



# SAINTS NEWS & VIEWS

THE NEWSLETTER OF THE ST. STANISLAUS COLLEGE ALUMNI ASSOCIATION TORONTO  
AND THE ST. STANISLAUS COLLEGE (GUYANA) ALUMNI SOCIETY  
Volume 20, Issue 3, 9 Sept., 2013 On the Web at: WWW.TORONTOSAINTS.COM

## ANNUAL GENERAL MEETINGS

### (not-for-profit) TORONTO ALUMNI ASSOCIATION

The St. Stanislaus College Alumni Association Toronto will hold its AGM on **Sun. 29 Sept., 2013, at 2:00 p.m. in the meeting room at 4544 Sheppard Ave. E. (lower level), Toronto.** Members (in good standing) who are unable to attend are requested to send in their proxy forms.

### (charity) TORONTO ALUMNI SOCIETY

The St. Stanislaus College (Guyana) Alumni Society will hold its AGM on **Sun. 29 Sept., 2013, at 4:00 p.m. in the meeting room at 4544 Sheppard Ave. E. (lower level), Toronto.** Members (in good standing) who are unable to attend are requested to send in their proxy forms.

(Editorial)

## COMMITMENT

The AGMs of the Toronto Alumni Association and the Alumni Society charity will be held at the end of September. Only those who are paid-up members will be eligible to vote either in person or by proxy. In our database, we have data on almost 400 alumni/ae in Canada, about 50 in Barbados, about 70 in the U.S., and about 50 in the rest of the world (including Guyana). We have always encouraged alumni/ae to join their local Association if one is available. For those without a local Association, we have encouraged them to show a commitment to helping their *alma mater* by joining the Toronto Association with the payment of a modest annual fee (\$25 Can.). In spite of this, we have never ever had more than 170 paid-up members, three-quarters of whom were in Canada, about 15% from the U.S., and the rest scattered throughout the rest of the world (excluding Antigua, Barbados, Guyana, and New York City which all have active local Associations).

The two Toronto Alumni groups raise funds to help the College which suffers greatly from serious underfunding by the Guyana Government. We do not want to take away from these funds for administrative costs, and so we use the membership fees for these costs which include communicating with the alumni/ae (through the quarterly newsletter and our web-site), setting up and maintaining a school web-site and blog-site, digitizing past school annual magazines and making them accessible to all, etc.

We try to find out why there is not more support for the College. One answer we get frequently is that the school is not now what it used to be when the alumnus was there, and there is a distinct antipathy towards giving any assistance whatever to the unknown. We agree that the College has changed over the last 150, 100, and even 50 years, but what institution hasn't? Except in matters of faith and morals, we all have to change to adapt to the fast moving environment in which we live; otherwise, we risk the chance of perishing! Helping the College is and must be considered an act of charity – in the long run, we are not

helping the “school” but helping the children, the “little ones”, who are in need of a good education such as was provided to the disparaging alumnus/a in his/her day there. (*“Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.” Matthew, c. 25 v. 40*)

We even hear comments that more commitment would be forthcoming if there were no annual fees! What has annual fees got to do with commitment? In our fund-raising events, we usually ask for volunteers to help us, and we do get some, not just alumni/ae but also family and friends, and none of these (including the alumni/ae) need to be paid-up members to help us out! This IS commitment, and has nothing to do with annual fees.

Not everyone can be here in person in Toronto to help out, and so the minimum commitment we ask is the simple payment of a reasonable annual fee (or the prepayment of \$100 for 5 years). We now provide you with adequate warning that, by the start of 2014, access to certain items will probably be available to only paid-up members. For example, if you are not a paid-up member, you will not automatically receive a copy of the newsletter, and you will be unable to read it on our web-site.

Please reconsider your commitment to helping those least amongst us and join your local Association or the Toronto Association.

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(The following article has been taken (and edited) with permission from the archives of the British Province of the Society of Jesus, London, England.)

