



Anglo-Indian Association of Canada

NEWSLETTER

Fall 2005

President's Report

This year we are having one of the best summers that I have experienced in Canada and I hope that all of you are enjoying the good weather. Many of you have been on vacation and others will be doing so shortly, I hope that you have a great and memorable vacation this year.

August is the month when Anglo-Indians around the world celebrate WORLD ANGLO-INDIAN DAY. I wish you all a Happy Anglo-Indian-Day for August 2. In case you are not aware, on Aug 2, 1939 the Government of India (before partition and while still under British rule) distinctively defined what Anglo-Indians were and this was the same language used in the Indian Constitution after independence.

This year the Australian Anglo-Indian Association (Inc) celebrated the Spirit of Anglo-Indians around the World and part of these celebrations highlighted Anglo-Indian Associations around the world who by their existence has kept the fire and spirit of Anglo-Indians alive. At the gala dance that they had on August 6 the theme that they used to symbolize this was the allocation of each organization to a table with the flag of that country and a brief overview of the organization. The A-IAC was represented there and I provided them with an overview which you can see on our website, but for those of you who do not have access to a computer I am attaching this document to our Newsletter, which is appended to the end of this report.

I advised you in the last Newsletter that we were working on the Vision for the Association. We needed to fast track this to get it inserted in the materials for World Anglo-Indian Day 2005 and I think that the following statement of our Vision captures much of what we hope to ultimately achieve.

VISION

The Anglo-Indian Community originated in India but is now spread out over much of the English-speaking world. Although made up of many races, it is culturally distinct. While the Community has an impressive and proud history throughout the British tenure in India, much of this historical background is not generally known. Even within the Community there is little awareness.

Our VISION in this 21st Century must be to:

- Ensure that the current generation is aware of our record and our traditions, and is proud to have an ancestry with so rich a history.
- Create awareness in the communities in which we live that the Anglo-Indians were probably the first multicultural community and played a significant role in British India.
- Urge governments to recognize the Community as a distinct group, even though Anglo-Indians easily integrate with our host societies.

Cont'd on page 3

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Information received for intended publication in the A-IAC Newsletter

All articles submitted for publication are unsolicited and obtained without obligation to publish. The views and opinions expressed in articles are those of the authors and do not necessarily reflect the views of the A-IAC. While the A-IAC do their utmost to verify information published, they do not accept responsibility for its absolute accuracy. The Editor reserves the right to defer any publication and to edit any article for its content, accuracy, length or for any other reason. Reproduction, transmission or publication of any of the contents of the newsletter is not permitted without the prior consent of the A-IAC.

Articles to be considered for publication in the Winter edition of the newsletter must be received by the Editorial Director *no later than November 12th, 2005*. Whenever possible, these should be sent electronically by e-mail, preferably as a MSWORD document attachment.

Privacy of personal information received by the A-IAC

The A-IAC respects your privacy. We protect your personal information and we will only use it to provide you with newsletters, keep you informed of A-IAC activities, special events, members meetings, and volunteering opportunities. The Board of Directors has access to this information and will only provide it to other Members on a confidential basis if they are entrusted to make contact with members for a specific purpose. Your personal information will not be supplied to any outside association or firm for any Direct Mail solicitation. If at any time you wish to restrict the use of this information as indicated, please write to the Secretary of the Association with your request.

Goals for 2005:

The two goals from 2004 that were only partly achieved as stated in my last Report were The Vision and Amendments to the Constitution. The first of these has now been achieved and the Special Meeting that we mentioned at the AGM will be to amend the Constitution. You will be getting a Notice of this meeting shortly. A summary of the 2005 goals:

1. Complete the Vision
2. Constitution amendments
3. Membership increase
4. Operate all events in a fiscally responsible manner
5. Finalize the Reunion 2007 Plans

I would like to reiterate that we cannot achieve many of our plans and goals without the support of our members. We should be actively engaging all Anglo-Indians in our circle of friends and family so as to increase membership in the Association.

The Reunion plans are moving ahead and much progress has been made. The next meeting of all Event Heads will be on September 8 when we will see some detailed plans. Many of the organizers can do with more help so it is not too late to volunteer. Please call or email either the Vice president or me.

Those of you who were at the AGM will probably recall the short discussion around the Global focus on the Anglo-Indian Youth. The A-IAC has not been successful in attracting the Anglo-Indian youth in this country and we all tend to sit back and claim that this is a very challenging task and little gets done about it. The Board of Directors see this as a challenge to be met and we will be prepared to make an investment in this very important part of our struggle to leave a legacy and to ensure that the culture and traditions of this small community do not die with us. I refer you to our Vision! I would therefore like to see an ad hoc committee formed with the youth of this country to come up with a plan on how to engage this group in a more active way. I would appreciate your views and suggestions on this very important matter and if there are any young volunteers please come forward to discuss this with me. If we are able to get this going we may be able to have some special youth events at the Reunion 2007. This would be the first time that this was done at a Reunion.

I was interviewed by a journalist in the US who is writing an overview of the Anglo-Indian community in India and North America. The journalist was trying to capture personal experiences shared by Anglo-Indians on what it meant to be Anglo-Indian then and today. This was quite interesting and I will keep you posted as to when this will be published.

We have had several successful events organized by the Social Director and his committee and the big outing to date was a four day trip to Atlantic City – this was sold out several weeks before the deadline for reservations and although I did not go on the trip the first hand reports that I received were that this was an excellent outing. Credit for this must go to our Social Director and his committee. A detailed report on past and future activities is also in this Newsletter. Attendance at our social functions has been good, but we can do with some more participation from all our members. Please support these events more enthusiastically. Many of our members work very hard to make these a success and active participation is a way of thanking them for their tireless efforts. I would like to add my personal thanks to this group of volunteers for the wonderful work that they have been doing and continue to do.

I would at this time like to thank all the members of the Board of Directors for their significant contribution to the Association and to thank you our members for your continuing support. This is your Association only you can make it successful!

I hope you all enjoy the rest of this wonderful summer.

Ron Forbes, President

A-IAC Overview provided for the World Anglo-Indian Day



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BACKGROUND / HISTORY

Anglo-Indians had been immigrating to Canada in the early 1960s and before. However there was no formal Association although there existed a Newsletter – Anglo-Indians in Touch some years prior to 1996. In 1996 subscribers to the Newsletter requested that consideration be given to forming an association and Merv Gaynor formed a group of 11 members and formally constituted the Anglo-Indian Association of Canada the following year.

