



Five Centuries of Europeans and Anglo-Indians then, now and tomorrow...

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A message from the publisher

Hello and welcome to the first issue of 'Anglos in the Wind'!

The Fourth Anglo-Indian Reunion at Bangalore, India, was in a way instrumental in conceiving the idea of starting a quarterly magazine for the Anglo-Indians living all over the world. I missed the second and third reunions held in Toronto and in Perth respectively - though, having attended the first one in London, and now the fourth at Bangalore recently, I felt there was an urgent need for communication within the community. If there's no communication, there can be no unity. And unity is the back-bone of all successful communities. Hence, a magazine that could act as the voice of our people, especially the younger ones who are going to take us into the next millennium.

Every reader has a right to say something — you now have a chance. I urge you to use AITW as a platform to air your views, news or share anything that is relevant to the upliftment of our community.

Unfortunately, it is not uncommon to find many Anglo-Indians going through a bad patch in India. Fifty years of taking a back seat ride has paid its price in prosperity.

With the help of communicating through the pages of AITW, we hope to straighten at least a small part of the community's balance in the future.

Apart from publishing news-views items that entertain, enlighten and educate, our main objective is to appeal for help from Anglo-Indians living abroad. Using this help we would in turn identify grey areas in the community's social structure and render help to the needy member on an individual and personal level. Also, we wish to provide professional help in counselling and guiding our underprivileged youth to better careers.

AITW promises to co-ordinate and publish a chain of communication as to what is happening in India and outside India where our relations and friends yearn to discuss projects of welfare, higher education, housing and scholarships for the youth. The battle cry goes out : the time is closing in. We hope that with the grit, strength and outstanding courage of our forefathers, no stone will be left unturned to reach our goal of prosperity once again at home.

So, please do write in. Let's get connected!

Good Luck!

— Les D'Souza
London

Bangalore hosts the Fourth Anglo-Indian Global Meet



Marc Robinson & Priscilla Corner on stage

"Dear friends, welcome to the fourth Anglo-Indian International Reunion. This is an occasion to celebrate who we are as a community. One of the strong common bonds that we share is our faith in Jesus Christ. It is appropriate, therefore, that we begin our Reunion with a short worship service that God may bless our meeting. To help us to enter into a spirit of praise and worship, the choir will lead us with a hymn : Sing your praise to the Lord."

This was how the fourth AI Reunion opened at Bangalore on the 8th of January 1998, hosted by the Anglo-Indian Guild, a member of the international Federation of Anglo-Indian Associations.

Reunion Chairman and legislator JA Fernandes briefing reporters about the reunion said that as many as 400 delegates from United Kingdom, Australia, Canada, USA and New Zealand had participated in the reunion.

He said the theme of the reunion was "Unity and Integration" and in pursuance of this, an Honour Roll was published which highlighted the excellence and achievements of the Community. He said the Community was in negotiations with the state government for a housing project for the community and suitable land on its outskirts of Bangalore was being identified.

Mr. Fernandes said the idea of international reunions of the community was initiated in 1989 with the first such meet in United Kingdom followed by similar functions in Canada in 1992 and Australia in 1995.

He said the meet also comprised of a symposium which discussed the future of the Community worldwide and hoped to formulate a suitable action plan.

The general body meeting of the International Federation was also held during the meet. The meet included a food festival, picnic, fashion show and an international ball, which went off very well indeed.

Take-a-peek

Behind the scenes of the Anglo-Indian Reunion in Bangalore, India



The delegates at the inaugural function, Hotel Ashok

the AIAIA led by Mr. Frank Anthony that caused the AIG to be formed. But any autonomous body has a better effect than a parent body which remote controls it from the centre."

Mrs. Phyllis Pinto also a member of the AIG opines that interests of Anglo-Indians down south were not being looked after by the AIAIA. She is all praise for Mr. Fernandes. "For years together our community was suppressed as a result, but now Joss has paved the way for a new life for our community. Joss saw the real destitute cases in our community and put them into institutions where they were cared for, allowed to blossom and grow."