Biography of Jesuits at St. Stanislaus College - 3

### FR. FRANCIS SMITH, HEADMASTER

It was at Woodford, Essex, on 23 March, 1898, that Francis Smith was born. He received his early education at Croydon (St Mary's School and Borough Secondary), then spent three years at St John's Seminary, Wonersh, Surrey, but left it in 1916 to join the army although still under age. He had just passed London Matriculation in the first division. He served in France and held a commission in the Machine-gun Corps for two years.

After being demobilized, he attended lectures in Political Science and Social History at University College, London, and also took a course in journalism. We are told that "during the Strike of 1920, he was introduced at a friend's house to an ex-artilleryman who was rung up on the telephone in the course of the evening and, after some conversation, asked Smith if he knew anything about horses and, if so, would he go along to the huge Paddington stables as the men were out on strike. Smith did so, but saw no more of the ex-artilleryman - until they met eventually at Roehampton, the latter being none other than Stephen Webb."

We are not told the date of this second meeting, but when Webb entered the noviceship in December 1923, Smith was a scholastic at Valkenburg, beginning his three years' philosophy. He had entered the noviceship on 16 October, 1920, taken his vows on 17 October, 1922, spent some months in the juniorate, and gone to Valkenburg in 1923. It was at Valkenburg, according to his own account, that he contracted the habit of talking aloud to himself and, in later years, his neighbours could often hear a lively debate going on in his room as he thrashed out the pros and cons of some decision in solitude.

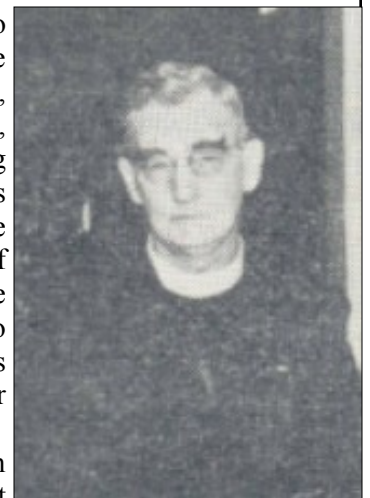
In 1926, Smith went to Heythrop and studied there for a year for his degree at London University which he took with first-class honours. This was followed by a year's teaching at Stonyhurst. He then returned to Heythrop for theology and was ordained there on 9 September, 1931. One of his contemporaries writes: "A dogged student of theology, he was also very active as secretary of the Catholic Action Society, planning layout and writing leaflets and letters to the Press. An essay of his on the Magi was published in the *Clergy Review*. As a real community man, he played golf and tennis, and laboured long with the gang on Simpson's extensive No. 9 green which, in spite of much excavation, seemed bent on being a water-hazard until a small spring was diverted. Those years at Heythrop must have been among his happiest. However, he gave a revealing hint to a fellow-student caught up in the toils of the Second Year, who expressed growing disgust with many

small visitations, 'Well, you know, if one simply accepts these things, the difficulties vanish'. And they did."

After his Fourth Year of theology and his tertianship at St Beuno's, Fr. Smith sailed for British Guiana in 1933, and joined the staff of St. Stanislaus College, Georgetown. After teaching there from 1933 to 1942, he succeeded Fr. John Marrion as Principal of the College and held this post from 1942 to 1950. A former pupil of his wrote after his death: "Fr. Smith was known to us as 'Young Fr. Smith', to distinguish him from the late Fr. Thomas Smith, S.J., who was a Master at the College about the same time. And, even after these many years, he remained for us 'Young Fr. Smith', thanks to his youthfulness of appearance and vigour of mind and of movement, as though the hand of time had forborne to touch him. I know it came as a shock to me to learn after his death that he was 62.

"Fr. Smith was a gentleman in the deepest sense of that much overworked word, and his success as a headmaster was due largely to his policy of treating schoolboys as gentlemen unless they showed themselves otherwise. Fear had no part in the attitude of the College boys towards their Headmaster; no one ever saw Fr. Smith lose his temper or heard him raise his voice. He commanded respect fully by the unusual faculty which he possessed of making an offender see his offence in its true light, and of inducing in him a proper sense of shame. Actual punishment became almost a formality - a debt which had to be paid to outraged justice, but hardly ever a means of coercion or a motive for doing good. Fr. Smith was not aloof, nor can it be said that he became the intimate of his charges; he maintained the proper amount of reserve without being in any way unapproachable - he had a profound understanding of human nature and sympathy for its shortcomings. One attribute which stands out in my mind perhaps more than any other was his unfailing sense of justice and fairplay.

