



# SAINTS NEWS & VIEWS

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AND THE ST. STANISLAUS COLLEGE (GUYANA) ALUMNI SOCIETY

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(Editorial)

## THE VALUE OF AN EDUCATION

In this day and age, does anyone ever question the value of an education?

From our earliest memories of childhood right up to our old age dotage, we continue to hear the refrain of “Get an education”. One needs to examine this general statement. What exactly is meant by “education”? The *Oxford English Dictionary (OED)* gives the meaning as “*The systematic instruction, schooling, or training given to the young (and, by extension, to adults) in preparation for the work of life*”.

Many people, when they think of education, think about the “book learning” acquired formally in the classroom at primary or secondary or post-secondary institutes of learning. Of course, such learning is necessary since, otherwise, we would be unable to communicate between ourselves if we did not learn at an early age. However, while “book learning” is necessary, it is not necessarily sufficient in the completion of the education process. The OED definition includes the word “training” which is usually understood in the context of being the complement of “book learning” i.e. “book learning” instructs us in the theory while “training” shows us how to apply the theory in “real life”.

A recent example of training occurred in August at the College. A team from Pueblo Science, a Toronto-based Canadian charity, spent three days instructing about 80 science teachers from many schools (not just from Saints) in Guyana on how to demonstrate scientific ideas using equipment which can be made relatively easily and cheaply from locally available parts. The value of this training is immeasurable yet priceless. It will enable current (and future) teachers to be more effective in the teaching of science subjects and hopefully to inspire more students to follow career paths which will be of great value to their communities. An article in this issue covers this event.

For those of us who have gone through the rigours of an education at the College, we know full well what “book learning” is. This is especially true of those who have had the benefit of an education under the Jesuits at the College. This religious order is known and recognised for its nonpareil efforts and contributions to education throughout the world. On becoming a Jesuit, the candidate makes vows of poverty, chastity, and obedience. When a Jesuit goes out into the world to teach, there is no thought of “self” but simply complete devotion to improving the communities where they serve.

While the Jesuit foray into the education process might

seem an innocuous and harmless but positive action, it is not without risk and is often fraught with danger. The Order was officially founded in 1540 by a Spaniard and is identified with the “First World” countries, which identification can be particularly hazardous in “Third World” countries. A case in point is Fr. Bernard Darke who devoted many years to serving Guyana by teaching at the St. Stanislaus College but who met an untimely death in front of the school grounds at the hands of assassins. The story of his death and his biography are featured in this issue in an article which is the eleventh in a series developed to celebrate the 2016 sesquicentennial of the founding of the College by paying tribute to those Jesuits who have taught at the College.

We have met many people who have no respect for the Jesuits. Some of them were even educated by them, but they could not accept the discipline imposed by their teachers and state that they did not enjoy their school days. One of the main charges brought against the Jesuits is that they have an ulterior motive even if not a personal one – they are involved in the spread of their religion through their educational efforts. This accusation is not denied as the “*Formula of the Institute of the Society of Jesus*” states that its purpose is “*to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures and any other ministration whatsoever of the Word of God, and further by means of retreats, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments.*”

However, in providing the education of children, while the Jesuits did indeed instruct in the concepts of Christianity, their way of doing so was to develop a mind which could reason logically and which would be able to make reasoned decisions

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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 - 11

**FR. BERNARD DARKE**  
**SCRIPTURE, MATHEMATICS, AND GENERAL SCIENCE MASTER**  
**AND SCOUT LEADER**

The murder of Fr. Bernard Darke by pro-Government thugs in a busy street in Georgetown, Guyana, shocked all Guyanese and left his fellow Jesuits stunned and bewildered. That such a death should have come to Bernard was incomprehensible; he was just not the type to get involved in political violence; he had no political enemies; he was never a public figure. The Mission Superior, Fr. Robert Barrow, gives this account of those tragic events:

“Bernard went down to St. Stanislaus College as usual on the morning of Saturday 14<sup>th</sup> July, 1979. He took his camera with him, hoping to get some shots of the demonstration by the Working People’s Alliance (WPA) outside the Magistrates’ Court, one block from the College. (The leaders of the WPA were to appear in court that morning on a charge of burning down the office of the General Secretary of the People’s National Congress (PNC) and the Ministry of National Development.) Bernard took some photographs of the picket lines and then went to the College which is only a few metres away.

“At the College, he spent the morning marking examination papers and discussing with the scouts their annual camp which had been arranged for the following Wednesday. Meanwhile, the WPA leaders had been granted bail and were taken by the police to the prison in Camp Street to be released there. The demonstrators marched with their picket signs along Brickdam in the wake of the police van. As they passed St. Stanislaus, Bernard came out on the balcony outside the staff room to take more photographs. He went downstairs and into the street to get better shots. There, he met Mike James (scholastic 1964—76), who was the Assistant Editor of the *Catholic Standard*, and Mike’s wife, Maria. Mike and Maria went across Brickdam and stood at the corner of Manget Place, the street immediately East of the College. The demonstrators were by now outside the entrance of the Brickdam Police Station, about 20 or 30 metres further along the road.

“Suddenly, the crowd of demonstrators were charged from in front by a gang of young men carrying staves, cutlasses, and knives. They attacked the crowd who scattered in all directions, some running back down Brickdam and others into the houses opposite the police station. Mike was attacked by three men and received a blow on the head which half-stunned him. Maria started screaming.

“From the other side of the road, Bernard started to take photographs of the attack on Mike. Three of the gang

started towards Bernard. He saw them coming and started to run. After a few yards, he tripped and fell. They started to beat him with the staves. One of them took his camera and the three made off. As Bernard was getting to his feet, a fourth man came up behind him, drew a bayonet from his waistband, and stabbed Bernard in the back. A young man was detained and was charged with the murder.

