

Place to stand

Thanks to the gritty determination of a bunch of parents who believed in the project and the generosity of Acton businessman Manshell Nellis BMX kids have a place to ride.

Last June on the Sixth Line in Halton Hills a professionally constructed BMX (bicycle moto cross) course took form. Since then growing numbers of local boys and girls have been racing there on Saturdays, learning new skills and enjoying a sport that provides thrills for spectators and exercise for the kids.

The benefits of a track of this nature are obvious. It keeps youngsters off the streets where they might

try dangerous tricks around traffic.

It promotes safety because the course is supervised and riders have to be properly equipped.

The sport itself is a healthy one, where kids burn off their energy and learn a bit more about the fascination Europeans have with the bicycle.

In adulthood, they may continue to be pedal pushers.

But in the meantime, there is a place for youngsters to come and learn, compete and have a chance to develop their skills so that they may compete in races in other cities.

After the wedding

Editor's notebook

By DAVE ROWNEY



Dear Berge:

Even though Ani is a colleague of mine, I still feel obligated to warn you. No, no. It's not about how Ani sings when she doesn't think anyone is listening, or the way she pilots that big car of hers or the bad, bad jokes she tells. You know all about that anyway.

We need to sit down and have a man to man talk about what comes after the wedding. You see, marriage is a great institution — if you like institutions. You're going to have to learn the rules and know the proper way to break 'em.

First, you have to understand the way married women think.

It starts with moving day. Moving isn't the hard part, Berge. It's agreeing where to put all your combined furniture and valued possessions.

My wife and I realized our first philosophical difference when I went to pack school textbooks into a conveniently located closet by the bathroom. That lasted about five minutes. "No, no, no," cried my wife. "That's a linen closet," she scolded. I crept away like a mortally wounded cockroach.

Recovering, I went to unpack my clothes. Before long, my canoe tripping plaid lumberman jacket (with the carefully concealed patches and rip marks and the yellow, green and black dye that had been painfully rubbed into a solid lime green color) had been filed under "to be thrown out."

My barn-beam coffee table that doubled as a bench press met the same fate. It found its way back to the farm.

My biggest shock was having to inherit my wife's supply of cleaning supplies. Her chemicals could kill, stun, or maim any type of dirt, grease, grime, animal, bug, neighbor or apartment superintendent. Somehow one

chemical was never enough. The Pentagon would be envious.

When the local cancer society representative dropped by for a donation, she found us working in the garage. She said, "my, that's the cleanest garage I've ever seen." "You should see our house," I said.

So Berge, you won't win any battles about cleaning or furniture, but cooking and laundry are definitely areas where husbands can make inroads. Ani might want you to take turns at the laundromat, but our friend Chris has come up with the best way to avoid that chore.

Try putting some red socks in with her white underwear. Blue socks work equally as well. The end result is that Ani will voluntarily take charge of the laundry.

The same goes for any cooking chores. My wife still involuntarily chokes at the thought of my "homemade" pizza. Now she very rarely trusts me with anything more than a "boil in a bag" dinner or frozen meat pies.

