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2012

DO PORTUGUES MAGAZINE

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RECOGNIZING GUYANESE OF PORTUGUESE ANCESTRY



A VOZ MAGAZINE



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A VOZ

2012
DO PORTUGUES MAGAZINE

Recognizing the Contributions of Portuguese-Guyanese

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Foreword

By Sister Mary Noel Menezes, RSM, AA

It is a distinct pleasure for me to write the Foreword on the Portuguese for the premiere issue of the most interesting and well-published A VOZ DO PORTUGUES Magazine translated *The Voice of the Portuguese*.

The Portuguese, although few in number in Guyana today, formed an integral and important section of the population from the 1830's until the 1960's and 1970's when many migrated overseas.

The Portuguese came from Madeira as indentured immigrants to British Guiana in 1835 and served on the plantations for a few years. Contrary to the view that they were unfamiliar with the growth of the sugar-cane, hence their early movement away from the plantations, by 1500 Madeira was the world's greatest producer of sugar.

Deficiency in diet, poor accommodation and susceptibility to tropical diseases resulted in many deaths and consequent stoppage of Madeiran emigrant. By renewal of emigrant a few years later, Madeirans had moved off the plantations and turned to small farming and the huckster and retail trade.

In 1843 the first import of goods from Madeira by the Portuguese moved the Royal Gazette to note prophetically that event "was likely to lead to great future changes in the commercial life of the country." And so it did. The Portuguese had inherited the flair for trade from their ancestors-masters in the field since the 13th and 14th centuries.

By the mid-nineteenth century the paid economic growth of the Portuguese in trade resulted in the growing of jealousy of the Creoles which erupted in break-outs of violence. Yet it must be stressed

that during the so-called Portuguese Riots in 1856 when Africans damaged Portuguese shops (not the persons) many also protected the shops.

Churches throughout much of the country owe their existence to the Portuguese also the establishment of the Confraternities, guilds and societies for the relief of widows, orphans, the sick, unemployed and the elderly. After a big religious festival the Portuguese always had a dinner for the poor. These customs are still in existence today.

Club newspapers of the day gave lengthy, detailed descriptions of the concerts, dramatic recitals and plays performed by Portuguese artistes, above all, the women. Their musical bands, especially the *Primero de Dezembro* and the *Estudiantina* String Band, played on the seawall, the Promenade and the Botanical Gardens, the Assembly Rooms and at excursions and Weddings.

Many Portuguese served on the Councils and as Mayors of Georgetown. The First Woman Mayoress of Georgetown was a Portuguese, Mrs. Helga Gonsalves. Notwithstanding their entry into politics, the Portuguese were never welcome into the echelons of the White European society. Also they eventually won respect but never complete whole-hearted acceptance among the Guyanese population. Today there are very few Portuguese in Guyana.

However, let us not forget that since the coming of the Portuguese to Guyana in May 1835, 177 Years ago, they have played an important role in the country and contributed significantly to its economic, religious, social, political and cultural history. □

GUYANA as a Diverse Nation

By Nadia Shansudin



The Cooperative Republic of Guyana commonly known as Guyana and previously known as British Guiana is located on the northern coast of South America.

The country is the only English speaking nation on the continent. Its population is approximately 770,000 living on 83,000 square miles. Guyana is the land of the six peoples, but that figure has changed over the years with the commingling of the races.

Contrary to popular belief, Guyana was already inhabited by the Amerindians when Christopher Columbus spotted the coast during his third voyage in 1498.

The Dutch were the first to establish colonies in the

counties of Essequibo, Demerara and Berbice. The British assumed control in the late 18th century, and the French also ruled Guyana for a period. The Dutch formally ceded the area in 1814. In 1831 the three separate colonies became a single British colony known as British Guiana. After gaining independence in 1966, it became known as Guyana.

The Amerindians or indigenous peoples were the first to inhabit Guyana in the 1200's. Most of them lived in communities along the coast and further inland.

The Amerindians are generally split into seven tribes: Akawaio, Arekuna, Barima River Caribe, Macusi, Patamona, Waiwai, and Wapisiana. But many have moved out of these tribal settings to

GUYANA as a Diverse Nation



African art

live and work among other mixed communities.

At the beginning of the plantation the planters first tried using Amerindians as labourers, but they proved unsuitable for the grueling plantation work, hence the importation of Africans began. Other skills of the Amerindians were still sought after as they possessed valuable knowledge of the surrounding terrain and were used as trackers to capture and return runaway slaves to their masters.

Today, Amerindians are estimated to making up about 7% of the population. People of Amerindian descent can be found in all regions in Guyana, but regions 1, 2, 7, 8 and 9 are more heavily populated.

Africans' first introduction to Guyana were as slaves as they were forcibly brought from the continent in 1600's to work as free labour and enrich white plantation owners in Europe.

This practice continued until 1834 when slavery was abolished. After completing a five year apprenticeship period, many of the former slaves bought land around the country and this ignited

a pattern which came to be known as the Village Movement.

Africans make up about 35% of the population and live in practically all regions of Guyana.

The abolition of slavery brought on serious labour shortages for the plantation owners as many freed slaves focused on life away from the plantations. This forced the owners to look outside of Guyana for people to work on the sugar plantations.

On May 3, 1835, the first set of Portuguese indentured labourers arrived from Madeira on the ship Louisa Baillie. However, not too long after their arrival, the Portuguese had to use the skills they brought to move off the plantations to pursue other endeavours. They bought small plots of land and moved into other trades.

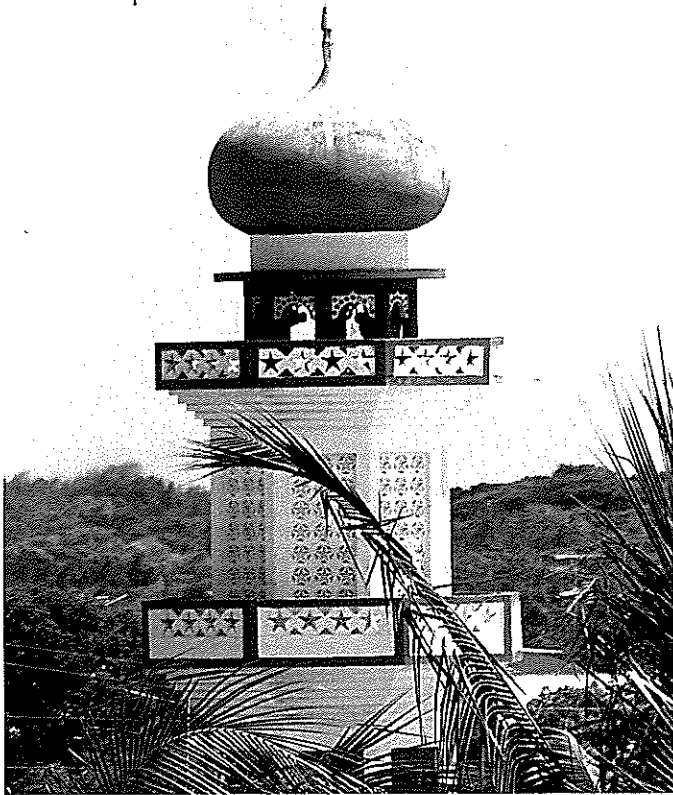
By the end of the 1800's the Portuguese had owned many plots of land and they were established shop owners, brick makers, cattle owners, pork-knockers, importers, bakers and photographers and other professions.

The Portuguese with a heavily catholic background can be credited for the construction of many churches in Georgetown on the East Coast and East Bank, in Demerara and Essequibo.



Indigenous people perform a dance

A mosque



Between 1838 and 1917, about 240,000 East Indian indentured workers were brought to British Guiana from India. They were given the same offer as other indentured workers, which gave them the right to return home at the end of their contracts. By 1890, most of the East Indian indentured workers had chosen to settle here.

At 49%, people of East Indian descent make up the largest ethnic group in Guyana and they are integrated in every region of the country.

The Chinese were the last ethnic group to arrive as indentured

labourers in 1853. These arrivals continued until 1879. Like other immigrants, the Chinese were given an apprenticeship contract for five years.

In the twenty six year period, approximately 39 ships came to these shores carrying 13,533 Chinese. Many died or migrated to Suriname, Trinidad, St. Lucia and Jamaica.

Guyana has developed into a true melting pot for unique cultures, despite some residual distrust that lingers. This mistrust, perceived or real was brought on by the past colonial system and later, racial political stance by some politicians. The descendants of all ethnic groups continue to work in harmony as they contribute greatly in the development of the country.

The vitality of the country's cultural diversity is reflected in religion, business, cross-culture marriages, public holidays, national festivals, sports, music, fashion, politics, education, entertainment events and just about any facet of society.