The Vision shared by this group was:

- To officially gain recognition by both the Federal & Provincial governments by promoting awareness of the history and unique culture of the community and
- To organize social events to bring the community together.

This Vision has not changed much since the inception of the A-IAC, but the Association focused heavily on the social side and less on promoting awareness of the unique culture of the community that evolved over the past 250 years. This strategy inadvertently alienated most of the younger generation and we have a challenge now to engage the younger generation in the Association and its many social activities. While creating awareness among the Federal and Provincial governments is being made more of a priority currently, it is also necessary to create awareness among our own community of the history and exemplary accomplishments of Anglo-Indians over the past two centuries.

GOALS

The goal for the Association is to realize our Vision through:

- Engaging as many of our community in the association activities (increase membership) so as to have a critical mass that can legitimately have an impact on the various governments and seen as being a Community worthy of recognition.
- Organizing social activities that generate residual revenue to build a reserve for a Community centre – a physical presence in “bricks and mortar” will create awareness not only among governments but also among other communities in which we live.
- Providing an environment for social and intellectual interaction for members of the community.
- Focusing on our strengths as a Community, building awareness among our youth of our proud heritage and leaving a legacy that future generations will be happy and proud to perpetuate.

Director Reports

Aubrey Ballantine, Editorial Director

My own particular understanding of diaspora is that the term refers to ethnic populations which have emigrated since colonial times to other parts of the world due to any of a number of reasons. While the impetus for emigration varied, examples may have included indenture, or for reasons of perceived social, cultural, economic and political advantage.

In the first article which follows, we are most fortunate to have a contribution from Dr. Alison Blunt entitled “Anglo-Indian Women, Past and Present”. Alison’s latest book “Domicile and Diaspora” (profiled in the “Book & DVD Review section of this newsletter) investigates geographies of home and identity for Anglo-Indian women in the fifty years before and after India’s independence. Alison is a very accomplished researcher and author, whose research interests span cultural, feminist and post colonial geographies, with a particular focus on imperial travel and domesticity and on geographies of home, identity and mixed descent.

By popular demand, we are also fortunate to have another article by Warren O’Rourke, who is fast becoming a regular contributor to the newsletter. Whereas Alison focuses on the roles and influence of Anglo-Indian women as a gender group, Warren’s account is more of a personal view of his particular diaspora experience and feelings of alienation. All in all, the combination of the two perspectives should hopefully provide for interesting reading and much insight and reflection.

When I first read about John Rollo, I was impressed by this remarkable Anglo-Indian and his numerous accomplishments. Although the account of his life in this newsletter was previously published in India and Australia, it is well worth re-telling in our part of the world. I am sure that once you read it, you will agree that John certainly set an example through life which does us much credit, and makes us proud to be Anglo-Indians.

As a boy my mother took me on a train journey to the town where she grew up called Lonavla, which turned out to be an absolutely beautiful place situated in the Western Ghats of India on the way to Poona (now called Pune). Its funny how we often seem to retain some of the recollections of our early life experiences, hopefully only the enjoyable ones. Although this journey took place when I was just eight years old, the experience has remained an indelible part of my memory. I do hope you will also relate to some of the experiences I had on a “Train journey to Lonavala”.

I hope you enjoy the Fall.

Please Note!

The A-IAC website address is <http://a-iac.org> . Please book mark it (if you use a Netscape browser) or set it up as a favourite (if you use an Internet Explorer browser).

A copy of the latest Social Calendar is downloadable from the website if you need a copy to stick up on the side of your refrigerator.

A prototype of the new 2007 Reunion website can be found at <http://a-iac.org/Reunion>.

Please remember, it is important to send in your feedback and any literary contributions and suggestions you may have, so that we may continue to improve the newsletter.

ANGLO-INDIAN WOMEN, PAST AND PRESENT

By Alison Blunt



Since 1998, I have been studying the Anglo-Indian community in India, Britain and Australia, focusing on the roles and influence of women within and beyond the home in the fifty years before and after Independence. One of the most important themes of my research has been the political influence of Anglo-Indian women, and their prominence in debates about the future and status of the community.

Anglo-Indian women before Independence

Anglo-Indian women were at the forefront of debates about the future and status of the community in the years before Independence, with many commentators stressing their political importance within and beyond the home. In 1943, for example, Frank Anthony wrote that ‘The part to be played and the role to be occupied by any community in the life of a nation are ultimately determined by the attitude and the activities of its women.’ Anglo-Indian women were seen not only as more emancipated than other women in India, but also as largely responsible for the emancipation of other Indian women. Anglo-Indian women were seen, and saw themselves, as more modern than other Indian women by wearing western dress, by working beyond the home, and by their ability to mix socially with men, and to choose whom to marry.

From the late nineteenth century, Anglo-Indian women had worked as nurses, teachers and in the commercial world as secretaries, telephone operators and stenographers. Before Independence, the majority of nurses in India were Anglo-Indian, and were often likened to Florence Nightingale. According to an article in the *Anglo-Indian Review* in 1939, for example, ‘The Lady of the Lamp raised the lamp in the Crimea. The Anglo-Indian woman has raised it in India permitting its lustre to fall on every caste and creed. She has eradicated the prejudicial opprobrium and held the lamp high until today the Indian woman sees the beacon to a high and noble profession.’ During the Second World War, many Anglo-Indians served as members of the Women’s Auxiliary Corps (India). As Frank Anthony told the governing body of the All-India Anglo-Indian Association in 1946, ‘The contribution of Anglo-Indian women to the war effort is without comparison in India. It is worthy of very special note and consideration that Anglo-Indian women have contributed more to the war effort than all the women of all the other communities in India, put together.’