"It is inevitable, in looking back on the life of a priest, that we should ask ourselves in what way he has influenced our attitude towards the Faith. It did not satisfy Fr. Smith that we should know the Faith;



**FR. FRANCIS SMITH, HEADMASTER***(continued from page 2)*

he insisted also that we should understand and appreciate and love it. His approach was that best calculated to appeal to the developing intelligence and enquiring turn of mind of the adolescent. His method of conducting a religious lesson for seniors was to give a short exposition of the matter in hand and then ask questions calculated to provoke questions from the students in return. And no question, however ill-informed or seemingly trivial, was ever brushed aside - each would be received with the same characteristic upward glance and reflective pause and answered with the same gravity and thoroughness.

“There are other qualities, too, of this outstanding priest which deserve to be brought to mind – his inspiring spirituality coupled with a keen practical grasp of this world’s affairs, his deep enjoyment and appreciation of literature and the arts, his quiet humour - all of which qualities have communicated themselves in some measure to those of us who had the good fortune to come under his influence in our formative years. Fr. Smith was godly, just, scholarly, inspiring – in short, a fine priest and a fine man.”

“During a quarter of a century’s incredible social revolution,” writes a Father, “Frank pursued his steady, thorough-going pace, a real man of rule, very deliberate, rather rigid, shy and reserved and most self-effacing. His manner of speaking in public was at times appallingly painful; he was often tongue-tied and seemed almost to have some impediment in his speech - probably this was due to excessive prudence. He always thought at length before he spoke, even to individuals. As Principal of St Stanislaus College, he saw the foundation of the Old Boys’ Association, when Catholic education was threatened at the end of the war.”

Following the death of Fr. Purcell in 1939, Fr. Francis was appointed joint-editor with Fr. Thomas Smith of the Catholic Standard magazine, but relinquished the position when he became Headmaster. From 1942 to 1954, he was a Consultor of the Mission.

On ceasing to be Headmaster in 1950, he was attached to the Cathedral, first as Excurrens - he had charge of the Demerara East Bank district - and then as Minister. He thoroughly enjoyed parish work and inaugurated week-day Mass in his district. In 1952, he returned to England on leave and, in 1953, was Vice-Superior of the Mission during the absence of Fr. Guilly at the Provincial Congregation. In 1954, he was again Vice-Superior when Fr. Guilly succeeded Bishop Weld, and later in the year was appointed Superior, a Position he held until 1959, when he handed over to Fr. A. Gordon.

To a man of his temperament, the Position of Superior of the Mission was a severe trial. He never criticized others or complained, but some of his remarks are revealing e.g. “An old rusty tin in a ditch is left in peace - set it upon a

post and everybody has a shy at it.” “A Superior can’t make light-hearted remarks – they are taken too seriously.” At first, to make up for shortage of staff, he took part in parish work, but later he said, “Mission Superiors, I find, are not supposed to do district work”, so he gave more time to writing articles about the Mission and to visiting out-stations which he photographed with great success. In spite of some difficulties, he rebuilt the Annex behind the Bishop’s residence. The Meadowbank Presbytery he designed on strictly economical lines for one priest only, on Bishop Weld’s orders. He was Superior at the time of the Centenary of the Jesuit Mission in 1957. Obviously, he was a happier man when released from this office for parish work. He seldom laughed, but found it easier to smile again. At first, he supplied for various Fathers while they were on leave. Then, after a period at the Cathedral, he returned as Parish Priest to the East Bank district, moving into the new Presbytery at Meadowbank.

