

SAINTS NEWS & VIEWS

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THE ST. STANISLAUS COLLEGE
ALUMNI ASSOCIATION TORONTO



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GUYANA – FROM THE OUTSIDE

Ivan Chin, my father, was born in Georgetown in 1926 and left Guyana after signing up for the RAF at the end of the Second World War. He then settled in the UK (returning to the Caribbean regularly) and, amongst other things, worked in the Foreign Office and ran a steel band. Sadly, he died of cancer in 1994, aged 71. In October 2009, aged 23 and with an MSc in Computer Science under my belt, I headed for the first time to Guyana for a 6 month volunteering project, to have an adventure, to use and develop my skills, and to live in country where my father grew up. Organising my project proved to be a bit of a challenge but, after making some contact with the Marsha Phoenix Memorial Trust, I was linked with St. Stanislaus College, Georgetown, and the project was born.

First impressions were that it was certainly very different – the cool climate and Victorian buildings of London were replaced by sometimes stifling heat and colonial wooden buildings in various states of disrepair. Blackouts, too, were novel, particularly as it always gets dark at 6 p.m., far earlier than in the UK. I enjoyed acquainting myself with cook-up rice, roti and curry, Banks Beer, and the El Dorado Rum. I enjoyed less getting bitten around the house and sweating most of the time.

My placement was in the IT department at St. Stanislaus College, where I worked with the IT technician (the first IT technician in any government school in Guyana) managing and improving the network of over 50 computers for use by students and staff. We implemented a number of changes with the aim of providing a base to improve the educational resources available, particularly in a country where text books are often both expensive and in short supply. I also worked to improve relations with the Toronto Alumni and was kindly presented a plaque at a ceremony on my last day. I also worked at another school, Mercy Wings Vocational Academy, that had a good IT lab but few skills to make use of it. I ran some courses for teachers to help get them into IT and hopefully encourage them to use the room for teaching.

Whilst the work I did in Guyana was fulfilling and often educational, the real adventures were to be had away from the city. In my honest opinion, Georgetown is not that great. The gutters are messy, and services dilapidated. It has some beautiful buildings, nice residential areas, and plenty of bars, but that is not the real Guyana; for that you have to head to the interior. The jungle, savannah, and numerous rivers and creeks hold the real wonder of Guyana. I went on a survival course in the jungle, being taught how to use a cutlass and bow and arrow by some Makushi Amerindians, as well as horse riding on the savannah and herding cattle in the south. These adventures are definitely worth visiting Guyana for.

All in all, it was an enlightening experience to visit a developing country and the country of my descent – my standard outsider's assumption that applying our sensible, methodical approach will fix everything was proved wrong early. Guyana's problems are many in a country that, despite being a former colony, is culturally and socially very different to the UK, and development is a significant challenge. My trip was adventure I will never forget, and I hope to be back in the not too distant future.

Henry Chin

May 2010

(For more details of Henry's experience in Guyana, visit his blog which can be found at <http://henrychin.blogspot.com>)

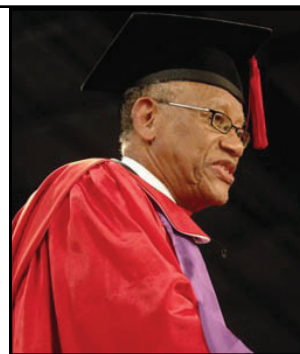


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BLACK HISTORY MONTH (part 2)

(Editor's note : In the last issue (Mar. 2010), we published an address, by Saints alumnus retired Honourable Justice Vibert Lampkin, given at an event held in February by the Ministry of the Attorney General's Criminal Law Division to celebrate Black History Month. Due to its length, we were unable to print the complete speech which was edited to fit into the newsletter. In this issue, we print the omitted section of the speech, which can stand on its own merit without reference to the already published section.)



Honourable Justice
Vibert Lampkin

Black History Month is a time to recall the history and the roots of black people and to celebrate some of the achievements of black people. It is celebrated annually in the United States and Canada in February and in the United Kingdom in October. I have no knowledge of its recognition elsewhere. United States historian Carter G. Woodson founded it in 1926 originally as 'Negro History Week' because, in those days, it was still kosher to refer to non-whites as 'negroes'. Woodson chose the second week of February because it marked the birthdays of two Americans who greatly influenced the lives and social condition of African Americans – former President Abraham Lincoln and abolitionist and former slave Frederick Douglass.