In the years before Independence, the domestic roles of Anglo-Indian wives and mothers acquired national significance beyond the home. Articles published in the *Anglo-Indian Review* told women that ‘the salvation of the community is in your hands’ (1944) and advised them to ‘Limit the Cinema and the Dance hall and take to the kitchen and the sewing machine’ (1946). Anglo-Indian women were also encouraged to bring political discussions home to their families. In 1940, for example, Henrietta Wise wrote that ‘the responsibility is spread from Legislate Assemblies to our homes, from the agenda of special sessions to the conversations of everyday, from Round Table Conferences to conferences around the dining table, and from elected representatives to you and me.’ An article published in the *Anglo-Indian Review* in 1944 about Edna Herd, the only female member of the Governing Body of the All-India Anglo-Indian Association, summarized the political importance of motherhood and domesticity:

She feels that the women of the community should be deeply conscious of the responsibility for the future of community which lies in their hands, their own future, the future of their children and their children’s children. A future holding great promise, which the community have it in them to realise by combining those qualities, which have made their Western forefathers so successful in our times, with the timeless wisdom and understanding of their Indian heritage which made a civilisation when their Western ancestors were savages and still has a great future before it.

Anglo-Indian women in India today

Anglo-Indian women in India today are still seen as central for the future and status of the community, just as they were in the years before Independence. But younger women now often wear Indian dress and marry Indians from other communities, reversing some of the key markers that used to identify Anglo-Indians as more western than other Indians.

Since the mid-1960s, and particularly over the last twenty years, an increasing number of Anglo-Indian women in India have begun to wear Indian dress. Younger women increasingly wear the shalwar-kameez and the sari, particularly at work and at social events attended by other Indians. But older Anglo-Indian women often continue to wear western dress. As an Anglo-Indian woman who lives in Calcutta told me 'I couldn't get into a shalwar-kameez because I would feel awkward in it because I've been brought up wearing the western clothes, by a western style of living. At the age of 72 I cannot change ... I enjoy Indian culture ... but my mode of living, my style of living, is still the style that I was brought up with.' But many younger women wear Indian dress so that they can move about more freely and comfortably, and to avoid sexual harassment. Another Anglo-Indian woman in Calcutta explains that:

I think it's just a matter of need really ... when I was first in Calcutta, first married and many years ago, I could go around with a dress or with a skirt and blouse and not attract much attention. But now the way things are going, you know, if you dress like that, you sort of stick out ... I feel like I'm more accepted if I go [to work] in a shalwar-kameez. And also it's very comfortable to wear, so that helps ... I do wear western clothes as well. But as I say, when I go [to work] or I go to a gathering where there would be mostly Indians, then I would wear a sari.

Also since the 1960s, an increasing number of Anglo-Indians, particularly women, have begun to marry Indians from other communities. From initial hostility and disapproval, there is now a greater degree of acceptance of such marriages amongst both Anglo-Indians and other Indians. There are two main reasons for the rise in intermarriage, particularly by women. First, the community has become much more dispersed in cities like Calcutta, Lucknow and Bangalore. Continuing the long tradition of social mixing between men and women, an Anglo-Indian in Calcutta told me that 'our girls ... tend to make friends with the boys in the locality. So when they grow up they don't hesitate to get married to those same boys that they played with or went to school with.' Second, Anglo-Indian women are often thought to be more successful in education and employment than their male counterparts, particularly since the end of job reservations. As a result, many Anglo-Indian women marry Indians from other communities whom they meet at work.

Many Anglo-Indian women maintain their cultural identity after marrying an Indian from another community, particularly if her husband has a westernized education and lifestyle. But other Anglo-Indian women find it difficult to do so, particularly if they have to live in a joint, non-Christian family after marriage. Because the constitutional definition of what it means to be an Anglo-Indian rests on paternal European ancestry, the children of Anglo-Indian women who marry men from other Indian communities are not officially seen as Anglo-Indian. An Anglo-Indian woman in Calcutta contrasts the children raised by a Bengali mother who are identified as Anglo-Indian because of their paternal descent, and the children raised by an Anglo-Indian mother who cannot be identified as Anglo-Indian because of intermarriage:

Say there's an Anglo-Indian gentleman, say his name is Mr Smith, but he marries a Miss Das. Ok. Now Miss Das is from a Bengali background, so what happens? She brings up her children in a Bengali culture, the food they eat, the way they eat, the way they dress, and at home she obviously speaks Bengali to them because that after all is her mother tongue. They go to an English medium school, but they are very good at speaking Bengali and Hindi, they're bilingual and everything like that. But if you look at those children, especially the way they dress and all that, you would not say that child was an Anglo-Indian child, because the mother, naturally, she dresses the child according to her background. ... Now, an Anglo-Indian girl, she marries say a Mr Das. Ok. He goes to work and he's not bothered with what's going on in the house. She's the one who teaches the children how to eat with their spoon and fork, how to sit at table, and she dresses them Western-style, she speaks to them in English. ... So that child might have the name of Das but that child is very Anglo-Indian.

Anglo-Indian women were, and are, central to debates about the future and status of the community, particularly in terms of their dress, their work beyond the home, and their roles as wives and mothers. In my research I have also studied settlement at McCluskieganj in the 1930s, and the migration of many Anglo-Indians to Britain in the late 1940s and 1950s and to Australia in the 1960s and 1970s. Through their lives within and beyond the home, Anglo-Indian women have helped to shape and maintain a distinctive community identity both within India and across a wider diaspora.

*Alison Blunt is Reader in Geography at Queen Mary, University of London. Her first degree was in Geography at Cambridge, followed by five years of studying for an MA and PhD at UBC in Vancouver. Alison's most recent book is **Domicile and Diaspora: Anglo-Indian Women and the Spatial Politics of Home** (Blackwell, 2005). She is also the author of **Travel, Gender and Imperialism** (1994), the co-author of **Dissident Geographies** (2000), and the co-editor of **Writing Women and Space** (1994), **Postcolonial Geographies** (2002) and **Cultural Geography in Practice** (2003). Alison was awarded the Gill Memorial Award by the Royal Geographical Society in 2002 and a Philip Leverhulme Prize in 2003. She has also published a series of papers about the Anglo-Indian community and about imperial domesticity in British India during and after the 'Mutiny' of 1857. She may be contacted at A.Blunt@qmul.ac.uk.*

AN ANGLO-INDIAN EXPERIENCE

By Warren O'Rourke



How many Anglo-Indians emigrated from India after India gained independence in 1947, though not of course all at once? I have heard the figure 250,000. Each of these emigrations has its own story; here is mine.