When he was Superior of the Mission, a priest with heart trouble spoke of it, and Fr. Smith casually remarked, “Well, whenever my heart gets tired, I just stop and rest a bit.” Probably few suspected that there was anything wrong with his heart, for he normally kept all his own worries to himself. Consequently, his sudden death came as a complete surprise. On 8 August, 1960, he went to Plaisance to make his retreat until August 15. Almost at the end of his retreat, while making his morning meditation, he suddenly felt a great pain round his heart. Without delay, he was taken by car to the Mercy Hospital in Georgetown and anointed *ad cautelam*. The pain soon disappeared and he seemed to be making a slow recovery but, on the 28<sup>th</sup>, he had a relapse, and he died in the early hours of 29<sup>th</sup> August, 1960. Fr. Gordon, who saw him on the 27<sup>th</sup>, had found him cheerful but very tired, and he was more or less conscious until the end. Fr. Bridges (his curate at Meadowbank) was with him.

His body lay in the Cathedral during the afternoon of the 30<sup>th</sup>, and hundreds filed past the bier. The Solemn Requiem, celebrated by Fr. A. Gordon, in the presence of the Bishop and sung by our Fathers, was at 4.30 p.m. and the Bishop gave the Absolution. The congregation was well over a thousand, many of whom followed to the graveside. Fr. Gordon writes : “The work in the Meadowbank parish was one which Fr. Smith loved, and he was delighted to return there as resident parish priest. He was full of plans for the development of this large area. Among other things, he arranged for the erection of an infant-school near the Church, and the frame for this building had already arrived in British Guiana and was awaiting his final instructions for being taken to the site. He was also collaborating with Fr. McCaffrey on plans for a new church and presbytery at La Penitence. Fr. Smith had spent practically all his priestly life in this Mission, and he was

## MEMBERSHIP

The following is the list of alumni who are currently paid-up members in 2013. The names in *italics* are alumni who have paid since the last issue of the newsletter was published. Membership is based on the calendar year and is due now.