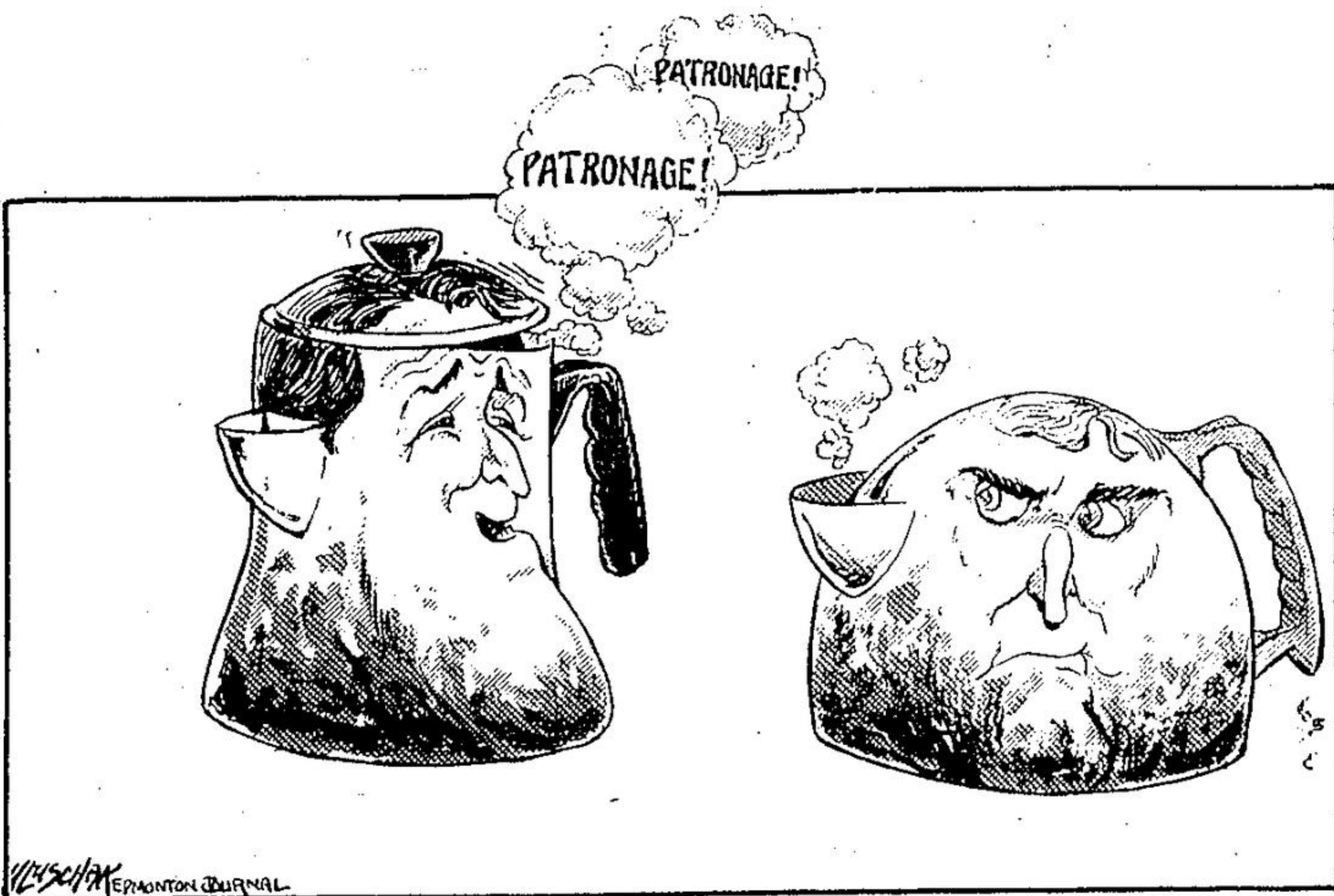
There's still the party circuit to discuss. At parties men inevitably escape to a corner where they can gather for a breather and talk shop, reminisce about their bachelor days, talk sports or politics.

Not the women. They'll spend the next few hours getting out their notebooks to compare husbands. They'll actively argue about which husband is the most unruly. If things get dull the conversation might turn to what solution works best to stop their husband from snoring.

Of course, there are the more pleasant aspects of marriage, but forewarned is forearmed. Marriage is give and take, Berge.

Be prepared for Ani to throw away some of your favorite old shirts. Hide those prized possessions. Above all, remember that women are clean fanatics.

Their home is their palace, so make way for a variety of alien chemical supplies.



Giant step towards racism



Queen's Park

By Derek Nelson

TORONTO — The recently released federal parliamentary committee report, Equality Now, is a giant step toward racism, one further tool for constructing a Canadian society artificially divided into two hostile parts.

The criteria for separating us is to be skin color, eye slant, hair texture and cheekbone. There will be no consideration beyond this superficial level of what you see.

A portion of us, seven per cent or 1.9 million people (if you believe Equality Now, which may be a mistake), will bear the label "visible minorities". The rest of us have already been classified in some federal government documents as "North American Whites" or NAWs.

Groups that most Canadians consider "visible minorities", such as Huttenites, Hassidic Jews or Old Amish Mentonites, are not included in that category. (Interestingly, one Toronto poll revealed most people here thought the largest "visible minority" was Italian).

But none of these qualify. Apparently their skins are too pale.

"Visible minority" status will be restricted to Canadian aborigines (Indians, Inuit, Metis) and people whose ancestors hail from almost anywhere except Europe and Israel.

REWARDS

The rewards for being a "visible minority" could be immense.

