

# Midlanders can get in on anti-apartheid

Midlanders can join in the protest against apartheid, a system of racial discrimination against the non-white majority in South Africa, in more than one way, says the Department of External Affairs.

By refusing to buy South African products such as wine, sherry and other food products, or by writing to South African authorities and expressing abhorrence to apartheid, many Canadians are sup-

porting the government sanctions against South Africa.

The L.C.B.O. in Midland, as well as those liquor stores across the province, have been refusing to shelve South African products.

In addition to refusing to purchase South African products, Midlanders are invited to voice their support of the government sanctions by writing External Affairs Minister, Joe

Clark. Already, the count has reached 4,000 cards and letters in response to Clark's appeal to Canadians to let the government know what they are doing on their own to protest apartheid.

The names are being collected in a register that will be presented to the United Nations.

The Department of External Affairs says the private protest and private action complement the

steps the government has taken on behalf of all Canadians, pressing South Africa's white rulers to dismantle apartheid.

Some initiatives, say the Department, are aimed at helping South African

blacks now, such as raising money to support the families of black prisoners

whose only offense is to seek equality in their own country and to provide scholarships for black

students.

Those who would like to register with the names of those which will be presented to the United

Nations can do so by writing the following

address:

The Right Honourable Joe Clark

Room 165, East Block House of Commons Ottawa, Ontario K1A 0A6

## First person at Ste. Marie

An unforgettable mix of living history, individual challenge and personal adventure awaits visitors to **Reflections 1648** at Sainte-Marie among the Hurons, from August 11 to 15, 1986.

**Reflections 1648** features the Sainte-Marie story, told in first-person by accurately costumed historical interpreters. Visitors will meet and talk with the historical re-incarnations of men like Francois Gendron, surgeon; Charles Boivin, master-builder; and Father Noel Chabanel. Native interpreters will portray the Hurons who shared their culture with European newcomers.

Visitors will play themselves, for during the short life of the mission, Sainte-Marie played host to thousands of visitors from the surrounding coun-

tryside, from New France and France itself.

Cameras, sunglasses and wrist watches and other twentieth century paraphernalia will be totally unfamiliar to the costumed role playing interpreters. While the 17th century personalities will cheerfully answer questions, they may ask a few too, so visitors who enter fully into the spirit of the game will come prepared with tales of where they came from and how they arrived in Huronia.

For the students who spend their summer interpreting history at Sainte-Marie, first-person role-playing is exciting, but exhausting. Midland's Jim Newton plays two roles on successive days. "There is quite a contrast between Father Paul Ragueneau, the Superior of the mission, and donne Guillaume

Loisier. Thinking and reacting in another time period is tiring," says Jim, "but I enjoy it especially when the visitor becomes part of the scene. Then it is an intimate experience. We all look back on **Reflections 1648** as a great time."

Jonathan Eaton of Dundas has done a lot of research into the two roles he plays during **Reflections**. "I played Francois Gendron the surgeon last year, and it is a part of Sainte-Marie's history I'm particularly interested in," says Jon. Charles Boivin, Jon's other 17th century ego, was the master builder of Sainte-Marie.