<b>CANADA (95)</b>	Roger Devers	Geoffrey Luck <sup>3</sup>	Vibert Vieira	<b>U.K. (4)</b>
Lance Alexander	Terry Devers	Dereck Mahanger <sup>3</sup>	John Vincent <sup>5</sup>	Christopher Cho-Young <sup>3</sup>
Glenmore Armogan	Neville Devonish <sup>1</sup>	Michael Mendes de Franca <sup>5</sup>	Howard Welshman <sup>1</sup>	Desmond FitzGerald <sup>1</sup>
Bernard Austin <sup>4</sup>	Frederick Dias <sup>4</sup>	Vincent Mendes de Franca <sup>4</sup>	<i>Godfrey Whyte</i>	Tony Gomes <sup>4</sup>
Malcolm Barrington <sup>2</sup>	Jerome D'Oliveira	Richard Miller <sup>1</sup>	David Wong <sup>4</sup>	Neville Jordan <sup>1</sup>
Gerard Bayley <sup>4</sup>	Paul Duarte	Perry Mittelholzer <sup>1</sup>	Raymond Wong <sup>3</sup>	
Rene Bayley	Carlton Faria <sup>4</sup>	Clarence Nichols <sup>2</sup>	Gerry Yaw	<b>U.S.A. (20)</b>
Teddy Boyce	Joe Faria <sup>8</sup>	Anthony O'Dowd <sup>1</sup>	Brian Yhap	Luke Abraham <sup>3</sup>
Randy Bradford <sup>2</sup>	<i>Paul Farnum</i>	Leslie Pereira <sup>4</sup>	<b>AUSTRALIA (2)</b>	Ronald Chanderbhan <sup>4</sup>
Ian Camacho <sup>4</sup>	Raymond Fernandes <sup>1</sup>	Desmond Perreira	Michael Wight	Brian Chin <sup>1</sup>
<i>Paul Camacho</i> <sup>4</sup>	Nigel Fisher <sup>3</sup>	Michael Persaud <sup>1</sup>	Lennox Yhap <sup>2</sup>	Lawrence Correia
Joseph Castanheiro <sup>4</sup>	Leslie Fung <sup>1</sup>	Bunty Phillips <sup>4</sup>	<b>BARBADOS (1)</b>	Peter Fernandes
Errol Chapman	Richard Gomes <sup>4</sup>	Linden Ramdeholl <sup>2</sup>	Geoff De Caires	Bernard Friemann <sup>4</sup>
Vernon Chaves	Trevor Gomes <sup>2</sup>	Cecil Ramraj	<b>BERMUDA (1)</b>	Guy Goveia <sup>1</sup>
Sydney Chin	Neil Gonsalves <sup>1</sup>	Ramon Rego	Francis Grenardo <sup>1</sup>	Edward Gouveia
Ivan Choo	Orlando Goveia <sup>2</sup>	Paul Reed	<b>BRAZIL (1)</b>	John Grenardo <sup>1</sup>
Tony Clarke <sup>1</sup>	Ken Hahnfeld <sup>4</sup>	Herman Reid <sup>2</sup>	<i>Stephen De Castro</i> <sup>4</sup>	Michael Heydon <sup>1</sup>
Paul Crum-Ewing <sup>4</sup>	Albert Hamilton	Joe Reis	<b>DOM. REP. (1)</b>	Edwin Jack <sup>7</sup>
Ken Cumberbatch <sup>3</sup>	Hugh Hazlewood	Romeo Resaul <sup>1</sup>	Deep Ford <sup>3</sup>	Kenneth Jordan <sup>5</sup>
Jerry Da Silva <sup>3</sup>	<i>Paul Hazlewood</i>	Bryan Rodrigues	<b>TRIN. &amp; TOB. (3)</b>	Jolyon King <sup>3</sup>
Terry De Abreu	Jocelyn Heydorn	Philip Rodrigues <sup>1</sup>	Richard Harford <sup>3</sup>	Carl Marx <sup>3</sup>
<i>Tyrone De Abreu</i> <sup>4</sup>	Desmond Hill <sup>4</sup>	Peter St. Aubyn <sup>3</sup>	Ronald Harford <sup>3</sup>	Evan Phillips <sup>3</sup>
<i>Dennis De Cambra</i>	<i>Ivan Holder</i>	Albert Smith	John Jardim	Brian Ramphal <sup>3</sup>
Hilary De Cambra	Andrew Insanally <sup>1</sup>	Winston Sparrock <sup>1</sup>		Peter Rodrigues
Benedict De Castro	Richard James <sup>4</sup>	Albert Sweetnam <sup>1</sup>		John Sparrock
Gabriel De Castro	Clayton Jeffrey <sup>1</sup>	Walter Tiam-fook		Leyland Thomas <sup>7</sup>
Peter De Freitas	Desmond Kawall <sup>4</sup>	Arthur Veerasammy <sup>1</sup>		Horace Walcott <sup>2</sup>
Andre De Peana <sup>3</sup>	John King <sup>1</sup>	<i>Beverly Vandeyar</i>		
<i>Frank Delph</i> <sup>4</sup>	Vibert Lampkin <sup>6</sup>			
Vyvyan Deryck	John Lopes			

Of the 128 paid-up members, 124 are renewals from last year.

Notes to Membership List :

1. These (25) alumni have paid in advance through 2014.
2. These (9) alumni have paid in advance through 2015.
3. These (17) alumni has paid in advance through 2016.
4. These (23) alumni has paid in advance through 2017.
5. These (3) alumni have paid in advance through 2018.
6. This (1) alumnus has paid in advance through 2019.
7. These (2) alumni have paid in advance through 2020.
8. This (1) alumnus has paid in advance through 2022.

### FR. FRANCIS SMITH, HEADMASTER

*(continued from page 3)*

devoted to and loved the work and the people. As he said himself, he was not a good conversationalist, but he was a loyal friend and a fine religious. Behind his quiet exterior there was a real sense of humour and much common sense. He gave his advice slowly and after careful thought, and that advice was helpful."

The local Daily Chronicle wrote : "He was a saintly priest and capable, hardworking and dedicated to the spiritual

welfare of all over whom he had a charge. Behind a quiet exterior, he was gifted with a sense of humour and a surprising amount of knowledge on all manner of subjects. He was particularly interested in East Indian religions and culture; he was a good chess player; he was an excellent swimmer. He was also capable at drawing sketch plans for new buildings and extensions. He leaves behind him many friends who will sorrow at his death. R.I.P."