I left India for England in 1948 on the SS Ranchi, arriving at the Tilbury Docks between Christmas and New Year. It was a cold, clouded over day and I disembarked uncomfortable and with foreboding, with a strong sense of alienation, and looked back at the Ranchi with longing. The porters at the docks were not friendly and it was something of a shock to see white men doing coolie work, though they carried the *saman* on trolleys, not on their heads. How much to tip these "gentlemen" was an immediate problem.

There were many Anglo-Indians on the dock off the Ranchi. We boarded a boat train and then dispersed to various parts of the UK. My destination was Addiscombe, a suburb of East Croydon. Uppermost in the minds of almost all the Anglo-Indians was the thought of getting work. Those who had done apprenticeships and had trade skills were potentially the best off, as they would have been in any part of the English-speaking world. Of the Anglo-Indian girls, those with secretarial, school-teacher and nursing training had better prospects than others. Professionally trained Anglo-Indians were of course the best off. I had a teacher certificate but no teaching experience; however, teachers were in demand, so I stood a good chance.

Part of the alienation I felt came from an incident in the dining room of the SS Ranchi. One table included an Englishman, a young Anglo-Indian couple, and their two children. In a voice that could be heard through much of the room, the Englishman asked the couple, "Why are you people leaving India and going to England?" He clearly treated Anglo-Indians as outsiders, with a strong hint in his tone that they were misfits. The couple were embarrassed and the Anglo-Indian father mumbled a reply, and that was my position throughout the five years I was in England.

This was England in 1948 and I was 25, a man already formed as an Anglo-Indian from India. I had grown up in railway quarters, attended Anglo-Indian boarding schools, spent four years in university, and two years working for a British firm. There were ways I was proud to be Anglo-Indian and there were ways I was not proud at all. My dad's father had been first the bandmaster in a British regiment of foot, then bandmaster to a rajah, and finally an employee of the railways in Burma and India. He had married a girl believed to be Anglo-Burmese. One of my dad's brothers looked quite Burmese, as does one of my daughters. On the maternal side my grandfather was Canadian and he had married an Indian whose family was up-country Rajput. Thus I am one of a fortunate minority of Anglo-Indians who know when and how the Indian came into their bloodline.

I had done well enough at school and college to consider myself a sort of minor success : 1st X1 of the school cricket team, in 1st X1's of cricket, football and hockey teams at college and captain of the cricket team, and had also won the cup for best man at track and field. I might have been a confident young man when I arrived in England if not for some undermining weaknesses. My childhood had been shattered by my mother's leaving home for seven years, by a long and painful stay in hospital at the age of eleven, and by a change of schools at a time when boys struggled to secure a place in the pecking order. I was very unsure of myself. Moreover, working in a British firm I had tried to appear British and had shamelessly imitated them. Another undermining factor was my not having joined the military in WW 11, as so many of my Anglo-Indian contemporaries had done. In England everyone had sacrificed significantly for the war.

In England, right from the start, my non-Britishness was fully exposed. On the positive side, I realized as I had never before how Anglo-Indian I was, and this conviction led to my healthier mental condition. It also brought out my ambivalence towards the British, admiration for them mixed with resentment at not being accepted by them.

At the Croydon Labour Exchange where I went job hunting, a friendly chap waiting his turn along with me asked me "How are things back in Africa?" This was surprising because I am by no means dark, but with a somewhat swarthy prevalent Anglo-Indian complexion. However, I did have wiry hair and full lips and a conspicuous non-British accent, which would have vaguely suggested Africa. Besides, there was an International Youth Centre in Croydon and persons of African features were fairly commonly seen on the streets. I replied to the effect that things were OK in that country when I left; that was far less complicated than trying to explain the racial complexities of "Anglo-Indian", and I often used such avoidance tactics in England to the repeated questions asked there concerning my racial origin.

My accent, my off-white skin, and probably my features marked me as a foreigner, which I realized was the category Anglo-Indians fitted. We were foreigners together, but more conspicuously foreign were the darker Anglo-Indians. I fully accepted as then there was no difference between dark and fair Anglo-Indians.

During my initial job hunting I encountered what I thought was an affront to my Anglo-Indianism. It was an interview with the British Admiralty. I was asked what I thought of the British relinquishing India. I said it was my opinion it was right for India to have independence. I do not know if that answer sank my chances, but I thought that it did. Certainly the interviewer was not interested in the "why" for my answer.

My schoolteacher career began with supply teaching in Surrey and moved on to permanent employment in Shoreham Grammar School in Sussex. In the staff common room and classroom and playground I got along well enough, yet I was never free of considering myself an outsider, and it was this understanding that eventually led to my second emigration to Canada, a move I have never regretted.

Perhaps my diaspora experience is typical for Anglo-Indians of my age of the 1950's in England. Had I been younger and had I emigrated later or emigrated elsewhere, the absorption into the mainstream of the new country would have been different. It never happened for me in England.

Warren is a fully fledged octogenarian, born in 1923 in a Calcutta hospital. His father was a train driver on the E.I.R stationed at Dinapur, and Warren spent his earlier years in the railway towns of Dhanbad, Burdwan and Jhajha. Warren attended boarding schools at Oak Grove, Jharipani and Victoria in Kurseong, thereafter successfully completing his undergraduate studies in India (Calcutta) and graduate studies in Canada (Hamilton and Toronto). As an educator, Warren taught in Shoreham Grammar School, Sussex, England, high schools in B.C. and Ontario, and was also an education officer with the Ontario Ministry of Education. Warren now enjoys his retirement years with his wife, Rose, seven surviving children and twenty-six grandchildren. By descent one can say that Warren is a thorough Anglo-Indian, with British and Canadian grandfathers and one grandmother thought to be partly Burmese, while the other is of Indian (Arrah Rajput) descent.

PROFILE OF R.D. (JOHN) ROLLO, A VERY DISTINGUISHED ANGLO-INDIAN

Autobiography submitted by Cynthia Dorsey, authored by Des Tellis



Talking to the tall, elderly person at our club functions, one would find it hard to envisage this amiable gentleman as a one-time World War II fighter pilot who saw service in several operational areas and went on to serve about 22 years in the two air forces of the Indian sub-continent, attaining command rank before retiring. But Johnny Rollo did just that. He was always known as Johnny in his earlier life, after his grandfather, but became to be known more formally as John after coming to Australia, which was very un-Australian.