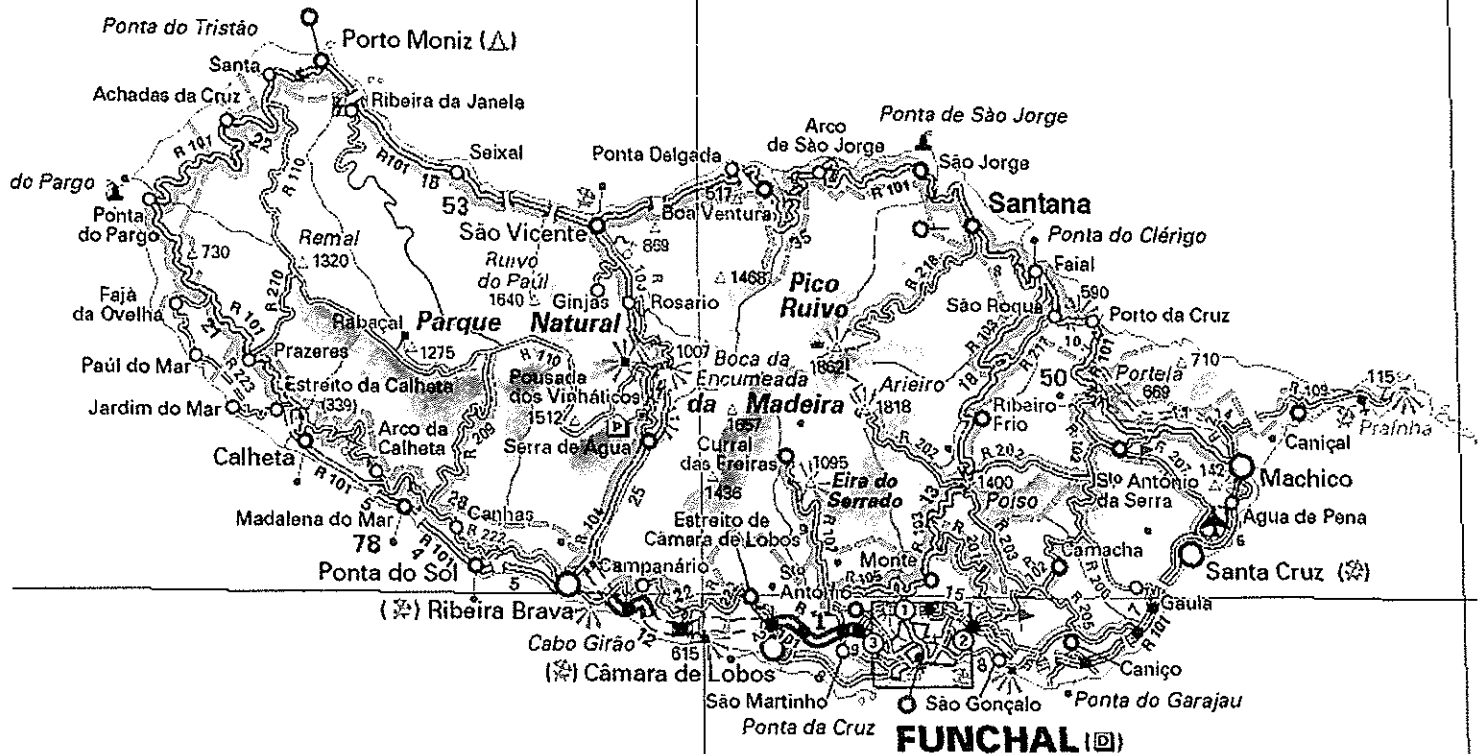
This is especially noticeable among the young people who are more racially and culturally diverse than their seniors. □

Members of the Chinese Association of Guyana



Madeira Island

By Alana D'Oliveira



Madeira, meaning 'wood' in Portuguese is a self-governing island which is part of a sub-tropical archipelago group namely Porto Santo, Desertas, Selvagem located in the Atlantic Ocean.

Madeira Island, the largest is 310 miles from the African coast and 620 miles from the European continent, only 1hour 30minutes flight from mainland Portugal and about 3 hours from all the main countries in Europe.

Historical records reveal that two sea captains, João Gonçalves Zarco and Tristão Vaz Teixeira, were blown off course on their journey around the African coast and after many days at sea found land on a small island that they named Porto Santo. On reporting back to Prince Henry, they were promptly ordered to return and colonise the island. The first families on the island came from the Algarve region of Portugal in 1418.

Later in 1425, wine and sugarcane were introduced and Madeira was the location where the world's first sugarcane plantation was established. People made their money off sugar farms cared for by African slaves. The sugar industry made the islands prosperous, a prosperity which lasted until the Portuguese introduced sugarcane plantations to Sao Tome and then to Brazil - in both cases utilizing Madeiran experience and manpower (emigration). Then, out shadowed by Brazilian sugar exports, the Madeiran economy declined.

By 1433, the name Ilha da Madeira (English: Madeira Island, or literally island of wood) began to appear in the first documents and maps. The name given to the islands corresponded to the large dense forests of native laurisilva trees that populated the island during the settlement.

The island's population as of 1497 had reached 5,000 and Madeira was formally annexed into the Kingdom of Portugal, Funchal was declared the

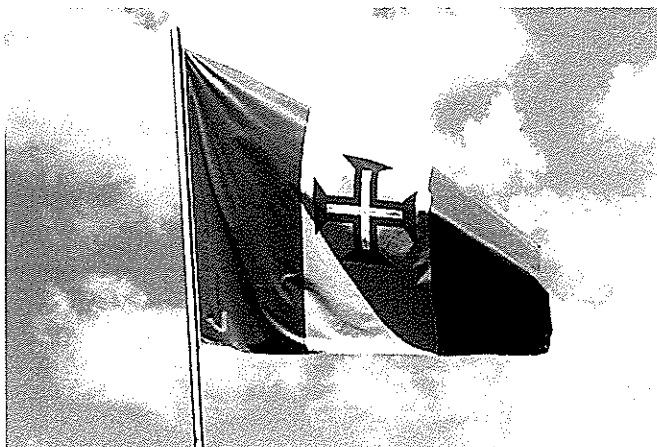
islands' capital (elevated to the rank of a city in 1508).

Since the 15th century, Madeira has played an important role on the great Portuguese Discoveries. It also became famous for the rich trade routes between Funchal and the entire Atlantic World.

It was also in Madeira and Porto Santo that the merchant Cristovão Colombo (Christopher Columbus) increased his knowledge of the art of navigation and planned his famous voyage to America.

Because of its location, Madeira or "Ilha Jardim" (Garden Island) has a mild climate throughout the year.

Funchal, the largest city in Madeira is the home of numerous tourist resorts because of the many panoramic views available.



Flag of Madeira

The Island is mountainous with some peaks over 6,100 feet high, this is due to the volcanic activities that the island endured thousands of years ago. All volcanic activities had stopped about 6,500 years and have gifted the island with a fertile landscape.

An estimated 300,000 people dwell in the 308 sq mi (798 sq km) zone. Madeira has its own regional flag. The blue part symbolizes the sea surrounding the island and the yellow represents the abundance from the luxuriance. The red and white cross in the middle is identical to the one on the flag of Prince Henry's ships.

Today, Madeiran economy is driven by tourism and other large sector like food, beverages (especially Madeira wine), and construction.

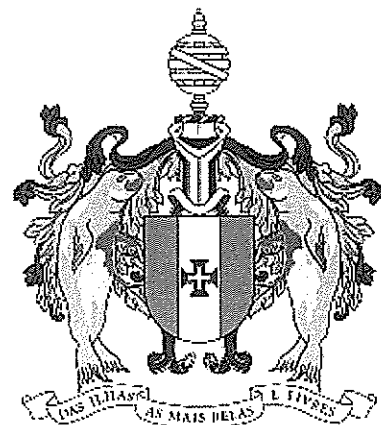
Madeiran immigrants form large communities around the world, with great numbers in the UK, Australia, South Africa, Canada and the USA. □



Cabo Girao in Madeira - One of World's Highest Sea Cliffs.
Photo: jafsegal, Flickr



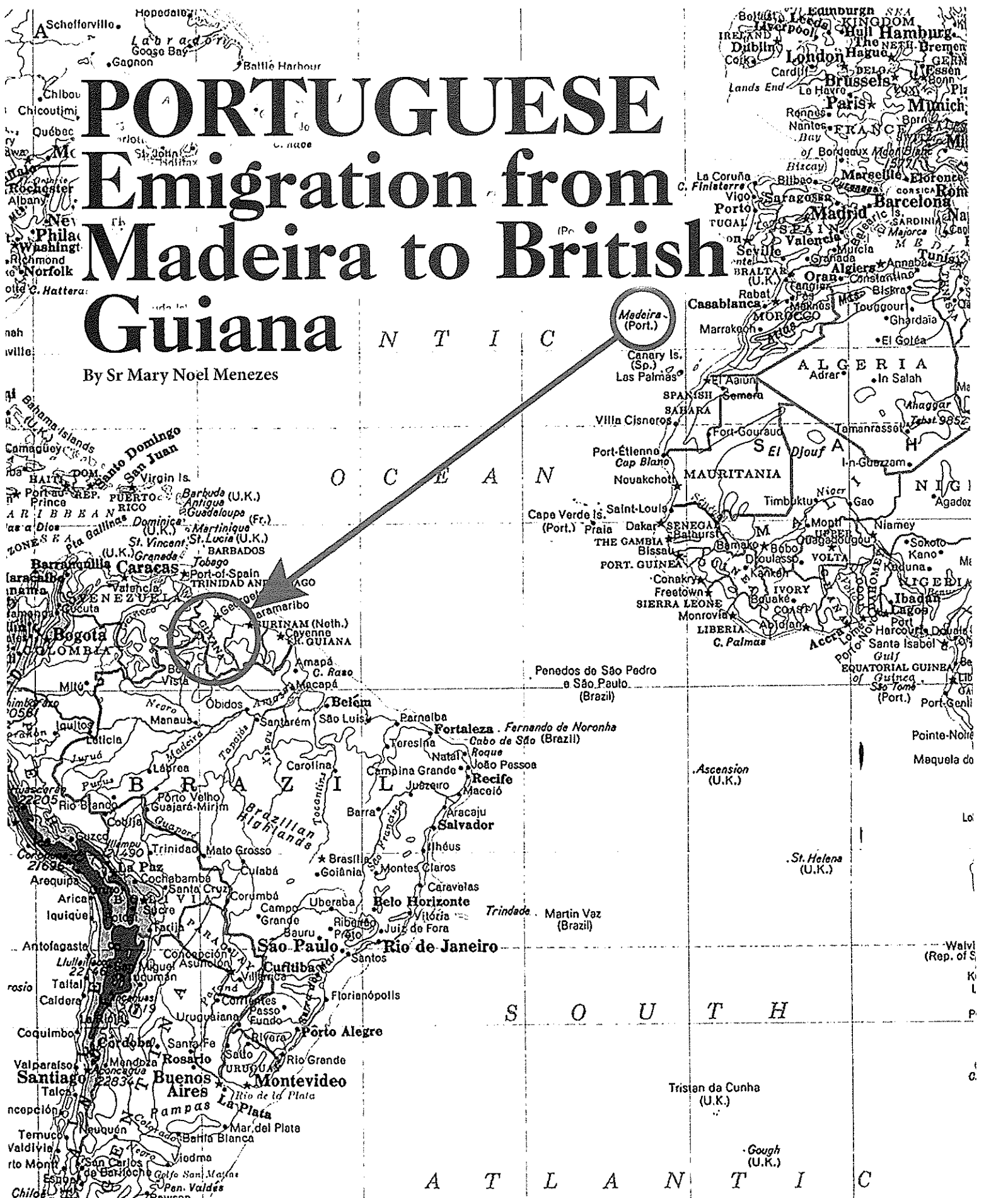
Madeira Island Beaches, Photo: Madeira, Flickr



Coat-of-Arms of Madeira

PORTUGUESE Emigration from Madeira to British Guiana

By Sr Mary Noel Menezes



On 3rd May 1835, after a voyage of 78 days, the *Louisa Baillie* docked in Demerara with 40 Madeiran emigrants bound for 'Pln Thomas' of RG.