Another restriction for local participants in the reunion was that they had to pay a fee of Rs. 1,000 per head. Since one claim of Anglo-Indians is that they are financially backward how could they possibly afford this exorbitant fee? Mr. Fernandes was quite candid: "We did not cater to the people who are not well off. The profits made from the reunion will be utilised to obtain land for a school, housing project and senior citizens home. People who were not able to afford the fee were welcomed to attend the food festival organised at the St. Germain School."

Of the 2 lakh Anglo-Indians in this country, around 10,000 live in Bangalore. Whether the International Anglo-Indian reunion, with its 700 delegates, 400 of them foreign, truly represented the Anglo-Indian in India was open to debate. What with the All India Anglo-Indian Association (AIAIA) and the Anglo-Indian Guild (AIG) at loggerheads, the battle for dominion over the Anglo-Indian spirit is very much on.

The AIAIA which is the much bigger body with branches all over India had officially nothing to do with the reunion. The AIG which organised the event, is more of a local body and represents Anglo-Indians mainly in Karnataka.

Mr. Joss Fernandes, Chairman of the AIG, says, "When the idea of the reunion was brought up I approached Sheila Irani, Vice-president of the AIAIA for India and asked her if we could work together on the reunion. But she backed out of the idea. So we took it upon ourselves to hold the conference in Bangalore."

The theme of the reunion was ironically enough "Unity and Integrity" and spread over a period of four days from January 8 to 11.

Mr. Kenny Powell, member of the AIAIA opines that the AIG is a breakaway body

of his association. Membership of the two bodies is not permitted. Mrs. Hedwig Rego, an AIG member, states, "Anybody who joins the AIG is automatically expelled from the AIAIA." According to her, the factionalism goes to the extent that AIG members' children are not admitted into AIAIA run schools. "AIAIA members have been informed that they will be attending the reunion, if at all, in their individual capacities," says Mrs. Rego.

Mr. Keith Boye, President of the AIAIA, Bangalore branch, when contacted said that he personally had no problems with meeting and greeting people at the reunion. "We're not organising the event. However we cover much more of India than the AIG. We do a very good job, we look into every aspect of Anglo-Indians — their unity, prosperity, education as well as care for the needy and the old. Joss is as far as I know, a very pleasant person and does a lot for Bangalorean Anglo-Indians."

According to Mr. Van Derveen, member of the AIG, the split between the AIAIA and the AIG is akin to the formation of multiple political parties all of whom originated from the Indian National Congress. "No one party can look after everybody's interests," according to him. "There were certain differences with

The AITW team met some of the delegates at the 4th Anglo-Indian Reunion in Bangalore; they are:

George Hillier, UK
Merv Gaynor, CAN
Geraldine Charles, UK
Percy Fernandez, AUS
Yvonne Soares, AUS
J. Malcolm Newbold, UK
June & Eugene Browne, AUS
Ashley Hall, UK
Glenn D'Cruz, AUS
Keith Butler, AUS
Gene A.T. Leckey, NZ
Errol L. James, AUS
Dolores Chew, CAN

We hope to meet them again for the 5th Reunion in New Zealand.

THE ALTERNATIVES BEFORE THE A I COMMUNITY IN INDIA

by Dr. Anne Mary Fernandez

Caught in the cross winds of progress, many Anglo-Indian leaders have been pleading for a backward status being conferred on the community by the government. Backward status however, is no panacea for ameliorating the problems of the Anglo-Indians. A forward community with superior historical, cultural and genetic heritage cannot progress by merely declaring itself backward, one has to in this context accept the wisdom of great leaders like Frank Anthony who understood and identified themselves very clearly with the Anglo-Indian psyche.

Realising that unified organisation was central to augmenting the communities bargaining strength, Mr. Frank Anthony fortified "The All India Anglo-Indian Association" under the banner "*Courage is destiny*" and secured for the community unique representation in parliament and the state legislatures. Way back in the early days of his leadership he realised that education was the life line for the community, hence he set up a network of Frank Anthony Public Schools and established the Anglo-Indian Educational Trust which distributes scholarship to all Anglo-Indian girls and boys. Thanks to Mr. Frank Anthony's foresight today the community can boast of the educational accomplishment of its youth.