“The police took Bernard to the Public Hospital (PHG). He was given immediate attention and then X-rayed. Fr. Desmond Sequeira, who was chaplain to the hospital, arrived very soon and anointed Bernard. The Superior came soon afterwards, and arrangements were made to transfer Bernard to St. Joseph’s Mercy Hospital since we have little faith in the treatment and nursing at the PHG; the doctor there did not seem to think the wound was too serious. (This transfer was later used by a Government Cabinet Minister as the pretext for levelling a charge against the Jesuits as being the real ‘muiderers’.)

“There was some delay in procuring an ambulance. The Mercy Hospital kept back a team of technicians and sent Sister Liguori (surgeon), Sister Margaret (nurse tutor), and Sister Mayonne Sylvain (nurse) to the Public Hospital to travel back with him in the ambulance. When they reached the Mercy Hospital, Bernard was again X-rayed (as a policy, the PHG does not release its X-rays) and taken straight to the operating theatre. Sister Liguori was joined by Mr. Honnet Searwar, a St. Stanislaus alumnus and the senior surgeon at the Hospital. They operated to repair a tear in one lung. Bernard was conscious all the time until the anaesthetic was administered, though in considerable pain.

“After the operation, both surgeons expressed great hope but recommended special nursing. Mrs Phyllis Carter (wife of Martin, the poet) turned up at a moment’s notice to nurse him. Sister Liguori visited his room continually and, about 6.00 p.m., while in the room examining the chart, she was alerted by Mrs. Carter that Bernard’s breathing had suddenly changed. He died a minute or two later.

“Because of the nature of his death, the police took possession of the body, and a post-mortem was carried out on the following Monday. The pathologist found that the wound was so extensive that there would have been little hope of saving his life.

“The shock of his death was felt all over Georgetown and, through the press agencies, all over the Caribbean. On Monday morning, a book of

**FR. BERNARD DARKE***(continued from page 2)*

remembrance was opened at St. Stanislaus, and a continuous stream of people came in to sign it.

“Meanwhile, there were recriminations and counter-charges in the press and on the radio. Bishop Benedict Singh issued a press statement expressing his grief and his appreciation of Bernard’s work. The Bishop rebutted the insinuations that Bernard had been anything but an innocent bystander. He said he vehemently protested the Government’s failure to control recent violence in the streets, of which the attack on Bernard had been only one example. He called on the whole nation to oppose violence and ensure that Bernard’s sacrifice, would not be in vain.

“Early on Wednesday afternoon, the body was taken to St. Stanislaus College. After a short service, it was carried by the College scouts along Brickdam to the Cathedral. Behind walked the students, staff, former students, and students’ parents. Crowds of ordinary people walked alongside.

“The Cathedral was packed. Hundreds were unable to get in and had to listen to the service through a public address system. People from all walks of life and from all manner of organisations, with the notable exception of the Government, were represented. For an hour, the body lay in state, with the coffin lid removed, while hundreds filed by.

“Some thirty priests, led by Fr. Barrow, the Jesuit Superior, concelebrated the funeral Mass. Bishop Benedict Singh and Anglican Bishop Randolph George (chairman of the Guyana Council of Churches) were in the sanctuary. The priests were vested in red, and the whole sanctuary was a mass of red flowers.

“At the beginning of the Mass, Fr. Barrow, though referring to the sadness that all felt at the loss of Bernard, spoke of the service as a celebration. He described the manner of Bernard’s death as a special grace granted to Bernard and the Jesuit Community.

“The homily was delivered by Bishop Singh. He preached on *Luke 23: 26—34*, which speaks of Simon of Cyrene and the weeping of the women of Jerusalem, and finished with the words: “Father, forgive them...”. The Bishop addressed himself to the young people present, telling them that he would say only what he believed Bernard would want him to say. He said that Bernard would not want any memorial except the young people themselves. Bernard would want them to become men and women who would never let hatred govern their actions. They should be sorry not for Bernard but for the violence that caused his death, for those who use violence, and for those who supported violence by failing to speak out. Finally, he described Bernard as another Simon, and said that Bernard would want them to devote their lives to the service of others, trusting that Jesus’ power would be effective through the little they were able to do.

“The congregation participated well in the Mass, and the singing was particularly moving. Four priests, and two PLAs were needed to distribute communion. At the conclusion of the Mass, Bishop Singh delivered the final commendation, and then the clergy sang the *Salve Regina*. Finally, the body was borne from the Cathedral by six of the priests.

“The funeral procession to Le Repentir cemetery was on foot. On both sides of the procession, a great mass of people walked, covering the whole width of the street. The mood of the crowd was that blend of informality and respect which is characteristic of the Caribbean. The same was true at the cemetery where a crowd of small boys stood on top of the Jesuit tomb, attentive to the prayers and joining in the singing.

“Fr. Malcolm Rodrigues conducted the service at the tomb. He and two other priests slid the coffin to its final resting-place. As is the custom in Guyana, the crowd sang hymns while the masons sealed the wall of the tomb. The service was brought to an end with prayers for Guyana, and for justice and peace.” And so the Jesuits, the College and, indeed, all Guyana lost Bernard Darke who had spent eighteen of his twenty-six years as a Jesuit in that country.

Bernard was born on 19<sup>th</sup> July, 1925, and entered the Society on 24<sup>th</sup> July, 1946, after wartime service in the Royal Navy which he had joined on leaving St. Peter’s College, Southbourne. Fr. Louis Da Silva was a fellow-novice of Bernard’s under, first, Fr. Bernard Leeming and, later, Fr. George Walkerley. He writes: “I recall going out with Bernard Darke and Bernard Hall on a long walk to Wimbledon at Christmas vacation to visit the cribs; also with Ian Brayley and George Orr on another occasion. They were all interested in British Guiana (as it then was), and I had to answer many of their questions about the Colony. Bernard had shown preference for the tropical weather of the Colony and no doubt decided to labour there in the future. During Philosophy studies, Bernard Darke, Bernard Hall, and myself became very friendly. We worked together, studied together, took notes, revised written work, and briefly sifted out difficulties with great enthusiasm. Bernard was a very keen Scouter and took an active part in many Scout camps at Heythrop. He played games for his own amusement and exercise. He preferred to be a spectator rather than a player. At photography, he excelled. He took many a fine photograph of the Scout camps, the Heythrop Orchestra, and the Christmas vacation plays. With Fr. Gillick, he took excellent photos of Ordinations, and of visiting football and cricket teams.”