Butts and for 'Plns La Penitence' and 'Liliendaal' of James Albuoy. Why emigrants from a 286-mile island, Madeira, off the coast of Morocco to a continental British colony on the northern tip of South America? Three factors made such a move a reality:

1. The approaching abolition of slavery throughout the British possessions creating a labour gap;
2. The long-standing alliance between Portugal and England;
3. The political, military and economic problems in Madeira in the 1830s.

Sugar had been grown in Madeira since 1452 and by 1500 the island had become the world's largest producer of sugar cultivated by the sturdy and hard-working peasant-farmer who, suffering from the economic depression and political troubles, was eager to emigrate. The first decade of the arrival of the Madeirans was a difficult one for them; disease and death plagued those years; at the same time strong objections against emigration were raised by the Madeiran civil and ecclesiastical authorities fearing the erosion of their labourers.

By 1845 most of the Portuguese had moved off the plantations, bought small plots of land and moved into the huckster and retail trade. In 1843 the first import of goods from Madeira by the Portuguese was noted by both the Madeiran and Demeraran press. The Portuguese were long masters in the field of trade and the Madeiran emigrant brought with him this flair and expertise.

In the early years it was mainly in the rum trade that the Portuguese made their mark. By 1852 79% of the retail rum shops were owned by the Portuguese and they retained that monopoly well

into the twentieth century. The end of the 1860s and the 1870s saw the Portuguese well entrenched in business. The roster of Portuguese entrepreneurs was extensive. Apart from being property owners, they were provision and commission merchants, spirit shop owners, importers, iron mongers, ship chandlers, leather merchants, boot and shoe makers, saddlers, coachbuilders, woodcutters, timber merchants, brick makers, cattle owners, pork-knockers, charcoal dealers, bakers and photographers.

This commercial success of the Portuguese received high praise in the Royal Gazette.

The rise of the Portuguese in this colony from a state of most abject poverty to one of comparative affluence, and to the possession, in many instances, of thousands of dollars within the space of a few years, is one of the most remarkable occurrences in modern Colonial History.

This unprecedented success of the Portuguese in business aroused the jealousy and animosity of the Blacks to such an extent that riots resulted, one especially violent one, the 1856 "Angel Gabriel" Riots during which Portuguese shops were extensively damaged, shops but not lives.

In 1858 the number of Portuguese in the colony was estimated at approximately 35,000 and mostly all were Catholic. They brought not only their agricultural expertise but their faith as well. The Madeirans were profoundly religious; their religion they expressed with joy. Their religious festas were celebrated with joyful abandon and with much pomp and splendour. With the arrival of Portuguese-speaking priests the Catholic Church advanced rapidly. In 1861 Sacred Heart Church was built for the Portuguese and by the Portuguese. Other churches rose all over the country, along the east coast and east bank, Demerara and in Essequibo.

Of all the religious customs transmitted by the Portuguese, the Christmas Novena continues

PORTUGUESE Emigration from Madeira to British Guiana

to hold sway among Catholic Guyanese of every ethnic origin. Another Madeiran custom was the establishment of confraternities, guilds and societies for the relief of widows, orphans, the sick, unemployed, the elderly and the imprisoned as well as for the education of the children of their members.

The Portuguese held on to their language throughout the nineteenth century. A number of Portuguese newspapers kept the Portuguese in touch with events in Madeira and in the colony: *Voz Portuguesa*, *O Lusitano*, *Chronica Seminal*, *The Watchman*, among others. Portuguese schools were established for both boys and girls.

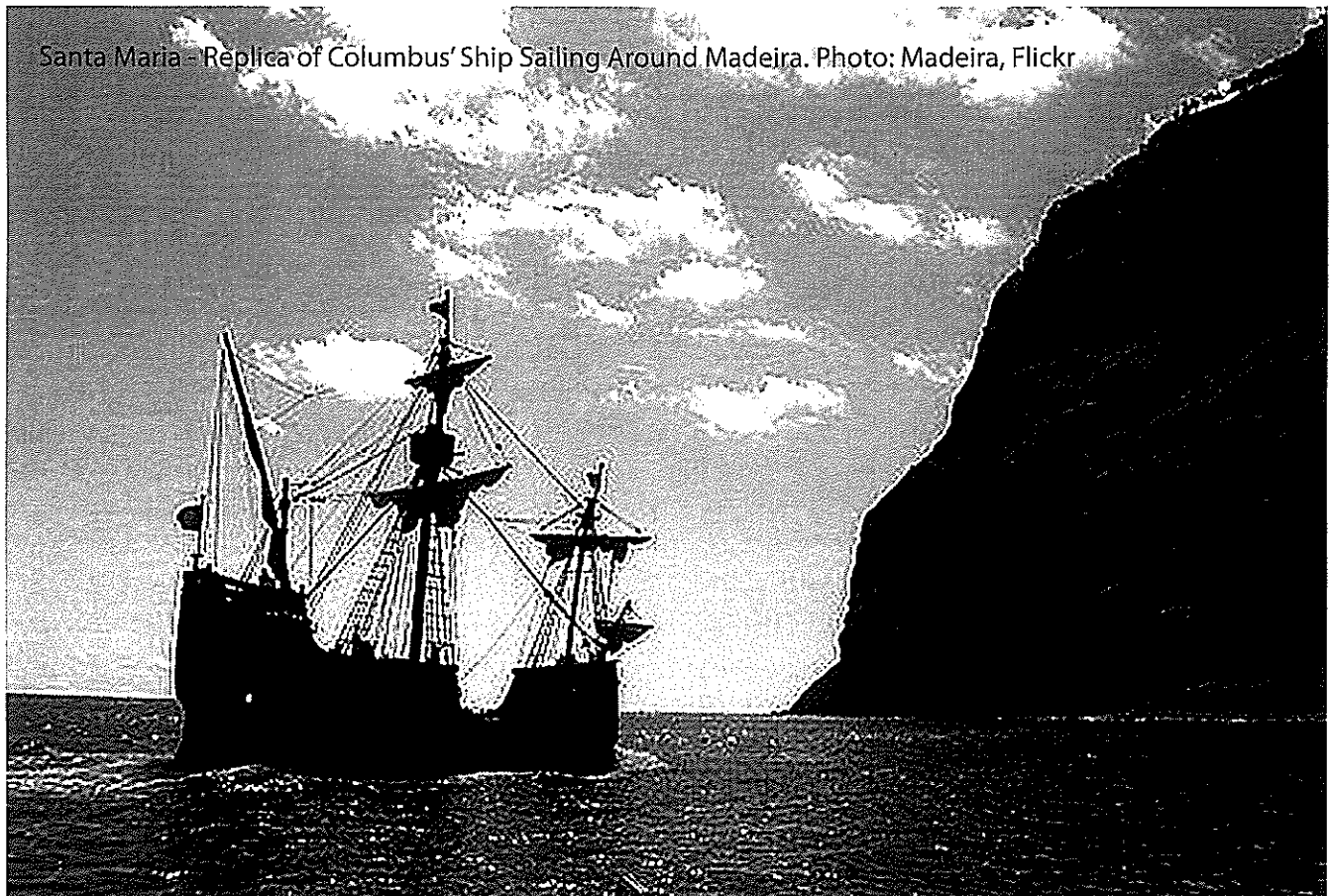
Together with other amateur and professional groups the Portuguese entered the cultural stream of music and drama in the British Guianese society. Plays and concerts were held at the Assembly Rooms and at the Philharmonic Hall. Noted for their musical bands in Madeira the Portuguese

formed the *Premeiro de Dezembro* band which played at every festivity in the colony and regularly on the Sea Wall, the Botanic and Promenade Gardens, the Town Hall and the Assembly Rooms.

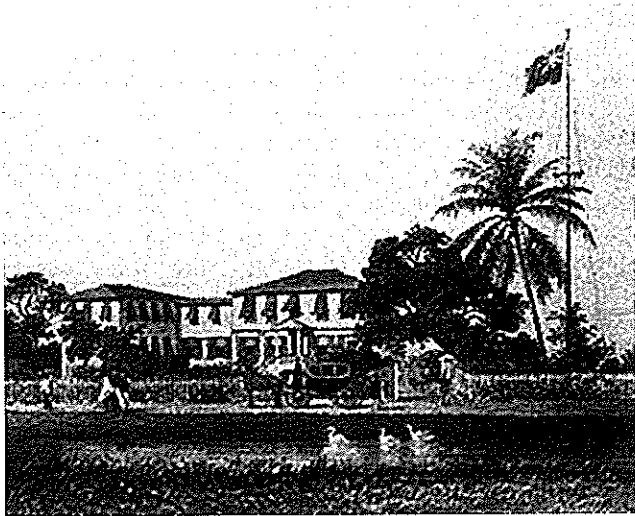
The Portuguese were also prominent in the world of sports: in boxing, cricket and cycling, rugby, football, tennis, hockey, racing and rowing. In 1898 the first cycling club, the *Vasco da Gama Cycling Club*, was formed by the Portuguese. In 1925 the Portuguese Club was founded and nurtured famous tennis players of the day. Indeed, the Portuguese worked hard in their business world but they also played hard. In music, dance and sport, they acquitted themselves well.

However much the Portuguese added to the cultural dimension in music, drama and sport, their entry into the political field took them much longer.