However, education alone cannot solve the problems of unemployment and poverty, which stare the community in its face. New leaders of the stature of Mr. Frank Anthony need to emerge and address themselves to tackling the problems which the community faces in contemporary India. The All India Anglo-Indian Association with a network of 65 branches and a dedicated band of local community leaders is a valuable institution which needs to be fortified by welcoming into its fold all splinter organisations and combining all resources to state new schemes, programmes and Anglo-Indian Institutions which will ensure the community's survival in the 21st

century. The following are new areas where action can be contemplated.

1. An All India census of Anglo-Indians must be undertaken in order to ascertain the actual Socio-economic and cultural status of the community.
2. The community must get organised under one banner so that all resources available to the community are used in an objective and focussed manner to deliver results.
3. Non-Resident Anglo-Indians must come forward to sponsor and finance "Human Resources Development Program" for the youth. This scheme should cover various vocational training, counselling, psychological counselling and rehabilitation programmes for alcoholics and drug addicts.
4. An All India Anglo-Indian Entrepreneurship forum needs to be started to encourage Anglo-Indians to be self employed.
5. An All India Anglo-Indian Co-operative Credit Union can be instituted and non-resident Anglo-Indians can make matching grants to help Anglo-Indians set up small & medium business ventures of their own.
6. Action must be taken through our M.P.'s and M.L.A.'s to ensure that all Anglo-Indian Schools are headed by Anglo-Indians and staffed to the maximum extent by Anglo-Indians. The interest of Anglo Indian children must be given priority in these schools.
7. Local branches of the Anglo-Indian Association must mobilize funds and conduct wholesome community entertainment at subsidised rates so as to ensure that individual expenditure on entertainment is reduced without compromising on the cultural life style of the community.

For the last 50 years the community has basked in the glory of its apex successes and failed to take cognizance of the

creeping maladies infesting its base. Today it needs to get organised better, it needs to mobilize resources not in lakhs but in crores of rupees, it needs to establish new institutions and turn its talents to free enterprise where the opportunities for gain on fair terms is on par with the risks. The community has never lacked courage; it remains for it to capitalize courage in literal terms. To do so it needs to work on the slogan "**Unity is Prosperity**." May all the Anglo Indians of the world unite to this great cause for a combined prosperous future in the 21st century.

Dr. Anne Mary Fernandez, MA Phil, Ph.D, is the President of the All India Anglo-Indian Association, Trichy Branch.



Dear readers,

AITW is your magazine. We need your support to keep it alive. Please do send in articles, stories, reports, letters, happenings, recipes and anything that you think would interest our community. Also, we invite you to subscribe to AITW. And kindly talk about us to your friends.

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Meet...

Joss Fernandez *the man, the myth*

by Harry MacLure

"Give the devil his due. Joss has done something good for the community, after all. He's got jobs for the jobless. He's helped individuals. And thanks to him my children get free education like the rest of the 1200 children in the State of Karnataka."

There was something distinctly modest about Joss Fernandez. Ever since he began flirting with political life - he keeps a very busy schedule throughout the week - he has exercised this modest but ever-charged style of doing good in general for the Anglo-Indian Community in Bangalore.

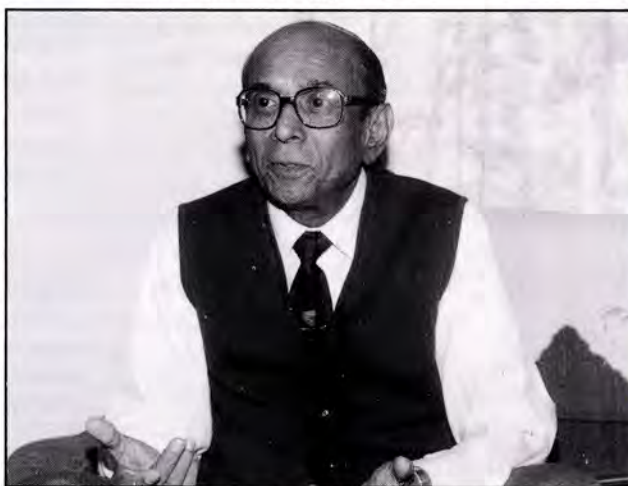
A member of the Legislative Assembly, Karnataka, he very rarely is lost for words — but the word 'I' hardly crops up in what he says, even when asked about the grants, scholarships and free school / college education for Anglo-Indian students that he has obtained from the government, he shied away from taking praise.