The recognition of Black History Month has created controversy about its continued usefulness and fairness of a month dedicated to the history of one race. No less a person than Morgan Freeman has said that the concept is "ridiculous". He said on (the TV program) '60 Minutes' a few years ago: "You're going to relegate my history to a month? ... I don't want a black history month. Black history is American history." Now, I admire Morgan Freeman – he is a great actor. But I think that he has fallen into the American belief that America is the world and thus black history is American history. Black history encompasses much more than American history. Indeed, it may come as a surprise to many to learn that America did not receive the largest number of slaves from Africa – Brazil did.

On the other hand, there is an Asian Pacific American Heritage Month celebrated in May to commemorate the contributions of people of Asian and Pacific Islander descent in the United States. In 1978, Congress passed a joint resolution to commemorate the first week of May as Asian American Heritage Week and, in 1990, Congress voted to expand this to a month long celebration and permanently designated May as such in 1992.

Hispanic Heritage Month was approved by President Lyndon Johnson in 1968 and was expanded by President Ronald Reagan in 1988 to cover the 30-day period from September 15 to October 15. It recognizes the contributions of Hispanic Americans to the United States and is a celebration of Hispanic heritage and culture.

Jewish American Heritage Month was first recognized as recently as May 2006. After resolutions were unanimously passed by the House of Representatives in December 2005 and later by the Senate in February 2006, President George W. Bush announced in April 2006 that the month of May would be Jewish American Heritage Month in recognition of the 350 years of Jewish American contributions to America.

I will also remind those critics of Black History Month of the African proverb: Until lions write their own history, the tale of the hunt will always glorify the hunter.

It is not possible to speak of Black history without speaking of the issue of slavery, which enters human history with civilization. Hunter-gatherers and primitive farmers have no use for slaves. They hunt and kill, farm, and grow enough food for themselves and their families. There is no economic value in owning another human being, which means another mouth to feed. But, once people start to live in towns and cities, there is a real benefit in a reliable source of cheap labour on farms and plantations. These were the conditions that led to slavery, and every ancient civilization has used slaves. It did not start in the middle ages. It can be traced back to the 18th century BC. The Code of Hammurabi, who ruled Babylon from about 1790 BC, speaks of slaves. The Code speaks of three social classes, the third of which were the slaves who were allowed to own property. The Greeks and the Romans also had slaves in the centuries before Christ. And, though the vast majority of slaves was from Africa, there were also white slaves.

But modern history is more concerned with the Atlantic slave trade which brought Africans, mainly from West and Central Africa to the colonies of North America, South America, and the Caribbean to work as unpaid labour on sugar, coffee, cocoa, and cotton plantations, in gold and silver mines, in rice fields, or in houses to work as servants. The shippers were, in order of scale, the Portuguese who took their slaves to Brazil, the English who took their slaves to North America and the Caribbean, the French, the Spanish, the Dutch, and the North Americans. Historians estimate that between 9.4 and 12 million Africans arrived in the New World. Approximately 8 million Africans were killed during their storage, shipment, and landing in the New World.

BLACK HISTORY MONTH (part 2) *(continued from page 2)*

The amount of lives lost remains a mystery but may equal or exceed the amount actually enslaved. These figures would indicate the total number of deaths at around 16 million – a tad more than the 6 million Jews murdered by Hitler and his henchmen during the Second World War. Thus African scholars refer to the slave trade as the Maafa, meaning ‘holocaust’ or ‘great disaster’ in Swahili or African Holocaust or Holocaust of Enslavement.

It must be acknowledged that the slave trade could not have been as successful as it was without the active participation of Africans. Enslaved people were generally obtained through coastal trading with Africans, though some were captured by European slave traders through raids and kidnapping. Indeed slavery was practiced in Africa before the beginning of the Atlantic slave trade. Slavery and the slave trade were an integral part of African societies and states, which supplied the Arab world with enslaved people for centuries before the arrival of the Europeans.