First, there was the language barrier; secondly,



Santa Maria - Replica of Columbus' Ship Sailing Around Madeira. Photo: Madeira, Flickr



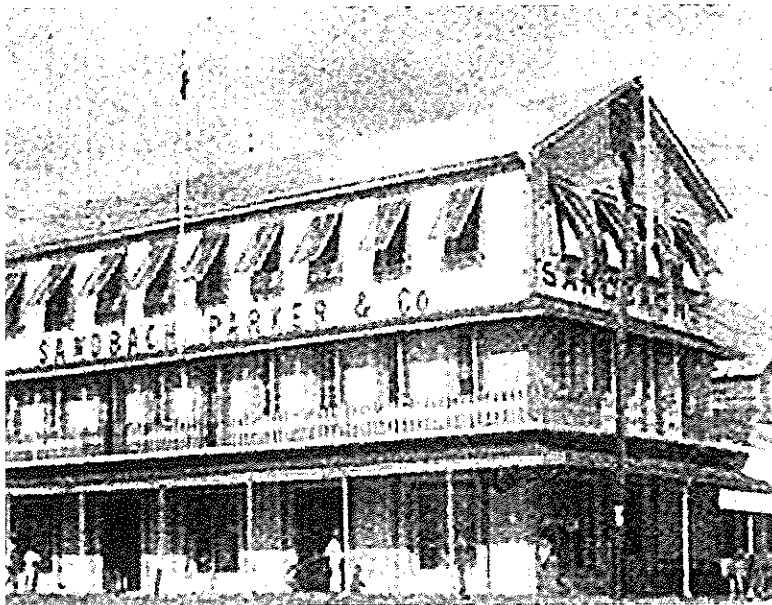
Old Georgetown: Government House - Carmichael Street Entrance.

the majority of the Portuguese men were not naturalized British subjects and thirdly, the government constantly cautioned the Portuguese "not to meddle with politics" but stick to their business. Not until 1906 did the Portuguese run for office, FI Dias and JP Santos winning seats in the Court of Policy and Combined Court. However, although the Portuguese had gained a political foothold, they were not at all welcomed


with open arms into the colonial government.

By the turn of the century the Portuguese had created their own middle and upper class. They were never accepted into the echelons of white European society though they themselves were Europeans. Much less did they "bolster white supremacy". The rapid economic progress of the Portuguese, their strong adherence to the Catholic faith and their clannishness bred respect but never whole-hearted acceptance among the population either in the nineteenth or twentieth century.

In the 1960s and 1970s the Portuguese suffered even more discrimination and many crossed the ocean in search of another EI Dorado in the north, maybe in the spirit of the early Portuguese explorers who lived to the hilt the motto of Prince Henry the Navigator: "Go farther". □




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Our Place in Guiana: The Portuguese

By Honourable Francis Dias

This article was written in 1931 by the Honourable Francis Dias, the first Portuguese member of the Executive Council for the British Guiana Centenary Year Book, 1831-1931.



Francis Dias

Like every other immigrant race which has made British Guiana their home, the Portuguese found it difficult, at first, to acclimatise themselves to their surroundings. They came, for the most part, from Madeira, a country whose beautiful climate must have lingered long in their memories. But, like every immigrant, they came buoyed up with hope and expectation, seeking a new living, a new outlook

and, perchance, a greater future.

To many, however, it was not choice which brought them to Guiana for they were the shuttlecocks of chance – just pawns on a chessboard, whereby a country teeming with possibilities desired labour to exploit and, to obtain that labour, was willing to pay a bounty of \$30 per head to each enterprising colonist who induced more people to come and settle. And these colonists, finding the shortage of labour becoming more and more acute, were successful in 1835 in bringing the first boat-load of 593 Madeirans so that they might have labour for their plantations.

But, such was the effect of a lengthy journey on these Madeirans that they were not considered a success and no effort was made to bring any more until 1840 when fifteen arrived in the colony. These were, however, followed by 4,305 in the next year, and 3,530 in the year after. Still they were found sickly, so much so that government introduced an ordinance prohibiting their arrival during August, September, and October, considered the most unhealthy months.

Now, although the Portuguese were principally required to work on the plantations, their leanings soon began to be manifested. They had no desire for field work although, when they undertook it, they proved extremely willing and were paid higher wages than any other race. But, almost universally, their leanings were towards trade and, in a miraculously short space of time, Portuguese peddlers were stumping the country, Portuguese shops were springing up and Portuguese shopkeepers were chartering ships to bring from

Madeira cargoes of onions, provisions, and wines. Eager and business-like in their dealings, prudent, and thrifty in their personal habits, they found their level in the community and seized their opportunities with both hands.

By 1847 the Portuguese colony was well over 12,000 and, in this year, we get the first hint of racial strife – almost inevitable in such a cosmopolitan community. In New Amsterdam a black labourer was struck by a Portuguese, seriously injured, and sent to hospital. Rumour soon said he was dead. Fiery spirits, quick to fan a spark into a flame, made play upon an unfortunate incident and by nightfall a mob of over 200 were plundering the shops with sticks and brickbats. But, whilst the disturbance was soon quelled, it had given rise to an unfortunate sentiment – how dangerous, one sees by the ‘Angel Gabriel’ riots.

John Sayers Orr, a fanatic of the worst type, was given too much rope by a tolerant government and, by invective and the use of a trumpet which earned for him the sobriquet of the ‘Angel Gabriel,’ fomented antagonism towards both the Portuguese and the Roman Catholics. Feeling reached high pitch, resulting in considerable looting and damaging of Portuguese shops.

In 1888, another incident resulted in more property damage and unfortunate rioting. A Portuguese man who had murdered his paramour was sent for trial at the sessions and subsequently reprieved. As a similar case had occurred just previously when the man was convicted, loud was the outcry against this gross discrimination. Fate, too, had a hand in the act, for a stallholder at the market, Vieira, found a black boy stealing one of his cakes and, losing his temper, knocked the boy senseless. A hue and cry arose; then, more sticks – brickbats – stones, plunder.

Now, when the Madeirans were first induced to immigrate in 1835, it was only considered as an experiment. In fact, Mr. J.H. Albuoy (from whom is derived Albuoystown) and Mr. R. G. Butts, had brought forty to work on their estates in the year previously and, as we have seen, these were followed by regular and increasing numbers. The

Governor of Madeira, however, so it was reported, then warned the people not to go to Demerara where they would be branded and sold as slaves to the highest bidder. In this he was joined by the Bishop of Madeira and, naturally, as Demerara was characterised such a “barbarous country” there seemed likely to be fatal repercussions on this much needed immigration.

Eventually, a Portuguese was sent from Madeira to investigate conditions and enquire from the immigrants whether they were contented. Having assured himself by thorough investigation, his report must have been quite satisfactory, for Madeirans again began to arrive in considerable numbers.

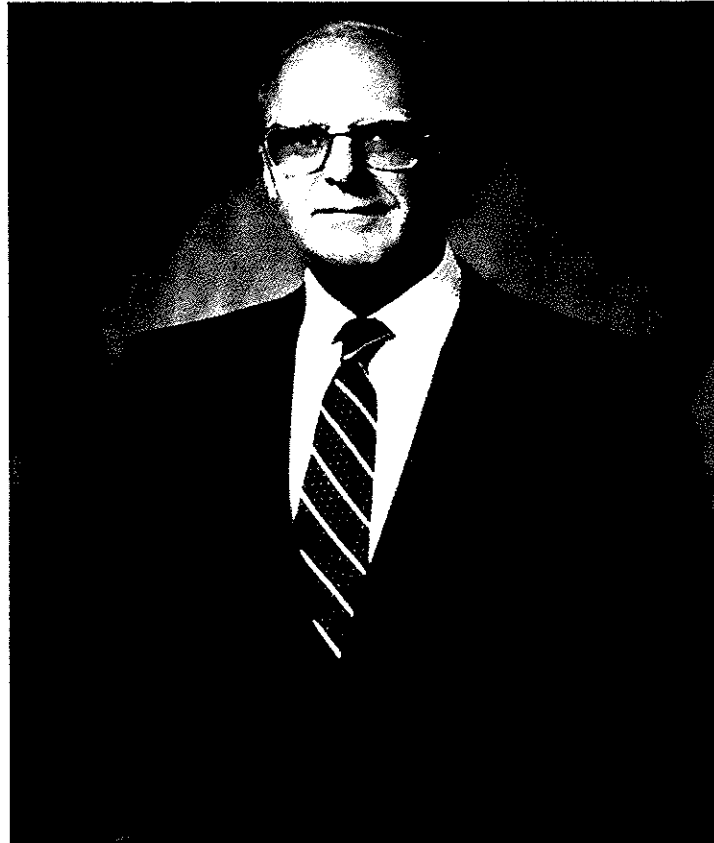
There also arose the necessity of catering as much as possible to their native requirements. At that time, the Roman Catholic Church was not established on firm foundations in the colony and so it was eventually decided to give them more encouragement as it was considered essential to the happiness of the Madeirans. This fidelity to the Roman Catholic Church continues and is a marked feature of our social life.

There is little doubt that the Portuguese have made their place in Guiana. They have had to undergo their “growing pains” it is true, but almost every race which has made its home in this country has had to do likewise. In their adopted country they became the nation of shopkeepers.

Through it, they have amassed not a little wealth, their share of power and, more important still, claims to the highest citizenship. Portuguese have been members of the Executive and Legislative Councils of British Guiana, Mayors of Georgetown and New Amsterdam, leading men of the Law, of Medicine, of the Church. Their wives have created happy homes and happy children; their social work has been an example of what social work should be amongst a clan.

What else is there for Portuguese to do but to love British Guiana? □

Peter Stanislaus D'Aguiar



A Financial & Political Pioneer

By Gregory Hart

Born on October 9, 1912 to Dr. Jose Gomes D'Aguiar and Philomina Maria D'Aguiar, Peter Stanislaus D'Aguiar would later leave a long standing legacy and become one of Guyana's most recognized icons in business and politics.

The story began in the 1840's when Jose Gomes D'Aguiar, the founder, started a rum business which developed into a chain of Retail Spirit Shops. In 1885, the business was expanded to include

a cocoa and chocolate factory and a schooner shipping agency.