"Well, I asked. And the then Chief Minister Hegde, agreed to the proposal. Of course, a lot of spade work had to be done before it could be sanctioned..." said Joss Fernandez, MLA, comfortable in his sitting room in Bangalore.

Though no one who knows him well was surprised at his joining politics, few would possibly be able to answer one key question : just what is Joss Fernandez? A product from St. Patrick's School, Madras, he was a Manager at Dunlop's; now retired he lives and works in Bangalore for the betterment of the Anglo-Indian Community over there. He's helped shape the community's sense of pride in being itself, in sports, in music, in anything it does. He has rubbed shoulders with the top Indian leaders, can be easily identified as a dynamic team-player due to his energy-packed words and brisk body movements. Of course, he has trod on a lot of toes over a period of time : some call him a 'lime-light hogger', some disapproved his breaking away from the All India Anglo-Indian Association. But then, who doesn't have critics? He has had his own reasons for starting the Anglo-Indian Guild - a down-to-earth approach in serving the Anglo-Indian community in Bangalore.

"When one feels stifled and his ideas get cramped, the obvious choice would be to break out of the usual rut and try to start afresh," said Joss Fernandez, with a smile.

The Anglo-Indian Guild, Bangalore, started off as the Anglo-Indian Club in 1979. Joss Fernandez was then on the Club's Advisory Board. In 1984, one year after he became an MLA, the Club evolved into what it is now : The Anglo-Indian Guild of Bangalore.



Joss at home

Spear-headed by Joss Fernandez from then on, the Guild, he says, is to function effectively in helping the community, in nurturing the community's talents, and to highlight what it stands for.

He wishes that the community becomes a metaphor for India's contemporary success, like in those days 50 years ago when India depended on the service-oriented Anglo-Indians to run the Railways, Telegraphs, Customs, etc.

Says one die-hard Bangalore member of the All India Anglo-Indian Association, who doesn't want his name mentioned : "Give the devil his due. Joss has done something good for the community, after all. He's got jobs for the jobless. He's helped individuals. And thanks to him my children get free education like the rest of the 1200 children in the State of Karnataka. Now, that's really terrific, even if one is in a position to afford it, right?"

Of course, it isn't power within the community Joss Fernandez is after; he helped start the Guild to counter the increasing cynicism and disillusionment in the public mind about the Anglo-Indian community in general.

"Unfortunately the community has an apathetic approach towards politics. To become interested and to participate in politics need not be demeaning. We need more educated and professional people coming out of the community, who could eventually make politics work for themselves. It might not be able to win an election, but then we could at least try," said Joss Fernandez.

Some see his role differently. Since the All India Anglo-Indian Association isn't exactly ecstatic at the prospect of this break-away Guild stealing the show in Bangalore, help from them is not quite forth-coming.

Joss Fernandez attended the First Anglo-Indian 1989 Reunion in the U.K.; He could remember telling the organisers over there that it would be rather fitting to have the fourth Anglo-Indian Reunion in India,

meant to mark 50 years of India's Independence. They worked on the idea and agreed unanimously to have it in India the motherland, where the community first started and spread its roots eventually to all parts of the World.

Joss Fernandez said, "In hosting this Reunion, we are also concerned with the future of the community, particularly in India, and are hopeful that resources could be generated to commence work in phases on a Group Housing Scheme, a Community Centre, a Senior Citizen's Home, an Orphanage and, most important - a school. If these projects take off successfully in Karnataka, we could then start thinking about other states and cities also."

And how did it feel to play host to the Reunion? "I was just thrilled!" Joss Fernandez said with a big winning smile.