The abolition of the Atlantic slave trade started in Britain. The fight to do so was long and arduous. It had lasted from the 16th to the 19th centuries. The last known form of enforced servitude of adults had disappeared in Britain at the beginning of the seventeenth century. By the eighteenth century, traders began to import African, Indian, and East Asian slaves to London and Edinburgh to work as personal servants. They were not bought or sold, and their status was unclear until the case of James Somersett reached the English Court of King’s Bench in 1772. Somersett was the property of Charles Steuart, a Customs officer from Boston, Massachusetts, at the time a British colony in North America. He took Somersett to England in 1769. In 1771, Somersett escaped. He was recaptured and imprisoned on board a ship intent on sending him to Jamaica to work on the sugar plantations. However, while in London, Somersett had been baptized, and his godparents issued a writ of habeas corpus. Lord Mansfield, Chief Justice of the Court of King’s Bench, ordered that Somersett be produced before the Court, which would determine whether his imprisonment was legal. In his judgment Lord Mansfield said *inter alia*:

“...The state of slavery is of such a nature that it is incapable of being introduced on any reasons, moral or political; but only positive law, which preserves its force long after the reasons, occasion, and time itself from whence it was created, is erased from memory: it’s so odious, that nothing can be suffered to support it, but positive law. Whatever inconveniences, therefore, may follow from a decision, I cannot say this case is allowed or approved by the law of England; and therefore the black must be discharged.”

The Somersett judgment was widely accepted that, on English soil, no man was a slave. The second salvo came in Scotland in 1776. After reading about Somersett’s case, Joseph Knight, an enslaved African in Scotland, left his master John Wedderburn who brought proceedings to reclaim him. The decision showed that slavery had as little support in Scottish common law as in English.

Nevertheless, slavery was still rampant in the British colonial empire. The slave trade to the new world aroused little protest until the 18th century when rationalist thinkers criticized it for violating the rights of man, and Quaker and other evangelical religious groups condemned it as un-Christian. However, anti-slavery sentiments had little immediate effect on the centres of slavery: the Southern United States, the West Indies, and South America. William Wilberforce took on the cause of abolition in Britain in 1787 and led the Parliamentary campaign to abolish the slave trade in the British Empire with the Slave Trade Act of 1807. He continued the campaign for abolition in the British Empire and lived to see the passage of the Slavery Abolition Act passed in 1833 – one hundred years before I saw the light of day. And where does Canada fit into the history of slavery? Slavery in Canada existed from the earliest times. Some slaves were of African descent while others were aboriginal. Upper Canada, now Ontario, was a pioneer in the movement to abolish slavery. John Graves Simcoe was the first Lieutenant Governor of Upper Canada. Even before he had become Lieutenant Governor in 1791, he had stated his intention to treat persons of African, Canadian, or European origin equally. He passed the Act Against Slavery on 9 July, 1793, to prohibit slavery in Upper Canada. Because of strong resistance on the grounds that abolition would be a serious economic blow to the colony, he was forced to modify his Act to allow for a gradual elimination of slavery instead. His Act stated that all slaves in the province would remain enslaved until death, that no new slaves could be brought into Upper Canada, and that children born to female slaves would be freed at age 25 which at the time was the average life expectancy for Africans. Further, any children born to this second generation while they were still slaves would be free from birth. Thus, Upper Canada became a safe haven for runaway slaves – hence the establishment of the Underground Railway. Governor Simcoe effectively ended slavery in Upper Canada long before it was abolished in the British Empire as a whole – by 1810, there were no slaves in Upper Canada, but the Crown did not abolish slavery throughout the British Empire until 1834. At the time, Canada was not yet a country – that did not occur until 1 July, 1867, with the passage of the British North America Act. Thus slavery has never existed in Canada as a nation. In the U.S., the American Civil War, beginning in 1861, which had its genesis over the issue of slavery and caused the South to secede from the Union, led to the end of chattel slavery in America.

MEMBERSHIP

The following is the list of alumni who are currently paid-up members in 2010. The names in *italics* are alumni who have paid since the last issue of the newsletter was published.

