

COURT OF APPEAL FOR ONTARIO

B E T W E E N :

LISA CAVANAUGH, ANDREW HALE-BYRNE, RICHARD VAN DUSEN, MARGARET GRANGER and AMANDA AYLESWORTH THE EXECUTOR FOR THE ESTATE OF TIM BLACKLOCK

Plaintiffs/Respondents

- and -

GRENVILLE CHRISTIAN COLLEGE, THE INCORPORATED SYNOD OF THE DIOCESE OF ONTARIO, CHARLES FARNSWORTH, BETTY FARNSWORTH, JUDY HAY THE EXECUTRIX FOR THE ESTATE OF J. ALASTAIR HAIG and MARY HAIG

Defendants/Appellants

RESPONDENTS' COMPENDIUM

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Tab 1

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Paul Axelrod - in-Ch.
(Ms. Merritt)

Q. And what can you tell us about the reform of schooling that occurred after this period in the 1960's?

A. Well, there was -- was considerable reform in education in the sixties. And Ontario was actually in the
5 leading edge of that -- of that change in Canada. Elementary education became more child centered. And this is a philosophy elaborated in a report of the Provincial Committee on Aims and Objectives of Education in the schools of Ontario known as "The
10 Hall Dennis Report" for short, in the name of its co-chairs. That was published in 1968 and that report suggested that -- that rather than students being all taught in exactly the same way, and they required to take all of the same subjects all of the time, that education be more oriented towards the individual student. His or her abilities, interests and -- and that it was
15 really the role of school to try and cultivate that student educationally using a variety of teaching techniques. The teacher would be not simply an authority figure, but a kind of mentor, facilitator in the classroom. And what's also important is that there would be no corporal punishment or physical
20 discipline, of any kind, that would -- would be part of the -- the pedagogy or the school's practices.

Q. All right. We'll come back to that issue in just a moment. How did the introduction of the credit system relate to these beliefs, if at all?

A. Well, the -- the credit system was an example
25 of schools being more oriented towards an individual child's interest and abilities. So, it used to be that if you failed one or two subjects in high school, you'd fail the whole year. The credit system allowed you to take individual courses. They
30 were counted as credits, and then you would graduate when you accumulated sufficient credits, so it wasn't an all or nothing kind of approach to passing through high school.

1401.

Paul Axelrod - in-Ch.
(Ms. Merritt)

As it applies to individuals, it was a time when there was an increasing acknowledgment of differences among students in terms of their abilities, their interests, their orientation and their rights. And that, as I mentioned earlier,
5 was part of the emerging culture and standards of school.

So, private schools did have the right to be alternative educational venues. ~~They had no right to abuse students physically, or in any other way.~~

Q. All right. I'd like to ask you some
10 questions now about the mission of Grenville Christian College. I don't know if it -- it helps Your Honour, but this is at page 5 of Dr. Axelrod's report. What can you tell us about Grenville Christian College's educational philosophy?

A. Well, I think that there's actually less
15 about the educational philosophy of Grenville than there is about its moral, religious, values. There's an awful lot of stress on those aspects, and less on a, kind of, well thought out, well rounded kind of educational philosophy that one might expect to find, and one could find in other school statements.

Q. All right. I'd like to if I can turn your
20 attention to the joint exhibit book, Volume 3. This is Exhibit 9.

A. Yes.

Q. Could you turn, Doctor, to Tab 135. This is
25 a document dated March 27th, 1981 and it's entitled "How Do We Here at Grenville Nurture Christian Values." I'm going to read you a passage and then ask you if you can provide some comment. The first passage is approximately the middle of the page, just above the area marked with an asterisk on my copy and it says:

30

We structure schedules so
teenagers are not forced into

1402.

Paul Axelrod - in-Ch.
(Ms. Merritt)

situations where they would be
tempted. Students are allowed
to express their feelings and
let off steam so things don't
build to the explosion point and
the point of discouragement and
depression. The rules are not
rigid in the sense that there is
care behind them.

Can you comment on these philosophies?

A. I read that several times. I find these
comments to be vague and, kind of, confusing, and very unclear
as to how the goals expressed in each of those statements would
be realized.

Q. All right. Well, let's -- let's move along,
then. Moving down to the second highlighted portion, which is
sort of the third paragraph from the bottom. It says:

We start with the basics and
start at the inside and work
out. We start with an absolute
and every aspect of life is
molded by that standard. Social
pressure used to keep people
from doing things that were
wrong. Now, it encourages and
forces people to go against what
they morally believe is right.

Can you comment on that passage?

A. Well, the last sentence especially, it's a

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Paul Axelrod - in-Ch.
(Ms. Merritt)

mere assertion. It's a -- it's a kind of vast unproven,
unsophisticated generalization about human behaviour. And the
degree of control indicated by the frequent use of the term
"absolute" throughout this document suggests, in my view, a
5 repressive environment in which individuality is contained by
the assertive authority of the school.

Q. All right. Turning over the page now. About
six paragraphs down on page two it says:

10 We not only state rules, we also
enforce them and follow through.
There is commitment and concern
to enforce standards,
consistency. Nothing is hidden
15 or swept under the rug or
overlooked. These things are
brought into the open.

Can you comment on that passage?

20 A. It looks to me based on other things that
I've read that this is a kind of euphemistic rationalization for
light sessions.

Q. All right. And moving down a little bit,
just the next passage.

25 Most of these things parents
want to enforce, but they aren't
always with the teenagers
(weekends) when they're with
30 their friends at school, et
cetera. Parents are also
adulterous, threatened and lack

1411.

Paul Axelrod - in-Ch.
(Ms. Merritt)

That policy has not changed since the 1970's.
So, anything other than looking at the curriculum would not
likely come up in -- in a school inspection.

5 Q. Would you expect these Ministry of Education
inspections to undercover abuse of students?

A. No, they would not. The questions wouldn't
be asked. The information, I don't think would be volunteered.
There wouldn't be any real opportunity for that to become
10 evidence.

Q. All right. If I can, then, turn to the
issues of corporal punishment and physical discipline. Your
Honour these are covered in page 6 of the report. Can you tell
us, Doctor, was corporal punishment legal in Canadian schools
15 during the Class period from 1973 to 1997?

A. Corporal Punishment was legal in Canadian
schools, apart from those places where it had already been
abolished, and by 2000 it was abolished formally in most parts
of the country. But in 2004 in the case *Canadian Foundation for*
20 *Children, Youth and the Law v. Canada Attorney General*, the
Court no longer allowed corporal punishment to be used in
schools. And, well, yes, that's the answer to the question.

Q. So, what -- so what was the situation before
2004?

A. So, before 2004 the -- the *Criminal Code*
would have -- I think it was s. 43 -- would protect teachers and
other school authorities from criminal prosecution for
assaulting students through the following prescription and I'm
reading this.

30

Every school teacher, parent, or
person standing in the place of

1414.

Paul Axelrod - in-Ch.
(Ms. Merritt)

Q. ...lawyer. And what does he have to say about where the line is in terms of reasonable and unreasonable?

5 A. That's right, yes. Yes, Jeffrey Wilson as you mentioned is a child advocate lawyer and author. And he, his opinion punishment having looked at the law and various cases of child abuse.

10 Punishment would be held to be unreasonable where (1) Punishment is administered to the wrong part of the anatomy. (2) There is a clear risk of permanent injury. (3) There is no evidence of defiance and 15 force is unnecessary to promote obedience. (4) Punishment is excessive and negligently administered.

20 Q. All right. And would a teacher's motivation be a factor to be considered in determining whether or not punishment is appropriate?

25 A. Yes. Any punishment motivated "by arbitrariness, caprice, anger, or bad humour constitutes an offence punishable like ordinary offences." And I'm quoting there, *Ogmoss v. The Queen* and this in 1984, and this is cited in "Marvin A. Zuker, The Legal Context of Education", which was published in 1988 and the page reference is '76, '77.

Q. Is corporal punishment, specifically, provided for in the *Education Act*?

30 A. No, corporal punishment is not mentioned in the *Education Act* in Ontario, it wasn't at the time. The language on discipline was delivered this way, that it -- it

1415.

Paul Axelrod - in-Ch.
(Ms. Merritt)

said that it was kind of an idealist expression of *in loco parentis*, which is a construct that signed authority to the teacher to "stand in the place of the parent". And in the words of the Act:

5

To practice such discipline as
would be exercised by a kind,
firm, and judicious parent.

10

And the Act gave boards of education the responsibility for developing disciplinary practices for the schools in their jurisdictions on the understanding that such practices would be permissible in the context of the *Canadian Criminal Code* and consistent with the provincial education regulations.

15

Q. And did schools typically have guidelines concerning the administration of corporal punishment?

20

A. Yes, they did. Schools had protocols that were in -- used in the administration of corporal punishment in terms of who would do the administration of the -- of the discipline. Some argued that it should be only a means of discipline as a last resort. And in Toronto, in particular, and I've -- I've looked at that case in detail.

25

The Toronto Board of Education had a whole list of specific requirements that had to be followed when corporal punishment was administered. It could only be administered on the open hand of the student by -- and the -- the only instrument that could be used was a strap approved by the -- by the Board; and it could only be done in the presence of another teacher or the principal. There had to be two adults present. Usually it was the principal, but it could be -- it could be a designated teacher.

30

1417.

Paul Axelrod - in-Ch.
(Ms. Merritt)

A. Right.

Q. ...formally...

A. So, in...

Q. ...so in the seventies through the nineties?

5 A. ...in -- in 1968 the Hall Dennis report,
which I mentioned before, called for the abolition of corporal
punishment on the grounds that there was no educational
advantage in pain, failure, threats of punishment, or appeals to
fear. And Recommendation 29, in particular, called for the end
10 of corporal punishment and "other degrading forms of punishment
as a means of discipline in the school."

Q. And that was what year?

A. That was 1968.

Q. All right.

15 A. And that was followed by a statement by the
Minister of Education, William Davis at the time, in the
legislative assembly of Ontario in which he supported this
recommendation to abolish corporal punishment, called upon
schools to refrain from using corporal punishment and to use
20 alternative means. The Department of Education then followed
this up with a letter that went to -- this in 1969 -- that went
to every school board and the principals of all private schools
in Ontario reiterating the Minister's position.

25 So, it encouraged educators to interpret the
longstanding regulation that students would submit to such -- or
-- or schools would deliver such discipline as would be
exercised by a kind, firm and judicious parent in such a way as
to foster "an atmosphere of respect and trust between students
and teachers with the cultivation of individual responsibility
30 as a major goal." That was the government's position in
Ontario.

MS. MERRITT: Your Honour, I notice it's now

1420.

Paul Axelrod - in-Ch.
(Ms. Merritt)

Davis called upon the principals and teachers to refrain from using corporal punishment in, in the schools, and the Department of Education then sent out a letter including the principals of the private schools, reiterating the Minister's position; and
5 that all happened in 1969. When was corporal punishment banned by the Toronto Board of Education?

A. That was 1972.

Q. All right. And do you know when corporal punishment was banned in private schools?

10 A. It was banned in Upper Canada College in 1972, and most private schools in Ontario ended the use of corporal punishment by 1980. Grenville was an exception.

Q. What about the Jewish schools?

A. According to former director of the Jewish
15 Board of Education, they Jewish day schools had never used corporal punishment.

Q. And, and moving on then, what alternative approaches to corporal punishment were being offered, once it was abolished in, in those various places?

20 A. Well, by the early 80's educators and, and psychologists in, in the main were promoting approaching to behavioral correction and classroom management that were entirely free of physical discipline. Teacher candidates in faculties of education were now learning effective instructional
25 and corrective strategies drawn from, you know, a growing professional literature.

The Ontario Ministry of Education published a behavioral, a behavior resource guide in 1986, which outlined a variety of techniques designed both to prevent disruptive
30 behavior and facilitate effective learning. The Ministry published another book called, Adolescence Development, which explored the psychological and social development of youth and

1423.

Paul Axelrod - in-Ch.
(Ms. Merritt)

spirit assemblies; and
Eight, taking advantage of the
support or backup provided by
prefects or student council
members.

5

Q. What, if anything, did the guide recommend in cases where the disruptive behavior was very severe?

A. The guide recommended the sanctions that were the ultimate ones, suspension or, or expulsion from the schools.

10

Q. And what role, if any did corporal punishment have, according to the guide?

A. Corporal punishment played no role at any stage of the disciplinary process. And from, you know, really from the 1970s to the 90s, this was the emerging standard in Ontario schools.

15

Q. All right. Dr. Axelrod, I'm, I'm going to summarize some of the evidence we've heard in this case for you, and then ask your opinion. So, we've heard that between 1973 and 1980, Grenville student were beaten with a wooden paddle, sometimes up to 10, 10 to 20 strokes with their pants down. At least one student was paddled until he bled, and another until he could no longer stand up. A couple of them said they had welts or bruises for about one to two weeks. And we heard one evidence from one student that after he was hit the first time, the headmaster said to the teacher paddling him words to the effect, common, Bob, you've got a bigger arm than that. Suggesting he hit the student harder. He got another six to eight paddles after that, and the headmaster was looking directly into his face and smiling, and appeared to be happy. The student said that that teacher hitting him certainly didn't hold back. He had limping pain for the rest of the day and bruises for a week or so after that.

20

25

30

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Paul Axelrod - in-Ch.
(Ms. Merritt)

He also saw another student limping and inquired about what had happened, and the student lowered his pants and, and showed him yellow, purple, and dark blue bruises across his buttocks. In your opinion, in those instances, did Grenville
5 meet the standard of care with respect to corporal punishment?

A. I don't think it did. The, the act of simply using a paddle would, would have been allowed. The act of using a paddle and leading to the kinds of results that you've described would be below the standard, given in light of, of
10 other, other experiences.

Q. All right. What if anything do Grenville's publications say about corporal punishment?

A. I did not find any reference to corporal punishment specifically. The code of behavior contended,
15 "Grenville College is not a school for young people who need many rules backed by harsh sanctions." And in numerous documents such as school handbooks related to rules, codes of honour, behavioral regulations, there is no reference at all specifically to the type of misconduct that lead to the use of
20 physical discipline for punishment.

Q. As far as you could see, doctor, were there any formal administrative records kept about the administration of corporal punishment?

A. Not that I could find.

Q. All right. And why is record keeping
25 important with respect to corporal punishment?

A. Well, as I think I noted earlier, the normal practice was for schools that used corporal punishment to keep record books and it was about accountability in case questions
30 were raised, accusations were made about what actually happened, the schools would at least be able to point to the incidents and the punishments that students received. So, I, it was primarily

1425.

Paul Axelrod - in-Ch.
(Ms. Merritt)

about accountability.

Q. All right. And what if students were slapped or dragged out of bed or dragged into a room for a light session or pushed up against a wall?

5 A. Well, these are forms of physical discipline that could be categorized as assault, in, in, in my view, or at least those kinds of questions and concerns could be raised, and in a public sector, that could lead to either charges or, or discipline the Ontario Teachers Federation.

10 Q. So leaving aside for a moment the question of whether the conduct is criminal in nature and whether charges could be laid, if teachers at Grenville dragged a child out of bed or dragged him into a room physically or pushed him against a wall or slapped them, would those various actions be meet the
15 standard of care?

A. No.

Q. All right. And I'm, I'm just - this is a little bit off topic here, but I wanted to ask you, we've heard some evidence or we'll hear some evidence in this case about
20 students being disciplined for conduct that occurred when they were not at the school. In, in one case, a student had a relationship with a girl in, in Europe while he was on a leave of absence from the school, he had taken a semester off to live with his parents abroad, and, and he was, he was disciplined for
25 his relationship with the girl during that time. What can you tell us about the practice or whether that was a, a something that you've seen before in terms of students being disciplined for things that did not happen at school?

A. It's conceivable if a student were in the
30 community and being really disruptive and engaging in, you know, violent activities, they might well be called to account in schools. But the kind of incident you've described certainly

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Paul Axelrod - in-Ch.
(Ms. Merritt)

would have exceeded the, the school's authority, and it would be considered and intervention, and illegitimate intervention into the private life of a, of a student.

5 Q. All right. And, and we've heard some evidence about the practice of Father Charles Farnsworth taking children to the boiler room to show them the boiler flames and, and some reference to them going to hell. Would, would that meet the standard of care?

A. No, it would not.

10 Q. All right. Overall, doctor, what can you tell us with respect to your opinion with regard to the disciplinary practices that I have described so far?

15 A. Well, it's, it's my opinion that even in the context when corporal punishment was still legal in Ontario, the, the manner in which paddling and other forms of physical punishment were alleged meted out, would, would not have been acceptable in, in normal educational venues. And in many cases, would have been led to disciplinary treatment of teachers by the discipline committee of the Ontario Teachers Federation. Even
20 if they were not ultimately found responsible, they, they, they would likely have been called to account for those practices.

Q. All right. And I'd like to turn your attention now, if I may, to manual work assignments. In, in Exhibit 8, if we could have that, this is the 1994, 1995
25 information booklet. Do you have that?

A. Yes.

Q. All right. And if I could turn your attention to - oh, I haven't got my page number, I apologize, just a moment. Yes, page 5, the work program, would you just
30 read the first two paragraphs there.

A. Yes.

1428.

Paul Axelrod - in-Ch.
(Ms. Merritt)

sorts of work assignments meet the standard of care?

A. No, they do not. Other private schools and boarding schools, as, as you suggested may, we'll have assigned work duties to student, even as a, as a form of, of discipline. But, but Grenville's apparent practice of using student for work assignments in over extreme period of times under unsafe conditions was, in my reading, unique, and this would not have met the standard of care.

Q. And what about the practice of when they were put on discipline - and, and just so I can clarify what that entail, the evidence - actually I'm going to come back to that, I'm gonna come back to that in, in a moment, the, the circumstances of science -- I want to turn first to healthcare.

A. All right.

Q. What was the obligation of schools with respect to the physical health and emotional health and well-being of students during the class period?

A. Well, to answer that question, I want to read bit of a paper, a presentation delivered in 1990 by Professor W.F. Foster, who defined child abuse, and this, this paper is cited in a book by Wayne McKay and Lyle I. Sutherland called, *Teachers and the Law, a Practical Guide for Educators*, published in 1992, pages 107 to 108. And, and you can find similar descriptions in other, other places. Child abuse fell into four major categories:

First, physical abuse [and I am quoting] which included any physical force or action which results in or may potentially result in a non-accidental injury to a child and which

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Paul Axelrod - in-Ch.
(Ms. Merritt)

then ask your opinion. We've heard evidence that a Father Farnsworth taught that illness was a form of spiritual weakness or that people needed to pray when they were ill, and I expect we're going to hear some evidence of one student who had a cold and was told to pray and not go to the infirmary, and I expect that we're going to hear some evidence from another student who had an asthmatic reaction to chemical used in cleaning in the kitchen and was told to, to wear a mask, and, and a fan was brought in, but basically told to soldier on. What is your opinion with respect to whether these teachings and approaches regarding healthcare meet the standard of care?

A. I don't - I think that they did not meet the standard of, of care. It appears from the evidence students physical and other health needs in many cases were not only unreported and untreated, their injuries were compounded by the actions or inactions of, of school authorities, who, who appeared to follow a code that made a virtue out of pain and, and suffering. And you know, responsible teachers and administrator in other private and public schools would not have permitted such extreme practices and would have called to account any staff responsible for such treatment. So, in my opinion, Grenville's standards of care for the children in its custody were outside the norms of Ontario and other places.

Q. All right. And I'd like now, if I can, turn your attention to evidence we've heard, of, of what I would call sexual harassment. We've heard evidence from former students that they were teachings to the effect that boys were innocent in, in sexual relations with girls, that girls were the temptresses going back to the scar of Eve in the Garden of Eden, and, and, and either referred to or told not to act like whores, Jezebels, bitches in heat. There, there were, there were sessions, sermons in, in the girls dormitory in the lounge where

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they were made to chant chastity and maybe chastity abstinence
or AIDS over and over, and teachings that, that if girls were
sexually assaulted after dressing provocatively, they would have
themselves to blame.

5

We've also heard of incidents of Father
Earnsworth questioning a student in detail about their prior
history of sexual abuse or their sexual activity, fantasies on
masturbation, and as well sermons about homosexuality being the
worst of all sins, and homosexuals being damned to hell, and,
and the use of, of, of homophobic slurs and one student said he
was told that was gay because he was sexually abuse as a child,
that God could not hear his prayers and that satan had taken him
over. Do these teachings with respect to these matters meet the
standard of care?

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15

A. No, they do not.

Q. Was it okay for religious schools in the 70s
and 80s, and, and maybe beyond, but we're concerned with, with,
you know, 70s, 80s, 90s, to teach that homosexuality is wrong?

A. I would, I would say no. Well, I could, I, I
think I could answer the question better by referring to the
Education on Sex and Health that was provided in Ontario
schools.

Q. Thank you. That would be helpful.

A. Okay. So, two texts were, were used in
Ontario classrooms for students in grades 7, 8, and 9 in, in the
1980s, and these gave illustrated the approach to sex and health
education. It was being used in the, in the public schools.
They stressed the importance of, of biological knowledge, health
promotion, and respect for individual autonomy, gender
stereotyping of the kinds of things that you've mentioned was
considered, "damaging" to both men and women, boys and girls.
And I can give you the specific references of the books, if you,

25
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if you need that.

Masturbation and homosexuality were described in, in these books, but without moral judgment. So that is more specific answer to the question, in terms of what, what would be discussed in the public schools. And you know, I think it was possible for other religious schools to have particular views on homosexuality that might have been similar to those at, at Grenville, but what's different, I think is the, the hostile in which the student were alleged homosexual were, were, were treated. From what I've read in the evidence, the, the, the abusive language that was used frequently, the vilification of people and let, let alone, the, the explanation, as you pointed out for what caused homosexuality. This, this was, this was out of the ordinary, no matter what your own private or religious views were on the topic.

Q. All right. Thank you. We've also in this case heard that there were some evidence that Father Farnsworth taught that AIDS was a plague that had been released on the earth to cleanse the earth of sin and also that all homosexual men will contract AIDS and die, and it was Gods weapon to eradicate homosexuals to, to rid the world of his plague, as a result of this sin. Would that teaching meet the standard of care?

A. No, it would. Not. There was concern about AIDS in Ontario and elsewhere the end of the 1980s, and the Ministry of Education responded with a resource document as to how schools should address this subject. They recommended using a health promotion focus. And....

Q. What's that, what's the...

A. What they meant by that was focusing on education, information, equipping students with knowledge about HIV AIDS, and, and encouraging them to be responsible in terms

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5 was put on discipline or "D" we've heard that they were put on silence. They were not to be spoken to or speak unless it was somebody giving them instructions about what to do; their, their, the teacher or prefect supervising them. They were not allowed to wear the school uniform, which was unusual because everybody else would be in the uniform.

