



SAINTS NEWS & VIEWS

THE NEWSLETTER OF THE ST. STANISLAUS COLLEGE ALUMNI ASSOCIATION TORONTO AND THE ST. STANISLAUS COLLEGE (GUYANA) ALUMNI SOCIETY

Volume 25, Issue 3, 30 Sept., 2019

On the Web at: WWW.TORONTOSAINTS.COM

TORONTO ALUMNI ASSOCIATION AND CHARITABLE SOCIETY ELECTION OF 2019 - 2020 EXECUTIVES

SSC Alumni Association Toronto

At the Association's Annual General Meeting, held in Toronto on Sun. 8 Sept., 2019, the following were elected to the Executive Committee for the 2019 - 2020 financial year:

President : Andrew Insanally

Vice-President : Tyrone De Abreu

Secretary : Marcelline Ramcharan

Assistant Secretary : Art Veerasammy

Treasurer : Savi Seenauth

Assistant Treasurer : Renuka Persaud

Directors : Paul Archer, Malcolm Barrington, John Rene Bayley, Paul Camacho, Neville Devonish, James Fung, Des Jardine, Amanda King, Akisha Somrah

SSC (Guyana) Alumni Society

At the Society's Annual General Meeting, held in Toronto on Sun. 8 Sept., 2019, the following were elected to the Board of Directors for the 2019 - 2020 financial year:

Chairman of the Board : Rupert De Castro

Vice-Chairman : Vibert Lampkin

Directors : Paul Abdool, Lance Alexander, James Fung, Des Jardine, Savi Seenauth

The following were elected to the Executive Committee :

President : Rupert De Castro

Secretary : John Rene Bayley

Assistant Secretary : Godfrey Whyte

Treasurer : Alfred Carr

Assistant Treasurer : Andrew Insanally

Community Relations Executive : Savi Seenauth

Executive-at-large : Paul Abdool, Des Jardine



Left to Right: Renuka Persaud, John Rene Bayley, Paul Camacho, Des Jardine, Akisha Somrah, James Fung, Savi Seenauth, Tyrone De Abreu, Andrew Insanally, Malcolm Barrington, Art Veerasammy, Amanda King, Marcelline Ramcharan
Absent: Paul Archer, Neville Devonish

Left to Right: Godfrey Whyte, Savi Seenauth, James Fung, John Rene Bayley, Alfred Carr, Rupert De Castro, Paul Abdool, Des Jardine, Andrew Insanally, Vibert Lampkin
Absent: Lance Alexander

EDITORIAL

It is a new financial year, and there are new elected "brooms" which, it is said, sweep clean. It is refreshing to note the increase in female (and younger!) participation in the Executives.

Congratulations to all those elected to serve in the two corporations. There are great challenges ahead in the coming year, so best wishes to all for a fruitful and successful year in their quest to support their *alma mater* and making it No. 1 in Guyana.

TABLE OF CONTENTS

Are You Self-Actualized?.....	3
Coming Events.....	8
Contact Information.....	8
Development and Dialogue in Guyana.....	7
Editorial	1
Election of Executives 2019-2020.....	1
Fr. John Besant, Headmaster.....	5
It's Election Time in Canada.....	7
Membership Form.....	8
Membership - Paid-up Alumni.....	4
Obituary - Conrad Gorinsky.....	2

OBITUARY

(Based on an obituary notice which appeared in *The Times*, 31 August, 2019)

Alumnus (1947 – 1953) **Conrad Gorinsky**, aged 83, was born on 7 March, 1936, and died on 18 August, 2019, of pneumonia after being treated for nasal cancer. He was married to Beatrice Woolhouse, and is survived by their two sons and a daughter: Julian who leads a private life, Roland a solicitor, and Christina an English teacher.

Conrad was born in Parubaru, near the Kuyuwini river, in British Guiana. His father, Caesar Gorinsky, had emigrated to Brazil from Poland to prospect for gold. He did not find any, but he did find a wife, Nellie Melville, who was half-Amerindian. The couple settled at a ranch in Good Hope in the north, which Caesar had won at cards. It was 300 miles from the capital, Georgetown, which in those days could be reached only by river, a journey that could take months.

