul of my culture."

Goldhawk, whose show can be seen on BBS stations throughout Saskatchewan, couldn't be reached for comment.

**Related Stories--Page 10**





This was the first page of a three-page document which was sent to the Regina Friendship Centre in March.

# Centre gets hate mail

**NewBreed Magazine**

Regina police are investigating hate mail sent to the Regina Friendship Centre in late March.

The handwritten letter, three pages long, warns that two recent acts of vandalism at the centre's 1440 Scarth Street office are the beginning of a reign of terror against the organization.

"The two(2) broken front

door windows you have had recently are no accident," the letter states. "This is a sample of the white backlash against you (expletive) Indians. We declare war against the mud people.

"Mud people" is of the terms white supremacists use to describe all non-Anglo-Saxon people.

Both the Regina police and Friendship Centre officials are playing down the in-

cident.

"The matter is still under investigation," said Regina Police Services media relations officer Staff Sgt. Hal Zorn. "It would be inappropriate to comment on it any more than to say we're working on it."

An official with the Friendship Centre said this was the first time the organization had received such hate mail.

## Docken plays waiting game

### Sask Justice to decide on halfway house

**By Stephen LaRose  
NewBreed Magazine**

SASKATOON-Metis Nation of Saskatchewan secretary Lorna Docken has been waiting for the provincial Depart-

ment of Justice to make a decision as to who will run a halfway house for soon-to-be-released female inmates from the Pine Grove Correctional Centre.

And waiting.

And waiting.

Around Christmas time, the MNS's justice department and two other organizations presented its bid to run the halfway house. The Gabriel Dumont Institute could no longer afford to operate the house, designed to help female inmates coming to the end of their jail term to readjust to the outside world.

Four months later, the province has yet to make a decision. The house on LaRonge Avenue, and its doors are shut. The women who are usually at the halfway house have been returned to Pine Grove.

Like the women, Docken is still waiting.

"It's frustrating for us, and it must be even more frustrating for the women in the program," she said in a telephone interview. "The province asked for a tender, and we made our bid.

"It's certainly taking a long time."

When jailed women are about to be released at the end of their prison sentence, a halfway house is designed to provide support when they return to society. The house is supervised, and can offer and monitor programs which can keep the released prisoner from re-offending, Docken said.

The women who want to be in the halfway house have to apply to a review board, who studies their case, she added. At any time, six to 10 women were at the house.



**Congratulations to *NewBreed* on the first issue of your newly energized magazine. Aboriginal and non-Aboriginal people alike will be well served by a publication which features Metis and First Nations issues.**

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**Joanne Crofford  
Minister of  
Indian and Metis Affairs**



**Government of  
Saskatchewan**



Wapistan, Sioux Lookout, will be on the main page of this June.

**By Stephen LaRose  
NewBreed Magazine**

A lot of emotion went through the minds of those who win awards. For Wapistan, his major responsibility was to be responsible.

Martin was the first winner of the Juno Award for an aboriginal musician in Canada. "I had just finished playing, and I was told to go behind the curtain and read off the list of those named."

Martin, who goes by the stage name of Wapistan, emerged from behind the curtain to receive the trophy. More than 4,000 at the O'Keefe Centre cheered a million Canadians watching on television. Martin's time musical idol, Robbie Robertson, was at the podium to present the trophy.

"I was a little bit scared to tell the truth," Martin said. "I felt that it was a heavy responsibility. It was a lot of things to add on the things to do."

For Martin, a long-time musician and former member of the Sioux Lookout, Ontario, his responsibility was to do himself in the best and most respectful way he knew. The son of an Irish father and a Cree mother said his words of thanks in Cree to his elders. When he returned to his seat, he passed around the trophy to his friends and relatives - including his eight children.

"A Juno has probably never been in the hands of



First Nations Music



**Wapistan, Sioux Lookout's most famous musician, will be on the main stage at the Regina Folk Festival this June.**

**By Stephen LaRose  
NewBreed Magazine**

A lot of emotions go through the minds of people who win awards. For Lawrence Martin, his major emotion was responsibility.

Martin was the first winner of the Juno Award for best aboriginal musician in 1994. "I had just finished performing, and I was told to stand behind the curtain while they read off the list of those nominated."

Martin, who goes by the stage name of Wapistan, emerged from behind the curtain to receive the award. More than 4,000 at Toronto's O'Keefe Centre cheered and a million Canadians watched on television. Martin's long-time musical idol, Robbie Robertson, was at the podium to present the trophy.