10 They would be doing work duties all day and not allowed to go to class. Sometimes they'd be separated from their peers at meals or compelled sleep in a, in a different area of the school, sometimes referred to as "Hotel D," the annex above the gym. And there was also an incident which has been referred to as "cold grits," where a whole group of students were deemed to have bad attitudes or be sinning in their minds and were subjected to these public light sessions and put on discipline for weeks or even longer doing not only
15 the work assignments, but also extreme exercise. Do these light sessions, first of all, the light sessions, as I've described them, meet the standard of care?

20 A. No, they do not. The, the, the practice of public humiliating students in the ways that you've described for behavioral transgressions, let alone for what seem to be simple attitudinal issues with which the school took issue, this was unheard of in other educational venues, and, and would've, I believe, constituted emotional maltreatment, which I referred to
25 earlier. It's one of the elements of abuse.

Q. All right. And does he punishment of being put on discipline with that whole list of things that separated no school, no uniforms, sleeping apart, et cetera, silence, would that meet the standard of care?

30 A. I don't believe it would. I mean, silence, for example, you know, in classes, students are expected to be silent, you know, when, when class is being conducted or in

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5 detentions, they are expected to be silent and for 30 or 45 minutes or whenever detentions were held usually at the end of the day. The, the Grenville approach of, of students being silent, forcibly silent for hours, days, weeks, just unheard of, and the, the shunning that went along with that. And I also believe that, that their absence from classes was extremely questionable. Students are supposed to by law be in school. They are not supposed to be out of school for that long a period of time, unless they are good reasons, and these weren't.

10 Q. And doctor, can you tell us, what, if anything is the problem with discipline that is arbitrary or random, for example, you know, you've sinned in your mind or you have a bad attitude or, or things like that?

15 A. Well, if, if you look at the standards that I cited before in this environment in which I, I also referred to, in which, you know, there is greater sensitivity to how children should be treated and, and disciplined, the, the approach, it, it wasn't called that at the time, but it became known as progressive discipline. And that was really what I had read out
20 before, it's that that kind of approach where, where you, you certainly aren't random in, in the way in which you treat students, if there are problems, you address them. Students need to know what they are being disciplined for, they, they need to be able to have the right to respond, and the
25 punishments have to be reasonable. And I think what, what you've described are punishments that were excessive and certainly not reasonable.

30 Q. All right. If we can then, doctor, turn to the issue of privacy rights. We've heard some evidence of, of either some kind of censorship or opening of private mail of students, would that meet the standard of care?

A. No, it, it wouldn't. The, there, this issue

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had been addressed. There were cases even in the, in a, in a post-Charter of Freedom Rights and Freedoms era. So schools did and do have the right to search student lockers, for example, without student permission, if there is good reason to believe
5 that illegal substances are being hidden or if some, something criminal has, has happened, lockers can be searched, and, and the contents can be investigated. But have been referred to as fishing expeditions dragnet searches were not allowed. And in terms of correspondence, private schools did not sensor
10 students' correspondence, that was not the standard, and so, I would say that those standards fell below the standard of care.

Q. And what about dorm searches for things like cassette tapes, records, or bikini underwear, or things like that?

15 A. That would violate students' privacy rights.

Q. All right. So overall then, doctor, what is your opinion regarding the disciplinary and informal teaching practices that, that we've talked about that Grenville engaged in between the class period of 1973 to 1997?

20 A. I would conclude that the disciplinary and, and informal teaching practices were abusive and at odds with those practiced in public and private schools in Ontario. These practices apparently were permitted by Grenville School authorities, who themselves were accused of being active
25 participants in these, in these practices. And the perpetrators were evidently not held accountable for their actions, though, they most certainly would have been in school systems that were meeting their legal, professional, and custodial obligations, particularly in a period when attention to human rights,
30 children's rights, child abuse was ascended. Grenville appears not to have been a, a normal educational milieu from the 1970s to the 1990s, and its, its disciplinary practices arising from a

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elaborated even more since.

Q. Right It's been elaborated on and changed since...

A. Yes. Yeah.

5 Q. ...since, nineteen...

A. Evolved.

Q. ...since 1973, right?

A. Yes.

Q. Wasn't the dominant approach in 1973.

10 A. Well, that's interesting. It, it wouldn't have been - the term wouldn't have been used, but by, you know, in the wake of the Minister's speech and, and the letter that went to the Boards, they were - in fact, I can quote, this maybe a restatement, but I think it's worth, it's worth saying. I
15 have to find it. Yes, in, in the Minister's - in the letter that went out to the Boards including the Boards of the private schools, these educators were "...encouraged to interpret the law in Ontario that which said discipline would be exercised by a kind firm and judicious parent..." and it added, "...in such a
20 way as to foster and atmosphere of respect and trust between students and teachers with the cultivation of individual responsibility as a major goal." And so, the documents that the Ministry subsequently produced, the recommendation that it was giving was designed to develop methods of discipline that, that
25 was consistent with those, with those principles. And that was the emerging standard in the Province as I, as I said earlier.

Q. So, do I understand it then that that letter in those publications that you just referred to were designed to encourage schools to adopt that kind of standard. It wasn't the
30 applicable standard at that time?

A. It, it wasn't the law, but it, it in terms of the ways in which schools behaved. I, I, I am not sure if it's

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appropriate. Since I completed this report, I had access to a document that I didn't have when I prepared the report, and it actually is a, a detailed discussion of the, the use of the strap in Canada, and it talks in, in some detail about the disciplinary practises that were prevalent in the period that you are describing. I brought it with me, I am wondering if, if it would be appropriate. I have two copies, I am wondering if it would be appropriate to cite it....

Q. Well, I was - I was asking...
THE COURT: Have counsel seen it?

MR. READ-ELLIS: No.

A. No. No.

Q. And I, I was asking you about letters and, and publications relating to that Minister's letter you were talking about, what year was that?

A. The, the Minister's letter was 1969.

Q. So, let's start....

A. And the publications that I cited earlier were in the 80s.

Q. Okay. So, let's start with the Minister's letter.

A. Okay.

Q. That was not an expression of the applicable standard at the time of that letter.

A. It, it was the, it was a statement that the standard should change, yes.

Q. Right. Okay. Let's turn to a, another topic, yesterday, you were asked your opinion about a number of statements that were contained in a document titled, "How do here at Grenville Nurture Christian Values." Do you remember that?

A. I do.

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5 A. Well, I guess, I'm not sure. I, I, I think it's, it's - I am not taking issue with, with anything you're saying about the legality or use of, of corporal punishment in, in this period. I don't think that's, the, the point. The point about Grenville is, is the way in which corporal punish was, was used.

Q. Right. And I'm not asking about that now.

A. Okay.

Q. I will later.

10 A. All right.

Q. Then we can talk about that.

A. That's fine.

15 Q. But we're not talking about that now. So, in 19789, corporal punishment had only been banned in British Columbia. It was still legislatively acceptable in all provinces in Canada, isn't that right?

20 A. I believe that is accurate. It's after '89 that the, the number of provinces that abolish it increased significantly. I'm just looking for my notes on that, which I don't seem to have in front of me. But I'll, yes, I'll agree with that.

25 Q. And the practise of corporal punishment only became illegal in Ontario schools following the 2004 decision of the Supreme Court of Canada that you mentioned yesterday, correct?

A. Correct.

30 Q. And it wasn't until that decision in 2004, that corporal punishment lost its legitimacy in Canadian schools as a corrective behavioral policy of last resort.

A. It lost its legal legitimacy. It had lost its legitimacy in practise I think well before that.

Q. So, are you disagreeing with the statement

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much. So, we'll take a 15-minute morning break.

R E C E S S

5 U P O N R E S U M I N G:

THE COURT: All right. Let's continue.

MR. READ-ELLIS: Just bear with me for 30
seconds. I, I think I can shorten this
10 considerably.

THE COURT: Okay. You can definitely have a
minute, if you want.

MR. READ-ELLIS: That's very kind.

MR. ADAIR: A penny saved.

MR. READ-ELLIS: Your Honour, could I, please,
15 approach her a question?

THE COURT: Of course.

MR. READ-ELLIS: Q. Dr. Axelrod, do you, do you
recall earlier this morning, my friend gave you examples of
20 physical discipline and asked for your opinion about whether
that met the applicable standard of care, do you remember those
questions?

A. Yes.

Q. And you gave an answer, I didn't write it
25 down verbatim, but I think it tracks pretty closely the opinion
that's set out in your report, so if, if you want to turn that
up. It's on page 13. Sorry, I've got the wrong page reference
here. Yes, sorry, page 13, in the, in the final paragraph
there. You say, "It's my opinion that even in a context in
30 which corporal punishment was still legal in Ontario Schools,
the manner in which it was handed out at Grenville would not
have been acceptable in normal educational venues."

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A. Yes.

Q. Is that right? And that's more or less the opinion you gave in response to my friend's questions, right?

A. Yes.

5 Q. Now, in arriving at this conclusion in your report, you relied on some different facts, and I just want to take you through some of those. So, if you look on page 10, for example in the fourth line, you say, "Students claim that they were slapped force...."

10 A. That's not page 10, I don't think.

Q. Sorry, page 12, you're right, page 12.

A. Yes, I have it.

Q. "Students claim that they were slapped," do you see that?

15 A. Yes.

Q. "...forcibly dragged out of bed in the middle in the night." And about four lines below that, it says, "One student asserted that he was hit in the face by a teacher who broke his nose and continued to punch him."

20 A. Uh-huh.

Q. You see that? And the next line:

"A student says that he was tackled by a teacher who attempted to forcibly remove his ear stud."

Q. Do you see that?

25 A. I do.

Q. And the next paragraph in the third line, you refer to a student being hit with the paddle in his testicles.

A. Yes.

30 Q. Then on the next page in the first paragraph, similar sort of claim. "He was woken up to a punch to the groin area by one of the staff members."

Q. See that?

Tab 2

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5 So, we got to the room and -- so when we first
went to the dorm and went around, my bags weren't
there and we back to the room, my bags arrived
and I opened them and someone had clearly gone
through all of my bags. And this to me was, as
someone who valued my privacy growing up, my --
my parents never went through my bags, so this
was a surprise to me. I noticed all my jeans
10 were missing, my blue jeans, and my clock radio,
electric clock radio, my tape recorder and my
cassette tapes. I used to listen to classical
music on my tape recorder. I play the viola and
I was in All City Music camp and I was in a very
15 accomplished orchestra.

So, so those things were taken from me. And then
when a teacher staff member, an adult came in I
said, "Some of my things are missing." And she
20 said, like just matter of factly, "Yes, well we
don't allow schools that -- jeans at the school,
they're a sign of the devil, as is rock music.
So you're not allowed to have radios and that's
why we took your tape recorder and your cassette
25 tapes."

And I said, "I only had classical music on those
tapes."

30 She said, "It doesn't matter." I never saw them
again.

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attitudinal expectations that are required of students?

A. It was -- in a way it was baptism by fire. You know trial without a jury. You would just do something -- like I never -- I don't believe I ever broke a rule that I was
5 aware of. But the rules weren't told to you. Again, like a lot of the students were either from the Community of Jesus, or they had been there before, so they knew all the rules. So, for me as a new student I had to learn as I went. So, it would be, you know when we got there we were told, you know, women at all time
10 -- all times have to wear a padded bra, a camisole, a shirt and a sweater or a blazer. And your skirt length has to be below your knees, like, there was a -- like well below your knees, which again was also weird to me, because all my friends who went to private school they had miniskirts, but that's fine I
15 had no problem with that.

But what they would do -- so some of the rules were I would be walking down the hall -- I remember walking down the hall with my books one day and I get tapped on the back of the shoulder by Mrs. Ordolani, who says "Stop swaying your hips;
20 it makes you temptress." You know, I'm in four layers of clothing.

Every morning when I put on my uniform I was reminded that I should cover up my body, that I should be ashamed of my body, and that if anybody looked at me it was my
25 fault. So, those are the rules, so I had to really -- I am not a hip swayer, but I had to consciously think of putting one foot in front of the other, so I wouldn't be singled out for that.

The -- I mean there's so many -- there's so many instances I can tell you of. You know I guess they were told --
30 the women were told -- well we weren't told anything. But one day I was sitting in the Study Hall -- in the blue room studying after hours, because I was catching up, because a lot -- all of

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my spares were done on work jobs. So, I was catching -- I was trying to get my homework done and Ms. Vermet came over and said, "Why did you flush pads down the toilet?" And I -- I said, "Excuse me, like who would do that?" She said the -- the
5 plumbing is backed up and I know you're an agent of Satan. You put those things down the toilet didn't you? I just start thinking, what do you say to that?

So, I said, "No, I didn't. I don't use feminine hygiene pads. I did not flush any down the toilet."

10 So, it was, you know, I mean the rules were shaped around -- like again like I have to say I'm not a rule breaker. I didn't walk around swearing. I didn't -- I -- I did everything I was asked to do. If I was told to get up at a certain time, I got up at a certain time. If I was told to go
15 to bed at a certain time, I would go to bed at a certain time.

But it's not that -- it was not even just the rules, it's just that this random singling out of you for doing nothing. Like just walking to your room, all of sudden someone comes out of a broom closet, or a, like a supply closet and
20 pulls you in. And has -- there's a light shining on a chair and you're in pitch black and they tell you to sit down. And then you sit down and then they shine a light in your face, and you know there's someone in front of you -- one on each side of you, behind you and they're just yelling at you. Yelling at you
25 calling you a temptress, a jezebel. You should be ashamed of yourself. Oh my god, these things happen and I -- to this today I don't even know who the people were who did things like that.

Q. Did that happen to you, were you pulled into a room and...

30 A. Yes.

Q. ...those things were said to you?

A. Yes, randomly. Having -- this is like just

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people on my hand, maybe maximum ten.

But I mean I look at -- I can look at pictures of my graduating year and I don't know the names of most of the people.

5 Q. So, that you said that you and Deb, the one that you connected with, were not allowed to talk or look at each other. Can you just talk to me how that came about?

A. Yes. That was the most bizarre experience of my entire life. I was in study hall one night and again we -- I
10 didn't know where her room was or anything, but I -- we were at the same table, same dining room table. So, we had -- after dinner you would have study hall, and you'd have a little cookie and milk break in between, and during the cookie and milk break in the first -- it was within the first two weeks. We were, we,
15 you know we were just getting cookies and milk together and she -- oh, she cracked me right up. So, she did her shirt buttons all the way up and said, "Oh I'm so posh; I'm at private school. I'm going to do my buttons all the way up." And -- and then I started channeling my English grandmother, whose very uppity and
20 that was like, "Oh yes, we're at private school. Oh, we're going to go all the way." And so we were having this funny exchange.

And I remember there was this youngish -- he seemed like a younger student -- actually he seemed very young
25 compared to the high school. He may have been Grade 8, I don't know. I believe it was Robert Farmsberg (sic). Anyway he kind of looked at us and then he went off and then this young -- young student -- a young woman -- sorry she was in our grade. Her name was Katey Keenan. I didn't know at the time. This
30 young -- she was shorter than us. She marched over and she looked at us and she said, "Undo your shirt buttons." And I had never met this -- I'd never noticed her in my life. And so this

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was my first introduction to what I now know to be prefects and prefects in training. I didn't, you know, I didn't appreciate what prefects were at all. Again, this is like so what are the rules? I didn't know what prefect was, no one told me. So,
5 Katey Keenan says, "Undo your shirt buttons." And it was just so rude. I -- again like I -- it's just not my world if how you would approach someone or talk to someone the first time you meet them.

10 So, I said, "Why should we undo our shirt buttons?"

And she said, "Because it's not a part of the uniform."

And I said, "Well, the buttons came with my shirt when I bought them at Halpern so they very -- they are very much
15 a part of the uniform."

And Deborah said, "Yes, mine too." And we were being cheeky girls, no question about it.

And then -- so she said -- she looked up at me and she said, "Do you know who you're talking to?" And she had
20 a name tag on her blazer and it said -- or blazer/sweater. I can't remember, but it was, you know the navy blue. But a name tag and it said "Katey Keenan prefect in training." So, when she said, "Do you know who you're talking to?" I looked at it and I read it and I said, "Yes, Katey Keenan, prefect in
25 training." She went "ah" and she storms off and that was the end of that. So, Deborah and I are like, that's weird.

The bell rings, we go back and we're studying. And I was studying at a table that was, ironically, very close to that wall banner, so I would have been facing north studying
30 with my back to the dining room. And I'm just sitting there at my books and all of a sudden someone grabs my left ear, forcefully, and said "Get up". And I could tell by the voice it

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was phys ed teacher Judy James. And I'm -- so it just again it was so shocking and out of the blue and behind me. I didn't see it coming at all. She pulls me up by my ear and I'm -- we're just scooting across like this, looking at -- my head was tilted
5 and I'm being dragged and I'm staring at that "Humiliation is a place of entire dependency upon God" as I'm being humiliated, dragged across the dining room and not knowing why, context, what, didn't see it coming. Pushes me into the kitchen, like opens the door, I'm being pulled behind her, pulled into a
10 kitchen and with all these, like, industrial prep shelves and stuff. And there's Katey Keenan sitting there, red faced, swollen eyes, crying and I'm like -- this to me is like an experience, an out of, you know it was just a bizarre experience.

15 So, one of the teachers -- again like I didn't know all the teachers this early on. I just knew Judy James, she was my gym teacher and I had that experience with Father Haig at that point. So, anyway one of them said, "Look at what you've done." And -- and I looked over and I was like, I felt
20 bad, like I was -- I was -- as I said I was a nice kid. I'm not, you know, I was never a mean girl. I never tried to hurt anyone's feelings and I actually felt really bad. I would never have said any of those things I said. I would not have been cheeky to her if I'd known she was sensitive, but in my world we
25 were just having fun. And you know -- anyway so I apologized profusely and I said, "I'm really sorry. I didn't mean to hurt your feelings."

And, so, then I got -- this is like I broke a rule and I didn't listen to a prefect, or a prefect in training.
30 So, then they schooled me on the rules around obeying prefects in training. And they said, you know, "Do you understand?" And I said, "Yes, it won't happen again. I apologize." And I went

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5 kicked up and it hit the panel above my bed. And
so that's when I discovered the panels were
removable and I use that as a safe place to --
for an escape thing later on. But -- so I
convulsed and hit that and then I felt asleep.

10 And then I was woken up again. It was still dark
out and it was someone else. I didn't know who
this person was. I'd never seen her before, and
she said, "Get dressed and not in your uniform."
So, I put on my civilian clothes and I said "What
time is it" when we left the room, and she said
"Five o'clock." And she said, "You had -- you
had to start your work duties for discipline."

15 So, she took me down to a laundry room and she
said, "You have to clean the laundry room." And
kind of showed me what I needed to do. I've got
to say it was spotless. It was pretty clean. It
20 was like clean the lint out of the dryer. Use
the bleach here, wash the floors, pull the washer
and dryer out. So, I did that and she said "And
-- and I'll come and get you." And so, I guess
she came a get me -- came and got me shortly
25 after six o'clock, because when we went back to
the dormitory everybody was hustling and bustling
and -- and I think we were woken up shortly after
six, like 6:15 or something. It was when we were
woken every morning, so everybody was up and
30 bustling.

And so, they got me to do, like dusting or

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5 something. But anyway they -- I had to bide my
time until it was breakfast. And then they took
me back after everybody had left my room, they
took me back in and I was introduce to a prefect
named, Jeannie. And I believe she was in a Grade
higher, in Grade 13. And Jeannie then told me
how it was going to work while I was on
discipline. And that was that she was going --
10 she was my prefect. I was not allowed to go
anywhere without her. She would be taking me
everywhere, and I couldn't leave my room until
she came to get me. That I wasn't allowed to go
anywhere without her, except into the bathroom
stall. I said, "Okay."

15 So, then now you have to imagine this is where
people were now having breakfast, so they would
have all been in dining hall. Everyone would
have been in the dining hall. So, she took me
20 down and she walked me into the doors of the
dining hall where everybody would see you,
because everybody was seated. And -- and so it
was a signal to everyone. I was walking with a
prefect in my civilian clothes.

25 I could only imagine what -- how people would
have felt if they were -- had been at the school
and knew -- knew what was going on. For me, it
was a moment -- it was my Hester Prynne moment.
30 It was my, I walk tall, I walk proud, I kept my
head held high, because I had done nothing wrong.
And so that "humiliation is a place of entire

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and then they find out about what you did on the weekend on your week off and they'll take you in and make you confess again and swear to Jesus and do all the stuff.

5 You know I saw this type of confessional once.
They had a six inch rule. Again, you don't know the rules until
you've broken them. So, there's a male and female student in a
library and I was unaware of the six inch rule, until this point
in time. Father Haig got up to the microphone and said there
has been a transgression; you know, a sinning, whatever Jezebel,
10 the whole thing. And, of course, now everybody's looking up.
This was a regular occurrence, but this one really stuck out --
stood out to me, because of the six inch rule.

 So, he said, someone had witnessed -- and he
named two students touched hands when they passed an eraser in
15 the library. Stand up on your chairs. So, the girl had to
stand up on her chair and the guy had to stand up on their
chair, in a dining room and they were admonished by everyone at
the head table. She was called a Jezebel, a temptress, a hussy.
And, again, like you're watching it and you're seeing this
20 person. "Humiliation is a place of entire dependence upon God."
Humiliation upon humiliation upon humiliation and not
everybody's strong. Not everybody's the same. We all respond
to things in our own way, in the moment. You can respond one
way at one point in your life and one point in another, while
25 you get a bunch of teenagers in the room, trying to figure out
who you are in this world, and the next thing you know you're up
on a chair, because you grazed the boy's hand. And who knows?
Maybe they had a crush on each other. I have no idea, but the
humiliation. And this went on, and on, and on, and on, and on.

30 What do you do? I'm just like looking at this
girl standing on a chair crying in front of a few hundred
people, wishing I could go and help her. You know, like I

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(Ms. Lombardi)

didn't -- like you don't know what the rules are until you break them and they humiliate you and they try to break your spirit. And part of breaking your spirit, is showing how they can break your spirit by humiliating you.

5 And I just think again, I'm just like going, you know June, just make it to June -- make it June. You know, and I looked around and I think they are a lot of good people there who just lost their way. And nobody, like you know I think these are the people that my parents entrusted to hold me --
10 responsibility for me and they're watching this happen too, and they're not saying anything. They're not doing anything. They're not protecting the students.

I mean there was -- there was just one other incident for me that was utterly humiliating. That again, you
15 know shortly after that episode where we had the 24 hour discipline, I think I was so stressed out and so inwardly anxious, I didn't show my anxiety, but I was clearly freaking out. In the long hours, you know just having to get up early in the morning and then working, doing my homework then late at
20 night, I was sleep deprived. I mean that's how I characterized the entire year. I didn't get enough sleep. And I woke -- I was walking down the hallway one day in the morning, and I looked at the person coming towards me and I saw half of their face.