CANADA (129)	Thomas De Castro	<i>Douglas Jardine</i>	<i>Romeo Resaul</i> ⁴	MEXICO (1)
Lance Alexander	<i>Peter De Freitas</i>	Clayton Jeffrey ⁴	Bryan Rodrigues	Frank Mandal ¹
Terry Angoy ²	Andre De Peana	Aubrey Kellawan	<i>Phillip Rodrigues</i> ⁴	
Paul Archer	Frank Delph ²	John King	Raphael Rodrigues	TRIN. & TOB. (1)
Bernard Austin ²	<i>Vyvyann Deryck</i>	William Lall	Jeffrey Rogers ¹	<i>John Jardim</i>
Arnold Bayley ¹	<i>Clive Devers</i>	Vibert Lampkin ⁷	Dereck Rupnarine	
Gerard Bayley ²	Roger Devers ³	John Lopes ³	<i>Brian Sadler</i>	U.K. (3)
Rene Bayley ³	Terry Devers ³	Geoffrey Luck ¹	Peter St. Aubyn	Christopher Cho-
Teddy Boyce	Frederick Dias ²	Fr. Ken Macaulay ¹	Cecil Seymour	Young ¹
Ian Camacho ⁵	Ronald Dias	Dereck Mahangar	<i>Desmond Singh</i>	Richard DeCaires ²
Paul Camacho ²	Jerome D'Oliveira	Gerard Martins	Albert Smith ³	Neville Jordan ⁴
Ronald Camacho ¹	Ronald D'Ornellas ¹	Herman McCowan ¹	<i>Winston Sparrock</i> ⁴	
Wilfred Carr ¹	<i>Terry D'Ornellas</i>	Michael Mendes de	Michael Teixeira ²	U.S.A. (19)
Joseph Castanheiro	Paul Duarte	Franca ³	Beverly Vandeyar	Anthony Bollers ²
Antony Chapman	Carlton Faria ²	Vincent Mendes de	Arthur Veerasammy ⁴	Fr. Andrew Chan-a-
Errol Chapman	<i>David Faria</i>	Franca ²	<i>Ivan Vieira</i>	sue ²
Vernon Chaves ³	Joe Faria ⁸	Richard Miller ⁴	Vibert Vieira ³	Ronald Chanderbhan ²
Bob Chee-a-tow	Frank Fernandes ¹	<i>Perry Mittelholzer</i> ⁴	John Vincent ³	<i>Brian Chin</i> ⁴
Sydney Chin	Raymond Fernandes ⁴	Babita Naraine	<i>Howard Welshman</i> ⁴	<i>Godfrey Chin</i>
Ivan Choo	Keith Fletcher ²	Shevin Naraine	<i>Godfrey Whyte</i>	Lawrence Correia ³
John Choy ¹	Sonny Francis ²	<i>Stan Niccols</i>	David Wong ²	Peter Fernandes ³
Diane Christie	<i>Leslie Fung</i> ⁴	Colin Nurse ¹	<i>Raymond Wong</i> ⁴	Bernard Friemann ²
<i>Tony Clarke</i> ⁴	Richard Gomes ²	Anthony O'Dowd ⁴	Gerry Yaw	Vic Gonsalves ²
Paul Crum-Ewing ²	Trevor Gomes	Malcolm Pequenezza ²	Brian Yhap ³	<i>Guy Goveia</i> ⁴
Vivian D'Andrade ²	Joseph Gonsalves ⁴	Leslie Pereira ²	John Yip	Edward Gouveia ³
Clive Da Silva	Alfred Goveia	<i>Desmond Perreira</i>		Michael Heydon ⁴
Eddie Da Silva	Orlando Goveia	Renuka Persaud	AUSTRALIA (1)	Kenneth Jordan ⁶
Ivor Da Silva ²	Ken Hahnfeld ²	Bunty Phillips ²	Lennox Yhap	Carl Marx ¹
Jerry Da Silva	Albert Hamilton ³	<i>Marcelline Ramcha-</i>		Hugh Rodrigues ¹
Terry De Abreu ³	Hugh Hazlewood ³	<i>ran</i>	BARBADOS (1)	Keith Seaforth ¹
Tyrone De Abreu ²	<i>Paul Hazlewood</i>	Harold Rampersaud ²	Geoff De Caires ³	Leyland Thomas ¹
<i>Dennis De Cambra</i>	<i>Jocelyn Heydorn</i>	Cecil Ramraj		John Van Sluytman
<i>Hilary De Cambra</i>	Desmond Hill ²	Mary Rayman	BRAZIL (1)	<i>George Wooming</i>
Gabriel De Castro ³	<i>Andrew Insanally</i> ⁴	Paul Reed	Stephen De Castro ²	
Gregory De Castro ²	Richard James ²	Ramon Rego		VENEZUELA (1)
Rupert De Castro ²	Des Jardine ²	Joe Reis ³		Michael Chin-a-loy ²

Of the **157** paid-up members, **126** are 3. These (19) alumni have paid in advance through 2018.