Between Philosophy and Theology studies, Bernard taught at Wimbledon College and busied himself with the Scout troop there. One of his scouts from that period was Tony Montfort, now of Jesuit Missions, and that began a life-long friendship between them.

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**FR. BERNARD DARKE***(continued from page 3)*

After Ordination in 1958, Bernard did his Tertianship and then came out to British Guiana in 1960. After a brief spell at the Sacred Heart Church, where the experience of being chaplain at the Georgetown Public Hospital perhaps jaundiced his view of parish work, he was transferred to the staff of St. Stanislaus College where his talents were given full play and where he was to spend the rest of his life. Here, Fr. John Hopkinson, the Headmaster from 1959 to 1972, takes up the story.

"His first main teaching subject was Scripture. He prepared the course with his usual care and tenacity. He found some of these classes hard going. Later, he branched off into Mathematics and General Science, and these subjects he found more congenial to teach. Words were not his best instruments of communication. He was much more gifted in the techniques of demonstration. He was one of our pioneers in the New Maths, and he did it well. By dint of his orderly presentation and the detailed choice of his teaching materials, students always learned from his classes. I doubt if he ever thrilled a class with essentially verbal teaching.

"We do not associate Fr. Darke with sport and games, but it is to his great credit that he was punctilious in working out games schedules, and he refereed as many games as any Master. He never shirked what he considered as his duty, even if he did not savour it.

"Scouting was his forte. Once he took over, the College scouts never looked back. At all times, there was a long waiting-list of candidates to join the College Troop, and he would never allow more entries than he knew he could train adequately. The scouts met every Friday, promptly and with admirable regularity. A man of few words, at a meeting of the scouts, one would find him with a little group around him, as he taught them a new knot or the like. The rest of the Troop was busy here and there with their own assignments. There was no fooling. The application and the serious interest were apparent. I have seen few Masters so well able to marshal teenagers and to engage their full concentration.

"An ideal Scout Leader, he was always intent on building up his scouting equipment and, with the help of the scouts, kept all his gear in tip-top shape. There was scarcely a vacation without a camp of some sort, and his training was such that, after a camp, equipment was always stored away clean, folded, burnished, and ready for someone else's use. He had the parents behind him 100%. They valued the training he gave their boys, and they found a firm family friend in Fr. Darke. His work for scouting, not only in the College but in the general scouting fraternity, was testified to by the fine turn-out of scouts at his funeral. He devoted many of his weekends to training courses at Camp Jubilee.

He kept up-to-date with the latest scouting literature, and did refresher courses whenever the opportunity offered.

"Fr. Darke introduced many boys to the wonders of the Interior of Guyana through journeys and camps. He made these visits to the hinterland instructive field trips, and they were not without apostolic intent. It is easy to label Fr. Darke as a scout leader, as a photographer, as a teacher, as a priest, but the labels should not mask the unity and motives of a likeable and hardworking Jesuit striving to do all for the greater glory of God.

"So far as I know, Fr. Darke never had any professional training as a photographer, but he served his apprenticeship with many skilled men, and was already proficient when he arrived in Guyana. He subscribed to more than one technical magazine of photography and, as with his scouting, gradually improved his equipment. Finally, he designed his own dark room and himself fitted it up. He acquired considerable skill. He took great pains and would never turn out shoddy work. But his ideal was not to produce artistic photos, but reliable records of events and of people, which would further communications between communities, persons and cultures.

"For many years, he was head of the Lower School. To a new boy, he must have inspired a certain fear. He came stumping along the corridor — his head down, his jaw set, and rotating it as though he was mumbling. He had a habit of biting his lower lip. Rarely was there a flicker of a smile. When he spoke to a boy, his speech was gruff and his eyes were piercingly blue and unblinking. I believe that any such initial fear was soon lost. Was not this the man of whose prowess their friends in Upper Forms had spoken? Was he not a sailor, and did he not have the characteristics of a sailor, in his gait, in his pipe-smoking when off-duty?

"For myself, Bernard was a man of stern resolve to get things done, and done well - a good man to work with. He was a delightful companion over a drink and with his pipe drawing well. He had a peculiar chuckle; a ready listener, he always added his own humorous contribution. Unfortunately, he did not give himself enough of this kind of relaxation. So often he had a meeting to attend, a film to develop in a hurry, an event to cover as a photographer.

"I would not consider Bernard an optimist nor, for that matter, was he a pessimist. He was down-to-earth, practical, a realist, but with a deep understanding of and sympathy with human nature. He could get angry. Every boy knew that. I think it was largely a pedagogical anger; I never remember facing his anger myself. He was a modest man; not only ready to do a service but, most of the time, doing a service for someone or other.

"He had regular bouts of sickness. I think that these were signs of nervous exhaustion. If there was anything like flu around, he was sure to catch it.

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**FR. BERNARD DARKE***(continued from page 4)*

His resistance was low because of his unremitting work.”

Fr. Malcolm Rodrigues recalls memories of Bernard during his own year of teaching at Saints: “I remember his unique manner of maintaining a high level of discipline in the junior school at St. Stanislaus. After leaving Saints, I always looked forward to my early lunches and tea-time, as here I met Bernard in a more relaxed context. The banter was marvellous, and he always looked forward to hearing what was being done on the political, trade union, and university fronts with which I was involved. I would jokingly invite him to some of these events, but he never accepted the invitation.