25 And again, I kept going back to that same place. Like they're -- I just was -- I think I became super concerned that -- that the behaviour of this place was so similar to what I had read about in the newspaper about the Jim Jones cults, The People's temple and knowing, or hearing things about the -- the
30 Moonies in Toronto, I just did not trust that I was safe there. So, when I was walking down the hall and saw half of a person's face, the only logical conclusion I could reach was that they

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Heather Bakken - Cr-Ex.
(Mr. Adair)

Vincent Peale but maybe that's the wrong name. We saw an actor and we went to a viewing of "Wok with Yan" and the guest was Margaret Trudeau. That was one outing.

5 And then the other outing was at the end of the year, there was a - like, a graduation trip. We went to Muskoka, and one of the students, I believe her name was Sandy, her mother went to St. Clements with Mary Haig and they had an island in Muskoka. It may have been Lake Joseph or something, I don't know. It was an island and we all went to that...

10 Q. Okay.

A. ...for a weekend.

Q. And was that for a weekend or....

A. Yes.

Q. And then, were there also ski trips?

15 A. Never went on a ski trip.

Q. All right. Were there ski trips or....

A. I don't know. I don't know.

Q. All right. So - and - and I'm going to suggest to you that there was ample opportunity while you were there to make friends.

20 A. I would say that you had an opportunity for very superficial encounters with people. Given the rigours of the schedule, for me, first term, five a.m. to midnight. And then after that, you know, depending on what you were involved with, I certainly had association with people. I don't think
25 you really make friendships on a team when you're just - you know, there wasn't a whole lot of practice. So, I imagine on the bus rides - I just remember looking out the window a lot and seeing the signs 'cause I didn't know the area.

30 But, I - you know, I'm sure people did make friends and I - I did have encounters were I made, you know, I guess three friends that I stayed in touch with after. But I

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(Mr. Adair)

would say in contrast to my experience at public school, night and day. And you weren't allowed to really talk to the boys, so you weren't allowed to have male friends. That was kind of forbidden.

5 Q. Well, isn't it a fact that you were allowed to talk to the boys?

A. Of course.

Q. You just couldn't form dating relationships?

10 A. Yeah, you could sit at the - when you were at the same table having your meals you talked to them. I didn't go any - I didn't venture beyond that anywhere else because it was trouble.

15 Q. All right. Now, you mentioned one incident that I had not heard of and wasn't clear on, and that's this business of the Katie's gold watch.

A. Yes.

Q. And I thought I heard you said that you said to one of the adults that you thought that had been dealt with. Did I misunderstand your evidence?

20 A. Perhaps.

Q. Okay.

A. Oh, I may have been saying after I sworn on the Bible, I thought that had been dealt with. Like...

Q. All right.

25 A. ...they had - they were going to let that go because God be the judge.

30 Q. I may have misunderstood. And you also used an expression when you were talking about the incident where you were in your room for several hours and it was approaching dark and people...

A. Mm-hmm.

Q. ...weren't coming back to your room.

Tab 3

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(Ms. Merritt)

for us?

A. The -- my overview is that Grenville Christian College was clearly an institutional setting whose primary purpose was to foster child and adolescent development through education and boarding experiences. The school provided instruction for students who were all children or adolescents. The students who were residing at the school had ongoing contact with the staff for long periods of time, for months or years. As a result of this arrangement, the students were reliant on -- completely reliant during the time that they lived at the school on the staff -- the school's staff for care, protection, guidance, instruction and discipline.

The -- because of this arrangement, the -- the staff who acted inappropriately with students had an opportunity to do so on a number of occasions. Many -- many of the class members -- many of the students at the school experienced instance of maltreatment or trauma while attending Grenville Christian College, including physical abuse, sexualized abuse, cruel or inappropriate treatment, neglect of physical or mental health needs, and emotional abuse, including such forms of abuse as spurning, terrorizing, isolating or exploiting.

The -- to -- to the extent that individual students were -- or former students were subject to such maltreatment or trauma, these individuals are -- were at later risk for an increased likelihood of developing multiple psychological difficulties that might include problems in relational attachment, problems in psychological development, a variety of mental health conditions and negative changes in their life trajectories. The Grenville Christian College also functioned to a large degree as a total institution, where the -- the staff subjected many of the class members to coercive control.

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(Ms. Merritt)

5 students by instilling new rules, skills or values, using
practices that included breaking down the barriers that
ordinarily separate the work, play and sleep. And they -- they
noted that in total institutions, and I'm quoting now from the
Law Commission report:

10 Those in charge hold all formal
power. Rules govern almost all
aspects of daily life and
residents have little to say
about how these rules are
administered. More dangerously,
life inside institutions may at
times be governed by more by
15 arbitrary and unpredictable
orders than by established
rules. In such a situation, the
possibility of effective
protests or appeals is
20 inhibited.

Q. And what are the conditions experienced by
children in a total institution?

25 A. Well, the Law Commission report noted that in
-- in the total institutions that they investigated that they
these institutions all tended to impose conditions of
disconnection, degradation and powerlessness on the children in
their care.

30 Q. All right. And I'd like to ask you now some
questions about how all of this applies to our situation here at
Grenville. Was Grenville Christian College a single authority?

A. Yes. Now, from the documents that I

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Rosemary Barnes - in-Ch.
(Ms. Merritt)

reviewed, the -- Grenville Christian College functioned as -- as a single authority in relation to the students' lives.

Q. All right. And were the students isolated?

5 A. Yes, the students who resided at Grenville Christian College were living separated from their parents and families for extended periods of time.

Q. And were the students re-socialized?

10 A. Yes, the -- all of the students were expected to conform to the Grenville Christian College rules and staff direction. They -- the -- the documents that I reviewed indicated that the students described the staff as very closely involved with every aspect of their day and night time routines. Several of the former staff described -- also described the staff as closely involved with students and the students and
15 staff together as forming a close-knit community. Both the former students and staff describe the staff as having high expectations for good behaviour and employing strict discipline for the purpose of socializing the children to adhere to the Grenville Christian College staff views concerning values and
20 behaviour. And several of the -- several of the individuals mentioned the -- that the school staff encouraged the students to submit to God's will as interpreted to them through the -- by the staff.

25 Q. Thank you. And can you tell us, what is the significance, if any, of the physical location of the school?

A. The school was in a rural location which made it very difficult for students to leave the school or have contact with other adult authorities outside of -- their families or adult authorities outside of the school without the
30 assistance of school staff.

Q. And to what extent, if any, did Grenville Christian College impose conditions of either disconnection,

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degradation or powerlessness on the students?

5 A. The -- the reports that I read indicated that many former students described living in a state of constant fear while they lived at Grenville Christian College. They experienced the staff as administering punishment that was arbitrary, unpredictable, unjustified or excessively harsh. And as a result of these experiences, many of the students felt very -- extremely disconnected, degraded and powerless.

10 Q. And what, if any, psychological barriers were there to the students either leaving or communicating with parents or other adult authorities when they were either at or away from Grenville?

15 A. The -- well, many -- many of the former students reported very significant barriers the -- to communicating with their parents either while they were at the school or while they were even -- when they were visiting with their parents during summer breaks. The -- many former students reported that staff had told them that they were sinful and they deserved the punishment that they had received at the school, 20 that they were not to tell their parents about the school punishments, and the school -- school staff -- some former students reported that school staff had threatened them with severe consequences, for example, an inability to attend university, occupational failure, homelessness, or burning in 25 hell if they returned -- if they failed to return to the school or to comply with staff directions.

30 The plaintiffs -- the former students were also aware that Grenville Christian College was visited by the Anglican bishop and other respected authorities and they may have likely perceived these visits as a public endorsement for the Grenville Christian College staff practices. Another reason was that several of the former students report being quite aware

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A. Okay. Well, the -- whether either by design or by happenstance, institution can -- institutions can operate in ways that subject the children in their care to what are, in effect, conditions of captivity and coercive control.

5 Correctional facilities are clearly designed to -- to hold the residents within the correctional facility and designed and operated to confine and control the residents.

However, children or adolescents who are residing in other types of institutions are often unable to leave or
10 communicate concerns due to their immaturity and dependence, and sometimes due to the physical location of the facility. And in this kind of total institutional setting, the children and adolescents who reside in the setting are, in this sense, captive and thus easily subject to coercive control for the
15 period of their stay.

Q. Has coercive control been studied?

A. Yes, the -- coercive control has been studied in a variety of situations of captivity, including prisons, concentration camps, families where a spouse or parent is highly
20 controlling and abusive, and religious cults.

Q. And what are the -- the psychological implications of coercive control?

A. Well, the -- the psychological interactions between the perpetrator and the victim are broadly similar
25 across these various kinds of situations of captivity and coercive control. The -- for the individual who's in captivity, the perpetrator becomes the most powerful person in the victim's life and heavily influences the victim's psychological functioning. The perpetrators typically establish coercive
30 control over the victims by -- by means of repeated infliction of psychological maltreatment or trauma for the purpose of instilling terror and helplessness and destroying the victim's

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sense of self in relation to others.

Q. And how, if at all, does this apply to Grenville Christian College?

5 A. Well, the -- the Grenville, as I -- the Grenville Christian College staff practices subjected many of their students at the school to this form of coercive control by
subjecting them to maltreatment or trauma, including physical
abuse, cruel or inappropriate treatment, neglect of physical or
mental health needs, sexualized abuse, and multiple forms of
10 emotional harm.

Q. Are rewards ever part of coercive control?

A. Yes, in -- that's another feature of these
situations of captivity and coercive control. The perpetrator
may use intermittent, unpredictable rewards to persuade the
15 victim to maintain a connection to the perpetrator in spite of
the maltreatment and trauma -- trauma and degradation inflicted
by the perpetrator. And specifically at Grenville Christian
College, the -- the staff -- several of the former students
mentioned that the staff occasionally showered students with an
20 outpouring of gifts and affection that one -- one person
described as a love bomb. And this -- at Grenville Christian
College this practice may have helped the staff to maintain the
appearance of providing affectionate care and also encouraged
the staff members to -- sorry, the students to -- to view the
25 staff as sources of both affection and care as well as fear and
punishment.

Q. You understand, Doctor, that there were no fences or they weren't actually held captive there?

A. No, I'm using captivity in the sense that I
30 understand that there were no fences, that it was not a prison
situation, there were no guards. But I'm -- I'm saying that the
students were in effect captive because of the geographical

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location of the institution and their own immaturity and dependence on staff care.

5 Q. Okay. Thank you. We've heard evidence that students were required to disclose the misbehaviour or misdeeds of their peers or that students joined with staff in disparaging other students. What would be the effect of these sorts of practices?

10 A. Well, these sorts of practices are typical of another third aspect of conditions of captivity and coercive control. The -- in these kinds of situations, the perpetrator might heighten his or her domination and control by forcing the victim to behave in ways that violate the victim's moral values or significant human attachments. So when -- when exposed to coercive control for extended periods, the victim often submits
15 to such violations of their values and relational attachments and often experiences a high degree of shame and self-loathing for doing so, and these kinds of circumstances can leave the victim feeling completely broken by the perpetrator.

20 So the practices that you were mentioning at Grenville Christian College where the staff required students, and especially the student prefects, to participate in practices that at least some of the students found to be a violation of their own values or relationships that were important to them, these kinds of staff expectations of the students were
25 distressing to the students and -- and was -- is an example of this -- this kind of forcing the student -- or forcing the victim to violate their own moral codes or relational -- behave poorly in relation to significant people in their lives.

30 Q. I'd like to now ask you some questions about childhood abuse and neglect and its consequences and -- and we'll start maybe with some definitions first. Your Honour, I'm now, for your reference, at page 24 to 25 of the report. Dr.

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Barnes, what is child maltreatment?

A. Child maltreatment is generally identified as sort of broadly the four different categories of -- of abuse. Physical -- physical abuse, sexualized abuse, neglect and psychological maltreatment or emotional maltreatment.

Q. Does the Ontario Children's Aid Society definitions contain anything other than those four?

A. They also mention -- the Ontario Children's Aid Society definitions also list cruel or inappropriate treatment as a form of maltreatment and they use some -- they use the term emotional harm rather than psychological maltreatment.

Q. All right. And what is the recognized difference, if any, in the impact of physical abuse, sexualized abuse, neglect or psychological maltreatment?

A. Well, the -- the current research indicates that really all of these forms of maltreatment are generally equivalent in terms of their impact so there's not any one form of maltreatment in -- in a general sense that's more likely to be harmful than any other. They're all equally harmful.

Q. And --

A. Or equally likely to be harmful.

Q. Thank you. And what, if anything, makes emotional harm unique?

A. Well, emotional harm is sometimes overlooked or minimized as a distinct and serious form of maltreatment. It's -- unlike physical abuse or neglect, it doesn't cause physical injury, and unlike sexualized abuse, it doesn't break a social taboo. It can be covert and difficult to detect. However, despite all of -- despite these differences, the research currently available indicates that emotional harm is likely equivalent to physical abuse, sexualized abuse or neglect

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in the extent to which it increases risk for later psychological difficulties.

5 Q. I notice, Doctor, that you corrected yourself or -- or clarified something you said about increasing the risk of difficulties, as opposed to causing difficulties. Can you just take us through that distinction?

10 A. Yes. I'm talking about increasing the risk because the -- for any one individual there are many different factors that will influence the -- the presence or absence and the severity of psychological difficulties that they experience as a result of being subject to maltreatment or trauma.

Q. Thank you. And so then what is the impact of more frequent, more severe, more prolonged maltreatment, as opposed to lesser forms of those things?

15 A. Well, the -- among individuals who have been exposed to maltreatment, the more -- the more frequent their exposures have been, the more severe the incidents or the more prolonged -- the longer the period of time over which the individual was exposed to maltreatment, the greater the risk that the individual will experience later psychological difficulties.

Q. Thank you. And what, if any, is the impact of a child experiencing different forms of maltreatment, as opposed to just one?

25 A. The -- the studies of adults who report having experienced maltreatment in childhood indicate that the more different forms of maltreatment that an individual has experienced, the more likely they are to develop psychological difficulties and the more severe those psychological difficulties are likely to be. And it's a broad range of possible -- when I talk about psychological difficulties, there's a very broad range of difficulties that can develop.

30

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and not a virgin and that her life was therefore ruined and would be completely different as a result of this experience. That would be an example of the meaning that would be highly disturbing and would increase the risk of later psychological difficulties.

Q. And --

A. And then finally, the last thing that I wanted to mention is if there's --

Q. Sorry.

A. -- a lack of support from others in relation to the trauma, that lack of support is associated with a greater risk for later psychological difficulties.

Q. All right. Thank you. I'd like to now turn to some of the abuses that the former students at Grenville Christian College say that they have endured, and this, Your Honour, is at page 26 of Dr. Barnes' report. Let's start first, Dr. Barnes, if we can, with physical abuse. What is physical abuse?

A. Physical abuse involves -- well, and I'm going closely with the -- the definitions that have been given by the -- the Ontario Children's Aid Societies. It involves the use of either generally acceptable -- a generally acceptable mode of physical punishment, but in a way that's overdone, prolonged unduly or involves excessive force. Or it can be -- involve -- physical abuse can involve the use of generally unacceptable or inappropriate modes of physical punishment, such as a continual or lengthy beating, shaking, slapping, flipping or hitting with a fist.

Q. We've heard evidence that some students were hit with a paddle, a wooden instrument. Would that constitute physical abuse of a child?

A. Yes, that -- a paddle that was hard enough to

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-- yes, that would constitute physical abuse.

Q. All right. And I'd like to ask you then about cruel or inappropriate treatment. And I guess my first question is what is cruel or inappropriate treatment?

5 A. Well, the -- the -- the Children's Aid Society document gives a number of examples of cruel or inappropriate treatment. The ones that I focused on in particular because they seemed most relevant to the information that I had to review was -- involved the child labour and also
10 students being required to -- to exercise to the point of being physically exhausted, ill or in physical pain.

Q. We've heard some evidence about being required to pull rocks from the ground with bare hands or scrubbing a dumpster with a toothbrush or cutting grass with
15 scissors or picking up leaves one by one. Would you consider that cruel or inappropriate treatment?

A. Yes.

Q. All right. And you've said a -- a few times now the term sexualized abuse. Can you tell us why you use the
20 term sexualized abuse?

A. Well, I've used the term sexualized because I -- I realized when I was doing this work that -- that people -- and also from reading in the -- in the literature that -- that often people described what had taken place in the context of
25 this sexualized assault using the language that is used in consensual adult sexual relations, so they would talk about hugging or kissing or that sort of thing. And what I -- from what I read and was thinking about I realized that such language creates the impression that what -- what's happening is
30 consensual and mutually gratifying in -- in the way that sexual relations between consenting -- willing and consenting adults is mutually gratifying. So what I've -- I've tried to change my

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own language to reflect the fact that a child's experience is often -- is -- when an adult initiates sexual behaviour with them is quite a bit different from the experiences of an adult entering into a consenting sexual involvement. And I've -- so
5 -- and one way of trying to change the language that I've used, I've decided to use the term sexualized assault to emphasize the fact that this is not a sexual interaction in the way that sexual interactions occur between willing and consenting adults and are mutually satisfying and gratifying.

10 Q. Thank you. I understand the distinction now. We either have heard or may hear -- and when I say may hear, I'm putting this now to you as a hypothetical subject to be proven by facts not yet proven, evidence to be called in the -- by future witnesses. But I'd like to give you a list and then ask
15 you if, in your opinion, this would constitute sexualized abuse. Requiring children to make confessions about sexual -- children or adolescents, of course -- confessions about sexual thoughts or activities, comments to the effect that women or girls are sexual temptresses and responsible if they are assaulted,
20 punishing appropriate interest in the opposite sex in the age of adolescence, for example, or -- or questioning children or adolescents in detail about their sexual activity?

A. Yes, those would be instances of sexual abuse.

25 Q. Thank you.

A. Sexualized abuse, yes.

Q. Now, I'd like to turn, if I may -- or unless Your Honour intends an afternoon break, this is a slightly new topic. Or I could --

30 THE COURT: Perhaps we'll take a -- a five-minute health break just to give everyone a chance to stretch.

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5

difficult type of harm to define
and clinical concern may precede
legal intervention. A repeated
pattern or extreme incidents of
the conditions described below
constitute psychological
maltreatment.

10

Q. All right. Can we then go through each of
those headings, the first one being spurning (hostile
rejecting/degrading). Can you tell us what that is?

15

A. Spurning includes -- well, I'm just
continuing to -- to read here [indiscernible]. In the -- in the
CAS documents, spurning includes verbal and non-verbal caregiver
acts that reject and degrade a child. I've -- in my report have
gone a little bit further. I describe this a bit further,
including -- spurning includes the caregivers belittling,
degrading or other forms of overtly hostile or rejecting
treatment; caregivers shaming or ridiculing the child for
showing normal emotions, such as affection, grief or sorrow; the
caregiver consistently singling out one child to criticize and
punish, to perform most of the household chores or to receive
fewer rewards; or the caregiver exposing the child to public
humiliation.

20

Q. And we've heard evidence in this case so far
that there were public light sessions or assemblies where a
child would be stood up and made an example of for breaking
rules or having a bad attitude or, in one case, for wetting the
bed. Would that be an example of spurning?

30

A. Yes.

Q. All right. And we've heard also that
students were typically disciplined by being denied the

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5 privilege of wearing the school uniform, being not allowed to
attend classes, having to sleep in separate quarters, not being
allowed to communicate openly, talk to their -- their peers and
such, and would those practices of being placed on discipline in
that matter be an example of spurning?

A. Yes.

10 Q. And there were examples or we've heard
evidence of a practice of -- of putting people on silence, some
or many. Would that be a -- so they're not allowed to speak or
be spoken to. Would that be an example of spurning?

A. Yes.

Q. All right. Thank you. Just a moment, if I
may. Sorry about that. The -- the next heading here, Dr.
Barnes, is -- is terrorizing. Can you read that for us?

15 A. (Reading):

20 Terrorizing includes caregiver
behaviour that threatens or is
likely to be -- to physically
hurt, kill, abandon or place the
child or the child's loved ones
or objects in recognizably
dangerous situations.

25 And I talked about terrorizing in my report as
including placing a child in unpredictable or chaotic
circumstances; setting rigid or unrealistic expectations with
the threat of loss, harm or danger if they are not met; and
threatening or perpetrating violence against a child.

30 Q. Now, we've heard some evidence in this case
that there were private light sessions where -- where children
were taken out of bed or at least one child was taken out of bed

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5 -- I think we'll hear more of them -- and confronted in a in
an aggressive manner about their wrongdoings or sins. Children
were taken down to the boiler room and -- and shown the -- the
flames in the boiler and told that those were the flames of hell
and talked to about Satanism and required to watch a Geraldo
Rivera television show on Satanism. Would those be examples of
terrorizing children?

A. Yes.

10 Q. Okay, and the next heading here, isolating.
Can you tell us what isolating is? Can you just read that for
us?

A. (Reading):

15 Isolating includes caregiver
acts that consistently deny the
child opportunities to meet
needs for interacting or
communicating with peers or
adults inside or outside the
20 home.

Q. And we've heard evidence in this case of
students frequently changing their dorm rooms or their -- or
their -- not the dorm room -- their rooms within the dorms,
25 different roommates all the time, every -- frequent -- frequent
room changes. We've heard of the children, as I told you
before, being put on silence. We've also heard that students
were encouraged to inform on or tell on -- report the misdeeds
or behaviours of other students and I expect we're going to hear
30 some evidence about the censoring of mail or monitoring of phone
calls. And we've heard about students when they're on
discipline being required to sleep in -- in what was referred to

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as Hotel D, which were some rooms above the -- the gymnasium and as well being required to eat separately from their peers. Would these be examples of isolating?

5 A. Yes, these would all be examples of isolating.

Q. Thank you. And if I can have you turn over to page 59 in the eligibility spectrum and if you could please read the -- the paragraph on exploiting there?

10 A. (Reading):

Exploiting or corrupting
includes caregiver acts that
encourage the child to develop
inappropriate behaviours, for
15 example, self-destructive or
antisocial behaviours,
criminally -- criminal
behaviours, deviant or other
maladaptive behaviours.

20 Q. Now, we've heard some examples in this case that there were instances where -- where friendships were strictly controlled or certainly opposite-sex relationships were -- were prohibited. There was evidence of dorm searches for
25 non-regulation underwear or contraband such as rock music t-shirts. And we've heard about the imposition of some pretty strong views on sexuality, gender and sexual orientation which I think it's fair to characterize as -- as inappropriate views. Would those be examples of exploitation?

30 A. Yes.

Q. All right.

A. And I should add to -- just to expand a bit

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on the -- or summarize some of the information in the Children's Aid Society document, the exploiting includes encouraging or coercing the -- the abandonment of developmentally appropriate autonomy through extreme over-involvement, intrusiveness and/or
5 dominance, and the -- for example, allowing little or no opportunity for support for the child's views, feelings or wishes, or micromanaging the child's life.