Notes :

1. These (17) alumni have paid in advance through 2011.
2. These (35) alumni have paid in advance through 2012.

4. These (19) alumni have paid in advance through 2013.
5. This (1) alumnus has paid in advance through 2014.
6. This (1) alumnus has paid in advance through 2017.
7. This (1) alumnus has paid in advance through 2019.
8. This (1) alumnus has paid in advance through 2022.

LAST LAP LIME BOTTLENECK (continued from page 5)

Help us help you by CARPOOLING, arrive early, arrive safely, arrive with a car load of friends and enjoy the day. This year's Lime will be BIGGER and BETTER than previous years with entertainment for all ages - a day of fun and excitement in a child-safe environment. Come fete with us. We need you. The schools in Guyana need our help.

OH! WHAT A NIGHT!

Not to take anything away from a host of contributors but the MAN "Jonesie" (DJ Jones) took us to WONDERLAND at the Saints Spring Dinner/Dance on Sat. 17 April, 2010. The man reacted, improvised, and "carried the night" with a well timed variety of music that enthralled both the young and "old". There wasn't a dancer there who did not dance to music he/she loves. There was not enough space to "strut your stuff" but enough to "groove" to the music. AN UNBELIEVABLE PERFORMANCE.

The Food! Where else have you had better jerk chicken?

The Bar! Where else, with a crowd of just 350, can five cases of red wine disappear in just 1 hour?

The Bartenders! We know we had ugly ones behind the bar (Mr. "Correira") but we also had a pretty one (smile) who dispensed the FREE liquor with such grace while under pressure.

The Hall Decorators! Candlelight set the mood. The "disc ball" added the flavour.

The raffle ticket sellers! Phil and Freda sold "ice to the Eskimos" (smiles), and raised \$864.00, a record!

And Karen Heifa and THE LAST LAP LIME DANCERS! What a performance! Seriously, we have increased the Entertainment Budget for the Lime by over 50% this year (over \$10,000). Karen is catering for all ages, 1-100. I tell you, get your \$15 ticket before the Lime. There may be NO \$25 available at the gate on the day of the lime (Monday, 2 August, 2010). Order group LLL tickets for your out-of-town friends BEFOREHAND as, by the time they get here, we may well have a SOLD OUT the event.

And, imagine, our patrons did not have to take a dime from their pockets except when they purchased raffle tickets for the 4 hampers of products from Cadbury Schweppes and 2 boxes of IRIE products from Exclussif Spices & Wholesale Ltd. Our pricing of \$40 per ticket, all inclusive of dinner and drinks was a resounding success.

To our patrons, especially those (some 100+) who wanted tickets but could not get them, we apologize.

MARK THIS DATE: **16 October, 2010**, same time - 7:00 PM, same place - West Rouge Community Center, for our Fall Dinner/Dance and, this time, PLEASE order your tickets early.
A. Rupert De Castro CMA

LAST LAP LIME BOTTLENECK

We need your help. Here's why.

The Lime management expects a massive crowd this year, bigger than even 2008 when 6000+ patrons attended. Why do we anticipate this? St. Rose's Alumni Associations World Reunion commences immediately after the Lime. GT LIME is returning to Toronto. Last year, many of our USA-resident friends were turned back at the border, or many decided not to make the trip because of changes in passport requirements.

In addition, we have made significant improvements to the Lime. Focusing on entertainment, we are bringing in new bands, introducing major indoor games for children, Wii games, a basketball competition, an idol competition where the audience will judge the competition, a young star competition, indoor table tennis, school competitions where you get to cheer or jeer (depending on their performance)

our aging athletes, and on and on.

Excited? So are we, but we think this is going to create the bottleneck that I referred to above. We have on-the-grounds parking for about 1000 cars. We expect over 6000 patrons. Even if we have patrons arriving 3 per car, we would require 2000 parking spaces, DOUBLE our capacity. Woodbridge Fairgrounds neighbours take advantage of our patrons by charging as high as \$10 per car for parking. Even the Church on the other side of Kipling Avenue collects parking fees. We could do the same in an effort to keep down the number of cars coming to the Lime. However, we have decided to retain the parking fee per car at only TWO DOLLARS (Canadian or US). We are also encouraging you to CARPOOL. Come with a full car load. We expect the parking lot on the grounds will be filled by 1-2 PM, necessitating your parking up to a ½ mile away and paying our neighbours to park on their lots.