Conrad was educated at St. Stanislaus College, a Jesuit school in Georgetown. At the age of 17, he sailed for Britain, attended night school, and enrolled at Birkbeck College, University of London, to study botany and chemistry. While there, he met Beatrice Woolhouse, who was studying crystallography. They married in 1967. She became a lecturer, and he went on to do a PhD at St Bartholomew's Hospital Medical College in London and became a lecturer, building his own ethno-botanical laboratory. He joined many expeditions to tropical rainforests. His knowledge of tribal customs and patois proved invaluable. In return, he gained a passage to collect plants, never removing specimens without the permission of a local chief.

As a young woman lay dying after being bitten by a venomous sea snake in Papua New Guinea, Conrad bemused his fellow explorers by smearing her swollen leg with mashed mango. A world authority on the medicinal properties of tropical plants, whose reputation was later tarnished by allegations of "biopiracy", he was familiar with the ancient treatment for snake bites used by the indigenous people. The girl made a full recovery.

A veteran of many such expeditions, Conrad would distract his fellow explorers from eerie noises in the jungle as he told stories around a campfire about growing up with the Wapishana tribe in the rainforest of British Guiana (now Guyana), South America. He learnt to fish by watching them chew the leaf of the barbasco bush, roll it into a ball, and throw it in the river. After the fish had nibbled the ball, their nervous systems would be attacked and they would jump obligingly onto the riverbank.

Infusions from the bark of the greenheart tree would treat fevers. The grated nut of the tree was chewed by the women if they needed a contraceptive. Years later, as an academic at St Bartholomew's Hospital in London, Conrad set about isolating the chemical compounds of these jungle remedies.

In the 1980s, he patented cunaniol (from the barbasco bush) as a stimulant to the nervous system that could unblock arteries and temporarily stop the human heart without damaging it. He also patented the compound from the



Conrad Gorinsky, left, in Guyana in 2000

greenheart tree, which he called rupununine, as an antipyretic to treat diseases such as malaria and cancer. The patents were registered in the US and Britain. He talked to pharmaceutical companies and venture capitalists with a view to marketing them.

A proto-environmentalist who was a quarter Amerindian, Conrad had a vision of creating a "pharmacopoeia" of jungle compounds. "The forests are like a big library and the people of the forest are librarians," he liked to say. However, his vision of saving the Amazon turned into a nightmare when Wapishana tribespeople accused him of stealing the secrets of the jungle.

Conrad had become internationally respected in the Seventies as a co-founder of the charity, *Survival International*, which campaigns for the land rights of indigenous peoples in the Amazon. A fellow of Green College, Oxford (now Green Templeton College), he had talked about creating a university of ethno-biology in Brazil, at which the shamans of the Amazon would be "barefoot professors". He was convinced that there were thousands of undiscovered cures still to be found.

Some thought his ideas overblown, while others took him seriously. Conrad was once invited to the House of Commons Science Select Committee to explain his "debt for nature" plan to sell jungle medicines as a way of paying off the millions that South American nations owed western banks. For all his good intentions, his enterprise ended in disaster. He claimed that he wanted to protect the intellectual property rights of the tribespeople who had developed the cures over generations. However, in 1990, members of the Wapishana tribe demanded that he revoke the patents. Some tribespeople claimed that he would be avenged by the spirits whose wrath he had incurred by stealing their secrets. He was working in Venezuela at the time, and he found himself condemned as a "colonial scientist" and deported.

He recalled: "I wanted to help them [indigenous tribes] sell their knowledge to the outside world without being exploited by governments and western multinationals.

Continued on page 3

OBITUARY - CONRAD GORINSKY*(continued from page 2)*

To do that I needed to establish legal title to their genetic heritage. If someone else established patents, I wouldn't be able to research those genes . . . The idea was to share the proceeds with the tribes."

Tall with a jaunty gap-toothed grin, Conrad could morph from seriousness to silliness in an instant. By his own admission, he was naive and lacking in business acumen. He claimed to have been exploited by his business partners, and said that rival pharmaceutical companies and scientists turned the Wapishana tribe against him.

The Convention on Biodiversity, signed at the Rio Earth Summit in 1992, effectively nationalised plant resources and outlawed the patenting of organic compounds by individuals. Conrad could have retained his American patents because the US did not recognise the convention, but he allowed them to lapse, claiming to the end that he would never have betrayed the indigenous communities whose heritage he shared.