In 1896, the four sons of Jose Gomes D'Aguiar, Jose Jnr, Manoel, Francisco and John formed the partnership of D'Aguiar Bros. after the death of their father in 1893. In that same year, the brothers purchased the Demerara Ice House which consisted of a hotel, liquor bars and an aerated soft drink plant. The name 'Ice House' was derived

Thirst Park entrance



from the fact that ice was imported in schooners from Canada, hence the initials D.I.H.

Following the death of his brothers, Dr. Jose G. D'Aguiar then the sole proprietor, formed the company of D'Aguiar Bros. Limited.

Later, after the death of Dr. Jose G. D'Aguiar, his wife, Philomina D'Aguiar became the principal shareholder of the company. The business declined and was at a point of bankruptcy, when she was offered \$100,000.00 for the business as a going concern. She refused to sell, as she was convinced that her youngest son, Peter, should be given the opportunity as he appeared to have the business insight to save the company and to build it into a successful enterprise.

In 1934 at the age of twenty-two, Peter D'Aguiar took over as Managing Director of D'Aguiar Bros. Ltd.

But prior to his promotion, the Cocoa and

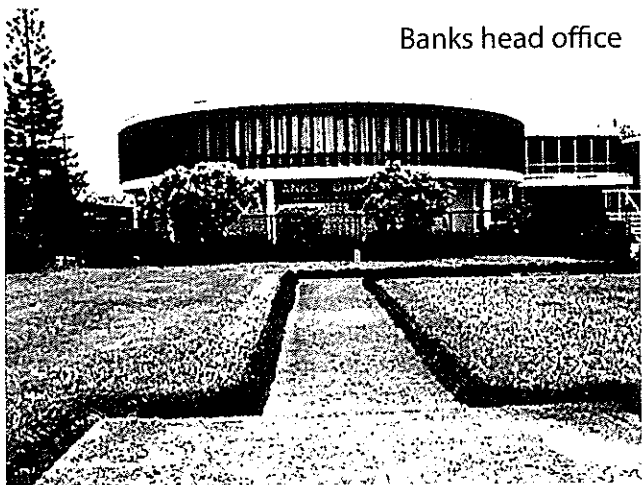
Chocolate business and the Shipping Agency had already been surrendered. The range of interests was still fairly wide and included a soft drink factory, rum bond, bottling plant, liquor store,



A vintage XM rum bottle

Peter Stanislaus D'Aguiar - A Financial & Political Pioneer

Banks head office



retail bars, hotel and pawnbrokery most of which had been operated and located at D'Aguiar Bros. Ltd. in Brickdam, Stabroek since 1896.

Peter concentrated on the manufacturing side, especially soft drinks and rum. He borrowed immensely to re-finance the business. Eventually old debts were paid off and the business began to flourish again.

In 1942 Peter acquired the franchise for Pepsi-Cola making British Guiana the first country in South America to bottle this beverage. The popular range of I-Cee flavours was introduced in 1952. The production of XM Rum was expanded and became the No.1 Rum in 1959.

In 1966, D'Aguiar Bros. Ltd. was transformed from a family owned business to a public company under the name D'Aguiar Bros. DIH Ltd. Then in

1969, D'Aguiar Bros. (DIH) Ltd. merged with Banks Breweries Ltd. into a new company called Banks DIH Limited. This new company offered shares to members of the public. The Company's headquarters was moved to Thirst Park where the production complex and the head office were built. Prior to the merger, D'Aguiar travelled to various parts of the country with his proposition to residents to buy shares in his company and become shareholders. Eventually, his trips paid off and he was able to convince thousands of local people to own shares in the company, and making Banks Brewery Ltd one of Guyana's first publicly owned companies.

D'Aguiar also dabbled in politics briefly by contesting in the 1953 elections on the National



D'Aguiar with his wife Kathleen

Democratic Party (NDP) ticket. Though unsuccessfully in his bid, he was not daunted by his experience and went on to form his own party, The United Force (UF) in 1960 with about 50 Portuguese businessmen and three East Indian leaders of the Man Power Citizens' Association (MPCA).

The UF contested the December 4, 1964 general elections and gained 11% of the popular vote. With this percentage of the votes, the UF was able to collaborate with the People's National Congress (PNC) to form a coalition administration thus giving them a majority. With this new arrangement in place, D'Aguiar was made Deputy Premier.

It was under the leadership of Forbes Burnham and Peter D'Aguiar, that Guyana became an independent state in 1966.

On March 30, 1989, D'Aguiar, died at the London Hospital, England at age 76, where he had travelled to seek medical attention.

During his tenure of service (1934 - 1989) the company showed a record of rapid development and continued progress and has emerged as one of the most dynamic, efficient and profitable businesses in the Caribbean.

A Roman Catholic by religion, D'Aguiar was married on July 23, 1940 to Kathleen D'Aguiar nee Brassington. He was a member of the Georgetown Cricket Club and some of his recreational activities included tennis and waterskiing. He also had interest in the Red Cross, Rotary Club and the Georgetown Chamber of Commerce and Industry.

Banks DIH Limited is now a multi-billion dollar company which has expanded and ventured into the bottling and manufacturing of other products, such as malta, shandy and stout and later, biscuit, pastries and bread, Coca Cola and Icee products.

The beverage giant is currently headed by Clifford Barrington Reis, CCH, who was appointed Chairman / Managing Director after the death of Peter S. D'Aguiar. □

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Sister Mary Noel Menezes, R.S.M, A. A.

‘A Life Consecrated to Service’



How do you feel at this point in your life? Sister Mary Noel Menezes smiled, a brief smile, and in a well modulated voice responded, ‘I feel very grateful. As I get older, I feel tired too but above all I feel grateful for all the blessings God has given me over the 79 plus years.’

That was the tenor of her testimony – throughout her life she has experienced the hand of God

moving in her life, a life moulded by the guidance of the Sisters of Mercy.

Sisters of Mercy is an institution of Catholic women ‘who commit their lives to God, deepening their relationship with God and serving God’s people, especially those who are sick, poor and uneducated. In the spirit of the Gospel, our mission is to help people to overcome the obstacles that

keep them from living full and dignified lives. A life of prayer and community is at the heart of our shared mission.' The Sisters of Mercy was founded by Catherine McAuley in 1831 in Dublin, Ireland. (Sisters of Mercy Website).

Sis Menezes' life could not be touched by God or moulded by the Sisters of Mercy had she not given her life over to her religious tenets. Sis Menezes made that supreme sacrifice when she joined the order of Sisters of Mercy at the young age of seventeen. And she has had no regrets. She found her calling early in life and it was a severing of ways.

Sis Noel Menezes was born in July 1930 in Kingston, Georgetown, completing her secondary education at St. Joseph High School. She grew up with her mother and extended family in a happy home. So they could not understand her decision to leave such a life of ease for a life of sacrifice.

In good faith, she allowed herself to be led by the Sisters of Mercy and there was no turning back and she has had no regrets. Off she went to receive her religious education training in Pennsylvania. Returning home, she taught at elementary schools in Georgetown. But that was only for a while. The Sisters of Mercy sent her off again, this time to the St. Joseph's Training College in Jamaica where she obtained a Teacher's Diploma in Education (with Honours). The idea of sending her (and other sisters) to the above college was to prepare them to take over one day from the sisters who were in charge of the major elementary schools namely, Sacred Heart, St. Mary and Carmel, and of course, St. Joseph High.

Sis Menezes returned to Guyana to continue her teaching career, happily going along her merry way. But the Sisters of Mercy was not finish with her and her education; they wanted her to do her first degree. So off she went to College Misericordia, Dallas, where she gained her B. A. in History.

So far so good, this was according to Sis Menezes but not according to the Sisters of Mercy. Next stop was Georgetown University, Washington, where she obtained a M. A. in Latin American History (summa cum laude).

At this point, a smile reappeared on the face of Sis Menezes as she described her stint at Georgetown University, 'I was very happy there, it is a wonderful university. My only regret was it was such short time because I finished my masters in less than a year... here again you see God's gift.'

Such was her good fortune and academic prowess that she was advised to stay in the United States to teach at College Misericordia. 'I feel strongly we were guided in our vocation and I would not have chosen so wisely ...I don't think on my own, in my wildest dream, I would have gone on to higher education...and come back to teach at university for over twenty years...'. In the 1960s, she returned to Guyana to teach at the University of Guyana until the 1990s. During her attachment at University of Guyana, she was sent to do her Ph. D at London University.

So it was a life of learning and teaching - foundation for her researches and writings.

She has authored many books but she relished telling the story behind the writing and publication of *The Portuguese of Guyana: A Study in Culture and Conflict*. During a teaching stint in India, a Goan historian, Dr. Teotonio De Souza planted the seed that led to the research and writing of the history of the Portuguese in Guyana. 'I remember so well that day I was sitting down in Poona planning what I would do and when I got back to London' and grabbed at the idea. Off she went to Portugal but duly found out that the research material was in Madeira where 'in one day I found an awful lot of material.

I remember coming across a play 'O Demerarista' which was the story of Madeirenses coming to Demerara and returning to Madeira very rich.

The archives gave me a copy of this play so when we had our 150th anniversary of the Portuguese in 1985, the language department of the University of Guyana translated and aired it on the radio... Then it so happened, here again - the hand of God - I got back to London, I was at the Institute of Commonwealth Studies and I was telling them about this experience when a young lady, Geraldine

Sister Mary Noel Menezes, R.S.M., A. A. 'A Life Consecrated to Service'

Byrne, who was in the Australian Studies Centre evinced an interest in my research and offered to get me funding. Of course, I asked her why she was doing this for me and she explained that she was taught by the Sisters of Mercy in Australia and they were very good to her and she would like to give back to the Sisters of Mercy. That was one of my miracles!

Her other books include Goodall's Sketches of Amerindian Tribes 1841 - 1843 (Macmillan Caribbean Publishers, 2002); British Policy Towards the Amerindians in British Guiana, 1803-1873 (Oxford: Clarendon Press, 1977); The Amerindians in Guyana 1803-1873. A Documentary History (London: Frank Cass and Co. Ltd., 1979); Scenes from the History of the Portuguese in Guyana (London: The Author, 1986); and The Portuguese of Guyana: A Study in Culture and Conflict (Gujurat: The Anand Press, 1992); Guide to Historical Research, and How To Do Better Research.