Cont. on pg. 4

BLACK HISTORY MONTH (part 2) (continued from page 3)

All the northern states had passed emancipation acts between 1780 and 1804. Emancipation however as a reality did not come to the southern slaves until after the surrender of all Confederate troops in the spring of 1865 when Congress voted for the Thirteenth Amendment to the United States Constitution which made emancipation universal and permanent.

Today, of course, slavery of another ilk demands worldwide attention. Child and adult slavery and forced labour are illegal in most countries as well as being against international law. It is estimated that there are 27 million people enslaved worldwide – mainly for prostitution purposes. But that is a subject for another day.



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OBITUARIES

Marjorie Barrington (nee Pillay), 1933 - 2010, passed away on 23 March, 2010, peacefully at her residence. Predeceased by husband Carlos, brothers Lloyd and Neville (Evelyn), she was the mother of alumni **Michael** and **Malcolm** (Denise), Marilyn, Maureen Robinson (Colin), and Martin (Cheryl), and mother-in-law of Glenda. She was the sister of Randolph, Winston (Bibi), Evelyn, Barbara Permaul (Joseph), Cecil (Jennifer) and Ronald, and sister-in-law of Cecil (Natalie), Gloria, and Herbin, grandmother of 13, and great-grandmother of 7.

Alumnus **Thomas (Tom) De Castro** of Bolton, Ontario, died peacefully from a sudden illness at the age of 66 years on Tuesday, 23 March, 2010, at Headwaters Health Care Centre. He will be remembered fondly by his children Georgine (Todd) Vallee, Che (Christine) DeCastro, Michele (Pat) Bowman, and their mother Madeleine. He was the grandfather of 9. He was the brother of alumni **Stephen**, **Rupert**, and **Compton**, and Bernie, Bridget, and Martin (deceased).

The following is a tribute from his eldest brother, Stephen.

"I am upset by Thomas' early and sudden passing. I feel that I hardly knew my brother, and I was looking forward to his retirement years. There were many things about how he came to see the world the way he did, that I wanted to know more about. But it was not to be. Maybe some of his many friends and correspondents will one day help me fill in the gaps.

"Thomas was a rebel in the good sense, and he was never without a cause. In our societies, very few of us rebel, and those who do often do it for the wrong reasons or use inappropriate methods. Thomas found the right things to rebel about but, most importantly, he found the right way to do it. And the country in which he chose to live his life turned out to be one that was wise enough to make him feel free to do so.

"I will remember the debates we had over the years as I am sure the other truth-seekers will."

Alumnus **Dr. Jean-Marie Fredericks** died on Saturday, 3 October, 2009, in Torcy, France, with the funeral service taking place at Eglise St. Barthelemy in Torcy, France, on Friday, 9 October, 2009. He was the loving husband of Dr. Daniele Fredericks Floury and father of Jonathan and Brian Fredericks, of Torcy, France. He was the son of Dr. John Fredericks and Madeleine Fredericks, of Georgetown, Guyana, and son-in-law of Mr. Roger Floury (deceased) and Mme. Jacqueline Floury, of Torcy, France. He was the brother of Stella Vieira, Marie-Hélène Fredericks, Odile Fredericks, and Francoise Meyer, and brother-in-law of Bruce Vieira, Brian Molloy, Matthew Burns, and Russell Meyer. He was uncle of Annabelle Vieira, Natalia Vieira-Pollard, Sean, Luke and Eric Molloy, Brendan and Dylan Burns, and Jenna Meyer, and great-uncle of Annick and Imara De Goeas, and Sophie Anne Pollard.

He was born on 25 March, 1955, and attended St Margaret's Primary School, and Saints from 1966 to 1973.

Alumnus **Vic (Albert Victor - Alvic) Gonsalves** of Coral Springs, Florida, born on 26 June, 1938, died in Fort Lauderdale, Florida, on 12 May, 2010. He will be missed by his wife Patsy, children Rhonda Lee, Glen, Kelly Rae, son-in-law Oscar, and grandson Eli. He also leaves behind his sister Desirée (Rée) Mazzuca and her children Al, Sean, Anthony, Lina, Cristian, and Michael.

Vic worked for Cross International Catholic Outreach in Boca Raton, Florida, and was interviewed by former newsletter editor, John Yip, for an article which was published in the *News & Views* of 16 June, 2007, Vol. 13 Issue 2.

He was a very talented and versatile musician who formed his own steel-band, the Troubadours, while still attending Saints. He wrote about his experience in an article which was published in the *News & Views* of 27 June, 2008, Vol. 14 Issue 2. Both newsletters can be found on our web-site, www.torontosaints.com.