AN EYE FOR ART

Joe D'Lasselle, artist

A Profile

Joe D'Lasselle is always soft-spoken, pleasant and easy-going. He hails from Madurai (South India), and is now based in Madras, working as a free-lance interior designer.

Joe is an accomplished artist who puts his hand to anything that is challenging. He started drawing and painting when he was a kid. Born into a Anglo-Indian family, he remembers the days he used to sketch in the class room to the consternation of his teacher. He did part of his schooling in the Madurai Railway School, then completed his high school days at St. Bede's, Madras.

He took a diploma course in Exterior - Interiors from Jenson & Nicholson India Ltd. in 1988 - 89, and this gave him a chance to experience the art of interior designing. However, his heart was always set on unique projects. That's why he slowly turned to wedding decorations. At first it was only to oblige a friend who was getting married. The great thermocole cutouts and proportionate centerpieces just floored not only the newly wedded couple but also all their



Joe and one of his recent works

guests. Soon Joe was involved in several wedding projects in a professional way.

Nowadays, his work can be seen at most Anglo-Indian weddings. He gets assignment from Bangalore, Trichy, Villipuram and of course his hometown Madurai.

Even though he dabbles in Interior designing and metal furniture fabrication, Joe's first love is for his work with thermocole church / wedding / shop showroom decorations.

Joe is fine-tuning his talents to enter into the big league corporate sector. He says he'd welcome product modeling assignments from multinational companies, where budgets are big and the scope of work challenging.

But, Anglo-Indians who are about to be married need not worry. Joe would still find time for his passion: Thermocole art.

Getting married? Contact Joe at 22, Siruvallur Main Road, Perambur, Madras - 600 011, India.

— an AITW report

Aunt Dagma's Delicacies



Drumstick & Duck Curry - To serve 6

Ingredients: One whole jointed duck, 4 large drumsticks, one green mango medium size, 1tbsp chilly powder, 6 tbsp coriander powder, 1 tbsp cummin seed powder, a large ball tamarind, a little paste of ground coconut, 2 tbsp garlic paste, 1 tbsp ginger paste, 3 large onions diced, 2 sprigs of curry leaves, ½ cup oil.

Method : Heat up the oil, add curry leaves, diced onions and fry well. Add the ginger and garlic paste, curry powders and fry well. Add some water if it is dry. Add the coconut paste and salt and fry well, add the jointed duck and drumstick (cut into 2" lengths), cover with water and allow to cook. Before removing add the tamarind juice. Taste if salt is required, remove and serve with boiled rice.

Prep. time: 20 minutes.

Cooking time: 20 minutes.

Pork Vindaloo - To serve 6

Ingredients: 1kg pork (diced), 3 tbsp chilly powder, ½ tbsp cummin seed powder, 1 tbsp pepper powder, 1tsp mustard powder, ½ cup of non-brew vinegar, ½ cup vegetable oil, 1½ tsp salt, (2 whole garlic and 2" piece ginger ground to a paste)

Method: Heat the oil, fry the ginger and garlic paste, add the curry powders, vinegar and diced pork and bring to boil. Add salt to taste. *Prep. time: 15 mins/ Cooking time : 25 mins.*

Pepper Water:

Ingredients : 2 balls tamarind (golf ball size) 1 tbsp pepper powder, 1tbsp coriander powder, 6 dry chillies, 3 pods garlic diced, 1 tsp salt.

For seasoning : 2 strands curry leaves, Mustard seeds 1 tsp, venthium 1 tsp, ¼ cup oil.

In 3 cups warm water extract tamarind juice. Add all the ingredients into the tamarind water. Heat oil, fry the curry leaves, mustard seeds venthium. Add the ingredients and bring to the boil. *Prep. time : 15 mins, Cooking time : 15 mins.*

Watch out for more in our next issue! 🌟

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It is read by at least 12,000 people.

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The man Nazis could not hold

TRUE LIFE EXPERIENCE



Les D'Souza interviews Mr. E.M. James

"Stranger than fiction" is the true story of escape of Sergeant E.M. James, I.A.C.C., of George Jubilee Town, Tanjore, who escaped from the Germans twice.