Despite her success at publishing so many books, she is forced to declare 'working with publishers is another story' and that's for another interview.

Despite her busy schedule of teaching and travelling, she has devoted and continues to devote a great deal of time to social work. Her major work in this area was with the St. John Bosco Orphanage in Plaisance, East Coast Demerara, to which she devoted over three decades of her time. Her work with the orphanage evolved into Mercy Home for boys in Prashad Nagar especially for boys whom upon attaining the age of sixteen at the orphanage were discharged from that facility. Her two other interest in caring for the sick and less

fortunate are found in one area at Mahaica on the East Bank Demerara - Mahaica Hospital for patients suffering from Hansen's Disease and the Cheshire Home for the disabled.

Hers was not only a life of toil, it was also a life pitted with rewarding moments and commendations. In 1982, she was honoured by the Government of Guyana with the Golden Arrow of Achievement. In 1983, she was endowed with an Honorary Doctorate of Humane Letters from College Misericordia followed decades later, 2005, by an Honorary Doctorate of Laws from The University of the West Indies and recently in 2008, she was endowed with an Honorary Doctorate of Humane Letters from Mount Aloysius College. In 1989, she was named Outstanding Guyanese Woman of the Year and in 1993, she was named International Woman of the Year.

To crown her long association with the University of Guyana, she was recently conferred with the title Professor Emeritus by that institution.

Outstanding educator, gifted historian and prolific writer, Sis Mary Noel Menezes is still burning with zeal to serve humanity even as she approaches four scores... and more. □



L-r: Sister Noel and Sister Josephine in Trafalgar Square, London in 1970

CHRONOLOGY

Some Important Dates to Note

- | | | | |
|--------|---|--------|---|
| 1835 - | 3 May - Arrival of first group of 40 Madeirans | 1917 - | British Guiana Biscuit Factory, Ltd was established |
| 1842 - | Stoppage of Portuguese emigrants | 1921 - | Hon Francis Dias-first Portuguese in National Politics |
| 1843 - | First import of goods by Portuguese on the 'Zargo' (wines esculents and fancy articles) | 1928 - | Francis De Caires and Co Ltd (now Frandec Travel Co) was founded |
| 1845 - | First Portuguese priest in Colony-Senhor Joaquim Antonio Correa de Natividade | 1932 - | Percy De Caires (now Dr) first student from St Stanislaus College to win Guyana Scholarship |
| 1846 - | Resumption of large-scale immigration | 1940 - | Portuguese celebrate eighth centenary of the Portuguese nation |
| 1856 - | 18 Feb - 'Angel Gabriel' riots vs Portuguese | 1948 - | Correia's Enterprises, Ltd was founded |
| 1861 - | 25 Dec - Sacred Heart RC Church opened | 1950 - | Statue of Our Lady of Fatima brought to British Guiana by Fr Patrick Moore |
| 1865 - | Portuguese Female School established- forerunner of Sacred heart School | 1955 - | Banks Breweries, Ltd (P S D'Aguiar) |
| 1870 - | St John the Baptist Church, Plaisance, opened | 1958 - | Correia's Jewellery Ltd was introduced |
| 1875 - | Portuguese Benevolent Society established | 1960 - | Sacred Heart Church declared National Shrine |
| 1882 - | DIH opened (Mr. João Fernandes) | 1960 - | United Force was founded |
| 1886 - | JP Santos And Co Ltd. was founded | 1967 - | Farfan and Mendes Ltd Officially incorporated |
| 1889 - | March - 'Cent Bread' Riots | 1985 - | 150th Anniversary of arrival of the Portuguese in Guyana |
| 1893 - | Portuguese open flour factory in Pomeroun | 1986 - | Creations Craft was introduced to society |
| 1895 - | Lusitania Cricket Club formed | 1992 - | Woodpecker Products was founded. |
| 1898 - | D'Aguiar Bros Ltd established | 1992 - | Public Communications Ltd(PCL) was established. |
| 1898 - | Establishment of Vasco da Gama Cycling Club | 1992 - | 31st August - Roraima Airways Inc. was established. |
| 1899 - | First Portuguese Mayor of Georgetown Manoel L Da Costa | 1995 - | DD Signs was founded |
| 1902 - | People Pawnbrokery Co of British Guiana | 1996 - | Connections Travel was founded |
| 1909 - | D M Fernandes, Ltd (Demerara Cycle Depot) opened | 2000 - | Nicholette Fernandes won her first Sportswoman-of-the-Year award |
| 1912 - | The Park Hotel (Alexander Gonsalves) established | 2004 - | 25th December- Fire destroyed the Sacred Heart Church |
| | - The Demerara Cricket Club (DCC) was established by the Portuguese businessmen of British Guiana | | |
| 1915 - | Central Garage (John De Freitas) founded | | |

Portuguese Influence Since 1835

By John Phillips, Jr.

The importance of the cultural, social, economic and religious contributions of the Portuguese towards the shaping of the Guyanese way of life today is without question.

Since the arrival from Madeira to British Guiana started in 1835, the Portuguese had brought with them not only their working skills, but many of their traditions and customs. In modern day Guyana, influences on our cuisine, religious

Many churches some of which are still in existence today opened in Georgetown, on the East Coast of Demerara and the Essequibo coast.

Until it was destroyed by fire on Christmas Day 2004, The Church of the Sacred Heart on Main Street Georgetown was opened by Father Benedict Schembri for Midnight Mass on Christmas Day of 1861. This church was built and financed by the

Portuguese. It was as a National Shrine before the fire. A rebuilding fund has since been established to construct a new building the same location.

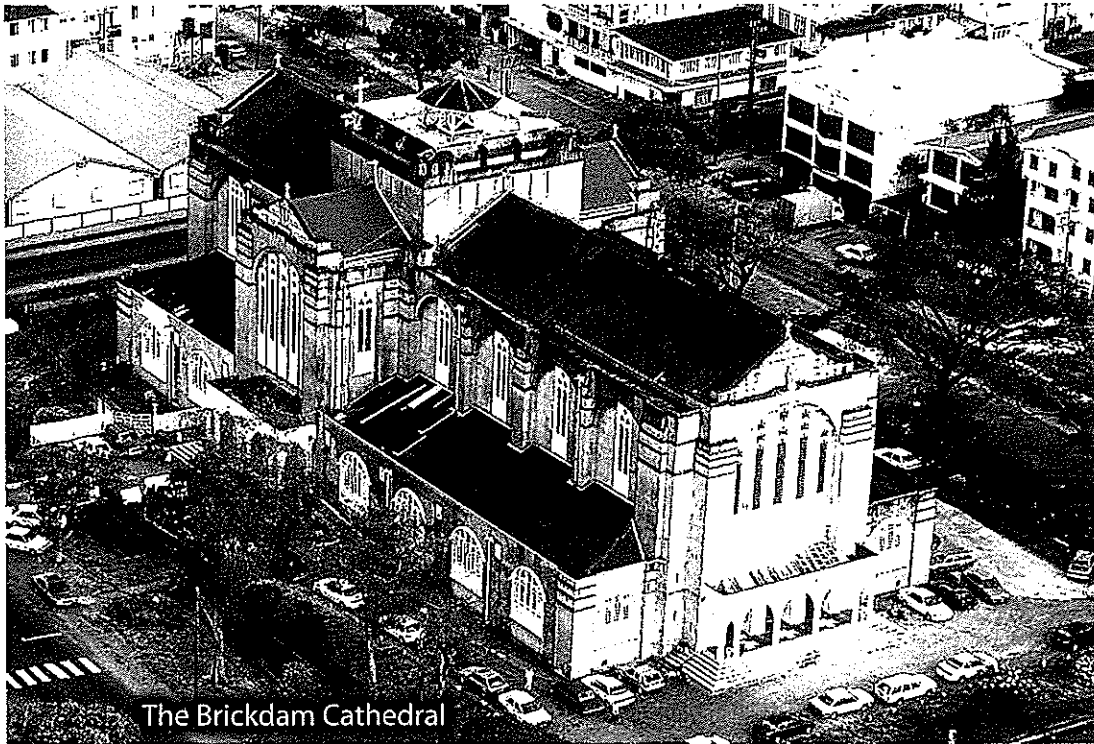
The Brickdam Cathedral, more formally known as the Cathedral of Immaculate Conception, is a Roman Catholic cathedral in Georgetown, and is the leading Catholic church of the country. Built in the 1920s, The Brickdam Cathedral is another church that the Portuguese attends and are generous in their

support and upkeep of the church over the years.

The Portuguese participation in social activities since their arrival has passed down many generations. A number of social clubs were formed specifically for the Portuguese emigrants due to language limitations and racial prejudices mainly