Vic also performed with Bing Serrão and The Ramblers in the early sixties in Georgetown and when he resided in Toronto, playing primarily vibraphone and steel pan. He also played the piano and accordion, especially when The Ramblers were on Radio Demerara's programme "StanVic and The Stardusters".

Joy Merriman-Duncan, an alumna of Bishops' High School, died on Tuesday 6 April, 2010 in Georgetown, Guyana. She was the wife of Saints alumnus **Clem Duncan**, and sister-in-law of Carol Duncan.

Alumnus **Sir Ian Valz**, outstanding Guyanese and Caribbean playwright and dramatist, died on 28 April, 2010, in St. Maarten, West Indies. Sir Ian had a well established career. From a very young age, he mesmerized audiences with his stage performances, capturing the attention of soap opera fans who were glued to their radios to listen to his hit serial "House of Pressure". He has ruled the stage of the Guyana Theatre Guild Playhouse as an actor, while writing sell-out plays. *Two's a Crowd* and *Room to Let* are two of his most exciting productions.

Continued on page 7

OBITUARIES (continued from page 6)

Over the years, he produced winning plays like *Masquerade* which was nominated for the Guyana Prize for literature in 1992. *A Passage to the Sun*, *Virgin in Black*, *The Peacock Dance*, *Separate Status*, *Breaking all the Rules*, and *Breakfast@Oranje*, are other examples of his brilliant writing.

A master of his craft, Sir Ian has directed over 60 plays and acted in over 30. He held the position of Sports and Cultural Director in Guyana, and later became the Drama Director at the Cultural Center in St. Maarten, where he created The Teenage Age Acting Company for youth of the island. He was most recently the host and producer on PJD2 of a thrice a week talk show, *In the Backyard*, a community service program which offered a voice to everyone wanting to promote something positive.

With the title of filmmaker on his resume, Sir Ian quickly reached new heights with his movie *Panman*, *Rhythms of the Palms*, set in the Dutch Caribbean Island of St. Maarten, which won awards at the Brooklyn Int'l Festival and top honours in the narrative feature film category of the 2008 Hollywood Black Film Festival (HBFF).

Sir Ian was knighted in 2006 into the Order of Oranje-Nassau by Her Majesty Queen Beatrix of Holland, as reported in the *News & Views* of 16 Mar., 2007, Vol. 13 Issue 1, which can be found on our web-site, www.torontosaints.com.



Alumnus **Dallas Malcolm Williams** died on Saturday 10 April, 2010, in the Palliative Care Unit at Credit Valley Hospital, Mississauga, Ontario. He leaves behind Jean Williams, his beloved wife of 32 years, his mother Lyma Williams, and his siblings Conrad, Monty, Elizabeth, and Dian June. He attended the College from 1955 to 1961.

Fr. Harold Wong died at the Mercy Hospital on Good Friday (2 April, 2010), two days after admission, suffering from renewed complications resulting from his long battle with diabetes.

He was born in Georgetown on 23 July, 1930, the son of Charles and Ethel. He attended Sacred Heart Primary School from 1936 to 1943, and was baptised at Sacred Heart Church in 1945. He studied Bookkeeping for 2 years at the Commercial Academy, Georgetown, before going to England in 1949 to begin training as a priest. He entered the Jesuits in 1951 to continue this training. He returned to Guyana for three years, from 1957 to 1960, to teach at St. Stanislaus College. He then went back to England and, following studies and spiritual formation, he was ordained as a Catholic priest at Heythrop College, Oxfordshire, England, on 31 July, 1963. He spent one year studying newspaper and radio work before returning to Guyana in 1966.

He worked as a priest in Georgetown, and also was given responsibility for media work, becoming at age 36 the first Guyanese Editor of the *Catholic Standard* in March 1967, a position he held until the mid-70s. During his tenure, he had the courage to change the character and image of this weekly newspaper and set the tone for a valid crusading journalism at a most challenging phase in Guyana's post-independence struggle for freedom and justice.