## My Two Years as Headmaster of St Stanislaus College

I will begin at the very beginning.

I was in the Headmaster's office at Queen's College some time in early 1980 when I received a 'tip-off' from an Education Officer, now deceased and who happened to be a family-friend, that I was to be transferred to St Stanislaus College from the beginning of the new school year. Imagine my consternation! Not only did I not ask for a transfer anywhere, but I could also not think of a reason for it. My source could not, either, but there it was - CIT was to be transferred to SSC for a reason that was (to my source and certainly to me) a mystery. CIT was to receive his marching orders, at that time something that could happen without too much notice. Little did he know or suspect that there were to be more transfers in the offing, some more incomprehensible than his! The so-called 'rotation of Heads of the Senior Secondary Schools' was about to take place!

No official communication reached me until about a month before it took effect. I cannot even remember whether the communication that finally arrived was in writing. It might well have been by word of mouth, which made the move all the more intriguing and all the more mysterious. I, however, began to 'prepare my traps' and close my chapter at Q.C. By that time, word had spread of the impending change. There was to be a rotation of heads of the 'top' schools. What was important to Q.C. was that its Head was to be transferred to SSC, considered at that time and from time immemorial, a rival institution in the areas of sport and academics. By the end of the August holidays. I had become accustomed to the thought of leaving the school with which I had been associated for more than thirty years.

The September re-opening date arrived and I presented myself at the school. I say 'at the school' deliberately, because there was no Ministry official there to introduce me (at which I was very surprised), neither was any Staff member or Association member there (which did not surprise me) to welcome me and to 'show me round' the College. The erstwhile Head, Fr. Kenneth Khan, had already departed, and so the position as Head of Saints was literally 'vacant'. It was the then Head of the office staff, Mrs Choo-Shee-Nam, who did the 'honours' of the introduction, first to my office, then to the office staff, and then to the teaching staff. Imagine my discomfort. Imagine the thoughts of the teaching staff at seeing someone of whom they would no doubt have heard but otherwise knew nothing of, heading the school without asking to do so and, frankly, against his will. In the office at the time, apart from Mrs. Choo-Shee-Nam, were Miss Balman, Miss Persaud, and Mrs. Chancellor. The Deputy Head was Mr. Khusial and the Senior Mistress was Mrs. Sargeant. They

were not present when I first arrived. Other teachers I met later and whom I remember well, for one reason or another, were Mr Bhulai, Mrs. Stephens, Mrs. Archibald, and Miss Griffith as she was then (now deceased). These were among the ones who made a distinct impression on me for reasons that I commend.

I honestly do not remember what happened on that first day. I would imagine that I must have had a brief Staff meeting to introduce myself, and then conducted my first general assembly in the school auditorium. There also must have been a teaching time-table, since teaching would have begun immediately after assembly. I imagine I would have assisted with the resolving of issues concerning the time-table. I imagine too that, by this time, Mr. Khusial, the substantive Deputy Head, would have been playing a major role in keeping the wheels of administration moving while I found my feet. I can only imagine that the students must have felt as surprised about this change of Head which had occurred as I was. Among the students who made an impression on me were the prefects Irzaud Bacchus, David Singh whom I can see before me even now with his indelible smile and infectious sense of humour, and Carol Jeffrey. There would doubtless have been others, but they have faded out of my memory.

Shortly after I assumed duty, I was visited by Mrs. Christobel Hughes, one of the moving spirits of the School Association at that time. I would like to suppose that the visit was made in order to be assured that I was settling in nicely. I hastened to assure her however, that in spite of the circumstances surrounding the change, I was going to do my best for the school, as much for it as I had done for Queen's College. I think I can say with a clear conscience that I was true to my word. As was the case at Queen's, I was involved in every single aspect of the life of the school (except the Farm which was the preserve of the Association). Not only did I run the school in the best way I saw fit, but I also played my full part in teaching, which was becoming a rare feature among school heads at the time. I do particularly remember teaching Physics to the Sixth form on a regular time-table, like any other teacher on the staff. I remember taking a look at the physics equipment the school possessed and noting how neglected it seemed to be. Much of it had fallen into a state of disrepair since Fr. Feeny, the venerated Physics Master who had served the school in that capacity for decades and with whom I had collaborated in running the London Practical Physics Examinations for years, had retired. I personally had a great deal of respect for Fr. Feeny. He was the only one of the Jesuit fathers I ever got close to and whom I got to know very well. I could see that he was a bastion of support in the science department of the