His first expedition, led by Robin Hanbury-Tenison, was to navigate the Orinoco river by hovercraft in 1968. He also made several trips with John Blashford-Snell, a British army officer and explorer. One of their missions was to deliver a grand piano to the Wai-wai tribe in a remote village in Guyana at the behest of a local chief who thought the

instrument might persuade young members of the tribe not to leave. Their party, which included a choirmaster and piano tuner, landed at the nearest airstrip where they were promised that 100 sturdy Wai-wai would be on hand to lug the piano to its final destination ten miles away. Only six were there. They slowly pushed the piano through the jungle on a wooden sledge. Ever resourceful, Conrad found a canoe that could take the weight of the piano and took it to the village through rapids. When they arrived, they asked about their supposed 100 helping hands. The chief said: "We did not think you would make it." The piano is still being played, but Conrad often received letters requesting a tuner to be sent deep into the jungle.

A keen cook and gardener, Conrad drove a battered Austin 1300; he had spent his life savings on his research. He never gave up when his latest venture collapsed. He would soon embark on a new one, even though he knew that his poor administration skills would usually spell doom. "I'm always building a new *Titanic* from the wreckage of the last," was one of his favourite sayings. His family will create a website for his huge database of medicinal plants.

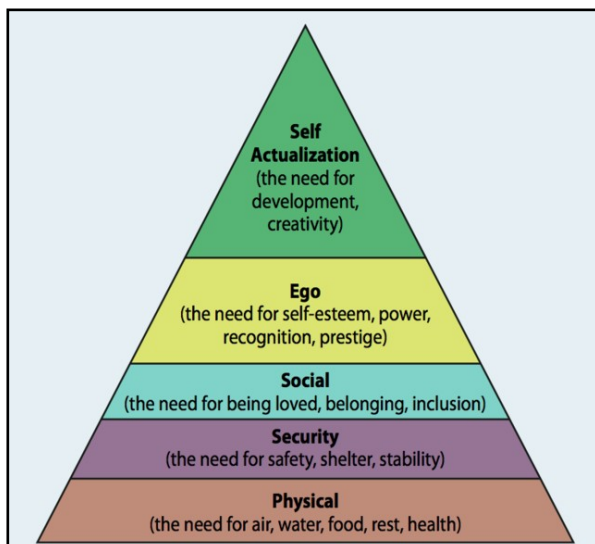
Ethno-biology is now taught at many universities, which is partly down to Conrad and his passion for the Amazon. As swathes of the rainforest burn this week, some would argue that such activism was never more needed.

Requiescat in pace.

ARE YOU SELF-ACTUALIZED? This Psychology Quiz Might Tell You

By Mae Rice (*Curiosity* web-site)

In his influential paper of 1943, *A Theory of Human Motivation*, the American psychologist Abraham Maslow proposed that healthy human beings have a certain number of needs, and that these needs are arranged in a hierarchy, with some needs (such as physiological and safety needs) being more primitive or basic than others (such as social and ego needs). Maslow's so-called 'hierarchy of needs' is often presented as a five-level pyramid, with higher needs coming into focus only once lower, more basic needs are met.



Maslow called the bottom four levels of the pyramid 'deficiency needs' because a person does not feel anything if they are met, but becomes anxious if they are not. Thus, physiological needs such as eating, drinking, and sleeping are deficiency needs, as are safety needs, social needs such as friendship and sexual intimacy, and ego needs such as self-esteem and recognition. In contrast, Maslow called the fifth level of the pyramid a 'growth need' because it enables a person to 'self-actualize' or reach his fullest potential as a human being. Once a person has met his deficiency needs, he can turn his attention to self-actualization; however, only a small minority of people are able to self-actualize because self-actualization requires uncommon qualities such as honesty, independence, awareness, objectivity, creativity, and originality.

Modernizing Maslow

When Maslow thought about human needs back in 1943, he had very little data (he also never actually represented needs as a pyramid.). Instead, he had a minimally tested theory: Human beings must have their essential needs met to a baseline degree before they can achieve "self-actualization."

In other words, Maslow believed that, when we're not scrambling to fill in deficiencies (of food, love, self-esteem, etc.), we can pursue growth for growth's sake and become our best, most creative, most *actualized* selves. Paradoxically, in this state,

Continued on page 4

MEMBERSHIP

The following is the list of alumni who are currently paid-up members of the Toronto Alumni Association in 2019.