Q. Thank you.

A. So I have that in mind when I'm responding to
10 your questions about particular examples.

Q. Thank you. I'd like to ask you some questions now about sustained abuse and the characteristics of the class members as a group and -- and in the context of -- in which the abuse occurred over time. This, Your Honour, is at
15 page 37 to 40 of Dr. Barnes' report. Dr. Barnes, can you explain the relevant characteristics of the class members as a group?

A. Well, the -- the class members as a group all attended and resided at Grenville Christian College during their
20 years of primary and/or secondary school, and some were also the children of parents who were employed at Grenville Christian College and lived on the school property. All of these individuals were thus subject to and reliant upon the authority, beliefs and practices of the GCC staff during their childhood
25 and/or adolescent years. This is particularly important because these years are critical to psychological development, relational attachment and thus to the individual's developmental trajectory in later life.

Q. What is psychological development?

A. Psychological development is -- refers to the
30 maturation process that's understood as a progression through a series of stages that begin at birth, progress hierarchically

587.

Rosemary Barnes - Cr-Ex.
(Mr. Boghosian)

5 A. Well, it's not the totality that's the criteria for the definition. These are examples. So, the -- the examples are just to give an idea of the scope of the definition but it's not necessary for all of the aspects that are cited in the examples to be present in a particular instance of exploiting.

Q. And I'm suggesting to you that mass preaching on views regarding sexuality and sexual orientation is hardly exploitive of any particular student, is it?

10 A. Mass preaching on sexuality or sexual orientation....

Q. Right. It's hardly exploitive, I'm suggesting, of any particular student.

15 A. Well, again, it depends on what was said, on the context in which it was said. It's -- I mean, that's kind of a -- it's kind of a general statement that -- that you've made and I'm not sure how to respond to it.

20 Q. I'm asking you if you agree or not that mass lectures or preaches, sermons on views regarding sexuality and sexual orientation is not exploitive under this definition, in fairness.

25 A. Whether it's exploitive or not would depend on what was said, the timing, the -- who said it, what was -- yeah. So, without knowing those details, it's hard to -- it's hard to say.

Q. And prohibiting relations between the opposite sex is hardly -- hardly fits fairly within the overall definition of exploiting, does it?

30 A. It fits within the definition of micromanaging or interfering with developmentally important kinds of tasks or activities, so in my view, it does fit with the definition of exploiting, depending of course always on the

Tab 4

1774.

M. Bergeron - in-Ch.
(Mr. Boghosian)

would say are still fairly common in my industry.

Q. How were the rules enforced?

A. I think the first level of intervention would have been reminders. You know the average classroom had its
5 share of paper airplanes and messages, or students talking, or whatnot and so the first level of intervention would have been just please stop that, or whatever else. There is a means to remove students from class if they were being highly disruptive. There was a high school office. There's a principal to deal
10 with things academic, behaviour or otherwise. There was running in the morning if you were -- if you were frequently late for example at getting out of bed, or at getting out of the dorm, or if you were -- if your room was continuously messy, it's possible that the dean would assign you running in the morning
15 at 5:30 or something like that.

Q. And did you ever have to run in the morning?

A. I did.

Q. Okay.

A. Why, I think only -- only a few times in
20 grade 11 before I got the message to wake up.

Q. Okay. And was it your sense that there was a policy of progressive discipline at Grenville?

A. Yes.

Q. Okay. And was it similar to the kind of
25 progressive discipline that you see in your school board today?

A. There -- there are absolutely conditions that were nothing like the modern education system of the Ministry of Education for Ontario. There's no -- I wouldn't say they were alike, in a sense that they -- there was a -- what be called a
30 pyramid on intervention. We still absolutely have those. However, what those interventions are, give a recording to student need and also modern understandings and values.

1776.

M. Bergeron - in-Ch.
(Mr. Boghosian)

Q. But Her Honour doesn't, so I have to ask the question.

A. Okay.

5 Q. Was there -- was there -- were you at a chapel assembly at which Mr. Hale-Byrne would have also been in attendance where you claimed to be possessed or infected by the devil and were sick to your stomach, and Father Farnsworth performed an exorcism on you to cast out the demons? Did that happen?

10 A. I think that's a little bit of mischaracterization of that event and even a reversal of the order of things. I remember Andrew there, but that said there were a bunch of people in that room. I know Kevin Gordon was in there with me, who's another classmate. There's no question
15 that that -- that night when we went to the chapel, we were asked to go to the chapel. I wasn't sure why. We got in there and there was -- there were prayers to sort of rid ourselves of evil, as it were and there's no question that I had some type of physiological effect. I remember Kevin telling me afterwards
20 that he saw my whole back break out in sweat and I -- I was -- I was definitely faint and fell down.

Q. Mm-hmm.

A. And it was -- it freaked me out frankly. It was not -- it was a really uncanny thing that took place. I...

25 Q. Did -- had Father Farnsworth come over and -- and direct any of his activities to you specifically at any time during that chapel session?

A. Certainly the event in question was not directed at me. When I began to feel faint and burst out in
30 sweat, I seem to remember Farnsworth coming over and saying, you know leave him, he's -- he's dealing with his demons and stuff like that, but I don't -- I was -- I was never struck on the

1777.

M. Bergeron - in-Ch.
(Mr. Boghosian)

head, or something like that, no. I -- I was -- so something took place. I still am at odds to explain it. I have...

Q. Wait a minute. I'm not...

A. ...looked into that.

5 Q. ...some -- sorry go ahead.

A. Well, when I got to Grenville I had an awful lot of insecurities. I was bearing a lot of guilt. I was bearing a lot of anger, a lot of resentment. I had a lot going on and I was holding onto a lot of it and I think that -- that session served for me -- and I want to be clear. I don't think a demon was cast out of me whatsoever. I think that that provided, intentionally, or not a rite of passage for me at a time when I needed to let go of a lot of things. And I think letting go of that became physiological. I have no other explanation for his...

10 Q. My question is, did father Farnsworth direct any of his prayers or other activities that were part of that session at your specifically that day?

A. After I had begun to sweat and feel faint, I think he asked the others to pray for me.

20 Q. And that was it?

A. Yeah, it was definitely after the fact.

...Discussions about scheduling

25

R E C E S S

U P O N R E S U M I N G:

30 MR. BOGHOSIAN: Q. Mr. Bergeron, were you ever disciplined at Grenville for looking too happy or smiling too much?

1803.

M. Bergeron - Cr-Ex.
(Ms. Merritt)

people behind doors that were none of my concern.

Q. Okay. So, do you ever remember him talking about bad attitude?

A. Yes.

5 Q. Being haughty, H-A-U-G...

A. Oh yes.

Q. ...H-T-Y?

A. Oh yes.

Q. That -- that was a big one was it?

10 A. Haughty was a big word.

Q. Okay. And rebellious?

A. Yes.

Q. And -- and sins they'd committed?

A. Yes.

15 Q. And sometimes even sins they in their mind or their spirit?

A. Yes.

Q. Not actual real sins they did, but thinking about sins I'm taking it?

20 A. Yes, that might fall under attitude, yes.

Q. Attitude okay. And I take it when this happened the people that were stood up they looked uncomfortable?

25 A. Oh yes, you would not want to be in the spotlight.

Q. Right. And I was just going to ask you, that was my next question. You -- you -- you watching them, I take you felt sorry for them?

30 A. On a few occasions I did. As I said I had -- I had -- I have the relations with Beth and I've lost touch with Beth Bushnell, but I was -- I considered her a friend. We had a good relationship and whenever she was called out, I did not

Tab 5

1479.

Simon Best - in-Ch.
(Mr. Adair)

dining room people to address issues of discipline or attitude or behaviour?

A. No, definitely nothing more serious than what I would regard as table manners in front of the entire school.

5 Q. Okay. And were there occasions when the whole student body would be summons to the chapel, aside from regular prayer or religious services?

A. I don't recall that being a regular activity. I can't eliminate that that happened at some point during the 14
10 years that I was there but I would say that would be unusual.

Q. Okay. Any thought on how often that might have happened in your high school years per year?

A. I mean I don't recall any specific incidents like that at all from my high school career.

15 Q. Okay. Now, what can you tell me about the rules at Grenville?

A. The -- I'm sorry the?

Q. The rules.

A. The rules at Grenville?

20 Q. Aside from comportment and manners that we've talked about, what were the rules?

A. Grenville had rules. There were rules about what you're allowed to wear. About how to comport yourself. About how to dress. There were rules that said that there was
25 no exclusive dating relationships between boys and girls. There were rules about what sort of music you could listen to. Now the internet didn't really exist back then but there were probably rules about the content consumption, one can say, about
30 what was sort of fit to be consumed of popular culture.

Q. And what about -- rules regarding things like smoking, drinking or drugs?

A. That's true. There were rules against the

1480.

Simon Best - in-Ch.
(Mr. Adair)

prohibited to smoke or to drink or to use drugs.

Q. And where the rules made known?

A. Yes.

Q. And what -- can you help me as to what the
5 system was, if any, regarding addressing breaches of the rules?

A. So I'd say the rules were there and known and
not enforced arbitrarily, so if you broke one of the rules then
you would probably be -- you know that would be brought to your
attention and there would be a potentially escalating level of
10 discipline that would be applied. For example, getting a
talking to about -- about what you were or were not supposed to
do, to being placed on discipline and I use that as like a
formal noun, Discipline with a capital D, to a suspension or
expulsion, I suppose.

Q. And what -- what did discipline consist of?

A. So discipline was the mechanism where you
would -- you know, if you broke a rule, would be taken out of
classes and wear casual clothes as opposed to the school
uniform, which you would wear, and you would be assigned to some
20 sort of chore, let's call it, for the period of time that you
were on discipline.

Q. And what was the -- what if any restrictions
were there in terms of who you could speak to when you were on
discipline?

A. Well, you were -- if you were a boarding
student you often slept in a different area, I think, I'm trying
to remember that. And so you certainly weren't in contact with
the regular student body because you weren't in classes, you ate
separately and in some cases I think you slept in a separate
30 area as well.

Q. And the uniform, would the -- would the
uniform be worn at any time when you were on D or was it all

1509.

S. Best - Cr-Ex.
(Ms. Lombardi)

student and paid the school fees as stated below. And just look at the line, September 1986 to June 1987 and you'll see that the amount prescribed there is \$3,400. Do you see that?

A. Yes, I do.

5 Q. Yeah. And that is less than what we just looked at tab 39?

A. It appears to be.

MS. LOMBARDI: If I could just have this exhibit marked for identification persons only. I
10 believe we had the author of the document, who will be a witness later on?

THE COURT: Any issue with this?

MR. ADAIR: No, Your Honour.

15 THE COURT: So we'll make it Exhibit A.

EXHIBIT NUMBER A: Letter September 1986 to June 1987 - produced and marked.

MS. LOMBARDI: Q. You said in your testimony
20 earlier today that Grenville was a school of strict rules and behaviour, correct?

A. I would say it was more strict than the average school, correct.

Q. Did you attend any other school?

25 A. I did attend another school for a few months in grade nine.

Q. And what school was that?

A. B.C.C. Like probably Brockville -- I don't know -- Collegiate, High School. I'm not sure what....

30 Q. And so you said for a few months? Was it for a full semester or....

A. No, it wasn't even for a full semester. It

1510.

S. Best - Cr-Ex.
(Ms. Lombardi)

was on the order of about a month.

Q. A month. And why did you attend B.C.C.I.?

A. It was because -- I think at the time there was controversy about whether or not it would be possible to be
5 a day student, versus a boarding student.

Q. In grade nine?

A. Right. Right.

Q. And then that presumably got worked out after a month and you went back to Grenville as a day student for many
10 more years before you boarded?

A. For, I think three more years because I boarded.

Q. Right. Okay.

A. Yeah.

Q. And so compared to those, I guess, few weeks
15 that you had at B.C.C.I. did Grenville seem like it was more strict than B.C.C.I.? Is that fair?

A. I didn't wear a uniform and there appeared to be less restrictions on interactions between boys and girls,
20 yes.

Q. Less interactions between boys and girls?

A. Less restrictions on interactions.

Q. Less restrictions, I see. And that was -- that was definitely something that was restricted at Grenville.
25 Boys and girls were not allowed....

A. Exclusive dating relationships, correct.

Q. Were they allowed unexclusive dating relationship?

A. You were allowed to be friends with girls, of
30 course.

Q. But were you allowed to date girls?

A. No, no, you weren't allowed to date girls,

1511.

S. Best - Cr-Ex.
(Ms. Lombardi)

that's correct.

Q. No dating at all? Right. And you talked a little bit about discipline about the fact that students were removed from class. They wouldn't be wearing their school uniform, pardon me, for the time that they were on D?

A. Correct, D with a -- discipline with a capital D, correct.

Q. Discipline with a capital D, exactly. And they'd be assigned various work duties around the school?

A. Yes. That did happen to me.

Q. And we'll get to that in a minute but in terms of what happened to others, would you sometimes see as you're walking from class to class or walking through campus, some fellow student on discipline maybe doing something outside?

A. Yes, definitely.

Q. Yes. And you wouldn't go up and approach that individual to strike up a conversation?

A. No.

Q. It was -- it was a rule, you left those kids on D alone?

A. Yeah, I think -- I don't -- I can't -- I don't know it's like if you say it was an explicit rule or just that it was the general practice but it seemed to be that everybody understood that you didn't interact with the kids who were on D.

Q. It wasn't a written rule, it was just, as you said, something that everyone understood to be the case?

A. Yeah, I'm not sure if it was in the handbook or not but I think people understood it.

Q. Okay. And there were more rules than just those that were in a handbook, that's fair to say as well, isn't it?

1523.

S. Best - Cr-Ex.
(Ms. Lombardi)

being disciplined for lusting after women?

A. Again, so we're talking about discipline with a capital D or what are we talking about just....

5 Q. Well, let's start with discipline with a capital D. Were you ever disciplined with a capital D for the crime of lusting after a woman?

A. No.

Q. Were you ever disciplined with a small cap D for lusting after women?

10 A. No.

Q. No. Were you ever disciplined, we'll say both Ds here, small and large, for being rebellious?

A. Uhhh -- no, I don't think so.

15 Q. We spoke a little bit ago now about the fact that dating wasn't allowed at Grenville.

A. Sure.

Q. So I take it you didn't have a girlfriend while you were at Grenville, is that correct?

A. To my deep regret, I did not.

20 Q. You did not. Did you have any special relationships with girls at Grenville?

A. No.

Q. Do you know an Elizabeth Sheppard?

A. Yes.

25 Q. Was she just a friend of yours at Grenville?

A. She is a friend of mine, yes.

Q. It wasn't a special relationship?

A. No.

30 Q. So there was no discipline that would have resulted to you from that relationship with Elizabeth?

A. No, we were friends but there weren't rules against being friends.

Tab 6

896.

Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

5 A. Rooms were moved quarterly, I would say, like three, four times a year. At that time, the impression that was left upon me was that they didn't want you to form close attachments because that would be construed as a special relationship. That's how I remember it. I was never told a specific reason why.

10 Q. Okay, thank you. I'd like to move onto the rules of Grenville Christian College. What were some of the rules at Grenville that the students, such as yourself, or you yourself had to follow?

15 A. So, when you arrived at Grenville, you would be - sometimes my mother would be mailed the student handbook before - like, a week before school started. Other times it would be handed out to us during the first week of school, which was usually a week later than normal schools. We started a week after Labour Day. And that first week was orientation week, and there would be a big orientation around the student handbook which outlined the rules that were in that book.

20 So, you were to wear one pair of earrings, there was no smoking, no drinking, no rock music, no radios. Your uniform had to be decent at all times. Just no boy-girl relationships in the form of a romantic relationships. There was a six-inch rule. There was a lot of written rules. That's what I remember at this time.

25 THE COURT: Can you keep your voice up a little.

A. Oh, yes.

THE COURT: It's - it's tailing off...

A. I'm sorry.

30 THE COURT: ...and the acoustics aren't good, so thank you.

MS. LOMBARDI: Q. What's the six-inch rule?

A. The six-inch rule was put in place with the

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Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

5 students and girls and boys were meant to be six inches away from one another at any given time. So, you were not allowed to hold hands, even just touching someone on the arm, sitting next to someone, your legs were not to be touching. So, you had to be six inches apart.

Q. Okay. And you mentioned rules around the uniform and earrings. What were some of the other dress code rules?

10 A. Our underwear had to be brief only. There was nothing that was high cut. There was nothing that was bikini-style underwear. I remember at the time we used to call them granny pants. Bras had to be lined so that your nipples didn't show through. You were not allowed to have high-cut bathing suits. Bathing suits were to be extremely modest. At
15 the time, the - when I first started at Grenville, we didn't have the pool and then the pool got built. So, when the pool got built, that was when the bathing suits really came into effect and they had to have a skirt. And then eventually we were required to wear shirts and t-shirt over top of our
20 one-piece bathing suit.

Q. And how were these dress regulations enforced?

A. They were enforced by the dorm supervisors or the deans. So, when you - as a boarding student, I obviously
25 didn't have to adhere to - necessarily everything because I didn't get the dorm check. So, as a day student, I would arrive and I would be somewhat inspected, is what I would say. But as a boarding student, upon leaving the dorm, you would be inspected. Your shoes would be inspected to make sure that they
30 were shined, that you had your - your knees socks weren't sagging, that your pleats were pressed, your shirt wasn't wrinkled, you were wearing a slip, a camisole, a bra, your

898.

Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

sweater, unless dignitaries were coming or you were going into town or there was a reason for you to be wearing your number one, in which case they would inspect your blazer, make sure all your buttons were sown on.

5 Q. You mentioned underwear and bathing suits.
How were - how were the rules around those items enforced?

A. For the underwear, we had dorm searches on a regular basis. I would say once a month. And they would go through your underwear drawer to ensure that you did have the regulation underwear. For bathing suits, they would have you try on your bathing suit and go to the blue lounge and you would be instructed to bend over in front of the deans. The deans would enforce this. And to ensure that you were not showing too much cleavage. And then you would be forced to bend over - turn around and bend over again so that you - to ensure that your bum was fully covered.

15 Q. How did it make you feel to go through that exercise of bending over?

A. It - it was pretty humiliating. I'd never had to do that before. It was foreign to me, but you had to do it, so you did it.

20 Q. Did you ever break the rules at Grenville?

A. Yes, I did.

Q. Can you give us an example?

25 A. On a Wednesday afternoon activity, we had gone to the youth arena to go skating, and I had made friends with a girl called Debbie Forbes. And so, I snuck in a pack of cigarettes and we went to behind the locker room. There was a shower room and we smoked a cigarette.

30 Q. And so, were you found out smoking the cigarette in the arena?

A. Well, we weren't the brightest lights in the

900.

Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

had to report to, but I remember upon coming to the school, the next memory I have is I was in the kitchen working.

Q. And what time would you arrive?

5 A. I don't remember exactly. I want to say it was around 7:30, but I'm really not certain at this time.

Q. And so, how did the administrators - I think you mentioned Judy James, how did they communicate that this punishment would be imposed on you? You said they called your mom, but did they explain to you that you would be punished?

10 A. Oh, they told me I was going on discipline, so I was well aware of what that meant.

Q. Okay. And what did that mean to you at that time?

15 A. It meant that I would be put on silence. It meant that I would be wearing casual - well, not casual clothing, but a skirt, a blouse. I would not be wearing a uniform. I was not allowed to eat with the other students. Other students were not allowed to speak to me. I was only allowed to speak to the staff member that was supervising me at the time, or if a prefect was supervising me. And I would eat in the pantry and do whatever they told me to do.

20 Q. Did you attend classes while you were on discipline?

A. I did not.

25 Q. And so, how did you make up the class time?

A. I didn't.

Q. What were your - your duties in the kitchen for this discipline period?

30 A. I worked in the kitchen morning until after study hall. My mother would pick me up at 8:15 and I cleaned the carts - we had carts that the plates went in. So, I would have to take all of the plates out of the carts. Then I would

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Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

A. Yes.

Q. And the one that you described involving yourself, it involved the stage so it was at the dining room?

A. That was in the dining room.

5 Q. And so, were these the only two occasions where you called it a light session would happen?

A. No, light sessions happened five or six times a year, I would say. Typically, before a break or after a break. So, before, say, thanksgiving, we might have one.
10 Sometimes after a break we would - we might have one, like, before and after a break, but they - to my recollection revolved around the breaks.

Q. And how long would these sessions typically last? You said your own lasted about three hours.

15 A. They could last an hour. They could last for days. There was one time I recall being put on silence for at least two days. That particular one that I recall was because we weren't right with God and we were going to sit in the dining room until we got right with God again. And that - that session
20 went on for two days. There was no classes.

Q. Sorry, you said there were no classes?

A. Correct.

Q. And did you make up that class time in any way?

25 A. No.

Q. What would typically happen at the end of these assemblies?

A. Typically, people might be put on discipline. People might be - the entire school could be put on silence. It
30 - it could vary to that extreme. Other days we would just be sent back to - if it only lasted a couple hours, we'd be sent to class, but we would be on silence for the rest of the day so we

907.

Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

could think about the sins that we were committing.

Q. So, the example that you gave us regarding your own session, you were a day student at that time?

A. I was.

5 Q. And just to put it in context, the other example that you gave us, what that from your day student days or your boarding days?

A. I'll be honest, I don't recall. There were so many different ones, I just - I just remember the incident of
10 this poor boy putting up his hand and asking if there would be bathroom breaks. I don't remember what year it was.

Q. Do you recall any distinction between the boarding day sessions and the day school sessions?

A. No. The only distinction that there was in
15 terms of light sessions is that elementary students were never exposed to it. So, we would be dismissed before. So, in grade six, I never saw this.

Q. Both at the chapel example and the dining room example, you explained as being all the students.

20 A. Yes.

Q. Were there ever smaller sessions that occurred?

A. Yes, there were. You could have sessions that just involved the girls. I know that there were also
25 sessions that involved the boys. One particular day, once again, when this happened, I was in grade nine. It was my first year boarding and so we got up and we were all told that we were on silence. So, we had to go to the - we had to perform all our dorm duties and go to the dining room and we were on silence
30 throughout breakfast.

After breakfast, the boys and girls were separated. The boys stayed in the dining room and the girls

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Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

5 went to the chapel. And the reason this sticks out in my mind is because in the chapel, the boys and girls - boys sat on the left side, girls sat on the right side. And on this particular day, we were told to sit as close as we could to where the altar was. And it kind of created a little bit of confusion with the girls because we knew we weren't allowed to sit on the boys' side of the chapel.