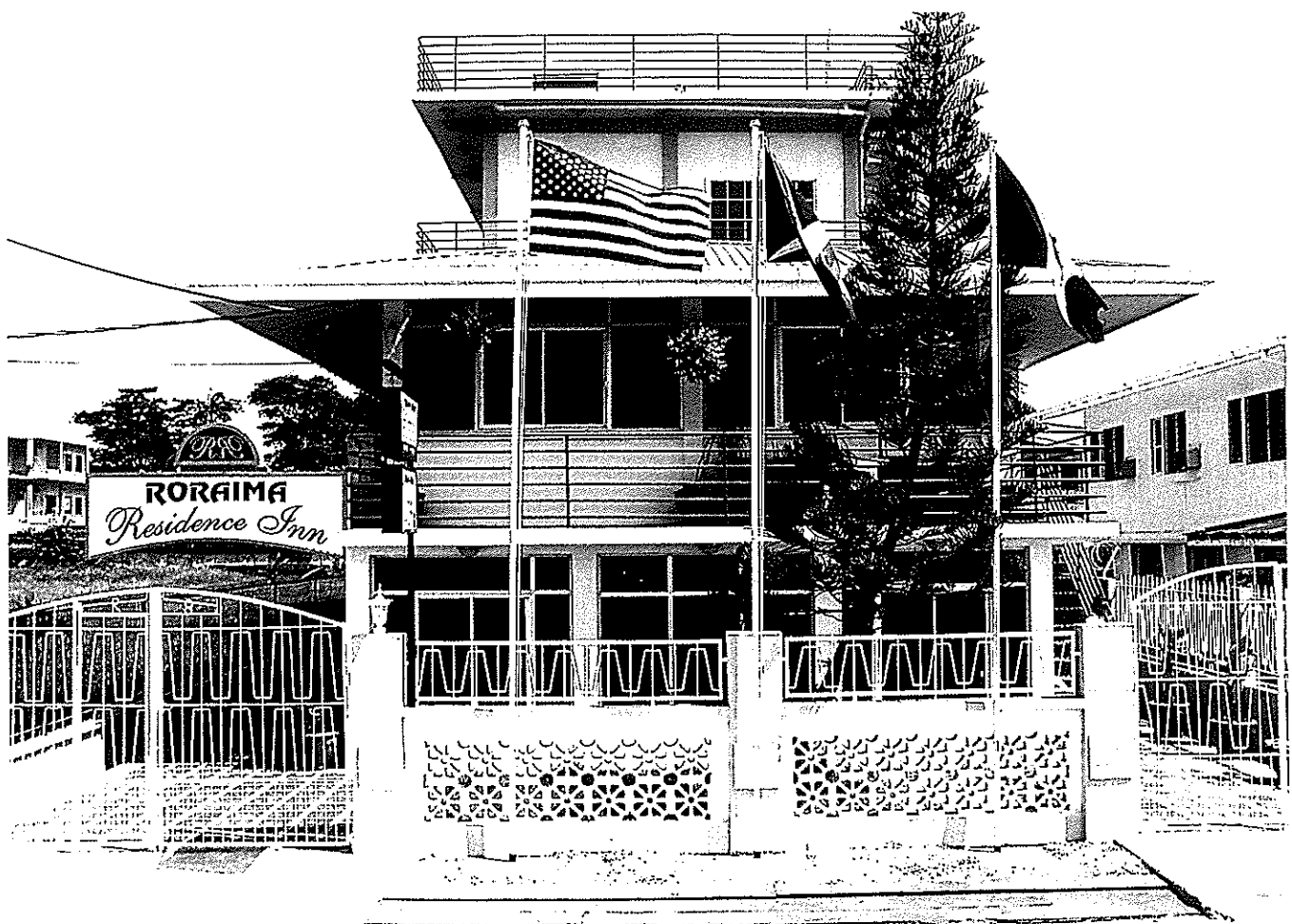
practices and industrious attitudes can be credited to the Portuguese.

For example, the establishment of the Catholicism and the Catholic Church in British Guiana is mainly due to the Portuguese's strong catholic faith brought to these shores.



The Brickdam Cathedral

Portuguese Influence Since 1835



for the British who did not consider the Portuguese as whites. However, the mid 1900's when the integration of clubs became more common other ethnic groups were allowed to become members.

In 1875, the Portuguese Benevolent Society was formed with a mission to "the encouragement of industry and charity among the Members." There were also formations of the Plaisance Musical Band, Demerara Cricket Club (DCC), Vaso da Gama Cycling Club and other smaller social clubs.

The Portuguese also organised dramatic plays, grand balls, parades and concerts to celebrate various milestones. The love of music and dancing were some of the innate traits brought from Madeira, so every occasion provided the opportunity to showcase their favorite pass time.

Not long after their arrival in British Guiana, the Portuguese saw opportunities in commerce,

and moved into the trade business to supply the plantation workers with basic supplies. By 1843, the Portuguese were importing their own goods from Madeira, especially the Madeira wines.

The Portuguese's preference for self-employment has generally lead them to vigorously pursue entrepreneurial opportunities in industry, trade and other enterprises. Investments in advertising, agro-industry, beverage, automotive sales, aviation, mining, seafood, shipping, optical services, publishing, printing, tourism and other industries are evident today.

Iconic companies the likes of Central Garage, JP Santos and Co Ltd, Demerara Ice House have paved the way for others who now lead and influence business in Guyana. The John Fernandes Group, Banks DIH Limited, Roraima Group, Correia Group are just a few of the leaders in their respective sector. Smaller enterprises like



Dave Martins, Founder and lead singer of the Tradewinds Band

DD Signs, Modern Optical, Farfan and Mendes Ltd, Woodpecker Products, De Sinco Trading and Spads, Inc., are no less important as they too play important roles in helping Guyana to develop in the 21st century.

Portuguese have worn and continue to wear many professional hats of doctors, lawyers, auditors, diplomats, politicians, journalists, publishers and others. The Hon. Francis Dias was the first Portuguese in the Legislative Council and Mayor. There have been other Portuguese Mayors and Town Councilors in Georgetown and New Amsterdam.

In 1953, businessman Peter D d'Guair of Banks DIH Ltd. contested the elections with the National Democratic Party (NDP), but was unsuccessful. However, in 1960, D d'Guair was instrumental in launching a new political party called the United Force (UF) with about 50 Portuguese businessmen and three East Indian leaders of the Man Power Citizens' Association (MPCA).

After the December , 1964 general elections in

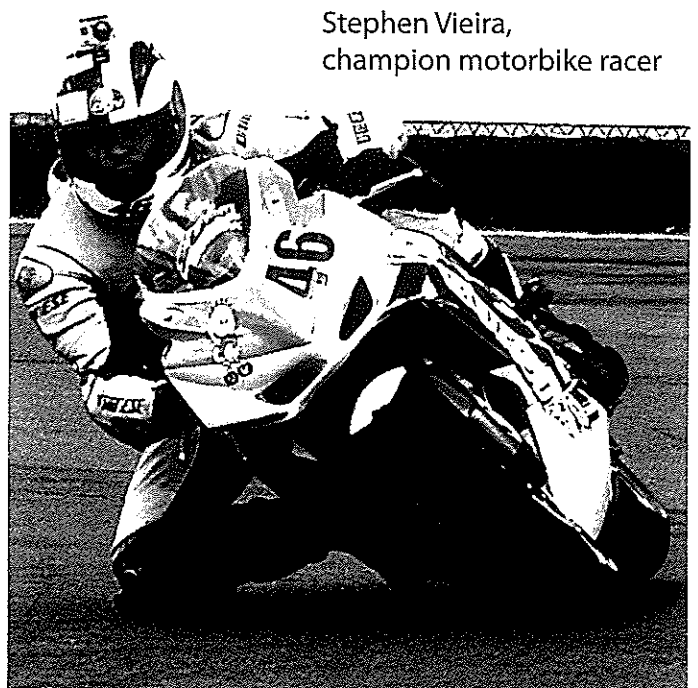
Guyana, the UF received 11% of the popular vote. This percentage was sufficient enough for the party to form a coalition administration with the People's National Congress (PNC). With a new government in place D d'Guair was offered Deputy Premier.

They also play active roles on many sports teams and represent Guyana mostly in squash, hockey, motor racing, football, swimming, rugby and badminton. Entertainment, music, fashion religion are other facets of Guyanese society that the Portuguese also make significant contributions.

SOME CUSTOMS

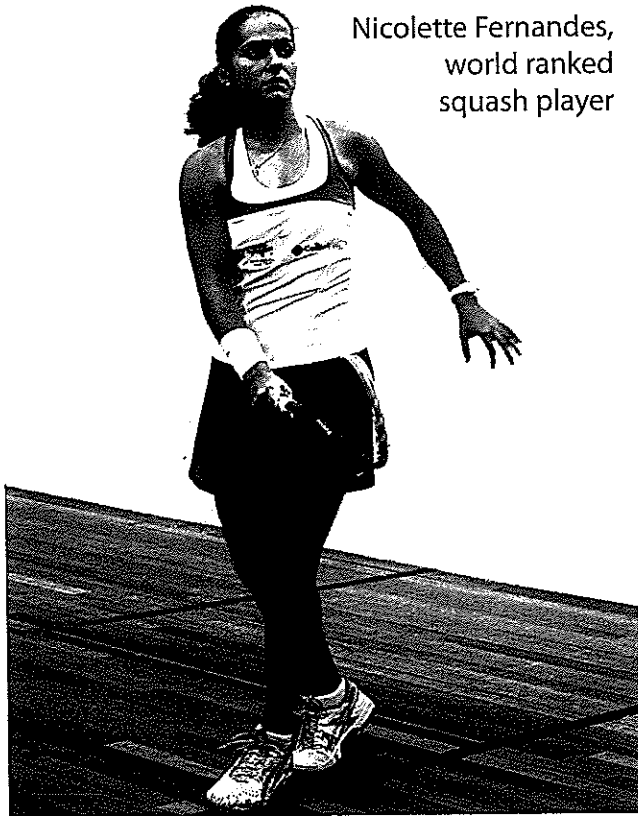
FEAST OF THE HOLY SPIRIT OR PENTECOST - MAY OR JUNE

During the nine days previous to the feast of the Holy Spirit, the Emperador visited all the Catholic Homes of the poor and the sick in his parish/village carrying with him a dove and a crown into which the people placed their money-gift to be used in celebration of the feast. After Mass of the Feast a dinner was usually held for the poor and clothing distributed.



Stephen Vieira, champion motorbike racer

Portuguese Influence Since 1835



Nicolette Fernandes,
world ranked
squash player

FEAST OF ST JOHN THE BAPTIST - 24TH JUNE

This was a favourite feast especially among the young Portuguese. Bonfires were lit and the young men competed with each other in seeing who could jump the highest. Another custom on this feast was the breaking of eggs into a basin of water; whatever shape the egg formed would determine the person's fate, viz., and a ship meant travel.

Sacred Heart Church
before the 2004 fire



FEAST OF ST PETER - 29TH JUNE

This feast was dear to the fishermen and celebrated particularly between Meadowbank and La Penitence. The fishermen carried a boat (lifeboat size) in procession singing and waving flags. St Peter is the patron saint of fishermen and very special beloved by Madeirans of whom earned their livelihood by fishing.

FEAST OF ST ANTHONY- 13TH JUNE

The saint, par excellence of Portuguese devotions both in Portugal and Madeira and transferred to Guyana was Saint Anthony. The custom of St Anthony's Bread has been of long duration in this country. On this day of his feast, 13th June, bread loaves topped with a cross are distributed to the poor and needy.