“He often helped me out at the Ursuline Convent when I was chaplain there, and this became a source of laughter as he referred to the Sisters as ‘your blasted nuns’ and, when speaking to the Ursulines, he referred to me as ‘your wretched chaplain’. However, he enjoyed their home-made marmalade, and the Sisters delight in recalling the occasion when they chided him for not returning their jars and made the threat: ‘No jars, no more marmalade!’ to which Bernard immediately retorted: ‘All right, no marmalade, no Mass!’”

Fr. Patrick Connors became well-acquainted with Bernard during the many trips to the Interior, which Bernard made. Fr. Connors had been working in the Interior for several years and he writes “I imagine Fr. Michael Fox has prepared a great welcome in a little English corner of Heaven to hear the ‘Darke version’ of what is going on down here. Bernard was a really great story teller. I can still laugh as I hear him say: ‘In Ceylon, it was too much blooming work loading a naval gun. I got a transfer to the signals.’ Yet, Bernard was certainly not lazy. One wonders how he got through so much. He never seemed to be in a hurry but, usually, there was Mass in the morning at convent or presbytery, school all day, photography and scouts at the weekend, and visits to the Interior during the holidays.

“He never really settled into parish work, but his visits to the Interior were a great help. He was very shy as a preacher and, often, it had to be all written out. I suppose he was afraid of what would happen if he let himself go but, once a congregation got used to him, I think a ‘Darke version’ of the gospels would have been a great success. Perhaps he never recovered from his first year in Guyana at Main Street when he was chaplain at the hospital. It is hard to imagine Bernard with a bedside manner, and he used to write gloomy letters to England which had some of his friends worried.

“Bernard was very traditional though he was always open to change when he saw that it was really useful. I remember some nuns came carol-singing at the Brickdam Presbytery one Christmas. The bell kept ringing, and no one wanted to answer. Bernard, with a ‘What’s going on?’, put

his head out of the window and uttered a startled ‘Oh, my God!’ He was not a ladies’ man, though the Carmelites spoke very highly of him when he was their chaplain, and Bernard himself recorded in triumph how the cook at Kurukabaru had walked ten miles to give him his breakfast at Kato. The same cook incidentally presented Bernard with an extraordinary Christmas dinner: Christmas pudding - nothing else – just a whole Christmas pudding! That is one of Bernard’s best stories.

“During Christmas and Easter, Bernard had visited the central missions in the Rupununi so often that there was nothing much left for him to photograph. So, one year, I suggested he should try to visit some of the smaller villages. He was very game, but it was never easy to round off the school term, pack, and leave almost immediately for an unknown destination, with some very rough travelling. He enjoyed himself and took some marvellous pictures but, twice, he had to spend a few days in hospital to recover from his exertion.”

“Bernard was always interested in what the brethren were doing. He was very upset once when he went with a party of boys and two other priests overland to Kaieteur Falls and I afterwards pointed out to him that one of the priests could easily have gone to the nearby Amerindian village of Chinapau, thus saving me a very difficult journey. ‘Oh Lord,’ he said, ‘I never thought of that. We really don’t know what goes on in half of this mission.’

“Bernard was very worried about his retirement from teaching. I suppose he was every inch a teacher. He need not have worried. We had plenty of plans for him, including a visual aids seminar and a trip to Brazil. His death is a great loss. We heard the news in the Interior from Radio Trinidad. Of course, they got the name wrong, and one can imagine Bernard’s comments. He had achieved fame at last - and they would keep on calling him Fr. Bernard DRAKE!”

From 1961 until his death, Bernard lived with the Brickdam Presbytery community, apart from a period in 1975-76 when he and the other College Fathers were moved out to Alphonsus House. Their stay was brief but tempestuous, and none was happier than Bernard to return to Brickdam and his dark room. The pattern of his day had become fixed over the years: morning Mass in the chapel for which he usually arrived at the last moment and struggled into his gown, the day’s grunts already welling up. After breakfast, at which the grunts and growls would often be accompanied by the warning: ‘I’m at a low ebb this morning. Heaven help those gormless idiots in 2C!’, he would cycle down to the College and spend a busy day as Senior Master and Maths teacher. In recent years, his depression about the drop of standards in the school became more marked, and he had become very pessimistic about it all. Afternoon tea at the Presbytery provided



## MEMBERSHIP

The following is the list of alumni who are currently paid-up members of the Toronto Alumni Association in 2015. The names in *italics* are alumni who have paid since the last issue of the newsletter was published.