"I was a little bit scared, to tell the truth," Martin said. "I felt that it was a heavy load of responsibility. It was another thing to add on the list of things to do."

For Martin, a long-time musician and former mayor of Sioux Lookout, Ontario, the responsibility was to conduct himself in the best and most respectful way he knew how. The son of an Irish father and a Cree mother said his first words of thanks in Cree, in tribute to his elders. When he returned to his seat, he passed around the trophy to his friends and relatives - including his eight children.

"A Juno has probably never been in the hands of that

many aboriginal people, ever," he said. "I wasn't too concerned if it didn't come back."

"It was really nice to meet Robbie, but the whole thing happened so quick, and yet you try to push yourself to say something, you feel as though you're in slow motion."

People attending the Regina Folk Festival will be able to see what has made Wapistan such a recognized performer. He'll be on the main stage Saturday, June 22. This is part of a series of shows Wapistan will bring to audiences in Alberta, Saskatchewan, Manitoba, and Quebec this summer.

Like a lot of performers, he's kept his day job. Martin also works for the public relations department of the Nishnawbe-Aski Police Force.

"It feels good to go to the classrooms, and speak to and sing to the children," Martin said. "There's a big satisfaction in playing in the smaller, more intimate settings."

"The business end hasn't been that big a thing for me." That's the job for his manager, Vic Wilson, who used to be the manager for Rush.

The music which Martin and the people of the Hudson Bay and James Bay areas heard was almost the same as what it was 300 years ago. "There were a lot of reels, Scots, Irish, and French-Canadian music," he said. "We'd also pick up radio stations from the south late at night such as WWVA from West

# Music delivers the *Message*

Virginia, and we'd also get the ones from northern Ontario, like Timmins. We'd also get the singles from some of the rock and roll bands, like Creedence Clearwater Revival, and the Rolling Stones."

With his friend Vern Cheechoo, Martin played in bands which covered ZZ Top and Led Zeppelin songs while he was in high school. As he got older, his musical tastes switched to country music. "The country bars were the only places where we would get paid," Martin said.

After a few years, he was to play at the Northern Lights Folk Festival in Sudbury, he added. "We were slated to go on about 7 o'clock, and the organizers asked us to sing some native songs. I thought, 'Jeez, we don't know any,'" he joked.

Working at Wawatay Native Communications in Sioux Lookout brought the native culture which he had been missing.

"That was where I became more aware about what the government, the church, and the treaties did," he said. "It gave me the courage to learn the Cree language," said Martin, who also learned Salteaux and Ojibway.

"It was what I studied in the last ten to 12 years of my life, rediscovering this side. It allowed me to walk a lot more freer, with self-confidence."

"I was raised in the bush by my grandparents, not really discussing native spirituality," Martin added. "There was always an Anglican church or a Catholic church somewhere else up the river."

In 1992, Martin prepared for his voyage to Nashville, hopeful for fame and fortune.

"I had just turned 36, and I became a grandfather for the first time," Martin said. "I thought, 'this could be my last kick at the can.' I had a long talk with my wife, and the move was made."

At a songwriting seminar, he met producer John Stewart, a veteran of the rock and country music industry.

"I thought I was a songwriter before I came to Nashville," Martin admitted. "When I was little, after I learned three chords, I wanted to write songs."

"I was starting to write music that wasn't about my own heartaches, you know, the 'cry in your beer' kind of music."

"Nashville redirected me to things that I shied away

from. It got me to talk about native issues in songs, and incorporating aboriginal parts, like chants."

Martin recorded an album's worth of songs with Stewart in Nashville, which was eventually released on First Nations Music, based in Sioux Lookout. The first album won him the Juno. The latest album, *Message*, is filled with songs of his home and the life of his people.

He's come a long way from playing in the small-time talent shows around Northern Ontario. But so has another singer who used to sing duets with him. You've probably heard of her. Shania Twain.

"I have a lot of respect for her," Martin said. "Everybody has a different destiny."

"We can't all be Shania, but we all have our roles to play."

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**SIAST Regina staff try their hand at step-dancing during Aboriginal Awareness Day, held April 19.**

**NewBreed Magazine**

More than seven months of planning paid off as more than 1,000 students and staff - and a yearling bison - took part in the sixth annual Aboriginal Cultural Awareness Event at the Saskatchewan Institute of Applied Science and Technology (SIAST) at the 8th Avenue North campus in Regina April 19th.