Sergeant James was with the 7th Indian Brigade of the famous 'Fighting Fourth' Indian Division in the Middle East.

When the Germans surrounded Benghazi, Sergeant James and two signalmen from South India, Narayanaswamy and Henry, decided to break through. In the early hours they waded across a stream and were joined by two other signallers, Benjamin and Nair.

The party were on their way to Derna on foot and reached their destination after 15 days, only to learn that the British forces were at Tobruk.

Dividing forces at Derna, Narayanaswamy and Nair struck out on their own. Sergeant James and his two comrades, assisted by friendly Arabs, carried on the march for 20 days, once again to learn that the Allied forces were at Gazala. On the 23rd day, they saw large concentrations of trucks and walked right up to them, only to be taken prisoners. The British forces were still three miles away, and three miles made all the difference between freedom and captivity to James and his comrades.

From Tripoli to Italy and from thence to Germany they were taken and finally put in Stalag 315, Eipnal.

When the RAF raided the place, the Germans ran away, while 400 to 500 prisoners escaped. Sergeant James and Sergeant Kesava Kutty of the I.O.O.C., made for the forest. They walked by night and rested by day, receiving food and shelter from the French. When they got to Troyes, two German officers passing in a car took them prisoner and handed them to a German guard.

On the way to the detention camp, the guard went into an inn for a drink and the prisoners made another bid for freedom. Once again they made for the forest and a sympathetic French farmer secretly gave them food at nights. After passing three months in the forest, they were recovered by General Patton's 3rd Army.

They were first sent to Paris and then to London and finally repatriated to India. Sergeant James went home to his kith and kin and was nursed back to health. To fling the gauntlet in the face of the Nazis twice and to get away with it is an achievement of which anyone may be proud.

Kenny Fernandez and AITW publisher Les D'Souza spoke to Mr. Ernest Malcolm James, who spends his retired life in Trichy, an old railway junction in the south of India. This is what he told us:

When and where did you get recruited?

I was recruited in the Army in the year 1941, at Trichy.

Where were you posted first?

I was first posted to Lucknow; I was attached to the 1st Infantry Brigade.

Where there any other Anglo-Indian boys recruited along with you?

There were 40 Anglo-Indian boys recruited along with me, George Stewart and Frank Swares were among them. We were all in the "Indian Army Corp Clerks" and were rated as Britishers and paid British salary known as "British other Ranks".

Where were you first posted abroad?

I was first posted in North Africa in the "Indian Army Corp of Clerks" then later we were taken to Egypt (Cairo) I was ranked as Sergeant since I was a High School passed student.

How many of you were taken as prisoners?

We were at Benghazi, 3000 men including weapons and trucks. Our whole brigade of about 3000 soldiers were taken as prisoners. Col. Cook ordered the surrender.

Where were you first taken to?

We were first taken to Tripoli. All the 3000 prisoners were in the open.

When did you first try to escape?

Taking advantage of the poor security at Tripoli I and another chap made good the escape and began to flee through the desert and with the help and hospitality of fleeing Arab caravans we were able to escape for 23 days until on the 23rd day we were caught by the Germans. The German Officer took us before General Rawell, Commander-in-Chief of the Germans. He ordered us to be taken back to Tripoli, where we saw our company of prisoners still there. On our arrival we were transhipped to Italy along with British prisoners in three ships to Italy. During transshipment the British soldiers were put in the first ship, which was the ill-fated ship to be bombed by the British Army killing all the British soldiers; the other two ships were diverted away from the British Submarines and we escaped death.

How long were you in Italy? And how was life in the Italian Camp?