FEAST OF ALL SOULS- 2ND NOVEMBER

Another custom brought from Madeira was the lighting of candles on the graves of loved ones on All Souls night.

CHRISTMAS NOVENA- 15TH - 23RD DECEMBER

The Madeiran custom of attending Mass in the early hours of the morning, viz. 5:30am (in the 19th century the churches opened at 4:30am) for the nine days preceding Christmas continues to this day in Guyana. People of every ethnic group, and many not even of Catholic faith, participate in this service and together before Mass they sing praises to the Mother of God in the Bemdita Sejaes. The Mass concludes with the Benediction of the Blessed Sacrament.

CHRISTMAS MASS

After the Shepherd's Mass or the Second Mass of Christmas Day at Sacred heart Church, Main Street, children dressed in Portuguese costume brought various gifts of food: large loaves of bread, chickens, a lamb, etc. to offer them to the Infant Jesus in the crib. These gifts were given afterwards to the needy. □



John Fernandes Ltd.
CONTAINER TERMINAL

John Fernandes Group of Companies

By Chris Fernandes

INTRODUCTION

John Alvaro Fernandes, born in 1901, was the eldest of eleven children. His parents, John Fernandes & Deolinda Mario Franco, were second-generation Portuguese immigrants from Madeira.

In 1924 John married Alda Jardim. This unfortunately coincided with the death of his father that same year and also the collapse of the world sugar market following the First World War. His father, who was a businessman, was almost bankrupt when he died and the family had to dispose of most of their assets to pay his debts. They were only able to salvage the cycle store known as D. M. Fernandes Ltd.

D. M. Fernandes Ltd. could not sustain the entire family, forcing John to branch out on his own. Securing a timber concession at Waratilla in the Kamuni Creek on the Demerara River, John worked long hours producing fire wood and

charcoal for local consumption.

In the 1930's and 40's during the second World War, John's market for the wood products developed both locally and in the English speaking Caribbean as a result of the fuel shortage. To facilitate this, he rented a small area of property from W. M. Fogarty Ltd. which he subsequently purchased. This was the birth of John Fernandes Shipping as he was now able to load and discharge inter-island sailing vessels. He would later export large volumes of charcoal to Liverpool, England using the international shipping lines at Bookers Schooner Wharves.

JOHN FERNANDES LTD

On October 15, 1959, the Company of John Fernandes Ltd. (JFL) was officially registered.

During the political riots in Georgetown, on Friday, 13th February, 1962, the offices, wharf and

warehouse of JFL were completely destroyed by fire. While others waited for the political unrest to settle, John Fernandes constructed a small wharf, office and warehouse and was back in business within three months. As funds became available, these facilities were expanded to what they are today.

John Fernandes closed his wood products division in 1967 and, with the nationalization of the shipping companies, Bookers, Sanbach Parker and Sproston in 1976, JFL found itself in the unique position of being the only privately owned commercial pier and warehouse operation in Guyana. The company offered an efficient personalized service and in time was able to capture in excess of fifty percent of the containerized trade which they have maintained up to today.

On his retirement in 1970, John was succeeded by three of his sons. His eldest son, John Jr., managed the Company until he migrated to the United States of America in 1978. He was succeeded by Bernard (Bunny) who managed the Company during the difficult eighties, retiring on February 29, 1992.

Chris succeeded Bunny as the Chairman and CEO on March 1st 1992 bringing to the company a new style of leadership. In 1993, JFL made its first big investment by purchasing the entire share holding in De Freitas Investments Ltd. This allowed the company to commence its expansion programme which is still on going. Today, JFL owns all the water front property from Muneshwars (behind GBTI) to the Stabroek Market with the exception of a small area leased from GNSC.

CONTAINER TERMINAL

In 1994 as break-bulk cargo gave way to containerisation, the need for increased storage became evident. With the very limited space at its Water St location, the only available solution was the establishment of an off port terminal on 6 acres of land on Mandela Avenue, Ruimveldt later purchased from Central Garage Ltd.

In 1999, a further 6 acres were leased from Sanata Textile Ltd and finally purchased from NICIL in February 2008 for a tidy sum.

JFL has been continuously developing this terminal and have recently purchased additional land from Houston Estate for future expansion to the south. This site is presently being developed.

BOUNTY FARM LTD

John Fernandes Senior was also responsible for the establishment of Bounty Farm Ltd. (Bounty) which was officially registered on March 21st, 1976. Old John's first love was agriculture. In the early days a variety of crops were planted and there was also a small number of cattle, sheep and pigs.

In 1965 his son William (Billy), on leaving school was given the task of managing the farm. Poultry was soon introduced with peak production being 4,200 chickens per week during 1979-81. However, in 1982, Guyana was experiencing foreign currency difficulties and the importation of hatching eggs was put on a quota system where only established hatcheries were allotted eggs. Most of the existing hatcheries had their own farms and as a result, offered none for sale. Bounty was reduced to producing 18,000 chickens per year, which it would normally have done in one month. Being forced to seek other sources of revenue to keep the Company viable, Bounty converted its chicken pens to pig pens. The first manager, Billy Fernandes, migrated to Canada in 1987 and Patrick de Groot, the current Managing Director was appointed.

In 1990 with the Liberalisation of the Foreign Exchange Sector, foreign currency availability improved once again and Bounty was able to recommence its poultry development. To be a significant player locally in the poultry industry it was necessary to become fully integrated, establishing its own hatchery, feed factory, processing, refrigerated storage as well as retail outlets in the form of Bounty Meat Centers. The Company is accepted as the leader in the Poultry Industry, producing an average of 100,000 chickens



per week, a large percentage of which is grown by 30 contract farmers.

One of these is B & B Farms Inc., a 60/40 joint venture between Bounty Farm Ltd. and Banks (DIH) Ltd.

FAIRFIELD INVESTMENTS LTD AND FAIRFIELD RICE INC.

In 1985 John Fernandes Ltd. and Bounty Farm Ltd. together formed Fairfield Investments Ltd and purchased an 800 Acre Rice Estate and a One-Ton Rice Mill at Fairfield, East Coast Demerara. In addition to having diversification in a new industry, the companies gained the benefit of utilising the by-products of bran and broken rice from the rice milling operation in the poultry feed production of Bounty.

At that time all rice exports had to be made through the Guyana Rice Export Board, but another benefit was in those difficult days of foreign exchange controls the Company was allowed the retention of 10% of the foreign currency proceeds from rice exports.

The Company is now a 50% joint venture partner

with the Seaboard Corporation of America in Fairfield Rice Inc which produces rice for export from a Twenty-Ton Rice Mill, the majority of which is being shipped to Jamaica and Venezuela at the present time.

While we are not big enough to be the leader in the Industry, we pride ourselves in the exemplary payment record we have maintained with the farmers who supply paddy to our mill. They are paid 50% upon delivery and the balance in 6 weeks.

J. P. SANTOS & CO. LTD.

By 1999, JFL needed to find a way to purchase the J. P. Santos (JPS) Water Street property which it considered vital to its future development and which it was at the time renting from them. However, a valuation of the real estate made it beyond the reach of JFL. JPS was losing money every year and the shareholders had become restless as no dividend had been paid for many years.

That same year JFL made the major shareholders an offer per share and in less than three months it had acquired more than 50% of the Company. The

offer was left open and now JFL owns in excess of 90% of the shares.

In 2005 J. P. Santos successfully bid for the purchase of the Guyana Stores Agencies building. This property has been refurbished and is leased by JFL as its LCL Warehouse and Head Office, a facility of which it is very proud. J.P. Santos also owns the two Bounty Supermarkets in Kitty and Grove and rents the Bourda facility although they are all operated by Bounty Farm Ltd.

BRYDEN & FERNANDES INC.

In the year 2000, the decision was made to have J. P. Santos & Co. Ltd. invest in the purchase of fifty-one percent of the newly established firm, Bryden & Fernandes Inc. (B&F), the remaining 49% being held by A. S. Bryden & Sons in Barbados and Trinidad.

B & F is in the distribution trade and has been a success from its inception.

GUYANA ENERGY SUPPORT SERVICES (GESS)

In 2010, with the impending exploration for oil on the horizon, JFL started another joint venture, this time with a Trinidad company to establish Guyana Energy Support Services (GESS). As the name implies this company supplies support services to the oil exploration industry.

GESS currently supplies most of the logistical support for REPSOL's current drilling operation at its Jaguar 1 well. In addition to servicing the supply vessels and handling all the customs brokerage, GESS also rents the real estate for the Mud and Cement Plants and the Pipe Yard utilized by REPSOL. GESS also supplies services to the companies that operate the Mud and Cement Plants, the company that owns the drilling rig and the company that handles the treatment and disposal of the waste from the drilling operation.

CMA-CGM GUYANA INC

In January 2012 J. P. Santos also teamed up with CMA-CGM International to establish a joint

venture locally in the shipping agency business known as CMA-CGM Guyana Inc.

CMA-CGM is the third largest shipping line in the world and we are proud to be able to partner with them in this manner.

THE JFL GROUP- PLANS

The John Fernandes Ltd Group of Companies presently employs approximately 1,000 persons and considers their welfare to be its priority and prides itself with providing its workers with the best possible conditions of employment.

JFL is committed to the development of our country and have already indicated to the President our willingness to work with the Government to improve the efficiency of Port Georgetown and to assist in whatever way possible in the development of the Deep Water Harbour. This would be necessary in the long term to cater for possible cargo movement to and from Brazil and the further development of our export trade.

Bounty Farm has responded to the call made by the President for diversity in the non traditional areas of Agriculture. Currently an 80,000 sq. ft. Model Crop Farm has been established at our Timehri location. This is being done in collaboration with GETIS (USAID) and Shigam, an Israeli Company which has been guiding us with their technical expertise.

The entire production is being geared for the export market. Once it proves to be successful, we intend to expand our production rapidly which would include a modern packaging facility at Bounty, Timehri, not far from the airport.

Bryden & Fernandes Inc. has plans for investment in a new office and warehouse building. They are presently in search of five acres of land for this purpose just outside of the city limits. □

John Fernandes Ltd.