### OBITUARIES

\* **Alumnus (1954 – 1961) Clarence Anthony Nichols**, died on 30 July, 2013, after a courageous and prolonged 3-year battle with Bile Duct cancer, at age 70. He received world class care at Sunnybrook Hospital's Odette Cancer Centre, and the family is incredibly grateful to his care team. He was born on 4 October, 1942, and travelled from Guyana to study in California and Oregon, and became a Civil Structural Engineering Consultant with Hatch for 40+ years. Clarence served on many committees both with his beloved church, Sts. Peter and Paul Parish, and in the Mississauga community. He was a wonderful teacher, mentor,

and coach, and his diligence will be remembered by many on whom he has left his positive and perseverance stamp. Full of zest and life, Clarence was always positive and found the good in a situation. He challenged many to strive for excellence and was an amazing problem solver and supporter!

Clarence and his wife, Audrey Knight Nichols, who survives him, had been together since they were teenagers. They were married 20 July, 1968. He is also survived by his son, Anthony and wife Alyson, and his daughter, Lorraine and husband Troy and their 3 children.

### ALUMNI IN THE NEWS

#### Fr. Malcolm Rodrigues celebrates 40 years of Priesthood

Having been ordained a Jesuit priest in St. Winfrid's Church, Lancashire, U.K., on 7 July, 1973, alumnus Fr. Malcolm Rodrigues recently celebrated the 40<sup>th</sup> anniversary of that happy day. On behalf of all alumni/ae, the Toronto Alumni Association offers its fellow alumnus sincere congratulations and prayers that his apostolate will continue to be very fruitful for many years to come. Fr. Malcolm (centre) is seen relaxing in Australia with his two elder brothers.



### The Last Lap Lime – A Critical Analysis

Why do we do it? Why do over 100 volunteers do all the work in putting on the Lime? Why do some devote a whole year in planning and executing the Lime? Why do some people spend their hard-earned money to support his/her Team with food and beverage all day and do not ask for a refund...and why do decent human beings, knowing the Lime is run by all volunteers and that the proceeds go to support school kids in Guyana, leave the Lime to go to the parking lot to drink from the trunk of their cars? Why do

some take bottles of liquor out of their bags in the Bar and openly pour drinks for their friends, and why do the friends condone it? To save \$5 for a drink? One ought to think what the word CHARITY means.

The Lime cost over \$50,000 (not Guyanese \$\$) to put on. Tents cost \$7,248, the Grounds cost \$6,762, Entertainment \$6,995 (the best band in the show, JAHRUSALEM performed for almost FREE), Washrooms cost \$2,921, Security costs \$4,454.

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**MY TWO YEARS AS HEADMASTER***(continued from page 5)*

school. I could not help getting the feeling that, with his leaving, the subject had lost its standing among the sciences, and so I tried as best I could to try to restore its status with the resources then available. I do remember that Christopher Fernandes, eminent and prominent alumnus and then a very active member of the Association, was always supportive, since he was always sure that I meant the best for the school. I have never had the opportunity to say thanks to him for this support.