CANADA (63)	Rupert DeCastro ³	Amanda King ¹	Peter St. Aubyn ³	
Paul Abdool	Clive Devers ³	Vibert Lampkin	Akisha Somrah ⁴	TRINIDAD (2)
Paul Archer ¹	Roger Devers ³	Geoffrey Luck ³	Albert Sweetnam	Richard Harford ⁴
Lance Alexander ³	Terence Devers ³	Sherlock Martin	Beverly Vandeyar	Ronald Harford ⁴
Glenmore Armogan	Neville Devonish ³	Richard Miller	Arthur Veerasammy	
Malcolm Barrington ⁴	Jerome D'Oliveira	Anthony O'Dowd	Vibert Vieira ⁴	U.K. (2)
Rene Bayley	Paul Duarte	Renuka Persaud ⁴	Howard Welshman	Tony Gomes ³
Gerard Bayley ⁴	Joe Faria ³	L. A. Phillips ³	Godfrey Whyte ¹	Neville Jordan ²
TeddyBoyce	Andre Fredricks ³	Marcelline Ram- charan ³	David Wong ⁴	U.S.A. (6)
Randy Bradford ¹	James Fung ¹	Sharwatie Ram- saywack	Fitzgerald Yaw Jr. ³	Mark Anthony ¹
Paul Camacho ⁴	Trevor Gomes ¹	Mary Rayman	Wayne Yeates ¹	Edwin Jack ¹
Alfred Carr	J. Neil Gonsalves ⁴	Carl Ramalho	John Yip ¹	Kenneth Jordan ³
Wilfred Carr ⁴	Hugh Hazlewood ⁴	Romeo Resaul		Jolyon King
Joseph Castanheiro ³	Jocelyn Heydorn	Brian Rodrigues	AUSTRALIA (1)	Peter Rodrigues ¹
Sydney Chin	Desmond Hill ⁴	Savitri Seenauth	Lennox Yhap ¹	Leyland Thomas ¹
Tony Clarke	Andrew Insanally	Michael Singh ⁴		
Edward DaSilva ³	Desmond Jardine ⁴		BRAZIL (1)	VENEZUELA (1)
Tyrone DeAbreu ⁴	Anthony Jekir		Stephen DeCastro ⁴	Michael Chin-a-loy

There are 76 paid-up members.

Notes :

1. These (13) alumni have paid in advance through 2020.
2. This (1) alumnus has paid in advance through 2021.

3. These (17) alumni have paid in advance through 2022.

4. These (17) alumni have paid in advance through 2023.

ARE YOU SELF-ACTUALIZED?

(continued from page 3)

we can also transcend ourselves, sloughing off selfishness and achieving generosity and public-spiritedness.

Maslow died suddenly in 1962, leaving behind a legacy that included half a dozen books and a humanistic approach that's been called the "third school of psychology." But recently, another psychologist, Scott Barry Kaufman, has revived and clarified the concept of self-actualization — an idea he views as more important than ever in what he says is an age of "increasing divides, selfish concerns, and individualistic pursuits of power."

Drawing on Maslow's old notes, statistical analysis, and modern psychological concepts, Kaufman has boiled self-actualization down to 10 constituent traits:

- Continued freshness of appreciation for routine things, like the sunset or an old friend
- Acceptance of yourself and others, warts and all
- Authenticity, or a willingness to be true to yourself
- Equanimity (aka levelheadedness), even in the face of obstacles
- A sense of purpose
- "Efficient perception of reality" — in other words, an ability and desire to figure out the truth
- Regular "peak experiences," which trigger sensations of transcendence and oneness with the world
- Good, clear moral intuition

• Creativity

Together, these attributes add up to self-actualization, a complex but cohesive trait associated with stability and self-control — the ability to forego short-term pleasures to pursue long-term goals. Self-actualization also correlates with various other modern standards of well-being.

One thing it's still not correlated with — as Maslow insisted himself, in his day — is selfishness. Some critics of his theory argue that it's hyper-individualistic, focused on personal needs at the expense of communal ones. However, self-actualization requires public-spiritedness. One statement Kaufman sees as an indicator of purpose, for instance, is: "I have a purpose in life that will help the good of humankind."

So, without further ado ... how self-actualized are you?

The Quiz

Kaufman has a quiz on his blog (*see blog address at the end*) to help you find out. It's a 30-item survey, and each item is a statement, which you rate on a five-item scale from "strongly agree" to "strongly disagree". The quiz assesses each trait of self-actualization with three different statements.