R. D.(Johnny) Rollo was born in Agra on 29 November 1921 to William Duncan and Muriel Amy (nee Torndorf) Rollo. He did most of his schooling at Oak Grove, Jahripani, Mussoorie, through the 1930s. He was an all-round sportsman, representing Oak Grove in inter-school tournaments with the other well-known Mussoorie boys' schools; St. George's College, St. Fidelis' and Allen Memorial. After finishing high school, Johnny did a spell in the metal construction industry in Calcutta where his father was by then a Railway Controller stationed at Howrah. Then in August 1941, his inherent calling took him to the RIAF, first as a wireless operator and then on to being commissioned as a Pilot Officer in April 1942.

They say you join the navy to see the world but Johnny Rollo managed this right from the start with the Air Force. Commencing with basic training at RAF Ambala, he went on to air gunnery at Bhopal, then to Dum Dum with an Anti-Aircraft Co-op Unit and from there took the long route to England via Durban, South Africa; Rio de Janeiro, Brazil; Freetown, Sierra Leone; on to Greenock, Scotland, and finally to Harrogate, advanced flying school at RAF Peterborough and Sibson, Kirten-in-Lindsay and RAF Hibaldstow. During this period he flew Masters, Hurricanes and Spitfires. The unit was commanded by the legendary Wing Commander J. I. Marm DSO & Bar, DFC & 2 Bars, who was subsequently a prisoner of war for four years.

Then, in August 1944, he came back to India via Gibraltar, Tripoli, Cairo, Hibbanyiah (Baghdad), Bahrain through Karachi and Bombay to Poona. From there he saw action in the Arakan and Burma flying escort missions, providing close support to low-level and high dive bombing and staffing missions, all with some close calls having aircraft around him receive direct hits and his own craft coming back with shell holes and shrapnel.

At the end of the war, he was assigned to No. 4 Fighter Squadron, RIAF, Bangalore after which he went to Japan as part of the occupation forces flying coastal patrols and other cross-country missions. Whilst seeing quite a lot of Japan on short holidays, he also had the pleasure of taking part in the US Independence Day fly-past over Tokyo. In October 1947 it was back to India and Cawnpore (Kanpur) to re-equip with Tempest aircraft. But, as for so many other young fellows, Bangalore was calling. The reconnaissance was decidedly fruitful. With skillful navigation Johnny homed in on the beautiful Yvonne Miriam Williams. They were married on 27 December 1947.

After resigning from the RIAF in April 1948 and trying to get into civilian airways, John joined the RPAF commencing the next important chapter of his life. His first posting in Pakistan was as Commander, Fighter Conversion Unit at Risalpur. Then to England again, this time via Bahrain, Athens and Nice, to fly Vampires and Meteor jets at RAF Driffield and take delivery of new Hawker Fury aircraft, ferrying them back to Pakistan via Marseilles, Malta, Nicosia, Baghdad and Sharjah. Before leaving the UK, he had the pleasure of flying Fury's in the Farnborough Air Show.

From there on came a series of postings of increasing challenge and responsibility: Commander of new Fighter Squadron No. 14, Peshawar; Leader of a team of pilot's ferrying ex-RAF Tempests from Singapore; Staff College, Quetta; Commandant, Flying College, Risalpur, Staff Officer Org. 1, Air HG; Base Commander – Sargodha, Chaklala and Samungli, Quetta; President, Planning & Sitting Board working in close liaison with US MAAG for which he received a commendation from the US Defence secretary with a suggestion that he attend a one-year course at the Massachusetts Institute of Technology (MIT). To his great disappointment the RPAF could not spare him for this course.

Amidst all this, John had kept up his tennis and in 1961 could have partnered a fellow officer, Zahir Sani – a one-time Wimbledon Junior runner-up – in the Davis Cup. He wasn't spared that time either. In June 1964, John closed his Air Force innings and resigned from the PAF and set his sights on Australia.

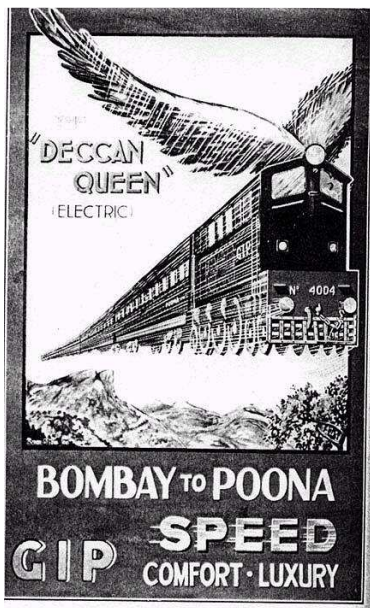
Down under, from 1965 to 1968, John charter flew Cessna's, Beechcraft, Aerocommanders and helicopters in Western Australia, Northern Territory, Queensland and New Guinea, flying many hours on the Moomba pipeline surveys. His rigorous air force training, however, didn't sit comfortably with the "out-back" disregard for rules of the air and aircraft handling and, having come through a world war pretty well unscathed, John thought he had better leave his flying record that way and opted for terra firma. In November 1968 he quit flying. From then on he opted for a radical change in direction, and in a very Australian way John (and Yvonne) had a go at running the Shell Roadhouse on Dukes Highway, near Bordertown, South Australia. After 5 years of that, they took on a Take-Away Food outlet and for a short time even had a Children's Clothing Shop as well.

In 1983, having come through so many momentous times and events, John retired. Today, twenty years later, he hasn't lost his smile or his sense of humour and remains ever so unassumingly one of the distinguished achievers of our community.

This article was first published a couple of years ago in Australia by the author Des Tellis who lives in Adelaide and helps publish the "Club Gupshup", a quarterly newsletter in Adelaide. It was also published in the "Anglo-Indians in the Wind" magazine around the same time. I was informed that John Rollo is in poor health at the present time, and we hope and pray that his condition will improve for the best.

Train journey to Lonavala

By Aubrey Ballantine



"We are going to visit Lonavala" said my mother ecstatically. "It's where I grew up and spent my happy childhood". We were excited of course, as this meant going by train. And what a train it was – the famous Deccan Queen which ran from Bombay to Poona. We were told that our grandfather had 'driven' the first Deccan Queen up the ghats during the train's maiden voyage when the electric line had first opened in 1930.