Displays, demonstrations, and workshops were the order of the day at the campus, which involved students, staff, and children from some neighboring schools, said event co-chair Gail Boucher.

"When people understand where they come from, they can understand what their culture means," said Gail Boucher, one of the event organizers.

**New MNS executive installed in S'toon ceremony**



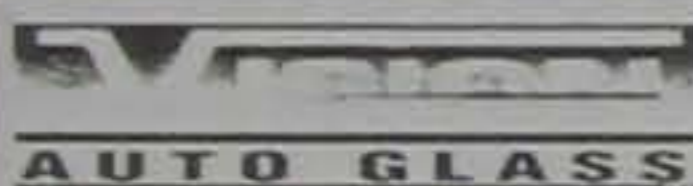
**MNS Senator Vital Morin (standing left) swears in Maurice Aubichon (standing centre) as Communications Minister and Robert Doucette as Assistant Communications Minister. MNS president Jim Durocher and Senator Nora Ritchie (seated) look on.**

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**SIAST Regina hosts culture day**

"There was a good mix of First Nations and Metis cultural events."

For the children, the workshops included beading, hide painting, sash making, and making a dreamcatcher. SIAST students and staff could take part in seminars on jigging and birch bark biting, along with some more serious topics, such as workshops on keeping their culture in the city.

"This is something the community looks forward to," Boucher said. "The idea is that the students, or their parents and relatives who are registered in a SIAST program, see our activities and programs."

"It displays our resources, our pride."

Also, SIAST's Regina campus is home to several other aboriginal events. The campus hosts four ceremonial feasts a year, and holds a monthly sweat lodge as well as an aboriginal awareness week. This involves an elder conducting a 'spirit walk,' and participating students will take a trip to Batoche, Boucher

said. "This is something that the community looks forward to," Boucher said.

"There are some students who are active in cross-cultural activities throughout the year," she said. "SIAST has been very supportive of these kind of cultural events."

**Trapping defended by Morin**

**From Page 5**

Canadians must remember that the 300-year-old fur trade is more than a source of income, say fur industry lobbyists. For the almost 80,000 Canadian trappers-half of whom are of aboriginal descent-it's also a way of life.

Entire families still spend at least a part of the winter on the trapline. The young learn skills from their elders which have been passed down through generations.

"Right now, it's muskrat

season. People get a tent, go out, and trap," Robertson said. "It's a nice little family get-together, like an annual holiday."

"Financially, trapping is no longer a lucrative income. There are other rewards-the sheer love of trapping, the fresh air, the challenges the solitude. Many trappers still use the animal they caught as a food source."

"I like to see people be proud of what they do," said Morin. "Trapping is an honest living young people can be proud of."

**NewBreed Magazine**

The Metis Nation of Saskatchewan's executive shuffled its portfolios in a ceremony in Saskatoon May 1.

This the new Executive with their portfolios (associate minister in brackets):

**Maurice Aubichon:** Communications

**Robert Doucette:** Secretary of State for Youth and International Affairs (Communications, Intergovernmental Affairs/Urban Development)

**Lorna Docken:** Community Affairs, Enumeration, and Electoral Reform, Justice and Social Services

**Emile Janvier:** (Community Affairs, Enumeration, and Electoral Reform, Housing)

**Gary Martin:** (Economic Development/SMEIDA)

**Michelle Harding:** Education GDI/DII (Training/Employment, Veterans' Affairs/Seniors' Secretariat)

**Guy Bouvier:** Training/Employment (Education GDI/DII)

**Allan Morin:** Finance (Recreation, Culture, Youth, Batoche, Arts/Heritage)

**Edwin Peltier:** Veterans' Affairs/Seniors' Secretariat (Finance, Health/MACSI)

**Clarence Campeau:** Health/MACSI

**Don Favel:** Housing

**Jim Durocher:** Intergovernmental Affairs/Urban Development

**Liebert Poitras:** (Justice/Social Services, Land/Natural Resources)

**Dale McAuley:** Land/Natural Resources

**Daryl LaRose:** Recreation, Culture, Youth, Batoche, Arts/Heritage

**Janice Henry:** Metis Women

**Funds, actors, volunteers needed for Rock's play**

**Fundraiser to be held May 22nd**

**NewBreed Magazine**

**Montreal**

While the "Missing Bell of Batoche" play has raised some money, the whole project isn't complete yet, says the play's author and producer.