To begin, give the quiz your initials and birth year. Then, respond to the statements and supply some basic demographic information, like your gender, income bracket, and country of residence. (A lot of this is optional.) Finally, you'll receive a raw self-actualization score, as well as a percentile that reflects how you stack up with other participants.

Continued on Page 7

(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 - 17

FR. JOHN BESANT, HEADMASTER

John Frederick Besant, born 9 July, 1859 was a native of Weymouth, of Dorset seafaring stock, as we are told. He was a man of thirty-two when he went to Manresa. Born of non-Catholic parents, he had been educated at Christ's Hospital and the University of London where he took a B.A., and had proceeded to ordination in the Anglican ministry. For some years, he shared, in the East End of London, in those slum labours where the devotion and charity of the Anglican priest is at its most heroic, a curate at St. Michael's Church, Shoreditch. Doubts entered his mind, however, in the summer of 1890 when he was reading Newman's *Apologia*. He was received in the September of the following year and, two months later, was a Jesuit novice.

Already, in his Anglican days, he had been a student of St. Thomas, and Jesuit contemporaries have spoken of the intellectual ardour they found in him. Indeed, in the many obituaries that appeared in the Barbados press, it is on his qualities of mind and his intellectual prowess as a public controversialist that much emphasis is laid. To quote a characteristic sample: "In ending his controversy in 1931 with Fr. Besant on the subject of divorce, no less a person than Mr. G. H. Adams paid this tribute: 'I have never ceased to regard him, ever since I first met him, as being a profound scholar, an eminent theologian, and an acute reasoner. I have often thought that his is a first-rate intellect, perhaps without a superior in this island. I still think so.'" In these press notices, complementary stress is put on his affectionate sympathy and his warm-hearted kindness. Here, too, there is an echo of those who, like Fr. Ernest Hull, knew him in the early days of his scholasticate. Being older, he was also more mature, and earned the prefix 'Pa', and the impression remains of a man whose example and influence counted for much. His play and his work communicated enthusiasm and thoroughness.

The chronology and external setting of Fr. Besant's life are simple. He appeared to be embarked on a full life in the colleges at home when, suddenly in 1909 at the age of fifty, he was sent to British Guiana; and, there and in Barbados, he worked for the thirty-five years that remained to him, dying, after many sufferings, at the age of eighty-five. From 1928 onwards, he was never very active, apart, however, from controversy; his health was failing and he lived much in retirement.

From the novitiate, he went on for philosophy to St. Mary's Hall and, after a year's interval of teaching the Stonyhurst lay philosophers, to St. Beuno's. There, he was ordained in September 1900. From 1901 to 1905, he was Minister and Prefect-General (and Vice-Rector for three months in 1904) at St. Aloysius' Church in the Garnethill district of Glasgow. His tertianship at Tronchiennes, Belgium, in 1906 was followed by a year at St. Aloysius' Catholic Pri-

mary School, Oxford. In 1907, he returned to the Stonyhurst lay philosophers, and it was from there that he was sent to British Guiana. The story of these and the following years has been told by Fr. Francis Mayo, whose account includes a description of the days when the British Guiana Mission was almost transferred to the New Orleans Province. But, before we quote it, perhaps one or two dates may be of service.

On arriving in Georgetown, Fr. Besant taught at St. Stanislaus College and, in the following year, became Headmaster. Reasons of health compelled the relinquishing of this post in 1917, and he was transferred to Barbados. Here, at his own wish, he spent the remainder of his days and, here, as he wished, he died. Only two short visits for medical attention, in 1929 and 1931, ever brought him back to England. In Barbados, he was in charge of the parish of St. Patrick till 1928, when infirmities and badly failing eyesight severely restricted his external work. The last fifteen years of his life were years of retirement but not of idleness, and his brave struggle against adversity was one of the characteristics for which he was revered.

At this point, however, we cannot do better than leave Fr. Besant's story to be told by his friend, Fr. Francis Mayo.

"I think it was in 1907 to 1909", he recollects, "that John Besant was Prefect of Philosophers at Stonyhurst. I met him there during long vacations when I went to make my retreat. The post was ideal for him, but he thought the staff needed strengthening to bring the studies up to the standard he was aiming at. This caused friction with the Rector and no doubt was one reason why his appointment there came to an end in 1909. I saw him soon after he had got orders to go to British Guiana. It must have been a sufficiently severe trial to have to give up a congenial post, where he was doing so much good, and, at his age, go out to the missions. But his loyalty to Superiors and his obedience prevented any repining, and he cheerfully set about winding up his affairs and putting things together for the change.