I must not forget the Farm project. This was a 'pet concern' of the Association and was run and administered on a day-to-day basis entirely by it. The only dealings I had with it was to buy milk and some garden produce from it. I still sometimes wonder if the farm is still a going concern and, if it isn't, what has been its fate. One feature which I greatly admired was the inordinate interest that was shown by the old students in planning, preparing for, and running athletic sports on Sports Day. I found this very different from what happened at Queen's where everything concerned with Sports was the concern of the Games Master. I found, too, that the students here were not as enthusiastic about training and about breaking records as were those at Queen's at that time. SSC Sports did not seem to attract the crowds of female admirers and friends as that of Queen's did. I was intrigued to make contact with the famous 'ferula' about which I had heard so much from students of Saints whom I had taught privately before. Fortunately, I never did have need and, therefore, the pleasure of using it. Before going to SSC, I often wondered why every act performed in writing had to end with the letters 'AMDG'. Fortunately, with my knowledge of Latin, I soon understood what it stood for, though I wondered whether every student knew what the 'postscriptum' meant. Can anyone say whether it is still used now that the school has been secularised? By the time I got to SSC, the inter-collegiate competition between SSC, QC, and Berbice High School at cricket and football had fallen into abeyance. Had this not been the case, I would have been expected to transfer my support and loyalty to SSC. I have always admired the careful way in which the Saints Association spent every penny of its funds. Is this still the case? Could it have been that being, most of them, connected

with business, SSC alumni had developed a financial acumen to a higher degree than those at Queen's? I admired, too, the keen sense of loyalty to their *alma mater* of Saints' alumni. I soon came to realise that the Association was not a Parent-Teachers body as it was at QC but, rather, one of old students, many of whom were or had been parents of students who were attending or had attended Saints. I will admit that there was not at that time the same degree of interest among the Queen's College equivalent of the St. Stanislaus' College Association.

You will expect me to say a word about the discipline at SSC and how it compared with that at QC. My impression was that there was not a lot to choose between the basic discipline of students in the two places. The majority of the students in both schools were well-behaved, had a sense of purpose, and a good sense of humour, and there were always going to be a small number who would be a trifle socially deviant in their behaviour. What I found striking, however, was the stark difference there seemed to be between the intellectual level of the pranks and jokes shown in the two schools. While these seemed to be rare at Saints, they were the order of the day at Q.C. I have always been careful to see a difference between the commission of a good-natured prank (even at the expense of a teacher!) and an act of sheer rudeness, maliciousness, or disrespect. QC students, as you would no doubt know, were famous for 'intelligent' pranks, incisive repartee, and telling nick-names. If there was any of this at St. Stanislaus College, it was almost imperceptible as far as I remember. This is not to say that SSC did not have traditions and an ethos of its own. Any school of the stature of Saints would certainly not be an exception in this regard. I do not think, however, that this would have been generally as well-known as those at Queen's.

I seem to remember being invited back to the College as a guest at the first prize-giving after I had left. I was grateful for the honour. The school motto 'AETERNA, NON CADUCA' – NOT FOR THIS LIFE ONLY, BUT FOR ETERNITY' is a very noble one. I have no doubt the Toronto chapter of the St. Stanislaus College Alumni Association is working tirelessly to realise the aims implied in this motto.

*Clarence Trotz*

**The Last Lap Lime – A Critical Analysis***(continued from page 6)*

As the Last Lap Lime Budget Chief over the last few years, I have personally concluded that, if the Lime does not make over \$40,000 this year, the location, the structure, the whole program has to change!

To me, a beautiful, cultural event that makes very little money is a government responsibility, not that of a non-

profit organisation.

We will move forward, but we will have to "march to the beat of a different drummer" – more value for patrons' dollars, less overhead, more profit.

We'll see.

*A. Rupert De Castro CMA  
Budget Chief, Last Lap Lime*

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

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**Photographs:**  
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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.

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**COMING EVENTS**

Date	Event	Location	Cost
Sat. 5 Oct., 2013	Fall Dance	West Rouge Community Centre	\$45, all inclusive
Sat. 5 Apr., 2014	Spring Dance	West Rouge Community Centre	tba
Sat. 5 Jul., 2014 <i>(Tentative)</i>	Golf Tournament	Bethesda Grange Golf Course, 12808 Warden Ave., Stouffville	tba
Fri. 1 Aug., 2014	Caribjam	West Rouge Community Centre	tba
Mon. 4 Aug., 2014	Last Lap Lime	Woodbridge Fairgrounds	\$15 pre-event \$25 on the day
Sat. 18 Oct., 2014	Fall Dance	West Rouge Community Centre	tba

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