The Bank of Montreal will host a fund-raiser at the Prince Albert Exhibition Building on Wednesday, May 22. The event includes a new conference, dinner, and entertainment: a play by Prince Albert SUNTEP students, *A Thousand Supperless Babes*, and previews of *The Missing Bell of Batoche*.

Tickets are \$12.

The production has received funding from several sources: the Metis Association's Shell Lake and St. Louis locals, the Canadian Native Arts Foundation, the Saskatchewan Council of Cultural Organizations, the Saskatchewan Arts Board, Weyerhaeuser Canada, the Prince Albert Credit Union, and the Bank of

Fundraising is an important part, Rock said. The entire project will cost just under \$100,000, while he's raised about \$79,000 as of January.

Rock is also looking for actors for the play. The production is looking for people to play characters such as Louis Riel, a 40-is man with dark hair and a dark beard, a female storyteller aged 50 to 55, a teenage boy, and a SUNTEP schoolteacher in her early 40s. Auditions are scheduled for May throughout the province.

Anyone interested should memorize a part of a well-known theatre work, "perform" the passage into a video camera, and send a VHS copy of your performance to Bob Rock Productions, 309 21st. St. W., Prince Albert SK S6V 4J2.

The production also needs volunteers to work as extras or to work backstage. Anyone interested should call Rock at 763-5709 or Daryl Lindenback at 961-1858 or 961-1416.



# Young dancers learn the old steps

By Trish Lafontaine

In February 1996, Tabitha, Kelly, and Cletus Quintal awed spectators and judges alike at a Las Vegas ballroom dancing competition with their spectacular talents.

With sparkling eyes and animated voices, they recounted the excitement of winning eight first-place prizes in the 'Challenge of Champions.' The two youngest Quintals, nine-year-old Kelly and eight-year-old Cletus, graced the dance floor together to earn firsts performing the waltz, tango, rumba, swing, and cha-cha. Twelve-year-old Tabitha glided to three firsts in the rumba, swing, and cha-cha.

What made their winnings more impressive was the fact that the Quintals were competing against adults from across North America. That competition didn't intimidate Tabitha, Kelly, and Cletus. 'It was fun,' they chimed.

But while they laughed, teased, and acted their age during a recent practice, their talent was unmistakable. With style, poise, and grace, they performed those intricate steps and complex moves as if they were born to it. While their parents, Dorothy Quintal and Roger Humbke, have good reason to be proud, they're not entirely surprised.

The Quintal children have been immersed in Metis music, song, and dance since they were little. They grew up with

the sound of their mother's guitar and her own love of Metis song and dance, which she inherited from her mother. Dorothy provides the musical accompaniment when the children perform or compete in jigging, or when Kelly and Cletus sing, 'Proud to Be Metis' or 'Frozen Bannock Sandwiches.'

The children have also performed at the Grey Cup Parade and the game's spectacular half-time show in November in Regina. They have won several jigging competitions this year, including the competition in Batoche last July and in Prince Albert last September. Most recently, they brought nostalgic tears to the eyes of the elderly in Archerwill, with an eloquent rendition of the 'Old Time Waltz.'

A combination of hard work, practice and positive early experiences has been the key to their success. In fact, Tabitha said, the early experience with Metis song and dance made the transition to ballroom dancing almost natural. Familiar with the caller's instruction in square dancing and intricate footwork in jigging, the Quintal children had little difficulty adapting from square dancing to ballroom dancing.

As well, the children practice hard. Every day, either in the family basement or at the studio, they're under the supervision of their parents. In order to help their children suc-



The Quintal children combine their love of dancing with a respect for Metis culture which has made them fine young dancers.

## Challenge for province to talk

From Page 3

"That's the best way."

In a press release, Buffalo Narrows Metis Local president Philip Chartier said he was happy with the court decision. "The hard positions we took on implementing Metis rights, including our inherent right of self-government and our rights to hunt, trap, and fish as reflected in our Metis

Wildlife and Conservation Act are paying off," he said.

Judge Meagher also dismissed three other charges against Morin and Daigneault. While they went fishing, other family members were purchasing licenses for them, and it's common practice in the North to purchase a fishing license after the catch has been made, Judge Meagher said.

ceed, Dorothy and Roger must know the dance steps themselves.

Their performances must be seen to be appreciated. If you see the children on the dance floor, you will see that they are not only extremely talented but are also nice, polite children. Their story is refreshing, and so are they



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