"As at the seminary, he had entered into all our activities so, as Prefect of Philosophers, he had interested himself in all the Philosophers' doings. An illustration of this was the pains he took to improve their golf course. Most of his spare time was spent on this, and he was delighted to take one round and show the improvements he had already made, and others he hoped to bring about. Here again, as in the matter of studies, Fr. Besant found that not all in authority saw eye to eye with him in his schemes for improvement.

"When I landed at Georgetown in October 1912, I found Fr. Besant there as Headmaster of St. Stanislaus College. This was in the days of the old Cathedral which was burnt down in March, 1913. I was told of the fine panegyric he had preached for the feast of St. Ignatius

Continued on page 6

FR. JOHN BESANT, HEADMASTER*(continued from page 5)*

some months before. I left Georgetown after a month for Moruka and then for the Takutu mission. On my return to Georgetown in 1915, I was again stationed at the Cathedral (now the elementary school, then used temporarily as a cathedral). Fr. Besant was still Headmaster and, as we lived in the same house I saw a good deal of him. The College - a day school only - was what had been a fair-sized private house, built of wood. Alterations and some additions had been made, but it gave very cramped quarters for the hundred or so boys. Besides this, the staff was too small for the number of classes, and the adjoining playing fields inadequate. In spite of these disadvantages, there was an excellent spirit of work and discipline and loyalty among the boys, several of whom were non-Catholics. Fr. Besant's influence and self-sacrificing work had, of course, a great deal to do with this satisfactory state of the college.

"In the morning, he was first there, to be ready for early arrivals. At the end of the day, after schools, he taught the boys carpentry and had an enthusiastic model yacht building class. During his headmastership and with his encouragement, Fr. Alban Robinson started a Boy Scout troop, the first to be organized here.

"Late in 1915, we were officially informed that the British Guiana mission was to be handed over to the New Orleans Province. We were all given the choice of returning to England or of staying on and becoming members of the New Orleans Province. Fathers McCormick, O'Donnell, and Darby elected to remain; the rest of us were to leave, in order of seniority in the mission, as Fathers from New Orleans came to take our place. When the time came that the New Orleans Province was in the majority, one of them would become Superior. Three New Orleans Fathers arrived and, according to arrangement, Fathers A. Moran, Warren, and Besant were due to leave. It was decided for the present, however, that Fr. Besant should go to Barbados.

"We received copies of the New Orleans catalogue with our names entered as members of that Province. This, however, turned out to be premature, for the British Government raised objections to the change-over and the project was given up.

"Fr. Besant remained in Barbados as assistant to Fr. O'Donnell who was in a very poor state of health. In 1921, Fr. O'Donnell died after a long illness during which Fr. Besant nursed him devotedly. Fr. Besant was then appointed Minister and carried on entirely by himself for several years. His own health had been poor for some time and, in 1925, he became seriously ill. His recovery was slow and, when I was sent to relieve him in 1928, I was shocked at the physical wreck he appeared to be - half-blind and hardly able to drag himself along. However, as I was to find out, he had wonderful powers of recuperation. He went to England in 1929 to have his eyes operated on - he was suffering from cataract of both eyes - but they were not ready for operation. In 1931, they were much worse; he could barely read at all and again he went to England,

only again to be told that he must wait. He said afterwards that the months that followed were the most severe trial that he had ever experienced. He seldom left his own room and, although Fr. Louis Whiteside was most assiduous in reading to him, he had many hours to spend just sitting alone. He relieved the monotony a little by practising on a dumb typewriter that he had constructed while he was still able to see. This practice was a success for, afterwards, when one eye had been operated on, there was a typewriter ready for him and he quickly got into the way of using it.

"This partial restoration of sight gave him a new lease of life and, except for occasional severe attacks of his old complaint, asthma, he seemed better and stronger than he had been for years. He said the 7 o'clock Mass on Sundays and preached, and frequently took the evening services. He was able to go to the Yacht Club, design yachts, and play golf. Towards the end of 1938, his health began to fail again, and he had to give up all work in the church, though he was still able with great difficulty to say Mass most mornings at a side altar. I left Barbados in May, 1939, and, by this time, he was very much weaker, though more often than not he said his daily Mass. He died after a long illness on 8 May, 1944 in his eighty-fifth year.