<b>CANADA (94)</b>	Peter De Freitas	Aubrey Kellawan	Walter Tiam-fook <sup>3</sup>	John Jardim
Lance Alexander	Andre De Peana <sup>1</sup>	Greg Kellawan	Arthur Veerasammy <sup>4</sup>	
<i>Glenmore Armogan</i> <sup>1</sup>	Frank Delph <sup>2</sup>	Vibert Lampkin <sup>4</sup>	Vibert Vieira <sup>3</sup>	<b>U.K. (3)</b>
Leonard Arokium <sup>3</sup>	Noel Denny	Geoffrey Luck <sup>1</sup>	John Vincent <sup>3</sup>	Christopher Cho-Young <sup>1</sup>
Bernard Austin <sup>2</sup>	<i>Vyvyan Deryck</i>	Dereck Mahanger <sup>1</sup>	Howard Welshman <sup>4</sup>	Tony Gomes <sup>2</sup>
Malcolm Barrington	Roger Devers <sup>3</sup>	Gerard Martins	David Wong <sup>2</sup>	Neville Jordan <sup>6</sup>
Gerard Bayley <sup>2</sup>	Frederick Dias <sup>2</sup>	Michael Mendes de Franca <sup>3</sup>	Raymond Wong <sup>1</sup>	
Rene Bayley <sup>3</sup>	Jerome D'Oliveira	Vincent Mendes de Franca <sup>2</sup>	Brian Yhap <sup>3</sup>	<b>U.S.A. (17)</b>
Teddy Boyce	Jocelyn D'Oliveira	<i>Richard Miller</i> <sup>4</sup>	John Yip	Luke Abraham <sup>1</sup>
Randy Bradford <sup>5</sup>	Terry D'Ornellas <sup>2</sup>	Clarence Nichols	Angus Zitman <sup>2</sup>	Anthony Bollers <sup>2</sup>
Ian Camacho <sup>2</sup>	Paul Duarte	Anthony O'Dowd <sup>4</sup>	<b>AUSTRALIA (2)</b>	Ronald Chanderbhan <sup>2</sup>
Paul Camacho <sup>2</sup>	Mark Dummett <sup>1</sup>	Malcolm Pequenezza <sup>2</sup>	Michael Wight	Ronald De Abreu <sup>3</sup>
Alfred Carr <sup>1</sup>	Carlton Faria <sup>2</sup>	Leslie Pereira <sup>2</sup>	Lennox Yhap <sup>5</sup>	Joseph Brian De Freitas <sup>3</sup>
Wilfred Carr	Joe Faria <sup>7</sup>	Bunty Phillips <sup>2</sup>	<b>BARBADOS (1)</b>	Bernard Friemann <sup>2</sup>
Joseph Castanheiro <sup>2</sup>	Nigel Fisher <sup>1</sup>	Linden Ramdeholl	Geoff De Caires <sup>3</sup>	Philip Greathead <sup>2</sup>
Vernon Chaves <sup>3</sup>	Keith Fletcher <sup>3</sup>	Shar Ramsaywack <sup>4</sup>	<b>BERMUDA (0)</b>	Edwin Jack <sup>5</sup>
Sydney Chin	Richard Gomes <sup>2</sup>	Mary Rayman <sup>4</sup>		Kenneth Jordan <sup>3</sup>
Tony Clarke <sup>4</sup>	Trevor Gomes	Paul Reed	<b>BRAZIL (1)</b>	Jolyon King <sup>1</sup>
Paul Crum-Ewing <sup>2</sup>	Orlando Goveia	Alex Rego	Stephen De Castro <sup>2</sup>	Carl Marx <sup>1</sup>
Ken Cumberbatch <sup>1</sup>	Ken Hahnfeld <sup>2</sup>	Ramon Rego		Evan Phillips <sup>1</sup>
Edward Da Silva	Albert Hamilton <sup>3</sup>	Herman Reid	<b>DOM. REP. (1)</b>	Brian Ramphal <sup>1</sup>
Ivor Da Silva <sup>2</sup>	Hugh Hazlewood <sup>3</sup>	Romeo Resaul <sup>4</sup>	Deep Ford <sup>1</sup>	Peter Rodrigues
Jerry Da Silva <sup>1</sup>	Monty Henson <sup>3</sup>	Bryan Rodrigues		Keith Seaforth <sup>2</sup>
Terry De Abreu <sup>3</sup>	<i>Jocelyn Heydorn</i>	Peter St. Aubyn <sup>1</sup>	<b>TRIN. &amp; TOB. (3)</b>	Leyland Thomas <sup>5</sup>
Tyrone De Abreu <sup>2</sup>	Desmond Hill <sup>2</sup>	Michael Singh <sup>3</sup>	Richard Harford <sup>1</sup>	Horace Walcott
<i>Dennis De Cambra</i>	Richard James <sup>2</sup>	Winston Sparrock <sup>1</sup>	Ronald Harford <sup>1</sup>	
Hilary De Cambra <sup>3</sup>	Des Jardine <sup>3</sup>	Albert Sweetnam <sup>4</sup>		
Gregory De Castro <sup>2</sup>	Anthony Jekir <sup>1</sup>			
Rupert De Castro <sup>2</sup>	Desmond Kawall <sup>2</sup>			

Of the 122 paid-up members, 116 are renewals from last year.

Notes :

- |   |   |
|---|---|
| 1. These (22) alumni have paid in advance through 2016. | 4. These (10) alumni have paid in advance through 2019. |
| 2. These (32) alumni have paid in advance through 2017. | 5. These (4) alumni have paid in advance through 2020.  |
| 3. These (21) alumni have paid in advance through 2018. | 6. This (1) alumnus has paid in advance through 2021.   |
|   | 7. This (1) alumnus has paid in advance through 2022.   |

## THE VALUE OF AN EDUCATION

(continued from page 1)

from facts placed before it. They were so successful that, in the post-World War II decade, it was said that the prisons of the British colonies in Africa were populated by "freedom-fighters" educated by the Jesuits! The Jesuit approach can be summed up as: "We have given you the tools and the facts to make your own decisions in life. You're now on your own"

While education normally involves a teacher and a student, sometimes it is a two-way process i.e. at the same time, the student is the teacher and the teacher is the student. To gain the trust of a community, an outsider in an unfamiliar

community has to understand the local traditions and, if necessary, learn the local language. Only then can the education process be introduced into the community.

While Guyana is an English-speaking country, the original peoples (the Amerindians) have various cultures and languages. Education cannot occur without a working knowledge of these facets. This is the difficulty faced by the Jesuits in Guyana. An article in this issue illustrates the experience of a missionary trying to fit into the community. Education is for life (cf. the school motto - *Aeterna Non Caduca*). There is no price which we can assign to it. It makes us a better person. We should never stop learning if we are still physically and mentally able to do so.



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**Proceeds towards Science Education in Guyana**

## A Ministry of Respect, Identity, and Tradition

*Education and the environment form the foundation of the Jesuits' work in Guyana,*

When Fr. Varghese Puthussery SJ arrived in Guyana from India, he realised that he had one significant handicap. Although both he and the Amerindian people to whom he was ministering as a Jesuit priest spoke fluent English, he had no knowledge of their own language – Wapishana; so he decided to learn it in order that he could participate fully in the community.