Fondly hailed as "Harold" by both parishioners and non-Catholics who had the pleasure to know him, he was not just a priest but a nationalist with a strong commitment to basic human rights, social justice, and racial harmony in a divided society. He was determined that the *Catholic Standard* would come to reflect much more than the usual religious news and to demonstrate a keen awareness in issues of public interest through analyses and commentaries, presented with fairness and courage. "I wanted", he said, "to change the character and image of the *Standard* to reflect a more militant concern by the Church for the people." He endeavoured to have the *Standard* reflect a quality in print journalism that the mainstream private and public sector-owned media often failed to present.

He could not have known then how successful his six-year tenure would prove in transforming an ordinary little religious newspaper of the Catholic Diocese in Georgetown to a much sought after publication by readers of all ethnicities, religious denominations, and political persuasions in the face of diminishing freedoms under the prevailing paramountcy rule of the People's National Congress. His commitment to a people-focused journalism that transcended denominational associations and theologies was to continue and deepen good working relations with the journalists of the local media. Indeed, Harold was instrumental in providing space at the old Catholic Centre on Brickdam for meetings of media workers that, with the helpful guidance of the late Lloyd Searwar, eventually led to the inauguration of a Guyana Institute of Journalists (GIJ).

On behalf of all alumni, the Toronto Association offers its condolences and deepest sympathies to the families of all the above, and ask you to remember them in your prayers. Requiescant in Pace.

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St. Stanislaus College Alumni Association Toronto
4544 Sheppard Avenue East, Toronto M1S 1V2

Editorial Committee:

Paul Camacho, L. A. (Bunty) Phillips, John Yip,
Godfrey Whyte

Contributing Writers:

Paul Abdool, Rupert De Castro, Henry Chin, Vibert Lampkin,
L. A. (Bunty) Phillips

Photographs:

Henry Chin, Vibert Lampkin

St. Stanislaus College Alumni Association Toronto, founded in 1993, is devoted to making St. Stanislaus College the best educational institution in Guyana. It provides financial aid and other aid to the college, which was founded by Fr. Langton S. J. in 1866. Formerly run by the Jesuit Order of Catholic Priests, the school was taken over by the Government in 1976, with Government-appointed teachers replacing the clergy in 1980.

Saints News & Views publishes four issues each year. The articles published represent the opinions of the authors, and do not necessarily reflect those of the publisher.

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The Secretary, St. Stanislaus College Alumni Association (Toronto), 4544 Sheppard Avenue East, Ontario, M1S 1V2. You may contact the Secretary, Art Veerasammy, by phone at Home at 416-431-1171 or by e-mail at aveerasammy@st-stanislaus-gy.com.

COMING EVENTS

Date	Event	Location	Cost
Sat. 10 Jul., 2010	Golf Tournament	Glen Eagle Golf Club, Hwy 50, Palgrave	\$115, all inclusive
Fri. 30 July, 2010	Caribjam	Thornhill Community Centre	\$40
Mon. 2 Aug., 2010	Last Lap Lime	Woodbridge Fairgrounds	\$15 pre-event \$25 on the day
Sat. 16 Oct., 2010	Fall Dance	West Rouge Community Centre	tba
Sat. 9 Apr., 2011	Spring 2011 Dinner / Dance	West Rouge Community Centre	\$40, all inclusive

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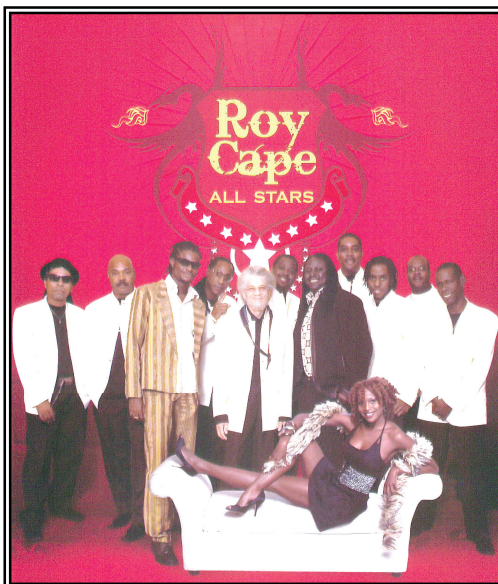
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TRINIDAD

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TOP BAND

18th ANNUAL SANTS Caribjam

Date:

Friday July 30, 2010

Time: 8:00 P.M. - 2:00 A.M.

Place:

Thornhill Community Centre

7755 Bayview Avenue

(NE Corner of Bayview Ave. & John St.)

Dress:

Casual Elegance

Contribution:

\$40.00 Per Person

D.J. Paul
"Sound Machine"



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