10 But we did and there had been girls that had been missing that morning and we didn't know what had happened to them. They were just gone. I don't think I put much thought into it at that time, but they - they had been gone. When we were settled in the chapel, the deans were all lined up across the altar and that is when Father Farnsworth marched the girls, and there was about 10 or 15 girls. And this is when he told us
15 that - gave us a little bit of a lecture on cold grits, told us that, and I quote, "Cold grits taste like shit and we are - these girls represent cold grits and we are here to warm them up." So, the rest of that session, Father Farnsworth was there for about an hour talking about their sins and that while some
20 of the girls may not have broken any physical rules or actual rules, he knew that they were sinning in their mind, and we were here to warm these girls up.

25 So, then they - he left after a period of time and upon his departure told us he was going to the dining room now to speak with the boys because the boys had grown too soft and he needed to toughen them up, and they were going to watch the movie patent(sic). Then the deans began to have their turns on the girls that were - they had been running all day - or all morning, I should say. I'm not sure what time they were woken
30 up but they had been running all morning.

MR. BOGHOSIAN: Your Honour, there's no foundation for that. All the witness said

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Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

earlier was that they were missing in the morning. There's no foundation for her knowing what they had been doing prior to that time, at least so far in the evidence.

5 THE COURT: I think I heard the - the deans continued and it may be that - well, I don't know what the evidence will be.

MS. LOMBARDI: Q. How - how did you know that they had been running?

10 A. Father Farnsworth told us that they had been running.

Q. Thank you. And so, now you were left with just the deans. Which deans are these?

15 A. Judy James, Judy Stewart, the assistant dean of deans of women were there also. So, that would have been Sue Tingley, Margot Mayberry. That's who I recall at this time.

Q. Okay. And what did the deans say to these girls?

20 A. They did much the same that they did in my light session where we were stood up. They started one by one and each girl. I remember one girl, she - they - I guess while they were running, they were made to chant some song like an army song, and Judy James asked her, "Why weren't you singing that song?"

25 And Aisha replied, "Because I'm Muslim." And I don't know what the song was and Judy James got very angry. I don't remember what was said after that, but it was quite a scene because Aisha - Aisha just would not bend. She would just stand there and stare her down. I'd never seen anything like it before. Usually girls cower and Aisha was just like, "No, I'm
30 not having this."

Q. And how did that session end?

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Lisa Cavanaugh - in-Ch.
(Ms. Lombardi)

5 A. When we were finally finished, girls were -
they were put on silence and then the rest of the time they were
made to do various work jobs around the school. It was as
though they were on discipline. They were on discipline for
some while. Each one came - might have come off at a different
time, so there could be some girls that were on it for a few
days or there could be girls that were on it for weeks.

Q. And - and how did you know how long any of
these girls was on a discipline?

10 A. We weren't allowed to talk to them and you
would see them cleaning the - we had a medallion in the floor, a
bronze medallion in the floor and you would see them at various
times they could be scrubbing that with a toothbrush, they could
be in the stairwells scrubbing the scuff marks off the walls.
15 We weren't allowed to talk to them. We were instructed to shun
them and some students did.

Q. How did you feel at this assembly?

A. Honestly, relieved that I wasn't one of the
girls. Scared. I felt very badly for the girls that were up
20 there. I understood what it was like to be stood up like that.
It was just very scary at that time.

Q. You mentioned earlier that Charles Farnsworth
had said about them - that some of them had sinned but some of
them had been sinning in their mind or something to that effect.
25 Did he - did he particularize the sins that....

A. There were some girls that he accused of
vanity. There were others that he accused of being lustful in
their mind. There were others that he accused of being
rebellious in their mind, that they weren't conforming, that
30 they weren't living in the light. There were all kinds of
accusations flying around that day.

Q. Okay, thank you. How many times were you

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disciplined during your time at Grenville?

A. Well, there was being put on D for smoking. There was my light session for smoking. There was a light session for my mail. There was another light session after a
5 dorm search. Four, is that four times?

Q. I think so. So, what was the light session for your mail? How did that come about?

A. Because I moved close to the school and on Sunday afternoons, I was permitted to go home for a couple
10 hours, I did not have to do that write the letter home to your parents because at various times I would be allowed to go home. So, I took time and I wrote a former student Meghan Thomas a letter and I had sealed it, I had the address on it, I put a stamp on it and I put it in the mailbox.

A few days later, after a Wednesday afternoon
15 activity, I was called to the dean's apartment upstairs and Judy Stewart was there. I can't recall who else was there because Judy Stewart was leading this one. So, she had me sit down on the couch that was there. And I was presented with this letter
20 that had been opened, and she took it, she shook it like this and then she slammed it on the table in front of me and asked me what this was about.

Q. And where was she in relation to you on this couch?

A. She was standing. So, if I was sitting on
25 the couch, so she would have been standing adjacent to me, but facing me, so kind of - almost where (indiscernible) is but a lot closer.

Q. Okay. And so, what happened after she
30 presented you with this letter?

A. I kind of looked at her like a deer in headlights. I wasn't too sure, once again, why exactly I was

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there until she told me what my sin was. And my sin was that I had been talking about others behind their back and that was when I realized what was in the letter. And the letter had outlined that my friend Erin Block was having a boy-girl relationship with Shawn McFadyen.

Earlier in that day, I had been at the youth arena and I'd fallen and I had hit my head quite hard. So, I wasn't really responding the way that I normally would in a light session. So, after about a half hour, I was turning greener and greener by the second and I remember because I just - I stared at the carpet and it was a green shag carpet. And finally, she looked at me and she said, "Are you okay?" And I said, "No, I don't think so."

And she said, "Well, what happened?" And I told her I had fallen and hitten[sic] my head, and she took a look at me and sent me to the infirmary and that was how it ended.

Q. And did anything come of the letter and the light session?

A. No, because my mother had to come and pick me up and take me to the emergency room where I was diagnosed with a mild concussion and I was made to stay home for three days on doctor's advice.

Q. Okay. And the - the other light session that you mentioned was in the dorm.

A. There was a day, we were in study hall, and around eight o'clock all the girls were told to go to the dorm, change into your pajamas and meet in the blue lounge. And I remember this was, again, grade nine, so it's my first year, I hadn't done this before. I was kind of excited. I thought maybe we'd done something really good and maybe we were going to get to watch a movie.

So, I went to my room, I changed into my pajamas

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Q. And how did you feel during this session?

A. I was surprised. I was surprised that it was happening in that fashion, meaning that we were in our pajamas and Father Farnsworth was wearing his collar and it just seemed
5 very strange. By the end of it, I was made to feel ashamed of being a woman, being a girl. I was self-conscious, very self-conscious.

Q. Thank you. I just wanted to revisit the topic of discipline just for a second. You told us that you
10 knew kids were on D because they were on silence.

A. Mm-hmm.

Q. Was there any other distinguishing feature that let you know that they were on D?

A. Everyone who was placed on discipline was
15 stripped of their uniform and made to wear their - what we would call casual clothes. So, it was - the girls would wear a casual skirt that would be what I would call cocktail length, a blouse or a dress. The boys would be made to wear khakis and a shirt or whatever they had. And they would - you could identify them
20 because if it was Monday to Friday, you were always to be in uniform. Well, if you saw somebody in casual clothes and it wasn't Wednesday afternoon activities and you were going skating then you knew that that person was on D and you were not to speak to them, you were not to go near them, you were -
25 otherwise you would suffer the same.

Q. And did you ever see kids on discipline working anywhere other than the kitchen where you worked on discipline?

A. I did. They - you saw them all over the
30 school. I remember - I remember the first time I saw this I would have been in about grade six and my mother was picking me up from school and there were four boys that were out on the

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would do toilets, one would do sinks, that kind of thing. But you could talk and what not while you were on that.

Q. You just gave us an example of a memory you had of boys cutting the lawn with - you said manicure scissors.
5 Were there any other incidences of your time at GCC where you saw something that has stood out in your mind, even today?

A. In terms of discipline?

Q. Sure.

A. There was all kinds of things. I remember
10 being - so, the laundry facilities were located next to the boiler room. I recall that boiler room. I was aware, as through the rumor mill, that people had been taken to the boiler room, but to say that I ever had that experience myself, no. I was aware that people could be taken - well, one of my roommates
15 never came back from study hall - well, she did come back from study hall. It was late lights. And she went to bed and then when we got up in the morning she wasn't there. She didn't have a work job and the next time we saw her she was on discipline.

Q. Okay, thank you. How would you describe the
20 general atmosphere at Grenville during your time there?

A. For me, I was nervous, anxious. You could walk through the hallways at any given time and be corrected for not smiling enough, bringing down the spirit of the school, you could be chastised for the way you walked, if your kilt swayed
25 too much that would be not a good idea. Something even as simple as crossing your legs, if you were sitting in a chair - so, on the edge of your chair and you crossed your legs, you could be chastised for that because the boys would be able to see the slip from the bottom of the chair. And that was deemed
30 as highly inappropriate and you were tempting boys at that point.

Q. So, how would you describe your overall

Tab 7

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going to be the husband and wife of the Snures, the Farnsworths and the Haigs. So, the Snures, the Farnsworths and the Haigs, the men were pastors and they each had a wife and so those were to be our authorities. They said not...

5 THE COURT: Sorry, I can't - you said. The names, the Snures?

THE WITNESS: Snures?

THE COURT: Snures.

THE WITNESS: S-N-U-R-E-S.

10 THE COURT: Thank you.

THE WITNESS: But they didn't stay very long.

THE COURT: Okay, thank you.

THE WITNESS: The Farnsworths and the Haigs.

THE COURT: Sorry to interrupt, thank you.

15 MS. LOMBARDI: That's okay.

A. They said that we'd not just needed authorities, but we had to commit to being completely, totally obedient to those authorities. They told us they didn't think our way of worship was good. We were kind of a charismatic free worship group. They told us we needed to be - they were Episcopalians, so that would be Anglican in Canada and we needed to change our worship. The biggest thing that they told us is that we had to learn to live honestly and openly with each other. So, there was a...

25 MR. ADAIR: Pardon?

MS. LOMBARDI: Honestly and openly.

A. Honestly and openly.

MR. ADAIR: Thank you.

30 THE WITNESS: There was a lot of unhappiness and when you're unhappy, you talk about each other, so there was a lot of back biting and talking so they said that has to stop. You have to learn to

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5 confront each other and you have to learn to live
in the light, which was basically share what you
felt with each other. And they taught us about
how to live in the light which was through light
sessions which was confronting each other with
our faults and our sins and our weaknesses. And
then, you know, they went on to explain what that
meant that, that's how you grow in Christ. That
you see yourself as a sinner, you confess your
10 sin, you repent and that forces you or pushes you
into a state with God that is good.

MS. LOMBARDI: Q. So, can you describe for us
what one of these light sessions was like?

15 A. Sure. Well, the earlier ones when the
Mothers first came, we just had a lot of feelings about each
other, so we just sat down and shared them. I would say how I
felt about somebody. They'd say how they felt about me, clear
the air. Even by before the time they left, we had learned that
I would say to somebody, I think you're haughty. I think you're
20 full of yourself. I think you are jealous. I think you're an
adulteress with your children and in a light session, which we
learned at that retreat, everybody would then jump in and say
yes. And we would even be taught that one person would be kind
of in the hot seat and everybody in the room would tell them
25 their sin. And it would be - it wouldn't be the same sin from
everybody. They'd cover the whole - everything that you can be
and do wrong. Light sessions often ended in the person being
sent away to try to see their sin because they didn't see it in
when they were in the group. So, they'd be sent away to pray
30 and try to come to the end of themselves and be sorry and
repent.

Q. And about how many - how often did these

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light sessions happen?

A. There was official light sessions every -
once or twice a week with small groups. There were big group
light sessions with all the staff. There were daily light
5 sessions with anybody who wanted to say something to somebody
else, they'd grab a friend and they'd pull you in a room and
tell you what they thought about you.

Q. And so, I'm just going to show you another
document now and this also come from Exhibit 1 to the motion,
10 tab 18. If we could have the copies of those? Do you recognize
this document?

A. Mm-hmm.

Q. Can you tell us what it is?

A. It was - I don't know what year. It says it
15 right here, '85. It was the light sessions that we were
assigned to during the period of time in that year and the times
that we were supposed to meet.

Q. I'd like to mark this as the next exhibit.

COURT REGISTRAR: Exhibit Number 7.

20 THE COURT: Okay.

EXHIBIT NUMBER 7: Light Group assignment -
produced and marked.

25 THE COURT: Also, I wonder if this would be an
opportune to take a short health break?

MS. LOMBARDI: Sure, that would be fine, thank
you.

30 THE COURT: All right, so we'll take five to ten
minutes.

R E C E S S

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help us understand. I'll just keep asking questions because I can't seem to find the document quite yet. If I do, I'll put it to you, but I'm just trying to understand, when you say you lived - it was attached to the school?

5 A. So, there was a main building.

Q. Yes.

A. Which was administration and classrooms. To the left of the building, attached to it, was a gymnasium and an auditorium. To the right of that building attached to it was a girls' dormitory and then staff apartments. So, they were all attached. You didn't have to go outside.

10 Q. And so, you could travel from your - your staff residences right through to where the students were living as well?

15 A. Yes, yes.

Q. Okay, thank you. So, we've reviewed the various tools of the community. We talked about admonishment, chastising. You described some light groups and how they work. Can you - one of the underlying or something that's repeated anyways is obedience. How - how was obedience enforced or given at Grenville? To whom did you owe obedience as a - as a member of this community while living at Grenville? Your vows say Mother Cay and Judy.

20 A. So, we were obedient to the pastors, the - the group of six and then later the group of four and then later, the two. Everything they told you to do, you did.

Q. Can you give me an example?

A. I can give lots of examples. What kind of examples do you want? I mean one that stands out to me that I've always struggled with is we had two seventh grade girls living with us for reasons that they had struggles in the dorm. One was a bed wetter, the other one I'm not sure what her issues

30

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were, but she just wasn't going well and Charles Farnsworth was just tired of the fact that they weren't changing and so he calls me up and he says, Joan send them to middle school, which would have been a normal high school uniform. Send them in an elementary uniform in their - in their smock or jumper and put a sign on them that says "I refuse to grow up." So, that would be obedience. I said no, and he said yes and I ended up in trouble, but I also ended up being obedient because I was vowed to be obedient. So, I sent these two little girls to eighth grade in an elementary school uniform with a sign that said "I refuse to grow up."

Q. And just to be clear, the other students in the eighth grade are wearing a different uniform?

A. They're wearing a high school uniform which would have been a kilt and a blouse. It was - it was complete obedience and, you know, whatever they told you to do, you did.

Q. And what would happen if you didn't obey?

A. I was the one who often fought it. It would always end up in me being put on some sort of discipline.

Q. You yourself were disciplined?

A. Oh, yes.

Q. So, can you give me an example of discipline that you would have received?

A. I mean, there were lots of ways that staff were disciplined. You might immediately be moved to a different house. So, if I did something that seemed very wrong or was, you know, I'm not submissive as I should be, I would be told to go home and pack my bags and everything I have. Not your furniture, you had to leave that where you were, and go live with somebody else who would then be in light sessions with you every spare minute until you changed. Or a staff member might be disciplined by having their salary cut even though it had

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nothing to do with their ability as - in their job. It would just be a way to discipline them. You might be disciplined by being put on silence. There was a time, again, I did something where I wasn't submissive quickly enough and I wasn't allowed to speak to my husband unless there was somebody else around. So, in our bedroom, in our house, we couldn't talk to each other. And we had to report on each other if we did talk. And the...

Q. And who were you reporting to in this instance?

A. To the Haigs and the Farnsworths.

Q. I see and they were the ones that implemented this...

A. Yes.

Q. ...punishment.

A. And we'd be obedient because we honestly thought this was a good way to live as much as it was hard and impossible, we still thought it was the way we were supposed to live.

Q. Okay. Can I take you to another document? This would be Exhibit 1 in the joint book of exhibits. And that would be tab 36. Do you recognize this document? Do you know what it is?

A. That's a newsletter that we put out periodically.

Q. Okay. And can you read the title of the first article in this newsletter that's dated December 1979?

A. "Obedience Changes Attitudes."

Q. And who is that...

A. By Reverend J. Alastair Haig, headmaster.

Q. Haig. And the - the story is - starts on this first page of the newsletter, but it continues on the fourth page. So, if I could ask you to just turn to the very

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the reasons why we thought this life must be good. We got out of debt. We got lots of students. The place cleaned up. We got a good - had a good reputation, so all of that - all of that was different. I mean especially getting out of debt because we were deep in debt when the Mothers came and then suddenly, we're making money. We thought the students were happy. They seemed to be happy. It was a completely different atmosphere. The staff - the staff, we - you know we live this hard life, but we thought it was a good hard life. We thought that this living in the light was good and so we felt that that everything had changed for the better.

Q. And that's - was this something that you were - you were doing with the students as well...

A. Yes.

Q. ...living in the light and - and these approaches?

...OBJECTION BY MR. ADAIR

MS. LOMBARDI: I'll rephrase the question.

Q. In this document, Mr. Haig in this article says, as a result, "the whole school changed its direction, its philosophy; its discipline; its spirit and atmosphere." Can you give us any examples about the - in the ways in which discipline changed from the Berean days?

A. Yes. We were - we did the same things with the students that we did with ourselves. It was direct confrontation. So, if we felt a student had a bad spirit, if we felt that they were doing the same sins that we were learning to look at like, you know, being haughty, being jealous, trying to be the centre of attention. We would - we would speak to them about it. We would use those terms. We would say, you know, you're full of yourself. You're - you're making this - yourself

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the centre and you shouldn't be. That's not good. That's not the way you're supposed to live. So, we incorporated that sense into our discipline with them. We - you know, I don't know that we would call it a light session, but we would - if there was a bad attitude in the student body, we'd call all the students together and we'd speak to that attitude and say there's something wrong here. You all need to look at yourselves and see how you're a part of the problem.

Q. Okay. I would like to show you another document and it also comes from Exhibit 1 of the motion. Tab 3, if I could have these copies and then my friend can follow along.

THE COURT: And counsel wanted to raise a matter with me, so this I think should be our last document for this witness for the afternoon and then we'll....

MS. LOMBARDI: Thank you, Your Honour.

THE COURT: We'll - we'll deal with this document.

MR. ADAIR: I'm sorry, which document are we at now? Apologies.

MS. LOMBARDI: Three.

MR. ADAIR: Three.

MS. LOMBARDI: Q. Do you recognize this document?

A. I recognize the name Geshri Talerham and I recognize that we put together about students.

Q. Okay. I'd like to mark this as the next exhibit if I may.

COURT REGISTRAR: Exhibit Number 8.

THE COURT: Just, any objection?

MR. BOGHOSIAN: Well, Your Honour, she's not the

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report to?

A. Charles.

Q. Was anyone reporting to you in any of the roles that -- that you had?

5 A. Yes. So, as Director of Studies, the teachers would all report to me. As a guidance counsellor, they wouldn't report to me, but I would get reports from them about, you know, student needs and things like that. As vice-principal, again teachers would report to me.

10 THE COURT: Sorry. Would you repeat that? I couldn't hear it.

THE WITNESS: As vice-principal, teachers would report to me. But there would be -- have to take this further, as one of the A-team administrator, a lot of staff would report to me. They -- they would have to write reports or call in reports on every light session, every issue that they were dealing with with another -- another staff member.

20 So, Charles was very -- he wanted to know details about everything. So, if there was something going on with a staff member, he would expect me to get a report about them either from their spouse or their -- even their older kids, from friends, from who they lived with, and then I would pass those reports on to Charles.

25 MS. LOMBARDI: Q. And so, just so that we understand, this -- this reporting on staff, was it reporting in regards to that staff members roles and responsibilities at the...

30 A. No.

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report to?

A. Charles.

Q. Was anyone reporting to you in any of the roles that -- that you had?

5 A. Yes. So, as Director of Studies, the teachers would all report to me. As a guidance counsellor, they wouldn't report to me, but I would get reports from them about, you know, student needs and things like that. As vice-principal, again teachers would report to me.

10 THE COURT: Sorry. Would you repeat that? I couldn't hear it.

15 THE WITNESS: As vice-principal, teachers would report to me. But there would be -- have to take this further, as one of the A-team administrator, a lot of staff would report to me. They -- they would have to write reports or call in reports on every light session, every issue that they were dealing with with another -- another staff member.

20 So, Charles was very -- he wanted to know details about everything. So, if there was something going on with a staff member, he would expect me to get a report about them either from their spouse or their -- even their older kids, from friends, from who they lived with, and then I would pass those reports on to Charles.

25 MS. LOMBARDI: Q. And so, just so that we understand, this -- this reporting on staff, was it reporting in regards to that staff members roles and responsibilities at the...

30 A. No.

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A. Yes, I do.

Q. How is it that you recognize this document?

5 A. All of the staff would have been given this document, but I don't know a date on it. In my role, I would have been part of looking at this document and adding to it or subtracting from it because that's one of the things we did in administration.

I'm not sure in terms of the process if I should make this the next exhibit, if that's sufficient, or....

10 THE COURT: It's an exhibit, so you're fine, and Mr. Adair's not on his feet so you can keep going.

MS. LOMBARDI: Okay, perfect.

15 Q. So, going back to the question, what is bad attitudes referring to?

A. It would be this...

MR. ADAIR: Excuse me. The objection was does the witness have any idea.

20 MS. LOMBARDI: Q. Do you know what bad attitudes were, Ms. Childs?

MR. ADAIR: Well, that's a different question.

MS. LOMBARDI: Thank you.

THE COURT: It's fine, continue.

25 THE WITNESS: Bad attitudes with students would be the same as bad attitudes with staff. It would be a haughtiness, a full of yourself, a thinking you're the best at something, lack of submissiveness or a lack of submissive attitude towards a staff member, anything that looked like
30 you weren't just happily obeying the spirit of what it was like to be at Grenville. It could be putting on a little tinge of lipstick and

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somebody noticing it. It could be not wearing your uniform properly. It would be anything that just didn't look perfect.

5 MS. LOMBARDI: Q. And how were those things determined to be bad attitudes, or, sorry, bad behaviours?

A. Ask again, please.

Q. Sorry. How were those things determined to be -- to be bad, to use the term in the document? Who determined that those were bad?

10 A. They were the rules that students were expected to follow. There were handbooks that told rules. There were unwritten rules that we just all knew. This is the way it was supposed to be.

15 Q. Sorry, what were the unwritten rules? Can you give examples?

A. Sure. Kids weren't supposed to develop close friendships with either girls or boys and if it looked like they were getting too close, that was supposed to be unhealthy or it felt it was unhealthy and so they would get in trouble for that. 20 Prefects were expected to be perfect. Staff kids were expected to be perfect, perfect meaning that they would always wear their uniform properly. They would be expected to report on anything they saw in a student or in a student body that didn't quite feel right. They -- an unwritten rule was don't be too good at 25 something. If you're too good at something, you're going to end up being pulled from it.