The issue of language is a key element in the Jesuits' missionary work in the South American country. It helps the Guyanese – especially the young – to develop a strong sense of their own identity and worth and therefore grow in confidence about their own heritage and traditions. This in turn can improve their educational base and, through it, their ability to participate fully in their communities, rather than feeling the need to migrate to commercial interests in neighbouring Brazil or accept low-paid positions with outside logging or mining corporations.

“The primary need of the indigenous people of the Amazon is a sense of confidence in their own identity,” explains Fr. Paul Martin SJ, Regional Superior in Guyana. “They have a way of life that they have lived for thousands of years. Now they have contact with Western society that tells them they are poor, backward, and stupid; and they believe that. Young people in particular believe that the problem is the lack of jobs – the need to generate money so that they can live what they are told is a better life, with all the material goods that go with it. But that isn't sustainable development; it's a lie. It doesn't work because these communities have a good life already: the means to provide for their children through their farming, to meet their needs and be happy within their own families, without being dependent on leaving those communities to generate cash to buy items like mobile phones.”

### **An educational foundation**

Fr. Varghese's commitment to learning Wapishana has enabled him to enter into a deeper, more meaningful relationship with the Amerindians of Guyana. Language is important because it ensures the survival of local knowledge and wisdom, inviting communities with millennia of tradition and experience to take their place in the modern world, without being subsumed by it. “English is very poor in distinguishing the important aspects of life, such as the rich differences and subtleties of nature,” says Fr. Martin. “Ask an Amerindian child to name 50 birds in Wapishana and they can rattle off 50 different species. But, in English, they are just ‘a bird’. It's not a case of preserving the way things used to be – making people into museum pieces. It's about respecting the depth and wisdom contained in their traditional lives and communities.

Supported by UNICEF and Guyana's Ministry of Educa-

tion, a pilot project is currently translating the Bible into the language of the people. Led by Adrian Gomes, with support from Jesuit Missions, it is helping to provide children with an educational foundation that enables them to read and write in their native tongue, helping them to think more critically, to understand and appreciate their heritage, while at the same time growing in their Christian faith. Gomes' work is being supported through *Fe y Alegria*, an educational initiative founded by Chilean Jesuit Fr. José Maria Vélaz SJ with collaborator Abraham Reyes more than 50 years ago. Its aim now, as then, is to provide education for marginalised groups, and it now operates in 13 countries in Latin America, helping young people to grow in knowledge, skills, and value.

### **Valuing the good things in life**

“The quality of education leads into a more confident generation which is able to think about the possibility of life in the Rupununi,” explains Fr. Martin. “So you inherit the traditions from your parents; you know how to farm and fish and provide for your needs from the environment; but you also have a way of looking at new possibilities – of trying new ways of development and progress that start from natural foundations, not elements that are artificially introduced.”

Respect for the indigenous people and protection of the environment lie at the heart of the Jesuits' work in this region of Latin America. The development of Guyana benefits its citizens, and it is capable of transforming the politics of the country. The mining and logging companies which are arriving with false promises of material benefits are systematically destroying the lives of the people and the environment that provides for their needs. But the fear is that, in a few years' time, they will leave; farmlands will have been destroyed, and the people will be left with nothing. The destruction of the rainforest and the indigenous people for whom it is home has a wider consequence as well, with extensive impact on the global climate.

“We are people of faith,” says Fr. Paul Martin. “So we believe in a God that has given us this world and the ability to appreciate the value of the life the people have – what is good about that life, the interactions, the relationships, the community, the generosity – those are good things. And the Gospel invites us to recognise those good things and to open our eyes to see the lies of the world – what Pope Francis has called ‘the idolatry of money’ and what it means. So proclaiming the Gospel isn't about telling the people they are wrong, simple, and stupid; it is for us to be present with them, as they too grow in that understanding of the value of their life.”

**Ned Clapson, Jesuit & Friends, Summer 2015**



## IMPROVING THE TEACHING OF SCIENCE IN GUYANA

*(Excerpted from Kaieteur News and Guyana Times)*

Teachers within the Guyana public education system will be in a better position to demonstrate the fun side of Science to their students when the new school year begins in September 2015, since they were exposed on 19 – 21 August, 2015, to interactive sessions aimed at improving their delivery of science education.

Pueblo Science, a Toronto-based Non-Governmental Organisation Canadian charity, hosted this three-day workshop for science teachers as part of its Rural Initiative for Science Education (RISE) programme. The aim of RISE is to advance science education in low-resource communities and countries like Guyana through training teachers to make effective use of science experiments which they could construct from cheap and locally available materials. The St. Stanislaus College Alumni Association Toronto had become aware of Pueblo Science and had contacted that organization to check the possibility of using its services for the College. During early discussions, it soon became obvious that this initiative would be of great benefit not only to the science teachers of Saints but to all science teachers in Guyana. The College Board of Governors was enthusiastic about the programme and, after agreeing