We were in the Italian Camp as prisoners for three months. There were no Britishers in the Italian camp since all the Britishers succumbed to the bombing of the submarines during transshipment from Tripoli. The Italians were not as cruel as the Germans. We were subject to twice a day Roll Call; there was a Military Doctor. During the stay at Italy, the Indians were given an option to join the Italians and spread propaganda against the British. Many Indians joined, they were given freedom, pocket money, good food, allowed to move with Italian women. Since I was a Roman Catholic, I requested to go to Rome; taking this request for granted, the Italians approached me to propagate against the British, but I refused, so once more back to the prisoners camp. After three months we were taken from Italy to Germany. We were transported to Germany from Tronto, in a goods wagons like cattle, via Austria. We had to make best of the wagon for a toilet, once in a while the train would stop and we were allowed to go down to ease our selves. We were on the train for five days until we reached Germany. I was in Muhleberg Camp in Germany for one year, then in 1943 I was transhipped to Annaberg "Stalag 5/c", this was a three storied building, in which the Indians were housed, the Gurukhas and Sikhs were on the third floor while I was on the ground floor. In this camp we were very poorly fed—we were given potatoes and vegetable soup. We used to receive a parcel from the "Red Cross" which really kept our spirits alive. In this camp we were given work to do—digging trenches, chopping down trees, levelling the fields preparing for the British invasion; we were made to work from 8-00 a.m. to 5-00 p.m. every day. After three months of arrival at the German camp in Annaberg, I was infested with white lice all over my body because of the poor hygienic facilities. At the end of 1943, we were once more transported to near France to a place called Strasberg, by goods trains; here we were brought to lay roads, dig trenches and to prepare for the British invasion.

Where there any other Anglo-Indians along with you?

There was another Anglo-Indian named Tony Marshal, but he was in Stalag 8. Later from Strasberg we were brought to Epinal closer to Normandi. Here in June 1993, the British Air Force bombed

the Epinal camp at about 4 p.m. It was then that I started to run for my life; I just ran and ran until I could run no more. I rose at dawn and to my surprise I saw one of my fellow-prisoners, Kesavan Kutty, a Keralite, sleeping beside me. We awoke hungry and thirsty. We were in British Uniform; we decided to make it to the road side to try our luck for some food and water. We met an old lady, and asked her for some food and water. At that moment to our bad luck, some German soldiers passed us by. They identified us as prisoners and handed us over to the German Police Station, to be sent to the nearest Prisoners of War Camp.

Mr. E.M. James then...



...and now

Since the British were to attack, the place was in total darkness (Black out). One German soldier driver-cum-escort took us in a jeep to be lodged in the Prisoner of War Camp. On the way we pleaded to him to get us some food and water. On the request of ours, the driver soldier halted at an inn to get us some food. Taking this opportunity, Kesavan Kutty and I made our escape in the darkness; we fell asleep, hungry and thirsty. In the early dawn I awoke to see an old French farmer walking along. I approached him telling him my position that we are being chased and requested him for some food and water. The old French farmer was very hospitable. In the evening, he along with his wife, son and daughter came to see us in the bushes. He brought us some apples with milk and bread. The old man and his son dug a deep trench, covered it with shrubs and asked us to remain there until he gave the green signal to proceed. Here Kesavan Kutty and I stayed for three months living in the trench and fed by the old farmer's food every evening (from June to

September). On 12th June 1943 the 3rd American Army who were attacking the Germans and pushing the Germans back and passing through Dampaire the place where we were hiding. Our old farmer friend Mr. Maunod, appealed to the American Army Officers and told them about both of us hiding. The American Army Officer Mr. Thomlinson, took us and issued orders that we should be taken to the British Head Quarters, at Paris. Brigadier Jones received us at Paris. We were taken to a Civil Hospital, *The Grand Central Hospital*. We were asked to remain there until they received orders from British Head Quarters in London. On 12th September 1943 we were flown to London and we reported at the British Head Quarters at Hammersmith, London, to the British Officer in-charge — one Mr. Cunningham. The British Officer seeing our poor condition, ordered us admission to the British Civil Hospital for treatment and nourishment. We were in the hospital for nearly three months, then we were discharged and sent to the Diddlington transit camp. Here we stayed for ten days. Later we were sent to Glasgow, Scotland, by train, where we took a ship called *Westernland*, in the first week of December '43. We landed in Bombay on 16th December 1944. The *Westernland* was bound for Burma. On arrival at Bombay I was granted six weeks leave. I came home at last. On meeting my parents, I learnt that the Army had sent them a letter stating that "Your son is missing and suspected to be a prisoner of war!"