Grandfather joined the Great Indian Peninsular Railway (G.I.P.R.) shortly after the turn of the 20th century. His family eventually settled in a railway colony in Lonavala, a beautiful hill town nestled in the Western Ghats. It was here that my dear mother had "grown up" and spent a happy childhood. We all looked forward to the journey, and especially to re-live grandfathers maiden voyage made many years before.

The day arrived at last, and off we trotted to Bombay's Victoria Terminus, that grandiose railway station fashioned by both gothic and Indian influences, constructed in honour of Queen Victoria in 1888. As our taxi pulled in to the station we were met by hoards of red uniformed porters, each eager to assist us. The platform teemed with humanity, and we were herded along to our railway

compartment. Vendors incessantly followed, all eager to sell their wares, including a chai wallah with the familiar chant of "Chai, garam chai". We passed a mother bathing her infant beneath a platform tap, as porters milled about her with big steel trunks balanced precariously upon their heads. Eventually we found our reserved compartment and settled in.

Twee weee the whistle blew off-key as a prelude to our departure. Momentarily the train shuddered and groaned as it began to move off, as last minute farewells ensued and passengers quickly jumped aboard. The regal Deccan Queen left Bombay slowly, winding its way through the inner city corridors.

Around a bend I watched in fascination at the powerful electric engines pumping away silently at each end of the train, as we passed the dingy backs of houses which lined the tracks, often getting an occasional glimpse of human habitation. We passed numerous advertisement billboards along the way. One displayed the sign "Who got Bombay off the ground and into the Otisphere? Otis Elevator Company of course!" Another, with a picture of a speeding motorist declared "Go places, more places. Go there well with Burmah Shell". I wondered what grandfather must have observed during his many journeys on the line. Perhaps in those days advertisements affirmed the virtues of the British Raj.

Before long we began to clear the city limits and pick up speed. We passed through the town of Thana, and crossed an immense bridge as the train left the island of Bombay and headed across a vast expanse of countryside which eventually led to the Western Ghats.

Clickety-click. Clickety-click. The constant and familiar sound of the train reached my ears, as it sped over its tracks. My thoughts wandered aimlessly about the open countryside as we began our approach towards the mighty Western Ghats. Things nearby sped past at an alarming rate, while at a distance the countryside stood still revealing a vast panorama, like a large colourful patchwork quilt. Clickety-click. Clickety-click. We crossed part of the vast expanse of Maharashtra, a kingdom founded by that great Hindu ruler Shivaji during the 17th. Century.

Gradually we began to climb, at first hardly noticing the gradient, as we passed through numerous tunnels considered feats of engineering when they were originally constructed. The longest Parsik tunnel is 1,950 meters, and has the distinction of being the very first tunnel built in India. Between each tunnel we caught glimpses of the increased elevation, as we took in the crisp cool air of the beautiful Sahvadri Mountains, and feasted our eyes on the spectacular scenery. The plains spread out to the very edge of the horizon, and for miles around we could see green hills, deep valleys, dense forests, lakes and cascading waterfalls. Dotted along the hillside we passed the famous caves and forts of Shivaji's Maratha kingdom.

All of a sudden the two electric engines began to struggle and tug as we negotiated the last steep stretch in our ascent towards Lonavala. Momentarily the train crested the hill and started to slow down. We passed some linesmen along the track and pulled into Lonavala, known as the "Jewel of the Sahvadri Mountains" located at an altitude of 625 meters above sea level. Boy, I thought, grandfather must have loved his job!

From a Railway Carriage

Faster than fairies, faster than witches,
Bridges and houses, hedges and ditches;
And charging along like troops in a battle
All through the meadows the horses and cattle:
All of the sights of the hill and the plain
Fly as thick as driving rain;
And ever again, in the wink of an eye,
Painted stations whistle by.
Here is a child who clambers and scrambles,
All by himself and gathering brambles;
Here is a tramp who stands and gazes;
And here is the green for stringing the daisies!
Here is a cart runaway in the road
Lumping along with man and load;
And here is a mill, and there is a river:
Each a glimpse and gone forever!

-- R. L. Stevenson

Domicile and Diaspora - Anglo-Indian Women and the Spatial Politics of Home

By Alison Blunt

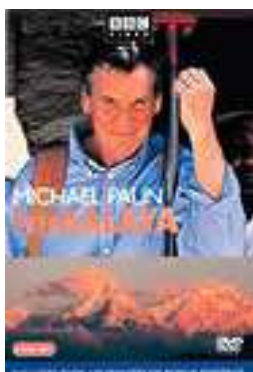


Blackwell, 2005
ISBN 1405100540
Order through Chapters bookstores

Domicile and Diaspora investigates geographies of home and identity for Anglo-Indian women in the 50 years before and after Indian independence in 1947. It is the first book which studies the Anglo-Indian community past and present, in India, Britain and Australia, and the first by a geographer which focuses on a community of mixed descent. The book draws on interviews and focus groups with over 150 Anglo-Indians, as well as archival research. It makes a distinctive contribution to debates about home, identity, hybridity, migration and diaspora.

Himalaya

with Michael Palin



DVD filmed and produced by the BBC
3 Disc boxed set (352 viewing minutes)
Order through Chapters bookstores

Michael Palin takes on the abode of snows as he goes on a 2,000 mile journey across the mighty and majestic regions which border the Himalayas. His travels take him through Pakistan, Afghanistan, Nepal, Tibet (where he visits the base of the north face of Mount Everest), Bhutan, Nagaland and India, eventually arriving in the Bay of Bengal. As usual, Michael Palin brings his unique wit, charm and wisdom to each episode. Along the way he encounters, among many others, the Dalai Lama, the Bhutanese Royal Family and the once feared head hunting tribe of the Konyak. I found this to be an excellent and illuminating documentary, and would highly recommend it to others.

Community Bulletin Board

Births

Proud grandparents Colleen and Cyril Martin wish to announce the arrival of their granddaughter EMMA MARY who was born on her Grandpas birthday, the 7th. of July 2005 at the Scarborough General hospital. Emma Mary is the first child of their son Paul and wife Cathy Martin.

Engagement

John and Jennifer Martin are pleased to announce the engagement of their son Crispin to Shahada Khan, daughter of Saidey and Fazia Khan, on Thursday, February 24, 2005. The Wedding has been announced for February 2006. We wish them peace, happiness, joy and love always.