"During his long time in Barbados, his various sterling qualities of mind and heart won him the respect and affection not only of his own congregation but of numerous people in various walks of life and belief. His work as parish priest was done with the thoroughness that was such a marked characteristic in him. The result was an exemplary congregation. I have never heard better sermons than he preached. They were all carefully thought out, the language was well chosen, and his deep love of Our Lord and His Holy Mother manifest. Not a few members of the congregation told me that they looked forward to his Sunday sermons; this is high praise indeed.

"The same care was given to the upkeep of the church and its embellishment. Owing to a bequest, he was able to add two side chapels. He took great pains that the workmanship should be of the best; and it was. His brother, a retired architect who lived in Streatham, helped him financially in various charitable undertakings and, in this way, he was able, for instance, to secure a good education for several members of an impoverished family. His hospitality was well known, and visitors always found a warm welcome. More than once, he took in as guests, people who had come to Barbados in the hope of finding work and were stranded there.

"He was kindness itself, and I have never come across a more unselfish man. His wonderful patience was shown during his illness, especially during those long months of blindness. He was an able, saintly, and learned man."

It is remarkable, too, as the press notices again recall, that, in spite of his bad health, he was a keen sportsman and an energetic member of the Barbados Yacht Club. He seems to have mixed much in society in the island, known everywhere for 'his gentle, cheerful, and affectionate manner', as warm-hearted in private intercourse as he was 'pitiless' in polemic.

Continued on page 7

FR. JOHN BESANT, HEADMASTER*(continued from page 6)*

To end with a peroration from another notice in the Barbados press of 10 May, 1944: "This was the spirit that animated him throughout his life - to toil and not to seek for rest, to fight and not to heed the wounds". And then, like others, the writer repeats the witness to the veneration in which Fr. Besant's moral qualities were held and to the admiration excited by the impressiveness of his mind.

"His learning, his humility, and his sanctity made his life an ideal for all who knew him and, by many, he will long be remembered because, like Hamlet (*Act 4, Scene 4, Page 2*), he believed that

*He that made us with such large discourse,
Looking before and after, gave us not
That capability and God-like reason
To fust in us unused.*

R.I.P."

ARE YOU SELF-ACTUALIZED?*(continued from page 4)*

According to Kaufman, though, it's less important to be the most self-actualized (not a very self-actualized pursuit!) than to find out which of the 10 traits of self-actualization are the strongest in you. In this spirit, the results page provides a list of your three strongest sources of self-

actualization, followed by a detailed report on what percentile you fall in for each of the 10 dimensions of self-actualization.

(Blog Address:

<https://www.scottbarrykaufman.com/characteristics-of-self-actualization-scale/>)

DEVELOPMENT AND DIALOGUE IN GUYANA*By Stephanie Beech, JESUITS & friends, Issue 102, Spring 2019*

Later this year, the Bishops of the Pan-Amazonian region will meet with Pope Francis. The author considers the issues facing Guyana that might be on the agenda in Rome.

Guyana is currently experiencing a large-scale emigration. Thousands of young people are leaving the country every year owing to the lack of opportunities available. This is causing a real drain on the economy. It is common to see empty, derelict houses whilst travelling along the coastline which is home to 90 percent of the Guyanese population.

During my visit to Guyana in September 2018, I met Roshnie. Roshnie is a 23-year-old woman who inspired me with her twinkling eyes and infectious passion for what she does. She is a computer tutor at the Guyana Human Development Centre (GHDC) in Berbice, where she teaches young people valuable skills that help them to gain employment and, principally, give them an opportunity to remain in the country of their birth.

Angelita Omar, Assistant Director, said: "What's so great about the GHDC is that the students and teachers are one big family. We are all able to share our problems with one another. It is more than simply a place of learning."

Having a centre like this, where people can come and feel part of a community, is so important in a country such as Guyana which sadly has one of the highest suicide rates in the world.

With Jesuit Missions' support, the GHDC is able to empower people like Roshnie to reach their full potential and

to grasp new opportunities.

At the other end of the country, in the central Rupununi, the indigenous communities have been getting ready for the Pan-Amazonian synod in October 2019. Pope Francis has called all the Bishops of the Amazon basin to Rome to talk of the future of the Church in this region. In November 2018, St. Ignatius parish held the pre-synod meeting for Eastern Amazonia, hosting about 200 people, including the Bishops of Guyana, Suriname, and French Guiana.