The Equality Now report favors as a first step "subsidies and tax incentives" to the private sector employer who hires "visible minorities" in sufficient numbers to make government inspectors happy.

If these color police decide "insufficient progress" in hiring has

taken place, then, five or so years from now, these private sector employers would be forced to take on enough "visible minorities" to reach whatever numerical target or quota has been set for their particular firms.

Meanwhile, the federal government itself would place people in jobs and appoint them to boards or commissions on the basis of their belonging to a "visible minority".

In addition, youth employment programs would favor "visible minorities" over NAWs.

And if all this sounds like discrimination and racism, it is.

But under our new constitution it is entirely legal. Most of us believe we are guaranteed a "right to equal benefit of the law without discrimination", as written in that constitution. But it has one exception.

Preferential hiring (sometimes called affirmative action but rarely called what it is — discrimination) is legal where it benefits "disadvantaged individuals or groups".

DISADVANTAGED

What is being recommended in the Equality Now report is that all "visible minorities" be designated as a "disadvantaged group". This is to be done even though there is no evidence that all "visible minorities" are "disadvantaged" or that they suffer equally from discrimination on the basis of their color, eye slant, hair texture or cheek bones.

It is a racist concept to treat people from all over the world and from a multitude of cultures as one big lump called "visible minorities" — while everyone else is relegated to NAW status.

Even though much of the thrust of the Equality Now report is to force more hiring of "visible minorities", the report itself concedes "it may be" that people with origins in India or China "are not disproportionately unemployed when compared with other groups".

Yet for purposes of employment they are to be treated as if they were. (The CBC has already hired through an affirmative action program on precisely those grounds).

Not only will those of Indian or Chinese ethnic origin receive benefits forbidden Canadians of European

origin, but they'll be able to compete within their government-legislated box called "visible minorities" against a group such as Canadian aborigines who really do need special help.

There is no recognition that an Inuit from Baffin Island and a Chinese from Hong Kong each probably has more in common with a NAW from Timmins than they do with each other.

Yet they are lumped together as "visible minorities".

The curious aspect of this is that the only other country which formally divides its citizens into "whites" and "non-whites" or "visible minorities" is South Africa.

But the Canadian race relations industry sycophants in Ottawa go one step beyond what even the South African establishment has done.

Here, we deliberately fudge the statistics.

NO PROFILES

Unlike most countries, we don't keep country-wide statistics on the race or color of Canadians (or even of immigrants), so we don't have educational or demographic profiles of various ethnic or racial groups to judge how well they are doing as groups.

That makes it easier for the race relations industry to claim discrimination against, or special privileges for, whomever it wishes to snare as a client group. And what easier way than to lump everybody who isn't a NAW into the same "visible minority" category?

More staff and bigger incomes for the industry are at stake. Its adherents are scared that if Chinese, Japanese or a few other groups were treated individually rather than being dissolved in the "visible minority" stew they might be shown to be succeeding better than many European-origin Canadians in categories such as income and employment. The bureaucrats would lose their reason for existence.

In truth, even the Equality Now report's basic figure of 1.9 million "visible minorities" in Canada is suspect. It too, is a guess.

But for turning Canadian against Canadian, giving to some advantages that will be denied to others, splitting us into two camps that can be played one against the other for the benefit of politicians and bureaucrats — it is as good a figure as any.

Our role in an election

Never are the responsibilities of good journalism felt more than in the midst of an election. It often brings out the best and worst in reporters. What matters to this paper most is to be fair and accurate.

How do we accomplish these goals?

Below are some of the guidelines Herald reporters follow when filing stories during the campaign.

1) Give the candidates equal opportunity: it means talking to all parties about the issues and giving each one a chance to make a comment.

2) Tell our readers what they want to know most: this often comes under the heading of "editor's discretion", but involves knowing the community we work for and the concerns of ordinary citizens.

3) It's important for us to put to the candidates the questions we feel are the most important issues.

4) Some candidates will have better public relations machines: we don't have to use any or all of it, but it can be a trigger to do follow-ups with other candidates.

5) Balance: This has to do with the selection of headlines and pictures, where we place them in the paper. It is impossible to use a measuring stick to compare coverage, but we should strive to keep in mind that one candidate should not dominate the news pages over the course of the election campaign.