Obituary

PETER GORDON WILSON passed away suddenly at home on May 9th, 2005. He was 63 years young. He leaves behind a loving wife of 28 years, Pamela. Always a loving father to Matthew and Michael, his sons and his beloved cat Simba. Much loved brother to Cecil & his wife Margaret, Ellen & her husband Manny, Elwin, Lynette & her husband Denzil, Mary & her husband Ed. Loving son-in-law to Doris Samuels. He will sadly be missed by his many in-laws, his nieces and nephews scattered around the globe, and will fondly be remembered by his many friends and all his golfing buddies. May he rest in peace.

Notices

Bridge/Euchre - Anyone interested in playing once a month in Burlington? Contact Denzil or Daphne Gonsalves by calling (905) 336 5657 or by e-mailing them at gonsalvesdf@hotmail.com

Cliff Smith, on behalf of TO4CAISS, would like to thank supporters for their donations in lieu of the cancelled charity dance for the Calcutta Anglo-Indian Service Society (CAISS). In total, \$ 4,300 was collected (Rs 152,200), of which Rs 90,000 and Rs. 62,200 was respectively allotted to the Education and Social funds of the society. CAISS is a Government of India recognized charitable organization entirely run by volunteers who spend an enormous amount of their time in taking care of the urgent needs and well being of the Anglo-Indian community in Kolkata.

Chef's Corner



Country Captain

3 lb. chicken, cut into serving pieces	2 teaspoons salt	½ cup water
2 cloves garlic, crushed	½ teaspoon ground black pepper	2 tablespoons oil
1 teaspoon ground tumeric	4 large onions, thinly sliced	2 green chillies, sliced

Combine the garlic, tumeric, salt, pepper and rub well into the chicken. Leave to marinate until needed. Heat the oil in a large frying pan and gently fry half the onions until brown. Remove the onions from the pan and set aside.

Add the rest of the onions and green chillies to the pan and fry until they start to brown. Add the chicken and fry until brown all over. Add water, cover and simmer gently until chicken is tender. Uncover and continue to simmer until all the liquid has evaporated. Sprinkle with the reserved fried onion.

Social Program 2005

To book any of the following events, or if you have any questions or concerns, please contact: Brian Locker, Social Director, at 905 673-7008. Also, please read the notes at the end of the Social Program for important booking information.

Sunday, October 23rd, 2005 - Talent Concert
Immaculate Heart of Mary
131 Birchmont Rd. Scarborough
(South-East corner of Danforth Ave. & Birchmont Rd.)

The Anglo-Indian Association of Canada proudly presents: "*Anglo-Indian Talent Concert*".



An evening filled with music, relaxation, fun, magic and laughter. Hosted by our very popular comedian and banjoist Mel Collie and co-hosted by our talented, warm and charming Tanya Knight. Come and hear some of the community's best performers on stage.

Time: 4.00 p.m. (doors open at 3:15 p.m.)
Cost: \$15.00 per person till Oct.10th. 2005
\$20.00 per person after Oct.10th. 2005 and at the door
\$7.00 per child (5 yrs. to 12 yrs)

For tickets, please contact:

Brian Locker (West) 905-673-7008
Victor Plunkett (West) 905-825-9215
Lynette Conroy (Central) 416-242-7606
Anne Duckworth (East) 905-475-1328

Sunday, November 6th, 2005
Whist Drive & Bingo

Royal Canadian Legion Hall
11 Irwin Road, Etobicoke
(401 & Islington Avenue North)



Contact: Brian Locker (West) 905-673-7008
Victor Plunkett (West) 905-825-9215
Lynette Conroy (Central) 416-242-7606
Anne Duckworth (East) 905-475-1328

Doors open at 12:15 p.m.

Whist Drive starts at 1:00 p.m. *sharp*
Bingo starts at 4:30 p.m.

Cost:

Whist Only: \$12.00 per person, includes tea/coffee and samosa
Bingo Only: \$12.00 per person includes Light Dinner
Whist & Bingo \$20.00 per person

Sunday, November 20th – 23rd, 2005
Soaring Eagles Resort & Casino in Michigan

Brought back by popular demand. Book early as this is a sure sell-off.

4 days, 3 nights of fun, excellent accommodation, good food, indoor pool, spa, gambling, shopping and much, much more, so please join us and call immediately.



Cost per person:

Single	\$575.00
Double	\$425.00
Triple	\$395.00
Quad	\$370.00

Price includes:

- Deluxe Motor Coach Transportation
- 3 nights accommodation at the Soaring Eagle Casino & Resorts
- 6 meals - 3 Lavish Buffet Breakfast & 3 Lavish Buffet Dinners
- \$20 gets you a \$40USD Daily Bonus Casino Package
- Baggage Handling of 1 Piece of Luggage (carry-on luggage is your responsibility)
- All Applicable Taxes & Meal Gratuities & Coach Driver Tip
- One day Optional shopping at Birch Run Outlet Mall (no extra transportation cost)
- A stop at Bonner's Christmas Store in Frankenmuth
- A stop at the Duty Free Shop on the way to Michigan (N.B. no stop on the return journey).

Pick ups:

Scarborough	Agincourt Mall, No Frills – 6:00 am
Rexdale	Islington, Wal-Mart – 6:30 am
Bramalea	Bramalea City Ctr – 7:00 am
Mississauga	151 City Centre. Dr., Tim Horton's- 7:30 am
Burlington	Burlington Mall, Zellers 8:00 am

Please note:

Send a deposit of \$200.00 per person at time of booking, plus a post-dated cheque dated Oct. 1st, 2005 for the balance owing. If you happen to book after Oct. 1st, 2005, please send a cheque for the full payment amount. Your booking will be confirmed upon receipt of your cheque. *Seating on the bus will be allocated according to date and receipt of the cheque at time of booking. Preference will be given to those who make a full payment by cheque prior to Oct.1st, 2005.*

Please also refer to the notes applicable to Bus Trips given at the end of this “Social Program” section.

Contact: Brian Locker at 905-673-7008 if you have any further questions.