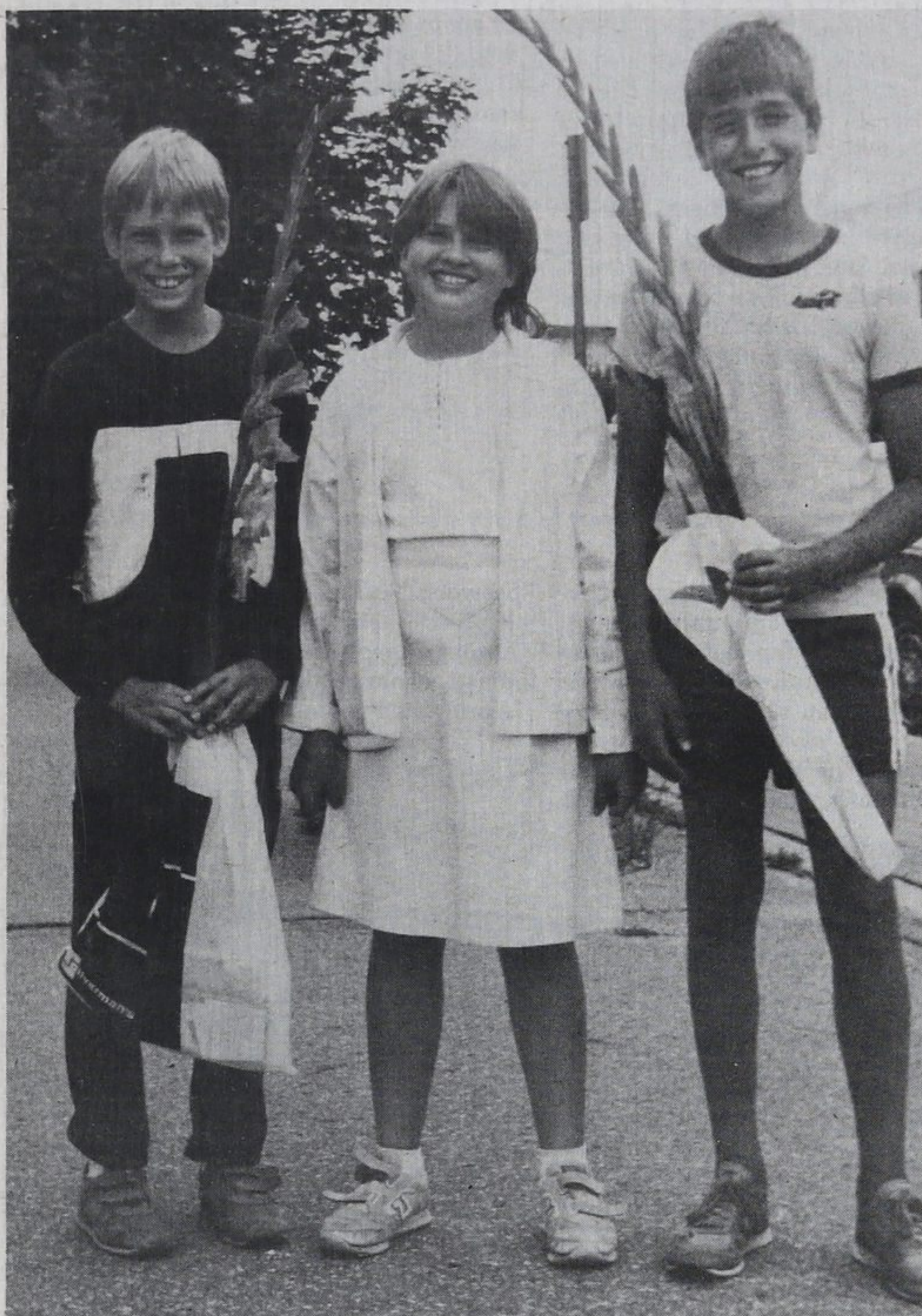
Gilles Marchildon of Pene-tanguishene plays the roles of Father Noel Chabanel, and of Christophe Regnault. "I like the idea of the contract between the semi-illiterate shoemaker and the highly

educated Jesuit religious leader. Chabanel himself is particularly fascinating because he tortured himself, in a way. He found life here very difficult, but the harder it became, the stronger his resolve became."

The critical link between the 20th century outside the palisades and the 17th century within will be provided by Sainte-Marie's uniformed interpreters. These young women in their distinctive green uniforms introduce visitors to the game of historic make-believe.

On-site, they answer those twentieth century questions which cannot be dealt with by 17th century personalities.

The challenging week of **Reflections 1648** is preceded by weeks of study and research.



Nice guys

Nyssa Beeny, centre, doesn't know if the flowers are for her or what!!! The two handsome chaps, as much as they would like to give the flowers to Nyssa, have made other plans. Iain McIntosh, left, is

going to give his flower to his grandmother and Cameron Teedon, far right, is going to give his flower to his mom. Nyssa just says "Oh well."

## Reflections 1648; A trip in time

Sainte-Marie's **Reflections 1648**, August 11 - 15, provides a uniquely intimate perspective on history not only for visitors, but also for the site's interpretive staff. In fact, the concept of presenting history as it would have happened on a given day in August, 1648 originated with the interpretive staff in 1981.