An example of that would be a student would be chosen to be the lead in a Gilbert and Sullivan performance and a month or two weeks before it was time for it to be performed, 30 after months of practice, they would be pulled out of it because it wasn't good for them to be doing so well, and so somebody else, usually a staff member, was put in their place for the

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each student will conform to the
spirit of the school family.
Where behaviour or attitude is
seen to place the spirit in
jeopardy, appropriate
disciplinary action will be
taken.

5
10 Q. What can you tell us about the spirit of the
school family? What is that?

A. That would be following all the rules that
are outlined in the -- in the handbooks and the unwritten rules
that I mentioned earlier. Fitting in, looking good, acting
appropriately.

15 Q. And so, what were the behaviours considered
to jeopardize that spirit?

A. Well, behaviours that were latent would be
things like sneaking away to smoke, bringing alcohol on campus,
drinking off of campus, wearing a uniform improperly, being
20 caught without the proper uniform on, having a boy/girl
relationship, getting caught in a sexual encounter, those would
be the big things.

Q. And what were the attitudes that were
considered to jeopardize the spirit?

25 A. Those would be ones I've spoken of before.
Haughtiness, not being -- looking or acting submissive to
somebody in authority over you, just having an air of being
important, things like that.

30 Q. And what the appropriate disciplinary action
to be taken if the attitudes or behaviours occur?

A. So, there were degrees of discipline. A
student, for instance, who would be stealing or -- or smoking or

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5 something like that, they often would be suspended and sent home. If that happened more than once, they might be expelled. If they had what was called internal discipline, the typical thing would be that they were taken out of uniform. They would
10 eat separately. They'd be put -- they'd be taken out of classes. They would be given work assignments. They would be -- they would sleep separately in the dormitory with a staff supervisor or in a special room in the dorm. That would be your typical thing. And that discipline might be three days,
15 typically three days, but I know there were students who were on discipline for weeks sometimes.

MR. ADAIR: For what?

THE WITNESS: For what.

MR. ADAIR: Weeks?

15 MS. LOMBARDI: Q. Weeks?

A. Yes.

Q. So, maybe before we leave that document, if
20 you can just turn to the very last page of the document. It's a diagram. Does this diagram reasonably reflect the layout of the campus of Grenville Christian College?

A. Yes.

Q. Okay, thank you. So, keeping that document
25 up, yesterday you mentioned, or you told us rather, that prior to the staff residences being built, if we can see on this document, at the far right of the document, it's a staff apartment, where were the trailers located on the campus when you were living in the trailers?

A. They would be to the left of the tennis
30 courts.

Q. Thank you. I'd like to take you now to
Exhibit 1, Tab 71 of the Joint Exhibit Book.

A. Can you say again where is in this book I

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5 A. Bathing suits are to be lined, preferably
with cuffs and be modest in appearance. No high cut legs or
Speedo type suits are acceptable. Dressier clothing for Sundays
and special occasions must be below the knee and not longer than
10 mid-calf. They should not have slits or open pleats above the
knee and be neither too tight not too loose with no low-cut
necklines front or back. A full slip or camisole and half-slip
must be worn with dresses and skirts. Briefs must be regular
waist style with no hip cover or bikini types. Bras must be
10 supportive. The thin tri-cut types are not acceptable since
they are inadequate during sports such as basketball,
volleyball, et cetera. Nightwear may be knee or full-length
gowns or pajamas. T-shirts, undershirts, boxer shorts, or track
suits are not acceptable sleepwear.

15 Q. And, sorry, the final paragraph as well.

A. Oh, I'm sorry. "No makeup is worn with a
school uniform but tastefully applied light makeup is permitted
with other outfits. No heavy makeup or gaudy jewellery --
jewellery is permitted..." That last line is....

20 A. Clear enough.

Q. Okay. Who created these rules around dress
code, girls' dress and appearance?

A. Charles.

Q. Why are girls' briefs being prescribed?

25 A. Because Charles was obsessed with girls and
women and everything about them. As parents, we were not
allowed to buy our children anything -- you know, we could buy
no bikini underwear or anything like that. It was just I have
to call it an obsession with him.

30 Q. And how were these dress regulations
enforced?

A. It was in the dress code and periodically at

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(Ms. Lombardi)

MR. ADAIR: Exhibit 1 on the motion.

MS. LOMBARDI: No, the Joint Exhibit Book.

MR. ADAIR: Okay. Tab 23?

5 MS. LOMBARDI: Yes. If I could just have a moment, Your Honour. We can actually close that.

THE COURT: Oh, all right.

MS. LOMBARDI: I'm going to move on from that question.

10 Q. What types of discipline were employed at Grenville during your time there?

A. Suspension, expulsion, internal discipline where you were taken out of uniform, did not get to go to classes, did not get to eat with the other students, slept separately, did menial tasks, paddles, silence. A lot of
15 silence discipline. Student would not be allowed to talk to anybody unless they were spoken to first. That could go on for days.

Q. So, you mentioned the paddle. Who -- in what instances would the paddle be used for discipline?

20 A. You know, it was -- Charles was in charge of the paddle. He had it under his desk. He loved his paddle. He would take it out and he'd hand it to the Dean of Men and say this calls for a paddling, and it could be anything. It could be a major thing, or it could be just an attitude nothing.

25 Q. Was there a policy in place respecting the use of corporal punishment at Grenville?

A. No.

30 Q. Was there a policy in place respecting the implementation of the other forms discipline that you've just told us about?

A. I don't know that you could say that there was a policy because it changed. It changed depending upon how

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(Ms. Lombardi)

Charles felt about that student.

Q. Do you have any knowledge about how parents would have responded or reacted to the discipline imposed at Grenville?

5 A. Yes. At -- every once in a while a parent would come and ask to talk to us about a discipline that was done with their child and there was a period of time where we did a parental survey where we sent a survey home to parents which covered many things, and discipline was one of them, and
10 we received comments back from them.

Q. Okay. Well, why don't we turn up that survey, which is at Exhibit 1, the Joint Exhibit Book, Tabs 47 and 49. So, first let's start with 47. Is this what you were referring to when you said survey?

15 A. Yes.

Q. And it's dated April, 1987, titled Questionnaire for Parents. And at Tab 49, if we could just turn that up also at the same time. Do you recognize this document?

A. Yes, I do.

20 Q. And what is this document?

A. This is a summary of the criticisms from parents' questionnaire.

Q. Okay. And can I ask you to read the highlighted portions on that first page?

25 A. Under Christian Teaching, "Feel the children should be able to share their feelings without being told they are rebellious when they get sick of rules."

Another one, Don't understand reasoning behind having children tattle. Under Discipline, More acknowledgment
30 for positive behaviour rather than punishment for negative behaviour.

Here more from children than from the school.

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Children feel discipline is too strict.

Feels there is not communication re discipline.

When a student or group of students do something wrong, the student body as a whole should not be chastised or made to feel they are to blame.

Heard staff children exiled to community as disciplinary measure.

Feels that if they don't conform, they are exiled and feels this is appalling.

Feels it will stump their adult lives.

Agree with discipline but have not been advised adequately of the measures and approach adopted.

Feel children should be prompted by the Holy Spirit to confess things and not have any external pressure to do this. Creates anxiety.

Q. Thank you. And if we could turn to the third page of this document, and if you would -- if you would read the first highlighted section there.

A. "Don't think groups should be punished for misdemeanours of a few. Don't approve of one student informing on another. No mercy."

Q. Maybe just so you don't have to keep reading, I'll read you some other passages.

This is attributed to Morris

(Adrian). I wonder if the application of a system of rules mitigates against development of initiative. Do Grenville grads go on to be independent minded people who know what they believe and why.

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(Ms. Lombardi)

Q. In what ways were these assemblies different or the same to the light sessions that the Grenville community, the Grenville staff members participated in?

5 A. Grenville's light sessions major ones were a little bit more intense. You know, I remember somebody having a glass of water thrown in their face. Another person actually was told to stand on their head, which I can't remember why. People -- I was going to say I remember somebody being slapped across the face, but that was me, and I don't know that that was
10 a -- a light session that was -- I questioned the student's schedule. I was fighting for the staff to be able to -- no, the staff schedule. I was fighting for the staff to be able to have study time during the summer and instead we were told they had to work all day, all summer, and study at night, and I said can
15 we please change that and I was called to the front and slapped across the face by Mary Haig for not being submissive and questioning her in public.

So, I -- I don't remember in kind of regular staff sessions, big group staff sessions, people being hit. So,
20 we didn't -- we didn't hit anybody in those school ones. We didn't throw things in their face. We just yelled at them and humiliated them.

Q. What can you tell us, if anything, about Grenville's view on illness?

25 A. Illness? I think we learned this in the Community of Jesus right from the start is illness is sick -- is sin.

Q. Can you give me an example?

30 A. I can only give personal examples. One of my daughters was sick for months, throwing up, coughing, coughing, throwing up, and it was deemed to be sin, and they would talk to her, I think she was probably seventh or eighth grade, tell her

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(Ms. Lombardi)

testing?

A. There was a period of time, I guess it says '87, that the aids issue was hitting the news and I expect it came from the Community of Jesus but I know it came from Charles that, you know, we should not allow students into the school unless they have a aids test. And so, we set a policy that said every student had to be tested and have a negative test in order for them to be admitted to the school.

MS. LOMBARDI: Thank you. This is a convenient time for the court to take a break.

THE COURT: Sure. So, we'll take the lunch break until 2:30.

R E C E S S

U P O N R E S U M I N G:

MS. LOMBARDI: Thank you. Q. Before we left for the break, we were looking at Exhibit Book 1, Tab 52. And you told us before the break that you knew this was the policy on testing aids, and so I just want to continue on with some questions there. Do you know when or how long this policy was in place at Grenville?

A. I don't remember the year. Well, it says '87 on here, so I guess it was '87, and I think it was a couple of years or a few years, but I don't know for sure and I don't know why we stopped.

Q. Okay. Also, earlier this morning, you told us that one of the expectations of the student was that they had to report on other students' behaviours from time to time. And so, what kinds of things were supposed to be reported?

A. What kind of things?

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Joan Childs - in-Ch.
(Ms. Lombardi)

Q. Yeah.

A. Anything that didn't fit in the spirit of Grenville. So, it would be attitude. It would be....

Q. Well, what types of attitudes?

5 A. Again, not -- not seeming submissive to a prefect or a staff member, having a -- talking about a staff member or about the administration or about school policy in a negative way. I think negativity was a big one, just not having a positive way of talking about things. Complaining about food.
10 Complaining about some staff members who's running an activity. Complaining that they didn't get their -- the role they wanted in a -- in a production. Just anything that wasn't just plain positive and good.

Q. And so, what would -- what would happen?
15 What was the impact of -- of not reporting on other students?

A. Oh, if you didn't report and it was found out you knew, you could be -- it would be guilt by association. You would have the same discipline that they had. They would be put on discipline and you'd be put on discipline too because it was
20 your responsibility to report it.

Q. One other matter that we spoke of this morning, you told us about assemblies could last all day, and possibly multiple days, and you gave us an estimation of five to six of these happening.

25 A. So, I would take that back. I would say in a year.

Q. In a year?

A. Yeah, they were a yearly occurrence.

Q. And just to clarify, the example that you
30 gave about the bed wetter, how long did that particular session last?

A. Oh, that just happened in the dining room in

190.

Joan Childs - in-Ch.
(Ms. Lombardi)

hear that.

THE COURT: Exhibit 2, Tab 105.

MS. LOMBARDI: One-zero-five.

MR. ADAIR: Okay.

5 MS. LOMBARDI: Q. Do you have the document in
front of you?

A. Yes.

Q. Do you know what this document is?

A. Yes.

10 Q. And what is this document?

A. It was a letter that Ken MacNeil and I sent
to alumni in 2000.

Q. And why did you write this letter?

15 A. We had been talking about and struggling with
the fact that we knew that we had gotten off track at Grenville
and we wanted the students to know that we were sorry.

Q. And when you say off track, what do you mean
by that?

20 A. That we were -- well, at that time, Ken and I
were both part of a community council which was the -- the group
that took over after Charles left, and for at least a year we
were studying books on abuse of churches and cults and we felt
after learning all about abusive organizations that we had been
an abusive organization. We had been meeting with staff members
25 and some alumni, especially staff kids' alumni, and hearing them
talk about things that had happened to them and we were
convicted [sic] that we had really done a lot of harm, a lot of
hurt over the years, and so we wanted to open that up to the
students and tell them we were sorry.

30 Q. Okay. I'm going to turn you to my file
documents and that is also found at Exhibit 2, Volume 2, Tab
Number 117. Are you familiar with document?

200.

Joan Childs - Cr-Ex.
(Mr. Adair)

5 Q. All right. And the - the - I guess what I'm trying to get at is, when you talk about daily conversions, are you talking about the same thing as "light sessions" or "confrontations" among the group, where people would be subject to criticism and have to - urged to do better and things like that?

A. So the light sessions were a means to help you to have a daily conversion...

10 Q. All right.

A. ...or numerous daily conversions.

Q. All right. And the - the - the people in the community, I gather, having listened to this way of life and come to understand it a little better - I gather that the Mothers were there for a couple of weeks, right?

15 A. Two weeks.

Q. And the people in the community decided that they would embrace the principles?

A. Some did.

Q. Some of them.

20 A. Some left.

Q. Some left. Okay. But the ones that stayed said "this sounds good," and ended up embracing the principles put forward by Mothers Cay and Judy?

25 A. Basically. Some of us, at least I remember for myself and our friends, we said "let's give it a year."

Q. Yes.

A. So we kind of did it - decided to do a test year.

30 Q. All right. Without demeaning it in any way, it was "sounds good" or "sounds appropriate," "let's give it a try"?

A. Absolutely.

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Joan Childs - Cr-Ex.
(Mr. Adair)

Q. And from that day forward, I understand that the community, as a whole, lived by and embraced those principles in - in substance that had been put forward in 1973 and they did so right up until 1997 and after?

5

A. Yes.

Q. And as you indicated, this was an intense lifestyle?

A. Yes.

10

Q. And it wouldn't take you long to figure that out, right?

A. No, we knew that right away.

Q. Sure. And it was marked by a lot of hard work, doing everything in the community, running the school, focussing on religion, focussing on better - bettering yourself. The daily life involved a lot of hard work, right?

15

A. Correct.

Q. And it involved a lot of sacrifice?

A. Correct.

20

Q. And for example, the pay scale was pretty minimal?

A. I earned \$15 every week.

Q. You got 15 a week?

A. I think it was 15, yes.

Q. So you were well paid?

25

A. Definitely.

Q. All right. And it involved strict obedience, or the concept of strict obedience to your pastoral leaders?

A. Yes.

30

Q. And you required pretty much permission for everything?

A. Yes.

Q. And you had to be modest in dress and

202.

Joan Childs - Cr-Ex.
(Mr. Adair)

appearance?

A. Very much so.

Q. And conduct yourself with a good attitude?

A. Yes.

5 Q. And you were subject to these daily conversions, light sessions, critical sessions where you'd be - all your flaws as others saw them would be exposed and you'd be urged to change?

A. Yes.

10 Q. And you could be subject to punishment?

A. Yes.

Q. And that punishment could be, what sounds to me, could be appalling on occasion?

A. Yes.

15 Q. It would - it might include sending an adult to live with another family?

A. Yes.

Q. It might include ripping the children away from their own family?

20 A. Always included that.

Q. Beg your pardon?

A. It always included that. Our children were taken away from us at basically a young age.

Q. At a young age?

25 A. Mm-hmm.

Q. All right. And they could be, for example, children could be compelled to go and live with others in the community?

A. Or sent to the Community of Jesus.

30 Q. Or sent to the Community of Jesus. So that was the - a picture of the lifestyle?

A. Yes.

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Joan Childs - Cr-Ex.
(Mr. Adair)

A. Correct.

Q. But the kids, they didn't have a chance, did they?

A. Well they didn't choose it.

5 Q. They what?

A. They didn't choose it.

Q. But what I'm saying is, here they are put in a lifestyle, a very hard lifestyle, without any free will of their own, right?

10 A. Correct.

Q. And this involved for them all the things that you've talked about as a lifestyle...

A. Yes.

15 Q. ...right? I mean they'd be subject to regular and frequent confrontation, right?

A. Yes.

Q. And they'd be subject to light sessions where they'd see their own parents ripped apart?

A. Yes.

20 Q. And it's hard to imagine anything more traumatic than being separated from your parents for a child, right?

A. Right.

25 Q. In fact, your own daughter, having been pulled away from you - you related somewhere where you'd even pass her in the hall and couldn't even look you in the eye?

A. That's right.

Q. Devastating to her, right?

A. Right.

30 Q. And those were community and parental decisions, right?

A. Yes, they were.

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Joan Childs - Cr-Ex.
(Mr. Adair)

got a school code, page 17.

Students are expected to uphold
the academic and social
standards of the school at all
times when they are under the
jurisdiction of the school.
They're expected to conduct
themselves in such a way that in
matters of behaviour, judgment
and appearance they bring credit
to the Lord and to the Berean
Christian School.

Then they give principles to guide students into
responsible and honourable actions. And they describe serious
infractions, or the book does, like lying to those in authority,
stealing, cheating or plagiarizing, smoking or drinking,
possession or use of drugs. And they go on to say:

If any student knows of any
unreported serious infraction of
the school's social and academic
standards, it is his
responsibility to ask or
encourage the offender to turn
himself in, and if the safety,
honour, reputation and/or morale
of the school are at stake, and
if the guilty one has not turned
himself in, it is the
responsibility of the student to

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Joan Childs - Cr-Ex.
(Mr. Adair)

the Lord and credit to the
Berean Christian School.

5 And another social standard was no - no - no
smoking, drinking or drugs. And then you go to 19, another
standard was relationships between boys and girls.

10 Students must maintain the
utmost care in their behaviour
with the opposite sex. Any
action that is not consistent
with good Christian character
will result in discipline.
15 Undue familiarity between boys
and girls is to be avoided.
Handholding is not accepted.

20 And then it has a dress code, which you can see
there on page 19, and a personal appearance code. So I'm going
to suggest to you that if indeed this was prepared after - or
sorry, before the Mother Cay, Mother Judy visit, which I
understand was in the summer of '73...

A. Spring. School was still on.

25 Q. ...this sure sounds an awful lot like the
Community of Jesus...

A. Well...

Q. ...doesn't it?

30 A. ...I'm looking at the dress code and it's
interesting. It says, "your skirt can be two inches above the
knee." Yes, this is some of the basics that the community
believed in, but they went a lot deeper after the Community
came. For instance, the dress code was suddenly below the

214.

Joan Childs - Cr-Ex.
(Mr. Adair)

knee...

Q. All right.

A. ...and much more detailed.

5 Q. And if we want to get an idea of where things went, we can look at the Joint Book Volume 1, Tab 43. This is a student handbook from about 13 or 14 years later, correct?

A. Yes, Sir.

10 Q. And when you look at this handbook, you'll see, if you go over to page 16, under the heading "Co-education":

15 Special relationships are not allowed at GCC We desire [a friend] a spirit of friendship to exist among all students, free of the exclusive and competitive demands which special relationships impose. Holding hands and other physical displays and passing of notes not permitted. Courtesy in action and speech to be used at all time. Bad language, swearing, off-colour talk are
20 not to be part of our conversation.
25

30 And then over on page 19, it talks about discipline. And in the second paragraph, it says:

A healthy respect for authorities, faculty staff,

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(Mr. Adair)

handbook and all those rules, and the emphasis on discipline, and serious offences, and a dress code, and using the telephone, and a work program and discipline, those things were the written rules for years, right?

5

A. Correct.

10

Q. And the thing about these written rules, if you will for a moment, I'm going to suggest is, number one, not everybody's going to agree with all of them, but there was a reason behind each one and they were not capricious, do you agree, the written rules?

A. You need to define "capricious" for me.

Q. Capricious is without any thought or basis or done on a whim. There was reasons for these rules.

15

A. I would say there was good reason for some of them and almost capricious reason for others.

Q. Okay. Well, what was a capricious...

A. Well, um...

Q. ...rule?

20

A. I think having been in guidance at our school and visiting a lot of other private schools, we went overboard in the amount of rules that we had that other schools didn't have. That's why we fought for allowing chewing gum at certain times in the day, because other schools were allowing chewing gum and we weren't. And other schools were allowing the kids to have music when they weren't in class, or you know in the dorms, or I - I mean in classes. So I think we went overboard in our rules.

25

Q. All right. I didn't hear anybody ever complain in this case about abuse by deprivation of chewing gum.

30

A. Yes, how about Walkmans and things like that?

Q. Or Walkmans.

A. Oh, yes.

217.

Joan Childs - Cr-Ex.
(Mr. Adair)

Q. I see. Well, I'm going to suggest to you that in important respects, there was a reason for these rules.

A. Yes. Yes, definitely.

5 Q. For example, close relationships were discouraged among boys and girls because you had a bunch of teenagers running around there that were under your care, right?

A. Correct.

10 Q. And close relationships were discouraged among all students because the school didn't want cliques to form, right?

A. Yes and no.

Q. Yes and no. And the dress code, the school thought it appropriate to have a dress code and to insist that things be neat and tidy?

15 A. The dress code was very, very different from any other private schools...

Q. Yes, well...

A. ...in Ontario or Canada.

20 Q. ...Grenville was a strict place with strict rules, right?

A. Very strict rules.

Q. Right. And these rules were not hidden in any way, shape or form, were they?

A. Except for the ones that were unwritten.

25 Q. Okay, we'll come to those. The written rules you learned, right?

A. Correct.

Q. The parents knew all about them. All they had to do was read the handbook, right?

30 A. Yes.

Q. And the students sure knew about the rules, because the rules were given a prominent place, weren't they?

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Joan Childs - Cr-Ex.
(Mr. Adair)

A. They were.

Q. And the students entering the schools would know. They'd get a copy of the prospectus or handbook, right?

A. Yes.

Q. And they...

A. They'd...

Q. ...they'd....

A. ...get that - they'd get that that after they came so...

Q. Yes.

A. ...they didn't know coming...

Q. Okay.

A. ...into the school.

Q. And they knew from day one, these are the written rules, these are important, these will be enforced.

A. Yes.

Q. And all of the rules, written and unwritten, all of them, added up, I suggest, to the following package. Listen carefully. I want to make sure I got a fair, accurate portrayal. Students were expected to exhibit good behaviour and a good attitude, correct?

A. Correct.

Q. They didn't want problems or people being a negative force at Grenville, right?

A. Right.

Q. Students had to dress according to a strict code that covered dress, makeup, jewellery and the like, right?

A. Correct.

Q. Students had to follow the six-inch rule, right?

A. Right.

Q. And there was to be no outside the lights at

219.

Joan Childs - Cr-Ex.
(Mr. Adair)

night, there's - outside the zone that is lighted, right?