Saturday, December 3rd, 2005
Trip to Casino and Church



What better way is there of bringing in the Christmas Season. We are scheduled to arrive at Flamboro Downs Casino at 11 a.m. You may visit the racetrack and bet on your favourite horse, or try

your luck at the slots. You will be given a \$5 meal coupon towards the cost of food and a \$ 10 coin voucher. We will then leave at 3 pm for the Basilica of the National Shrine of Our Lady of Fatima in Lewiston, N.Y. for the 4 p.m. Mass. After Mass, you may grab a bite at the restaurant or bring along a sandwich. At 5.45 pm we leave to see a beautiful display of Christmas Lights at Niagara Falls, Ontario, featuring Mickey and Minnie Mouse and other Disney World characters. We are scheduled to return home at approximately 9.00 p.m.

Cost:

\$30.00 per person, **which includes:**

- a \$10 coin voucher
- a \$5.00 meal coupon
- Transportation
- Driver's tip.

Important: Since this is a trip to the U.S. proof of Canadian Citizenship is required.

Pick up points:

Scarborough Agincourt Mall, No Frills – 8:30 am
Rexdale Islington, Wal-Mart – 9:00 am
Bramalea Bramalea City Centre – 9:30 am
Mississauga 151 City Centre. Dr., Tim Horton's-
10:00 am
Burlington Burlington Mall, Zellers 10.30 am

Don't be late!

Please also refer to the notes applicable to Bus Trips given at the end of this "Social Program" section.

Contact: Brian at 905-673-7008 if you have any further questions

Sunday, December 11th, 2005
Children's Christmas Tree Party

Royal Canadian Legion Hall
11 Irwin Drive, Etobicoke
(401 & Islington North)



Come one, come all, big and small to our "**Children's Christmas Tree Party**". There will be Games for the Children, a Puppet Show (brings back old memories) and of course dear old Santa Clause will be at the Party to hand out the children's gifts.

Parents are requested to take their children's gifts to the stage where someone will be collecting the gifts for distribution by Santa. Cost of each gift should not exceed \$25.00. All gifts must be clearly marked with the child's name, age and sex.

Time:

2:00 pm sharp

Tickets:

Members: \$10.00

Non-Members: \$15.00

All Children 12 years and under –
FREE

Admission for **ALL** Adults and Children will be by ticket only

For tickets, please contact:

Brian Locker (West) 905-673-7008

Victor Plunkett (West) 905-825-9215

Lynette Conroy (Central) 416-242-7606

Anne Duckworth (East) 905-475-1328

Tickets will be on Sale till December 7th, 2005

Anglo-Indian Assoc. of Canada

Proudly Presents our



NEW YEAR'S EVE DINNER & DANCE

Saturday, December 31st, 2005
6.00 pm to 1.00 am
at the Pine Valley Banquet Hall
17 Vinyl Court, Woodbridge
Dancing to the ever-popular D.J.
Robert Young (West End Sounds)

6.00 pm – 7.00 pm Hors-d'oeuvres
7.00 pm - 8.30 pm **Sit-Down Dinner**
Soup – Stracciatella
Salad – mixed greens with
radicchio in a light vinaigrette
Roast Beef with gravy
Vegetables,
Roasted Parisienne Potatoes
Two (2) bottles of wine (red or
white) at each table
Dessert
Midnight Assorted Pastries
Coffee/Tea

Cash Bar

Notes:

• Booking for Events & Trips

- **Payment:** Please make all *Social Activity* cheques payable to: **ANGLO-INDIAN ASSOC. OF CANADA** and address them to:
Brian Locker, Social Director A-IAC, 7606 Anaka Drive, Mississauga, ON L4T 3H7.
When paying for more than one event at the same time, please write separate cheques for each event. This will allow for the return of cheques if any of the individual events are cancelled.
- **Reservations are not complete until full payment is received.** Please keep in mind that tickets for all events will be sold on a first come first served basis. For **long bus trips only**, priority seating will be based in the order in which payments are received. On day trips, you may sit wherever you like.
- **Unless an event is cancelled by the A-IAC, there will be no refunds.** If for any reason you are unable to go on a trip or attend a function once you have submitted your cheque, it is your responsibility to sell your ticket to someone else and then let the committee member in charge know, so that the name can be changed on the list. If you have difficulty selling your ticket, the committee member in charge may be asked for names on the waiting list.

Tickets:

Members: \$70.00 each up to and including Nov. 30, 2005
\$80.00 each from Dec. 1, 2005 to Dec. 26, 2005
Non-Members: \$80.00 each till Dec. 26, 2005.

Table Reservation: Groups of 8 to 10

**TICKETS MUST BE PURCHASED IN ADVANCE
POSITIVELY NO TICKETS AT THE DOOR.**

Book Early to avoid Disappointment

For tickets, please contact:

Brian Locker (West) 905-673-7008
Victor Plunkett (West) 905-825-9215
Lynette Conroy (Central) 416-242-7606
Anne Duckworth (East) 905-475-1328

- **Bus Trips**

- Please let us know your preferred pick up point at the time of booking. Due to certain restrictions by the Coach Company, advertised pick up points will only be feasible when there are at least 10 booked people at each pick up point. You will be informed in advance if there are an insufficient number of people at the pick up point you chose, so that you may make alternative arrangements to catch the bus at the next best pick up location.
- The advertised time at each pick up point is subject to change, and you will be informed in advance if timings vary. Please note the bus will leave sharply at scheduled times, so please ensure that you are there at least 15 minutes ahead of time.
- ***There will be only one bus for each trip so book early to avoid disappointment.*** Please also bear in mind that we have to have a minimum number of people for the event to take place or else it will be cancelled and your money refunded.
- ***Proof of Canadian citizenship for trips to the U.S.:*** Canadian citizens will not require visas to enter the U.S. but must provide proper identification. Acceptable forms of identification are: Valid passports, Canadian Citizenship Cards, Canadian Birth Certificate accompanied by GOVERNMENT ISSUED PHOTO I.D. (i.e. Drivers License, Health Card with a picture). The A-IAC will not be held responsible in the event that you are refused entry into the United States, and under these circumstances you will be expected to make arrangements to return home at your own cost.
- Medical and cancellation insurance on request.

Liability for accident, injury or loss or damage to property

Participation in all social activities organized by the A-IAC is purely voluntary. The A-IAC and its social event organizers will not under any circumstances be held responsible or liable for any accident, injury or loss or damage to property sustained or caused by those participating in activities.



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