I was discharged on 18th August, 1946. I put in a total of five years and seventy-seven days service in the Army. In 1947 I joined the Central Jail, Vellore, as Asst. Jailer and retired as Jailer, Central Jail at Trichy.

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Fr. Schlooz passes away

Fr. Francis Schlooz, a Dutch salesian priest who lived in India for nearly 63 years and did yeoman service for the cause of the poor and downtrodden passed away in Madras on 20th March 1998.

He was 86 years old and was the Assistant Priest at the Don Bosco Shrine, Ayanavaram, when he breathed his last. His body was laid to rest at the shrine and there were thousands who paid tributes.

Fr. Schlooz, born on May 23, 1912, at Venlo, in Holland came to India in 1935. It was in 1941 at Thirupathur that he began to serve the poor. He was dedicated to social service and over the years had introduced a string of innovative schemes, particularly for the welfare of the leprosy patients.

The rehabilitation centre he started at Vysarpadi, known as the Vysarpadi Beatitude Centre, was the first of its kind in Tamil Nadu. He was known as 'the Apostle of the lepers.' It was in 1979, that the then Prime Minister of India, Indira Gandhi on her visit to Madras met him in person to appreciate his service.

Fr. Schlooz was ordained as a priest in 1941 and over the years has celebrated many golden jubilees, including 50 years of Priestly ministry. He was the founder of the Don Bosco Youth Centre, Broadway, along with Fr. Macfaren and was a



versatile footballer during his hey days. He was the first to start the scout movement in the Catholic institutions.

He had been the parish priest at Royapuram and at Vysarpadi for 13 long years, where he met and interacted with Anglo-Indian families. He was a hot favourite among all the community members.

He was the pioneer of the *Anbu Illam* project at Salem and was instrumental in providing water for the villagers at Varadarajapet in Tiruchi District by digging 50 borewells as part of the Government Drought scheme.

His dedicated service for the upliftment of the poor, particularly the cause of leprosy will be remembered for many more years.



KITTY HASTINGS nee Barlow of Calcutta married Ivor Hastings on 15th April 1956 at Calcutta. They immigrated to Canada in the 70s.

The tragedy took place while both of them were on a Canadian cruise and was taken off the ship at (St. Martenz Hospital) and subsequently never recovered from a diabetic coma and passed away on 21st March 1998.

Her burial took place on the 28th March '98 at Ontario, Canada. She had a charming personality and was interested in the welfare of the community. She had attended the 1st Reunion at London in 1987.

Deeply mourned by her husband Ivor, daughter, sons, grand children, relatives and friends. Ivor Hastings is the son of



the famous composer and musician John M. Hastings who composed and produced a record in 1930 in aid of his excellency the governor of Bombay's Sind flood relief fund.

From the Editor's desk...

Hello friends,

This is our first issue. We are in the fray at last, after an agonising period since we decided to start a magazine for Anglo-Indians in India and all over the world. Over these months we've often been asked, How is your magazine going to be different from the others that come out of the community? As regular readers would point out, each of these newsletters/magazines has its own slant on the Anglo-Indian world, its own peevs and enthusiasms and very noticeably, its own style. But, who says you've got to read only one magazine?

With an affectionate salute to all those who started something like this for the community before, AITW would like you to feel that in our pages you find 'Unity is Strength' as a subtle backdrop. We define our focus with our one-liner: *Lets get connected!* Also, we like to remind our readers that most lasting achievements in life is what we do to benefit others. Giving brings more lasting happiness than getting. We need to see that our willingness to help those in need is a test of our Godliness.

AITW's job is to research and report happenings relevant to the Anglo-Indian, also act as an agency between donor and recipient. We have already identified Anglo-Indian families who need regular financial support. Readers who would like to know more about our *HELP!* programmes may write to us at AITW, *HELP!* A77, 3rd Avenue, Anna Nagar East, Madras - 600 102, India; or e-mail us at aitw@hotmail.com

We hope you like what we are trying to do with *Anglos In The Wind*.

Here's to happiness!

Harry MacLure

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