A. Right.

Q. And students had to be obedient and respectful to teachers and staff, right?

5 A. Right.

Q. And they had to work hard and do their best?

A. Right.

Q. Does that fairly cover the highlights of the rules at Grenville, written or unwritten?

10 A. Doesn't cover the discipline but it covers the rules, yes.

Q. We'll come to...

A. Okay.

Q. ...enforcement of the rules...

15 A. Okay.

Q. ...but have I covered the rules?

A. Yes.

Q. So these are the rules. There may have been a different discipline, but these are the rules. The staff and administration said, "these are going to be the rules for our school," right?

20

A. Right.

Q. And let's talk about enforcement then. Let's go to enforcement of the rules. And I recognize, I'm sure you do too, that there's a difference between rules and their enforcement, right?

25

A. Yes.

Q. And the methods of enforcement, let's start with those. The methods of enforcement were these. One, a student, for a discipline offence, might be spoken to by a teacher or perhaps taken into a separate room and spoken to by two or three teachers in a hard, frank manner?

30

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Joan Childs - Cr-Ex.
(Mr. Adair)

A. Yes.

Q. And moving up from there, a student might be placed on discipline, right?

A. Right.

5 Q. And that was usually three days of kitchen chores?

A. Yes.

Q. And....

A. And - and being taken out of classes.

10 Q. Yes. Well if you're working in the kitchen, you're out of class.

A. Correct.

Q. Three days of kitchen chores. And in addition to that, a student could lose privileges?

15 A. Correct.

Q. One was the privilege of their uniform, right?

A. Right.

20 Q. And the idea behind that was the uniform is a symbol of pride, and it's important to respect your school, and you haven't done it so we're taking that privilege away, right?

A. Right.

Q. And they might be put on silence, right?

A. Right.

25 Q. And then moving up from there, occasionally there would be group light sessions, right?

A. Right.

30 Q. And these light sessions were situations generally that were subjects of concern on a school-wide basis, right?

A. Not necessarily.

Q. Well, let me give you a couple of examples.

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Joan Childs - Cr-Ex.
(Mr. Adair)

5 The school was having a problem with disobedience and dating girls in the person of Al Haig's son, Tim, at one point. So he had a light session in the chapel where he was stood up, made an example of, and that the theory was, "this has got to stop" was the message, right? You remember that?

A. I do.

Q. And then young Don Farnsworth had a light session. Do you remember that, with a few other boys?

A. For burning something down?

10 Q. They burnt down a building, a small old shack or something, right?

A. Yes.

Q. And this was a serious incident of concern to the authorities, to bring it to the attention of students, this can't be tolerated, right?

15 A. Right.

Q. So, they were all over them, about this. And they humiliated them in front of the group of students, right?

A. Correct.

20 Q. Did you ever go to a regular high school?

A. Yes.

Q. Do you remember having assemblies where the principal would say to some kid, "You threw a snowball on the car - crossing guard's face," and go on and on about how terrible this is, and 'you got to respect the crossing guard and you got to - you can't do this, and you've got to apologize,' that type of thing. You never saw that?

25 A. Actually no, and I taught in a school and we never...

30 Q. Wow.

A. ...did anything like...

THE COURT: Wait.

222.

Joan Childs - Cr-Ex.
(Mr. Adair)

A. ...that.

THE COURT: I want to hear the whole answer.

Q. You might have gone to a....

THE COURT: Hang on. I want to hear the whole answer.

MR. ADAIR: Sorry, Your Honour.

THE COURT: Please don't cut off the witness.

THE WITNESS: I said, "actually no." I don't remember that when I was in high school. And I taught in a high school and we never did anything like that.

MR. ADAIR: Q. Yes. You must have gone to a different school than I did.

A. Maybe so.

Q. And moving up from that, there could be paddling?

A. Yes.

Q. And the ultimate was suspension or expulsion?

A. Yes.

Q. And those were the methods of discipline, right?

A. Some of them.

Q. Yes.

A. There's one that stands out to me. May I share it?

Q. Sure.

A. Taking the students to the boiler room and showing them the - the fire and telling them that if they didn't wise up, they would go to hell.

Q. Okay. All right. So that - that was another form of bringing the flames of hell to their attention?

A. Yes.

250.

Joan Childs - Cr-Ex.
(Mr. Adair)

obvious from this letter that you didn't think of this as a school of abuse at all by the time you wrote this letter, did you?

A. Yes, we did.

5 Q. You what?

A. You're saying we didn't think of it as a school of abuse?

Q. "You," not "we." You didn't think of it as a school of abuse by the time you wrote this letter.

10 A. I had a struggle with whether it was a cult or a school of abuse.

Q. Sorry?

A. I had a....

THE COURT: Can we please finish...

15 THE WITNESS: I'm sorry.

THE COURT: ...sorry, you're both talking at the same time, so finish...

MR. ADAIR: My apologies.

20 THE COURT: ...the question please, wait, and then Ms. Childs if you could answer into the silence, that would be good.

THE WITNESS: I apologize, Ma'am.

THE COURT: Thank you.

25 MR. ADAIR: Q. Well, it's my fault, Ms. Childs. Go ahead please.

A. I not only saw it as a school of abuse, I struggled with whether it was a cult or a school of abuse, and we spent a [sic] entire year reading books and speaking with outside support to try to help us to determine what category we were in and what we could do about it.

30 Q. And then you go on in the letter to say:

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Joan Childs - Cr-Ex.
(Mr. Adair)

To those of you [this is the top
of the third page] for whom this
was the case, we want to
apologize. In reviewing the
last 30 years, we recognize that
even though our intentions were
good, we may not have always
used the best approach, and we
are sorry that we have not made
attempts to resolve these issues
long ago. How you feel is very
important to us.

Now there's a couple of other paragraphs about
welcome back and maybe you could send a donation in. But that's
the sum and substance of your apology, isn't it?

A. It was the beginning of what we hoped would
be a much bigger deal.

Q. Well, see here's what I have trouble with.
Let me explain this clearly so I can get your best answer. You
have repeatedly testified under oath that by the time you wrote
this letter, you knew this was a school of abuse, right?

A. Absolutely.

Q. And a school of abuse is a very, very bad
thing, right?

A. Absolutely.

Q. And a school of abuse deserves a simple major
apology, agreed?

A. Agreed.

Q. And nowhere do you suggest anything in here
except 'oh, we're sorry if a couple of you, or a few of you have
had negative experiences.'

A. So you need to take into account, sir, that

252.

Joan Childs - Cr-Ex.
(Mr. Adair)

this is a group of staff and community member - well community members who were vowed to the Community of Jesus still at this time, who were breaking away from our connection to them, very - it was a very difficult time in our lives. We knew we had major work to do. We knew that before we could even begin to help the students, we had to get help. We knew that we had to help our staff kids. We had a long road ahead of us and this was the best we could do at the time. It is not a very good apology, I wish it were better, had been better.

10 Q. It's not only not a very good apology, it infers that the school for years was a loving and caring place.

A. We tried to be.

Q. Yes, no, it infers it was.

A. Well, then we didn't write it well.

15 Q. Yes, you sure didn't. And the reason you didn't is because you're simply not being honest...

A. Oh, my dear, sir....

Q. ...about why you - why you wrote this letter and what your view of Grenville was at the time, are you?
20 You're just not being honest about it.

A. Can you tell me what it is you think that I'm - that I really felt?

Q. You don't get this letter and the problem with it?

25 A. Yes.

Q. Well....

A. It wasn't well written.

Q. All right.

A. We were struggling. We had a hard time
30 knowing how to say it, to open it up to...

Q. Okay.

A. ...to people.

265.

Joan Childs - Cr-Ex.
(Mr. Adair)

THE COURT: What's the year, please?

MR. ADAIR: Sorry?

THE COURT: You said May 15th. What year is the letter?

5 MR. ADAIR: 2001.

THE COURT: Thank you.

MR. ADAIR: Sorry, Your Honour, I'll - I'll try to slow down a little. I keep forgetting you don't have the letter right in front of you so....

10 THE COURT: You don't have to slow down. You just have to tell me what the numbers are.

MR. ADAIR: All right.

Q. You - in the - the - the - the meat of that letter at least, at the outset is in the third paragraph. You're - you're concerned about "a very painful journey for them and us, concerning a family who left the community," right?

A. Yes.

Q. And you indicate a little bit, several lines down, that it's been the source of much hurt surrounding the community?

A. Yes.

Q. And you indicate at the top of the second page, the last three lines:

25 I have personally since that time made several apologies to them for the hurts I and the community have caused them.

30 MS. MERRITT: Sorry, I'm lost.

THE WITNESS: I - I've lost you.

Tab 8

2329.

Robert Creighton - in-Ch.
(Mr. Adair)

and at first we were having too much fun back there, and so they came and said you need to be quiet, please, no talking. So we did that. And the rest of our day, we weren't out of uniform or anything, we went about our day, we were functioning, but we had
5 to eat meals back there and remain quiet.

Q. Were you going to class during that -- those four days?

A. Yes.

Q. Okay.

10 A. Yeah. And then, actually, what --
interesting things I guess, I remembered a bunch of things last night while I was sleeping, I'd say one of the -- we didn't do the one thing that came out of that - that became a thing henceforth after that, since Farnsworth came and asked us why,
15 you know, what were you thinking guys, that was, you know, you shouldn't be going down there at two in the morning stealing - stealing food [indiscernible], and we said we were hungry, we were up studying [indiscernible], and they started snack after that. So every night at study hall they would roll out fruit
20 and cookies and stuff, and that remained the whole time I was there after that, in my - my senior year and the next year. So that's when that started, because we snuck down and made ourselves a meal.

Q. Okay. And tell me, you briefly mentioned
25 speaking while you were on discipline. Is there any rule about silence when you're on discipline?

A. Yeah, in general -- I mean it varied, I guess, just -- I think varied, but I -- there were -- when I went on the [indiscernible] after the few days of the ski trip
30 and the note thing, yeah, I wasn't talking -- I was talking to the prefect who was, you know, studying with me, I was, like, I was in study hall studying indefinitely, and with Luke Rehime

2330.

Robert Creighton - in-Ch.
(Mr. Adair)

(ph) my prefect, and -- but I wasn't - I wasn't -- I believe I was on -- I wasn't supposed to talk to other students during that time, I believe it was the silent treatment at that time.

5 Q. All right. And did you -- was there something called "Hotel D" when you were there?

A. I don't know what that is.

Q. A separate room where if you were on discipline you had to sleep alone?

10 A. I - I'm not familiar with Hotel D, I never -- and I never had to sleep alone.

Q. Okay. And tell me, the practice of discipline, like for example if a student broke the rules and was put on discipline, generally speaking, how long would it last for?

15 A. Well, I think that year when I did two plus four days, I remember feeling like I had set a record that year at six days. I don't really remember. I mean I was -- I'm trying to think if I had another experience, so I was speaking of that and the kitchen raid, I - I - I don't really remember
20 how long, I -- it wasn't -- I think it was a day, you know, a day, two days, three days, four days, like that, in my recollection.

Q. Okay. Can you give us an....

A. [Indiscernible].

25 Q. Sorry. Go ahead.

A. No, I'm done.

Q. All right. Can you give us any sense of how often students would be put on discipline, whether per semester or week, or month or year, whatever?

30 A. I - I don't know if I can remember that accurately, I mean it wasn't -- there wasn't someone on discipline all the time, there were, you know, certainly you

2331.

Robert Creighton - in-Ch.
(Mr. Adair)

felt bad because there were some people who were on discipline more than others, I mean I was on discipline and I remember feeling like this is insane, I remember saying to a staff member who was very [indiscernible] having to do it, I said,
5 "Listen..." and I remember saying it's ridiculous. Like, putting me on discipline, you know, I had a conversation saying "The punishment does not fit the crime here," I wrote a note. And at the time in the note I was very frustrated at the time, for sure. But I remember coming out the other end of it and,
10 you know, and - and moving on from that, and I felt like when it was over it was over, you know, there was no lingering sort of feeling, you know, the fact I thought that it was ridiculous initially.

Q. All right. And - and eventually did -- were
15 you able to get your student leader pin back?

A. Yes. I was - I was a student leader, not a student leader, and eventually leader again. I was a prefect, and then not a prefect, and then a prefect again. I lost both of those things in each year for, you know, various reasons.

20 Q. All right.

A. The ski trip one, yeah, and - and the kitchen raid.

Q. Okay.

A. Interestingly, I was thankful for the kitchen
25 raid I -- but I -- there were other things that I did there that were responded to in sort of -- for example we had a big contest coming, a chocolate bar or something, there was a 10 pound chocolate bar on the mantle, and I removed it one night after study hall and sent a ransom note that I left up on the mantle
30 the next morning, and ransomed it back to the staff for cookies for the entire student body. Everybody took that well, and you know, it was a prank that -- we had two of them along the way,

2333.

Robert Creighton - in-Ch.
(Mr. Adair)

5 prefect they started me here being in charge of the east wing
dorm, so I was the one who was shutting off the lights and that,
making sure everybody was in bed, I was the one who turned on
the lights in the morning, making sure everybody was getting up
and doing their thing, I was at times inspecting people's
sections after breakfast, you know, we were -- if we were on a
-- if it was the weekend and people were horsing around in a -
in a way that was, you know, causing a disruption or something,
we might say, "Hey, try to do that". You had the authority to
10 say, you know, "Cut it out," you were prefect. So, we can say
that.

Especially speaking with [indiscernible] we were
at a banquet for things like that, you, you know, get an upper
respect thing, you might - you might tell them to smarten up
15 because, you know, treat people more respectfully or something
like that, you know, you were just sort of trying -- you were
meant to lead by example, I think, that was always my impression
of it. And they set a tone for the whole school.

Q. And....

20 A. There were times -- although, I will say
there were times, for example, when I was on discipline, there
was another prefect who would [indiscernible] who would be with
me, escort me through -- if I can remember, you know, I don't
know exactly -- but what I can remember, sitting in a classroom
25 studying with another prefect, one of my peers, but that was in
civilian clothes, I wasn't in my uniform, and, you know, it
wasn't - it wasn't dire, we were chatting away, and I was
telling her I was definitely meant to be separate and do my
studies away from study hall, on my own, like, in classroom I
30 was with - with another prefect.

Q. Okay....

A. Oddly enough, I don't ever remember doing

2360.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

Q. And that behavioural expectation contributed to the intensity of the experience, at least at times, is that fair?

A. Yes, that's fair.

5 Q. And there was a code of conduct at Grenville, consisting of both written and unwritten rules, I think you - you describe the unwritten rules as expectations earlier? That there were written rules, and then there were expectations. That was all part of the Grenville code of conduct? Is that
10 fair?

A. I would say that's fair, yes. We - we knew what was -- I mean that fell under, as I said, respect everyone, you know, do your best and all those things that lead to work expectation, yes. Do your best, behaviourally and in the things
15 you were involved in.

Q. And, so, how were those -- and you sort of touched on it with my friend earlier, but how were those expectations, in particular, communicated to the students? How did you know what was expected of your behaviour as a - as a
20 student at Grenville. You gave an example of I guess yourself getting in trouble and being offside with rules, and - and being made an example of. So is it fair to say that students were made examples for the benefit of other students in terms of learning the right behaviours and the wrong behaviours?

25 A. If I could understand your first question. The way it was communicated, rules were communicated or expectations were communicated. There were -- it was a Christian school. So as I said, there were often -- after breakfast we would -- Father Farnsworth or someone else would
30 get up and give a talk. Or early on in the year he did -- he gave a reference on very specifically -- going kids that went on to show certain things, funny - you know, funny ways of laying

2366.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

5 Q. Okay. Isn't it true also, Mr. Creighton,
that the initial discipline they wanted to impose on you for
that love letter or note letter, whatever it was to that girl,
they wanted to suspend you, isn't that right? And you thought
that that was outrageous, your parents were called?

A. Yes, that did happen once. I think that was
when we were sitting in the office and they wanted to suspend e
for it, and I did say that's ridiculous and that that was a
correct finding when I was a senior I [indiscernible] and they
10 ended up having a conversation with my parents, and I -- they
agreed that I would [indiscernible] discipline or internal
[indiscernible].

Q. Right. But you thought that even that
internal discipline was -- didn't fit the crime, was still a bit
15 much?

A. Yes, as I just said - as I just said, I did
at the time, yes.

Q. And you certainly would have thought the
suspension was outrageous?

20 A. Yes, and I expressed that wholeheartedly.

Q. Right. With respect, you mention you also
got in trouble for - for not showing leadership on the ski hill
on that trip. Did the ski patrol kick you off the hill?

A. No, we -- the young man warned us, but did
25 not kick us off the hill, no.

Q. So how bad was your behaviour then, on that
hill?

A. The kids were, you know, reckless, we were
all good skiers though, so we thought we were in total control,
30 and we were definitely scaring people as we - as we raced
through them down the hill. So, yeah I don't know - I don't
know about your question, but I mean we didn't - we didn't burn

2367.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

anything down, we were acting reckless on the hill, we got warned and that was it.

Q. So who told about the warning, if it wasn't the ski patrol that notified the school of your behaviour?

5 A. I don't remember exactly -- I don't think -- I think we were joking about it when we got back, and a staff member -- I don't know if I remember exactly who told, it might have been [indiscernible] like we were -- we were not -- it wasn't a big secret that -- we didn't think it was a big
10 violation.

Q. You didn't think it was a big violation?

A. No, I mean we were probably 17 or 18 years old and, you know, not the point at the time.

Q. But you got two days of discipline, chipping
15 ice and doing some other things for that behaviour imposed by Grenville, right?

A. Yes, when we got back, that is true, yes.

Q. And you didn't attend class when you were doing those things, correct?

20 A. I don't - I don't remember. I mean, the one member -- the one memory I have of it is working from the chapel a long sidewalk across the lawn with my friend Garth [indiscernible] and not having a -- actually great old time while we were doing it, that's what I remember. We weren't
25 being supervised, we were just [indiscernible].

Q. But you were out of uniform?

A. Yeah, we were -- yeah, we were in civilian clothes.

Q. Right. And you were supposed to be silent
30 while you were doing these chores, right?

A. I don't - I don't remember whether we were supposed to or - or not. I mean I can remember that we weren't.

2368.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

5 I don't think that at school at the time when they -- like if
you're - if you're talking about this specific incident, I don't
think they were -- they might have not advanced, "Hey this is a
-- well, not -- it's not a huge deal but we need to set an
example for a the rest of the people on this trip that we
comport themselves a certain way on a trip. And I understand --
I understood that. I wasn't -- I didn't feel [indiscernible].

Q. I'm not asking you about your feelings, Mr.
Creighton, I'm asking about the features of that discipline.

10 A. Sure.

Q. So, you were supposed to be silent because
generally when kids are put on discipline, they were supposed to
not engage with the rest of the student body, is that correct?

A. That's correct, yes.

15 Q. Okay, thank you.

A. Sure.

Q. So, given your example of the note writing to
the girl and - and what you said to my friends earlier, you said
there was no exclusive relationships permitted at Grenville,
20 that was actually an explicit rule at Grenville, correct?

A. Yes, I don't know if it was a written rule or
unspoken, but that was definitely the - the expectation, yes.

Q. And the expectation was, you said, they
wanted you to be social and not be exclusionary, that's how you
25 described it, right?

A. Yes, friends with everybody, yep.

Q. That would apply to friendships between the
sexes as well then, correct?

A. Between male and female?

30 Q. Yes.

A. Well, I think that was what it was referring
- referring to, yes.

2375.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

A. I don't remember anything about the paddle, literally.

Q. You were aware though, of a group of male students who were required to get up early before breakfast sometimes and run, is that correct?

A. Yes, I do remember that.

Q. And they were up early enough I guess to get this running in before being ready for school in the usual - in the usual course?

A. That's my recollection of that, yes.

Q. And you would know who the kids on discipline around Grenville were, because they weren't in class, correct?

A. I think that's true, I mean we would know because they were not in their uniform basically.

Q. And they weren't -- at least they weren't supposed to be socializing with other students, that's fair, right?

A. Yes, that's correct, yeah.

Q. And sometimes they didn't eat with the rest of the students? They were somewhere other than the dining room, is that right?

A. I think that could be true, the guest dining room, I think they would have people on D in there, if I remember, but yeah -- I mean yes. That's the recollection [indiscernible] for sure.

Q. Okay, thank you. You mentioned something to my friend earlier this morning about staff kids sort of being held to a tougher standard and you kind of felt bad for them sometimes. I just want to clarify though, there were no special rules to your knowledge just for the staff kids, we're talking about them breaking the same rules that applied to you and the other students, right?

2383.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

Q. But he would yell at you?

A. Yeah, he definitely got up in my face at various times, yes.

5 Q. Can you tell us a little bit more about that, what do you mean got up in your face?

A. Well, just that he -- as a - as a leader I can remember - I can remember standing outside at the top of the stairs, this one instance in particular was -- I was out on the landing outside where the phone is, and I can remember him, you
10 know, sort of being a foot or two in front of me, and - and using that word haughty and - and a bad attitude, and I don't remember obviously the specific conversation, but I can remember that moment feeling like, you know, he was - he was - you know, he lied.

15 Q. Was it intense?

A. Yeah, that was intense, yeah -- time for sure.

Q. You - you gestured with your finger, would he also point at you and - and - and use his hands to kind of come
20 at you a bit when he was yelling at you?

A. I don't remember any physicality, in particular, I don't have any recollection of feeling physically threatened or anything like that. I definitely remember feeling it was intense, and that he did not like me and I don't like
25 him.

Q. Okay.

A. At that moment.

Q. So in that situation -- but also thinking about the times when you were publicly singled out, whether it was haughty or whatever it was, do you agree with me that that
30 was embarrassing, if not humiliating, that experience?

A. I'm trying to remember how I felt at the

2384.

Robert Creighton - Cr-Ex.
(Ms. Lombardi)

time, because you know when you haven't -- it doesn't - it doesn't trigger anything for me, and it might -- and I know it does for some, and that's totally fair, for me I - I imagine it was embarrassing, I don't remember ever feeling humiliated, I
5 don't remember, you know, that would be an intense moment, I would put that as an adverb.

Q. Okay.

A. You want an example of an intense moment, that would be a bad intense moment, yes.

10 Q. These sessions then, where students were singled out in front of the whole student body, how - how long would they last?

A. I don't - I don't specifically remember length and time. Usually they happened between four -- I
15 remember on occasion they happened between sort of [indiscernible] so whatever period of time that is. To be honest I can't accurately answer that question, I don't know how long.

Q. Did you ever recall a time when you didn't
20 make it to some of your morning classes because it went on and ran into the class time?

A. I don't - I don't specifically remember that, but I - but I do -- I really think that there were probably times where things came up and there was -- if that was felt to
25 be important, you know, having that session, then a schedule could be moved, it could become later or something. I - I don't remember that specifically, but I - I think that probably -- I'm guessing that probably happened, yes, but I don't know.

Q. Okay.

30 A. I don't have a distinct memory of that.

Q. And you mentioned that these sessions would be headed up by various people, but you do remember the Head

2467.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

today.