6) Opinions should be kept to our page four editorial page. An editorial expresses a collective newspaper's opinion; a column written by a reporter or a letter written by a reader represents one view. Readers should take note of the difference — especially during an election.

7) Available to defend our coverage decisions: make ourselves accessible to the public so they better understand what our strengths and limitations are and why we do what we do.

Whiskey, revival and the Norval Methodists (part one)

By REV. RICHARD RUGGLE
Herald Special

A native of Brampton in Cumberland, England, James Forster came to Canada in 1828. For some time he owned the mill at Churchville, a tiny village in Toronto township, on the Credit River.

Though the white frame church erected by the Wesleyan Methodists in 1856 still stands in the hamlet, the village was named after an early settler, Orange Church.

James' son Thomas (1825-87) married Matha Wilkinson in 1847, and for many years farmed just south of Norval. The elder Forster seems to have lived with or near them, for in the same year as the wedding, James gathered together the few Methodists of the village for evening services in his home.

How he came to Methodism is uncertain. Certainly his native town had been much influenced by John Wesley's preachers; and James concentrated his early efforts on those who, like him, had already identified themselves as Methodists.

The Wesleyan Methodist Connection was the largest Methodist group in Canada West. Their work in Esquevas had originally stemmed from the Nelson circuit. In 1844 a separate Georgetown circuit had been set apart

from Nelson, but it was not until 1850 that Norval was listed as a station.

In earlier years the saddlebags preachers might take six weeks to travel through their extensive circuits. By mid-century, however, the circuits were becoming smaller and the clergy more settled.

The requirement for itinerants to move to a new station each year was being softened: in 1849 William Philip had just completed three years on the Georgetown circuit and William Willoughby was beginning a term that would last equally long.

Despite the Methodist reputation for being early on the scene in most settlements, they were relative newcomers in Norval, being preceded by the Disciples, the Presbyterians and more recently the Anglicans. The mill owner, General Peter Adamson, had been a strong promoter of St. Paul's Anglican church. When Adamson began to concentrate his activity again on his Springfield (Erindale) interests, he leased the Norval mill (1849) to William Gooderham and James G. Worts.

Though both partners were Anglican, William's brother James had converted to Methodism, and indeed had started as a probationer for the ministry.

James Gooderham bought a parcel of land from Alexander McNab and

contributed heavily to the 120 pounds it cost to erect the modest brick chapel which was opened in 1853.

The church measured 30 by 40 feet, and at the frequent evening services was lit by candle clusters on the walls. Sidesmen had to make the rounds two or three times during a service to tend them. When the church was modernized by the introduction of oil lamps, the candle smoke had left such marks that the walls had to be repainted.

James Gooderham and James Forster worked together in holding evangelistic meetings in people's homes. Gooderham was a class leader, circuit steward, Sunday school superintendent and local preacher. When he moved from the village to Streetsville, he had Thomas Forster appointed his successor in these offices.

Thomas had undergone conversion in his youth, and used to tell of the (Bethel) he had found in his father's old mills, where, during night duty, he was alone with God.

He would conduct the evening service, and after the benediction would close by singing a hymn, unaccompanied.

He was "not eloquent, but thoughtful, emphatic, clear — attracting by his native straightforwardness all who listened to him".



MERGER ANNOUNCED

Berge Shalvardjian and Herald reporter Ani Pederian were united in marriage Sunday in Toronto in a small church wedding. The couple are spending their honeymoon at an undisclosed location in cottage country. Berge is a pharmacist where he manages an I.D.A. drugstore in Streetsville. Ani remains at The Herald as our town council and regional council reporter, keeping her maiden name for bylines.

(Herald photo)

POETS' CORNER

WINTERS FUN
Up and down the hillside snow
Sleighs and toboggans down they go

It is fun for a nice winters day
Mostly the young folks who do play

Some make snow balls, snow men, as
they choose
Trying to keep warm, what can they
lose

Across the ice, the cold winter wind

blows
Some folks skate on the ponds, well
froze

Sports, go skiing, on the mountain side
Tremendous speeds, they do slide

Some other countries, do not have snow,
Only rain and mists, that's all they
know

When some of those people, come our
way

The thrill of snow, they want to stay

They like to share in the winters fun
Hate to see the spring time come

There are thrills that children see
Which live forever in their memory

Some days, things seem hopeless blue
Those days, second thought, best for
you

ALBERT BROOKS