"The staff wanted to experiment with ways of better understanding the 17th century personality," recalls Sharon Armstrong, Sainte-Marie's Interpretive and Education Officer. "On their own initiative the staff researched the lives and characters of the

men who once lived and worked at Sainte-Marie. They then played the roles of those very people on site during the week that came to be known as "**Reflections 1648**".

During **Reflections 1648**, female interpretive staff provide the bridge in understanding, necessary for 20th century visitors to step into a milieu which is frozen in time. It is a world where cameras and sun glasses, running shoes and baby strollers are totally unknown. Interpreters react to visitors as 17th century people, answering

questions from their 17th century experience.

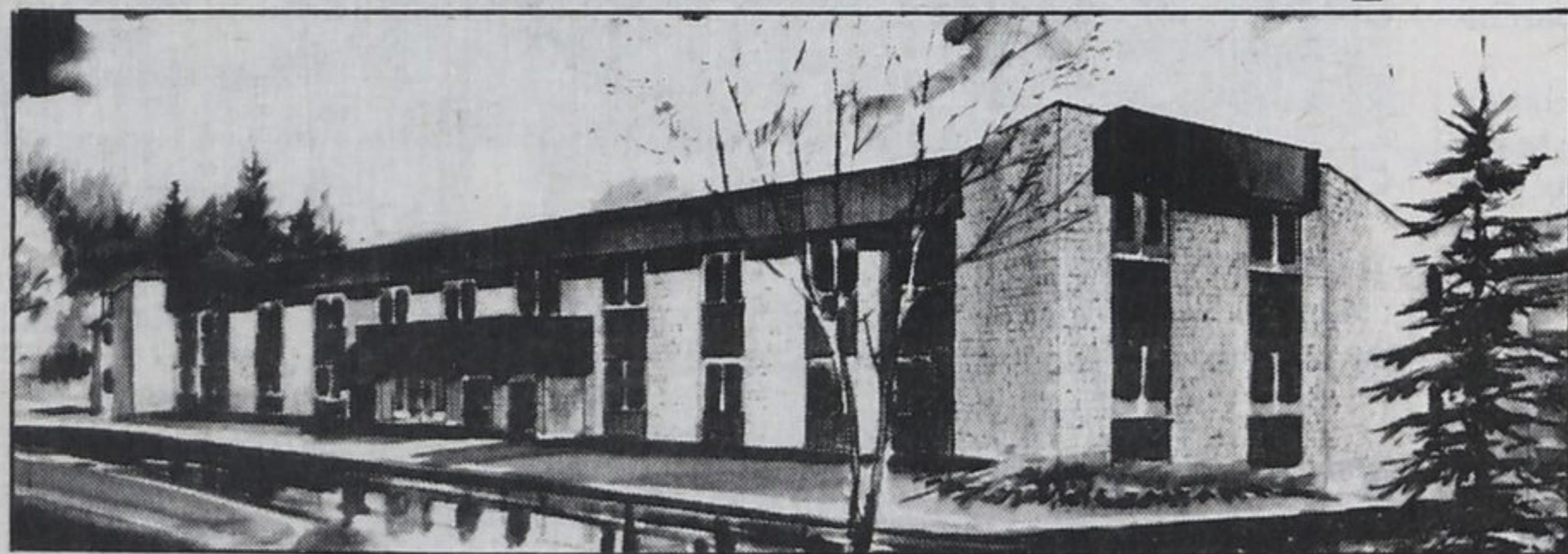
The staff initiative to recreate the lives that were lived at the original Sainte-Marie also gave birth to the vivid dramas which take place on site throughout the season. During **Reflections 1648**, those dramas assume incredible realism, and visitors find themselves inescapably swept up in the action.

That same urge to see the historic site through 17th century eyes lies behind the new audio-visual presentation which is now used to introduce visitors

to the story of Sainte-Marie. After two weeks, the presentation continues to be well received and visitors have described it as "a chance to see the site with different eyes" "a piece of history which we can be part of" and "an important part of interaction between two cultures."

Now, for one week in August, Sainte-Marie visitors can truly be part of the Sainte-Marie story as they interact with the 17th century personalities that made history on the banks of the River Wye more than three centuries ago.

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