Guyanese Jesuit scholastic Joel Thompson says: "The synod for the Amazon is an important step in the process of creating institutions and paths for respectful dialogue with Amazonian peoples and indigenous peoples within the Church. It makes clearer our moral imperative to stand in solidarity with the peoples of Amazonia against the injustices they are facing while we strive to live an integral ecology."

Despite the diversities of this small country, it is so important that both the people who live along the coastline and the people who live in the interior of Guyana find a way to work together to speak with one voice and identify one key message for the Bishops of Guyana to take to Rome and present to Pope Francis later this year.

IT'S ELECTION TIME IN CANADA!

1. If God wanted us to vote, he would have given us candidates. (*Jay Leno*)

2. The problem with political jokes is they get elected. (*Henry Cate, VII*)

3. We hang the petty thieves and vote or appoint the great ones to public office. (*Aesop*)

4. Politicians are the same all over. They promise to build a

bridge even where there is no river. (*Nikita Khrushchev*)

5. Politics is the gentle art of getting votes from the poor and campaign funds from the rich, by promising to protect each from the other. (*Oscar Ameringer*)

6. I have come to the conclusion that politics is too serious a matter to be left to the politicians. (*Charles de Gaulle*)

7. Instead of giving a politician the keys to the city, it might be better to change the locks. (*Doug Larson*)

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

Editorial Committee:
L. A. (Bunty) Phillips, Godfrey Whyte

Contributing Writers:
Jesuit Missions, Bunty Phillips, The Times

Photographs:
The Times

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.
Saints News & Views welcomes contributing articles from its membership. The publisher reserves the right to edit or publish all submissions solely at its discretion.

How did YOU receive this copy of The News & Views?

If you received this newsletter in paper form and have an e-mail address, please provide us with your e-mail address so that we can send you the newsletter electronically in the future. This will enable us to save the cost of postage, and you will receive the newsletter faster. Plus, you get to see the pictures in *colour*.
Please note that we will not make any of your personal information available to any other person or organization, and we will use it only for the purpose of carrying out the objectives of the Alumni Association. As well, do not forget to let us know about any change in your personal information.

Contact Us

The Association welcomes your feedback. Please direct your comments, enquiries, or articles you would like published to :
The Secretary, St. Stanislaus College Alumni Association Toronto, 4544 Sheppard Avenue East, Toronto, Ontario M1S 1V2.
You also may contact the Secretary, Marcelline Ramcharan, by e-mail at marci.ramcharan@yahoo.ca.

COMING EVENTS

Date	Event	Location	Cost
Sat. 19 Oct., 2019	Fall Dance (Dinner: 7:30 p.m. to 9:00 p.m.)	West Rouge Community Centre 270 Rouge Hill Drive, Toronto (Hwy 401/Hwy 2/Port Union Road)	\$50 (includes dinner and all drinks)
Tues. 31 Dec., 2019	New Year's Eve Gala (Hors d'Oeuvres: 6:00 p.m. Dinner with wine: 7:30 p.m.)	Scarborough Convention Centre 20 Torham Place, Scarborough	\$110/person (includes hors d'oeuvres, dinner with wine)
Sat. 18 Apr., 2020	Spring Dance (Dinner: 7:30 p.m. to 9:00 p.m.)	West Rouge Community Centre 270 Rouge Hill Drive, Toronto (Hwy 401/Hwy 2/Port Union Road)	tba (includes dinner and all drinks)
Sat. 11 Jul., 2020	Golf Tournament	Lebovic Golf Club, 14020 Leslie St, Aurora, ON L4G 7C2 (W. of Hwy 404, N. of Bloomington Road)	tba (includes breakfast, lunch, 3 drinks, and snacks on-course)

OTHER 2020 EVENTS: Fri. 31 July, 2020 - CARIBJAM; Sat. 24 Oct. 2020 - Fall Dance

Alumni Association Membership Form

Please complete this portion and return it with a cheque for \$25.00 (Cdn) for 1 year, or \$100.00 (Cdn) for 5 years payable to:

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

Name: _____ **E-mail Address:** _____

Address: _____

Phone (Res.) : _____

(Bus) : _____ **Amt. enclosed: \$** _____ **Year graduated:** _____