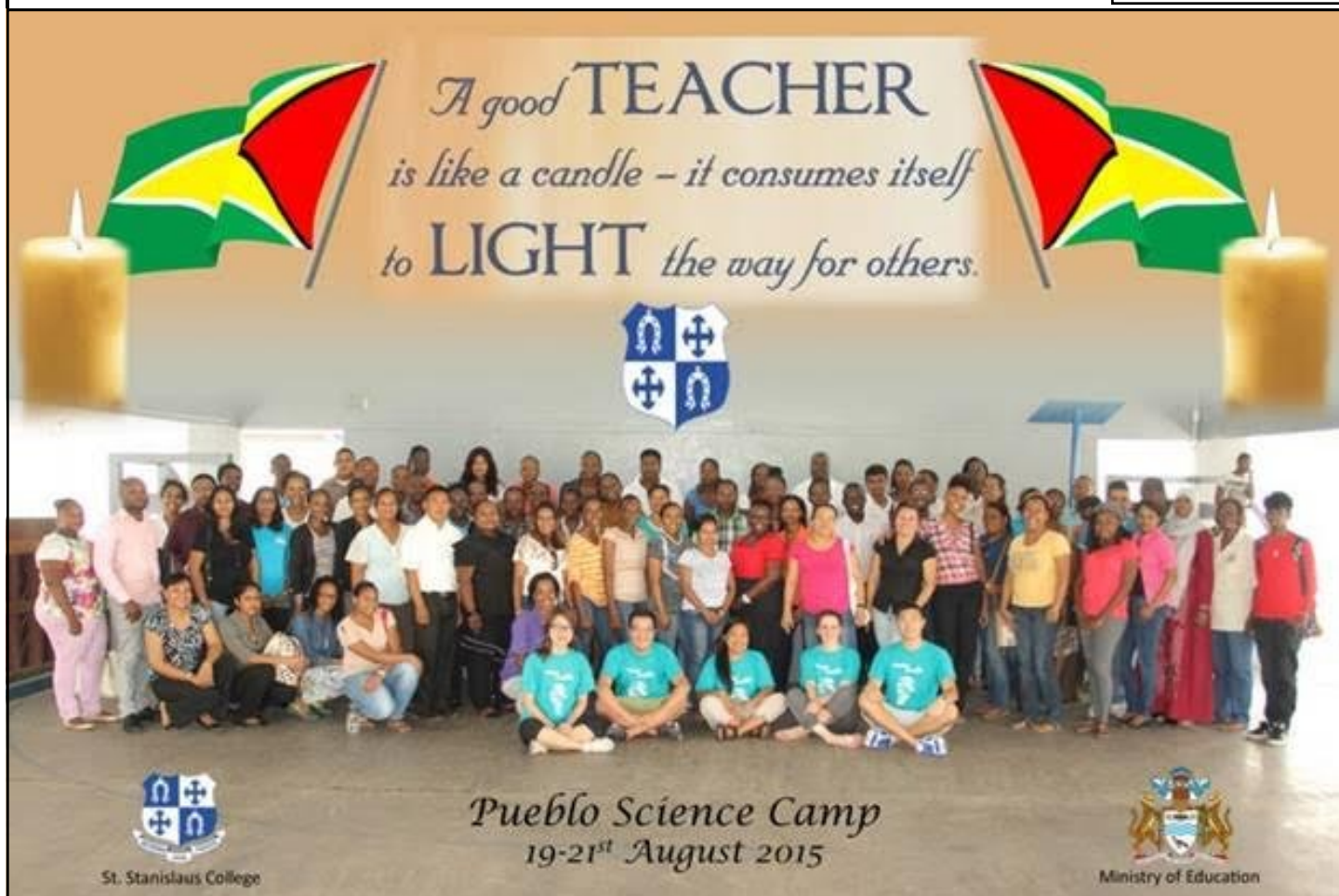
that it should be extended to all schools, the Board contacted the Guyana Ministry of Education which endorsed the training session which was held at St. Stanislaus College with attendance by about 80 science teachers from throughout Guyana.

Five Toronto volunteers, who have taught or are teaching Science-related subjects, carried out the training workshop. Among them was Dr. Mayrose Salvador who was born and raised in rural Philippines and who was the founder of the organization which has already visited the Philippines, Thailand, Bolivia, and India.

“We are helping them come up with activities they can do in their classrooms to get the students excited about science”, she said. This was the organisation’s first time in Guyana, and she strongly believes that, by sparking an interest in science at an early age, it will be able to jump-start fundamental changes in social attitudes about science and to help young people to understand the impact of human activity on the environment, health, and communities.

Another trainer was Leo Mui who holds a M.Sc. degree in organic chemistry.

Continued on page 11



## OBITUARIES

\* *Francis Joseph Arokium* died in Toronto in his 89<sup>th</sup> year on 25 Aug., 2015. He was the husband of the late Doreen Arokium and brother of the late Eric Boysie Arokium, and the father of Yvonne Martins (Gerard Martins), **alumnus Bernard Arokium** (Aileen Arokium), **alumnus Leonard Arokium** (Devika Arokium), Linda Arokium, Margaret Arokium, Paula Camacho (**alumnus Paul Camacho**), Pamela Persaud (Ron Gopaul), Marcellus Arokium (June Arokium), and Alexis Lowe (Clifton Lowe).

\* *Christobel Hughes*, aged 84, died on Sunday 16 August, 2015, in hospital in Georgetown from injuries sustained in a car accident in Kitty on the previous night.

She was being driven by her son, Stuart, to her Subryan-

ville home following an evening function when a speeding pick-up truck, which was required to yield the right-of-way and which was being driven by a driver apparently under the influence of alcohol, slammed into their vehicle. The force of the collision was so strong that it resulted in the Hughes' car slamming into a nearby building, causing extensive damage to both the vehicle and the building. Mrs. Hughes bore the brunt of the impact since the pick-up hit the car on the passenger side, directly where she was sitting. Her son escaped with minor injuries.

She was the mother of **alumnus Nigel**, prominent Attorney-at-Law and Chairman of the Alliance For Change, and **alumnus Stuart**. She was a very active parent and had served as President of the Guyana SSCA.

## CAPT. PAUL DA SILVA RETIRES FROM LIAT

Before letting down the LIAT ATR aircraft he was flying on Saturday 13 June, **alumnus (61-68) Captain Paul DaSilva** did the traditional low pass over the VC Bird International Airport on the island of Antigua and Barbuda to close a 29-year career with the "Caribbean Airline."

DaSilva was greeted by scores of well-wishers, including family members and colleagues, gathered on the airport tarmac to watch him guide his last official flight into retirement.

Tipping the wing of the aircraft to acknowledge those who had gathered for the occasion, the Captain was also welcomed with a water salute from two fire tenders from the Antigua & Barbuda Fire Service; one bearing the Guyanese flag representing the land of his birth.

Captain DaSilva served as LIAT's Chief Pilot from February 2008 to January 2014 when he reassumed duties, doing what he loved the most, flying the line and safely moving thousands of people up and down the LIAT network.

LIAT's review of the Captain showed that he joined the company on 16 June, 1986 flying the Twin Otter and Islander aircraft. He was later appointed a training captain on the Twin Otter fleet, and then the fleet captain until the sale of the Twin Otter fleet.

He then moved on to the Dash 8 fleet, being appointed a type rating examiner/instructor (TRE/TRI) in September 1997. In May 2013, Captain DaSilva completed training on the ATR aircraft and, shortly after, was appointed a training captain and designated type rating examiner on the ATR.

"While I consider flying my hobby, I found training to be the most satisfying part of my job. As a simulator instructor, I also learnt a lot from observing other pilots' performance. My stint as Chief Pilot also taught me the 'other side' of the aviation business and the experience was invaluable," Captain DaSilva said.

Captain DaSilva's successor, Chief Pilot Captain Arthur Senhouse, recalled his first time meeting "this great little man" when he joined LIAT in the late 80s as a co-pilot on the Twin Otter aircraft.

"He was a trainer on that fleet. I quickly realised that, while he had an affinity for learning, there was a deeper desire to pass on all the information he had. This, for me, is what I will remember most about him: his unselfishness," Captain Senhouse said.



*Captain Paul DaSilva (left) and First Officer Karen Tulloch in the flight deck at V.C. Bird International Airport*

LIAT Chief Executive Officer David Evans said, "Like many other distinguished airmen who have graced this great company of ours with their love for aviation, Captain DaSilva will remain etched in our memories as being special among them. His kind words of encouragement, and always looking for a good laugh, will remain with us forever."

*Taken from St. Lucia News Online*

**FR. BERNARD DARKE***(continued from page 5)*

his first real relaxation of the day, but it was followed by hours in the dark room. Frequent power cuts over the last two years did nothing to improve his mood, and he would emerge from the dark room in a fury when the electricity was cut off at some crucial stage in the operation. After supper, he settled down in the library with the *Daily Telegraph* until the BBC News at nine o'clock, after which he retired to bed.

Fr. Robert Barrow taught with Bernard at the College and lived with him at Brickdam for several years. He writes: "A word which Bernard used occasionally to describe himself was 'neurotic'. Undoubtedly, his tolerance for stress was not high. He often became depressed by the frustration of his job, by the frequent minor illnesses which afflicted him, by any apparent deterioration of standards. I think that what is important is not whether Bernard was 'neurotic' but that he could, so casually, describe himself as such. It is an indication of one of his strengths - his humility. Bernard had few illusions about himself. He saw his weaknesses for what they were. At the same time, he appreciated his own abilities. This humility was a strength. He worked at what he could do without any need to seek for recognition, though he was grateful for any word of appreciation or thanks. His complete lack of envy made him free to rejoice in the abilities of others.

"He allowed his depression to become a community joke. I think that, as a result, the real Bernard did not show very

often. Only occasionally, one glimpsed the real struggle with himself, his continual effort to grow closer to the Lord, or to understand and respond to the challenge of new situations.

"More evident to everyone was his willingness to help. His readiness, for example, to take on photographic assignments was so prompt that it was often taken for granted. We were used to seeing him going off at some inconvenient time, loaded down with equipment. On his return, he was ready for a long session in the dark room to produce the prints on time."

Now that he has gone, we are realizing the many ways in which Bernard shared unobtrusively in tasks to be done. But what remains most vividly, emerging through the grunts and snorts, was his complete determination that there would be no fooling around on any job or assignment of which he was in charge. Among the papers found in his trunk after his death was a certificate dating from his naval days and commemorating the occasion in January 1946 when he 'crossed the line' in *H.M.S. Glasgow*. In that document, His Oceanic Majesty King Neptune decrees "that all landlubbers, beachcombers, and novices do accord unto Bernard Darke the respect that is his due."

To the day of his death, Bernard insisted that Neptune's command was obeyed - for the greater glory of God.

*Fr. Fred Rigby, S.J.*

**IMPROVING THE TEACHING OF SCIENCE IN GUYANA***(continued from page 9)*

"What we are doing here is different (science) topics. We are teaching them how to make batteries from potatoes and aluminum foil and how to use a nine-volt battery to break water down into hydrogen gas and oxygen gas, and then we are testing foods for nutrients. We are building circuits...we are trying to do an all-round physics, chemistry, biology combination," Leo explained.

He pointed out that the particular focus of the Pueblo Science is to utilize basic materials that are easily found around the house, around the school or in hardware and/or grocery stores. "We want teachers to be able to do these

experiments without it costing them too much", Leo asserted, even as he pointed out the need for emphasis to be placed on the fact that science is very relevant to everyday life.

"We don't need people to be scientists, because everybody can't be scientists," said Leo as he noted that the ultimate intent is to make people more rounded individuals. "Most of these experiments, we developed them ourselves and we have tested them in the classroom," Leo disclosed.

The costs of the initiative were shared between the Guyana Ministry of Education, Pueblo Science, and the Toronto Alumni Association.



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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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Sat. 17 Oct., 2015	Fall Dance	West Rouge Community Centre	\$40 (all inclusive)
Sat. 16 Apr., 2016 (tentative)	Spring Dance	West Rouge Community Centre	\$40 (all inclusive)
Sat. 9 July, 2016	Golf Tournament	Bethesda Grange Golf Course, 12808 Warden Ave., Stouffville	\$125
Fri. 29 July, 2016	Caribjam	Pickering Recreation Complex 1867 Valley Farm Road, Pickering	\$30
Mon. 1 Aug., 2016	Last Lap Lime	Woodbridge Fairgrounds	<i>tba</i>

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