A. No worries.

Q. Now I take it, sir, it was an honour to be a
prefect for the students?

5 A. Yes.

Q. And there was a bit of a ceremony when they
got the pin?

A. Correct.

Q. And it was something they would be proud of?

10 A. Absolutely.

Q. And in order to earn that pin, they would
have to be a student who followed the rules?

A. Most of the time.

Q. Yes. They'd be expected to be a good leader?

15 A. Correct.

Q. And that would include both the written rules
as well as sort of the unwritten rules of the school, true?

A. True.

Q. And they had to continue to follow those
20 rules to stay a prefect, yes?

A. Yes.

Q. And if they didn't, they'd lose their prefect
pin, and that sometimes happened?

A. Correct.

25 Q. And if it....

A. And sometimes it was re-awarded.

Q. They'd have to earn it back?

A. Correct.

Q. All right. And then, we had these student
30 leaders, at least for a time, who were junior prefects working
their way up, yes?

A. Correct.

Tab 9

2013.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

for me.

Q. Okay. Thank you, that's helpful. And I take
it your father also didn't and at the time he retired in 1977 he
didn't enjoy the support that he had in the earlier days; is
5 that fair?

A. You know, it's hard to say. I don't know if
he really...

Q. Sorry, I meant 1997 I think I said '77.

A. Okay. In 1997 I don't know if he -- if he
10 knew that. We knew that.

Q. Right. But I'm just saying regardless of
what he knew, he did not enjoy the support that he had had in
the previous years; correct?

A. I don't think he had the support and I -- I
15 believe that to be true, but I -- I just don't know how everyone
else felt. But I agree -- I agree with you. I don't disagree
with that.

Q. All right. Sir, would it be fair to say as
an overall sort of way he was, that as far as your father was
20 concerned, it was generally his way or the highway; is that
fair?

A. That's a pretty strong statement. I think
that goes further than it really is.

Q. All right. Well, let me take you to a
25 specific example. I -- I'm suggesting to you, sir that your
father did what he wanted to do, regardless of what others said
and I'd like to take you specifically to the example of the AIDS
policy. You -- you'll remember, sir that in the 1980s Grenville
had a policy that all students should be tested for AIDS; right?

A. Yes.

Q. Okay. And we have that policy in the joint
30 exhibit book volume 2, for Your Honour's reference. I'm not

2014.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

going to take you to it. That policy was challenged legally;
correct, sir?

5 A. You know, it was there for probably a year or
two until anyone came and then there was a -- it all of a sudden
hit the media.

Q. Right.

A. I don't know if it was challenged legally.
There was the Department of Human Rights. Maybe it was going to
-- was going to address it, but I think there was a change in
10 leadership there, so it never -- it never made the courts.

Q. Oh no, I'm not saying it got to trial, but
there was a legal challenge to it, yes, with the Human Rights
Commission?

A. There was -- there was talk, but I don't know
15 if there was a legal challenge.

Q. All right. Well, you hired lawyers and got a
medical opinion about it; correct?

A. I -- I -- I think so, yes.

Q. All right. Well, let's...

20 A. We wanted -- we wanted to get it right.

Q. Okay. Well let's -- let's go to Exhibit 2 in
the joint exhibit book volume 2, Tab 76. And there there's a
letter for a bill in a -- a letter -- a covered letter to an --
a legal account February 27th, 1989, and then if you flip over
25 the page...

A. Sorry, what?

Q. Sorry, Tab 75.

A. Yeah.

Q. Sorry 76, my apologies. There's a letter
30 there at the front, you know...

A. Mm-hmm.

Q. ...from the law firm with the legal account

2015.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

on the back of it. And then if you turn over the page there's a
letter there from Cathleen F. Gibbon, M.D., Director of the
Department of Clinical Laboratories, dated February 24th, 1989,
to your lawyer, who's Mr. Legge, who's the one who sent you the
5 bill or sent Father Farnsworth the bill. You see all that?

A. I'm...

Q. Okay.

A. ...I'm not sure which one I'm looking at.

What...

10 Q. All right. Let's go back...

A. ...September 27th?

Q. Let's -- we'll take it a bit slower. Let's
go to Tab 76.

A. Okay.

15 Q. And the first letter there is a letter dated
February 27th, 1989, from Bruce Legge to Father Farnsworth,
enclosing the bill for the work on the AIDS issue.

A. Yes.

20 Q. And on the backside of that page is the
actual bill.

A. Okay, yeah.

Q. Okay. Now, on the opposite page there,
there's a letter dated January 24th, 1989, to Mr. Legge your
father's lawyer from Cathleen F. Gibbon, who's a medical doctor
25 and the Director of the Department of Clinical Laboratories. Do
you see that letter?

A. Yes, I do.

Q. And in there, if you turn over the page, it
says:

30

Opinion on the efficacy of
mandatory human immune --

2016.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

Oh god...

A. HIV.

Q. HIV. Thank you, because I -- I am stumbling.

HIV antibody testing and the
prevention of the spread of AIDS
in a residential school
environment.

And then there's a -- there's an opinion, a
medical opinion there, yes? Goes on for some five pages with
references, you see that?

A. Yeah.

Q. All right. And if we could, on page 5 of the
letter, just before the references, read the conclusion. It
says:

In conclusion, it is my
professional opinion that
mandatory testing of students
and staff at Grenville Christian
College is not an effective
means of preventing or
mitigating the spread of AIDS
within the College. The risk of
infection is so slight that it
cannot be quantified. A
negative test for HIV antibodies
does not rule out the
possibility of infection in an
individual.

2017.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

So that's the medical opinion the school got;
correct?

A. Yes.

5 Q. All right.

A. One of -- one of the medical opinions, I'm
sure.

Q. Okay. Well, we don't have any others. Do
you?

10 A. No, but I know we talked to other doctors,
too.

Q. All right. Were you -- were you shopping for
a favourable opinion?

A. I think we wanted to know -- we wanted to
15 know the truth, because it was such a politically charged
disease. In fact, it went -- we -- we had the AIDS testing
included on a -- on a medical questionnaire that had a -- a
number of things to test for and we were an international
school. We had students coming from -- from all over the world.
20 Some of those places might be places where there was a higher
rate of infection. So, what do you do, do you test just those
that didn't seem right, so everyone would have received the
test. So, that's -- that's what I would say was there.

Q. All right.

25 A. And it was -- it was -- it was after it had
been there a few years that it was actually challenged.

Q. Right. And -- and this legal opinion that
you paid for and you got from the doctor was there was no
medical basis for it?

30 A. Yeah.

Q. All right. So, I'd like you to flip over now
-- or turn back to Tab 68. And this is a document dated January

2018.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

3rd, 1989, called "notes Human Rights Commission v. GCC"
Wednesday, December 28th, 1988, lawyers meeting.

5 The head of the firm, Bruce
Legge is taking over the case.
Get the best medical opinion in
Canada. Dr. Bruce Salter, head
of Sick Kids, one of the most
famous doctors.

10 Anyway, it goes on, and on page -- yeah.

15 After research Dr. Salter's
report to us was that there was
no medical evidence to support
our cause and policy. He quoted
John Hopkins in the U.S.

I think that's where Simon Best works, isn't it?

20 A. Yes, it is.

Q. Yeah.

25 And the Royal Society of
Surgeons. We are on shaky
medical grounds with most
physicians.

You see that there, sir number three?

A. Yes.

30 Q. All right. And then if we go to number two,
it sets out the position of the Human Rights Commission.
They're determined. They haven't lost a case, your lawyer says.

2019.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

And then if we flip over to the next page, Roman numeral three -- sorry, before -- before number three, in number two there are options there.

5

We can tell the Human Rights Commission that we will not cooperate with an investigation and take our medicine.

10

Next one.

15

They get an order for us to make testing voluntary. Possible we would appeal. Costly fines imposed on us. Our lawyers to confer with each other and get back to us.

20

And then in item three it says:

Number one, Charles Farnsworth and GCC keep doing what we are doing and trust God.

25

And then:

30

Number three, it would be cowardly for us to back up. Principle cautious conviction. Appeal to parents in the public. Canada is not noted for fighting.

2020.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

5 So, I would suggest to you, Dr. -- Mr. Farnsworth reading this document as a whole, the natural and obvious conclusion is that, even in the face of overwhelming medical evidence, your father did not want to back down?

10 A. I think there's -- there's a lot more to this. Like I say it was politically charged and to have them go on the news and say this school is -- is -- I remember a headmaster in -- in Vancouver are going on the news and saying
15 wow that's terrible, in his own words. It was politically charged and to have everyone just come in and say stop this, stop doing this, it was a policy. It was a policy and it was just a medical test. It didn't make any difference to the student at the time. It was just that we were testing for something. We never had it...

Q. Okay.

20 A. All right. We never had any -- we never had anyone infected as we know and I don't think the government should come in necessarily to a school that's separately funded and say you can or can't do this, unless they've got strong evidence. Now, as evidence -- evid -- I'm sorry, I just get distracted when...

Q. Sorry, I just looked at...

25 A. ...when you look around. As that evidence came forward, you know, we spoke to some other doctors, doctors that were not trying to force us to change, but were trying to talk us into proper change. I remember one doctor she was -- she actually worked in South Korea. I don't know if she was a doctor but she did a lot of research on AIDS and she told us
30 that those tests are not conclusive. Meaning that there could be a false sense of security by people coming and having negative results. So, in effect you could...

2021.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

Q. Wouldn't that -- wouldn't that be a reason
not to do it? I -- I'm not...

A. Well, that's...

Q. ...following your argument here.

5 A. Well, if you listen to the end...

Q. Okay.

A. ...I think it will make good sense to you.

Q. Sorry.

A. That was an argument that I took to my father
10 and to others, saying you know what here we're getting these
tests and they're not conclusive. I think it's time we drop the
AIDS testing, because it doesn't make sense. If we think all of
our students are free from AIDS and they're not. So, we decided
to stop it at that point.

15 Q. Isn't that exactly what the first doctor
said?

A. I don't know if we really had the discussion
with the doctor. And you can see there's -- there are a lot of
names listed at the bottom of that, including Boards -- members
20 of the Advisors and members of the Board of Patrons.

Q. But -- but -- but, sir if you look at Tab 76
the -- the letter enclosing the bill for legal services
rendered, after talking about the money and the tax receipts it
says "Enclosed is Dr. K. F. Gibbon's report." So, you had the
25 report, it was enclosed with the bill.

A. Yeah.

Q. All right.

A. And it's an opinion, but as I'm saying if --
if you look at that page you see Victor George, Pauline McGiven,
30 Trevor Eaton, Jean Watts, those people probably supported
keeping the testing policy. I don't know it, but their names
are on there obviously as references for people that would have

2022.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

been -- would have given advice on it.

Q. So...

A. So, he didn't make that just unilaterally. He may have had the unilateral decision in -- in a sense, but he would have checked with those people pretty carefully, knowing my father.

Q. Okay. So -- so, he's going to lay people politically connected, you know, Trevor Eaton and Colleen Gibbon...

A. Not politically connected, those were people...

Q. High profile people.

A. They're not all high profile -- they're people that were really good friends and supporters of Grenville Christian College.

Q. Okay. And -- and he's -- he's taking their opinion over the doctor's opinion?

A. I think they would have been included in the doctor's opinion.

Q. All right.

A. And -- and, you know, ma'am, the parents also supported the decision to keep it there. In fact, dealing with the Human Rights Commission was something that was orchestrated by a parent, those parents who hadn't been involved in high-profile positions. We -- we followed his advice, mostly.

Q. Okay. So, you took the advice of the parent over your lawyer and the medical opinion?

A. He wasn't our lawyer. He was a lawyer we consulted.

MS. MERRITT: I see. All right. I notice it's 11:30, Your Honour, now might be an appropriate time, I'm about to move on to other stuff.

2027.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

place.

Q. Okay. Mike Phelan says that in the summer of what he thinks was 1995 Father Farnsworth once again assigned him to live with you and your wife, Sue; was that correct?

5 A. Can you tell me what year Michael Phelan graduated, so that I can put it into perspective?

Q. Oh I'm not sure I can. All right. If you say you don't know you don't know. Let's just...

10 A. But -- but I will say that he did -- he was part of our household. He didn't sleep at our house at all, never.

Q. All right.

15 A. But he -- he would eat -- in the summertime, he would eat his meals with us and he was -- he could have easily been a senior at the time and we would have welcomed him.

Q. Okay. And he says that during that summertime, contact with his own parents was to be kept to an absolute minimum and he was instructed not to discuss his disciplines with them. Do you recall that?

20 A. No.

Q. All right. He says that every aspect of his being came under scrutiny when he lived with you and -- and -- and any sense of self-worth he had was destroyed. Do you agree with that?

25 A. I would say the opposite. Michael was welcomed in our house. We enjoyed Michael. We had good interaction with him. That's a -- that's a distortion.

30 Q. Okay. He says that he was in a physically abusive boot camp discipline. I take it that's up in the morning running; do you recall that?

A. There was a -- I believe it was Dan Bales and maybe one other of the younger staff men who ran a bit of a boot

2028.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

camp. And that was to -- to help some of them probably grow up...

Q. All right.

5 A. ...in a sense, you know, if it's a -- but was it physically abusive? I think it was more confidence building than anything else. It was, you know, you could -- you could look at that as being abusive. I suppose if he didn't want to do it. I think it was just a time of adding some extra training for them.

10 Q. All right. Well, Mr. Phelan says that you and Sue, your wife, would hold meetings with him over the course of the summer, mocking him for supposedly displaying effeminate attributes; do you recall that?

15 A. I never ever discussed that with Michael Phelan and neither did my wife, if -- if she was with me.

Q. Well, he says in one of these meetings your wife told him and you were present, that he walked like a girl and she proceeded to do an imitation of what she thought his walk looked like.

20 A. You know I don't remember my wife ever doing anything like that.

Q. All right. Did you know that it was added to one of his disciplines that he should make a conscious effort to walk more like a man?

25 MR. ADAIR: Well, excuse me, I object to that question. It -- it is one thing I suppose to keep asking questions presumed on someone who was never called as a witness saying such and such. It is quite another when my friend gets to the point of saying, did you know this happened to him, without calling the witness and should not
30 be put on that basis.

2040.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

Q. All right. And things started to change, sir when your father left; correct?

5 A. I think things were -- well, yeah of course they -- they have different leadership. I don't know if there was just a -- there wasn't a grand change immediately following. I think we kept going on the same...

Q. All right.

A. ...direction for some time.

Q. All right. So more of a gradual change?

10 A. Yes.

Q. All right. And these public light sessions could be held, because of a lack of morale, or student's causing trouble, or where your dad felt that there was a behaviour affected the spirit of the school or the entire student body?

15 A. That could be; yes.

Q. All right. And these public light sessions, sir, I -- I believe you told Mr. Adair they happened two or three times per term, maybe five times a year?

20 A. You know I really don't know the number. I don't know.

Q. But would that be a fair estimate?

A. In my opinion, yes I think it would be.

Q. All right. And they were humiliating?

25 A. Not all, some of them were. Obviously when I was standing up it was humiliating.

Q. All right.

A. For some it would have been humiliating, yes.

Q. And they often occurred during regular chapel immediately after breakfast?

30 A. I think that was most of the time, yes.

Q. And I take it if no one was fessing up they could go on for a longer period of time; would that be fair?

2045.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

Q. ...for my question, sir it's hearsay.

A. Sure.

Q. But you'll agree with me, sir that your father didn't like students to have a bad attitude; correct?

5 A. I -- yeah I would agree with that.

Q. All right. Let's talk about discipline for a moment. In the affidavit you swore in 2011, you referred to discipline as a day of discipline, which basically meant working in the kitchen; correct?

10 A. Yeah it could have been.

Q. All right. And I -- I'm just going to read a couple of paragraphs of the affidavit to you now. That's at page 12, Your Honour, paragraph 26. And to be fair, sir you're -- you're talking about students being first informally spoken to about their behaviour, and then in the fourth line you say:

15

Further problems might result in what was called a "day of discipline", which usually meant working in the kitchen. Punishment as a general rule might be increased to three consecutive days of discipline, but would seldom go beyond that, because at that point any such further discipline was thought to be unproductive. In such circumstances parents would be called and asked to remove the student from the school for a week. Other forms in discipline might include working in the

20

25

30

2046.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

barn, or with the maintenance
crew around the property, a
withdrawal of social privileges
and or the right to wear the
uniform. On rare occasion,
corporal punishment in the form
of paddle would be carried out
for particularly serious and
repeated breaches.

So, basically what you're saying there is it's
working in the kitchen or the barn or on maintenance, there's no
uniform and there's withdrawal of social privileges; correct?

A. Yes.

Q. All right. Now, you don't say anything there
I suggest about missing classes?

A. I didn't say it there, no, I didn't.

Q. And you didn't say anything in there about
Hotel D or sleeping in the infirmary, did you?

A. I don't think I used the term Hotel D,
before, but I didn't say it there.

Q. You didn't say anything about students having
to sleep separately?

A. No, I didn't.

Q. And you didn't say anything in there about
students having to eat their meals separately?

A. No.

Q. But the -- all those things are true. They
had to miss class, sleep separately and eat separately at least
on occasion; right?

A. Yes, well I kind of think that removing
social privileges is -- is sleeping or being separated from the

2047.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

rest of the group.

Q. Oh I see, okay. And does that include -- does removing social privileges also include having a prefect escort you around?

5 A. Yes.

Q. I see. And there was nothing about silence being a requirement. In fact, if I can, sir, I'd like to read the last two sentences of paragraph 27 of your affidavit and this is on page 13. You say:

10

Finally, it is simply untrue
that students were forbidden to
speak while on discipline. That
was never the case in all the
years I was at Grenville.

15

A. At that time I believed that and I -- I don't know of any case where we told them we had to be quiet.

Q. Okay. So, in this affidavit you're saying
20 the idea of them being on silence is not true and you're saying it here today, as well?

A. That's -- and I -- I'll just say that's what I remember.

Q. All right. Well, sir, I'm going to suggest
25 to you there -- that we're -- there were three different ways students can be put on silence as part of discipline. One is there was a silence of discipline; wasn't there?

A. You have to explain that. What do you mean by that?

30 Q. Okay. Well...

A. Are you talking about a day of silence for everybody?

2051.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

...was given out as a discipline
or punishment how long did that
typically go on?

5

And you said:

They would be asked to be quiet,
work quietly when they were on
disc --

10

And you're now saying that that's something
different than silence?

15

A. Well, I think those two sentences are
separate in your document.

Q. All right. Well...

A. Two different things.

Q. All right. So...

20

A. I -- I can tell you the spirit of the rule is
we -- we would have times of silence when we felt it was --
well, we did it as a practice for the students. There were
times when someone would have been put on silence be -- for I
think the reasons you spoke about there. When they were on
discipline, yes we -- we expected them to be quiet, but I don't
think that's out of the ordinary. They're working. They're not
socializing.

25

Q. Okay. Okay. All right. And, sir would it
be fair to say that in all the years at Grenville, you never
knew of a student who broke silence blatantly?

30

A. Broke silence blatantly?

Q. Yeah.

A. I don't remember it.

2052.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

Q. All right. And it -- if students who were on discipline were supposed to be working quietly and not talking to the other students about why they were on discipline, for example, I take it that could lead to a fair bit of speculation as to why somebody was on discipline; fair enough?

A. I -- not sure if I understand your question.

Q. All right. So -- so, I'm working in the kitchen on discipline doing my pots and I'm not supposed to be talking to people; right? I'm supposed to be doing my work.

A. Mm-hmm.

Q. And thinking about why I'm on discipline; right?

A. Well, hopefully, but there wouldn't be any other students around unless there was someone else on discipline with them.

Q. Okay. And so, if -- if -- but the students who are on discipline it would be obvious to others in general when someone was on discipline, because they're out of uniform, they're out of class, they're supposed to be working quietly doing work jobs; correct?

A. Yeah.

Q. All right. So -- and they're not supposed to be talking to people, generally...

A. Right.

Q. ...they're should be doing their work; right?

A. Mm-hmm.

Q. Right. So, what I'm suggesting is those circumstances could lead to other students wondering hmmm, I wonder what so-and-so did that they're on discipline; fair enough?

A. Sure.

Q. All right. And would the students who had to

2053.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

do the clean-up, the bussing of the plates into the kitchen, they would see the kids who were on D in the kitchen wouldn't they?

A. Yes, they would.

5 Q. All right. And discipline and D are one in the same; yes? It was sometimes called being on D?

A. Yes.

Q. All right. Now, you suggested in your affidavit that -- that discipline was -- started off with one day and we've heard a lot of evidence...

10 A. It didn't always start off with one day. Some days it was...

Q. Oh.

A. ...if it was serious it would be multiple days.

15 Q. All right. Can you name any witness who's testified for the defence in this trial that they had only one day of discipline?

A. That they only had one day of discipline? I don't remember any of the -- out of those instances, but I know that we had one day disciplines.

Q. All right.

A. And I don't know the witnesses for your trial, for -- for the defence.

25 Q. Okay. I'm talking about your witnesses, not mine.

A. My witnesses? I would imagine they're probably -- I -- I'd speculate, I won't speculate.

MR. ADAIR: The witness...

30 MS. MERRITT: Q. All right. Yeah, you don't have to -- you don't have to speculate. Isn't it true -- so -- so I -- I'm just curious about that. Let me just go back to

2060.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

MS. MERRITT: Q. All right. I think you said the paddle was used for something rather serious?

A. Yes.

Q. Like repeated smoking?

5 A. I -- it could have been for repeated smoking, but I think generally of someone who repeatedly smoked would have been on -- that would -- probably the third time would have might have been expelled.

Q. All right.

10 A. Not gotten the paddle.

Q. Okay. Let's talk about the paddle though, for repeated mis-behaviour?

A. For bringing on alcohol onto the campus would -- in the early eighties and during the seventies would -- could
15 cause the paddle.

Q. How about something of an attitudinal -- attitudinal nature?

A. I think the attitudinal nature had to go with some type of mis-behaviour that was breaking the rules in order
20 to get the paddle. No, we didn't give the paddle out to people just because they had a bad attitude.

Q. All right.

A. There had to be actions.

Q. Okay. So, I'm now going to -- again, Your
25 Honour, refer to the cross-examination of 2011, at page 130, question 712. Oh okay. Just for clarification in -- in question 711, four lines -- five lines in we're talking about the paddle was rarely used. The question at question 712 is:

30 Up until the time this was discontinued, what was it used for?

2061.

Donald Farnsworth - Cr-Ex.
(Ms. Merritt)

And your answer was:

For punishment when a student
did something rather serious.

5

You agree with that; right, sir?

A. Yes.

Q. All right. And then 7 -- question 713:

10

Like what?

ANSWER: Repeated smoking,
repeated mis-behaviour of
something. May have involved
stealing, or it may have
involved something of an
attitude nature.

15

Did you make those answers, sir?

20

A. I think I did, yes. Attitude in nature would
-- again, it wasn't alone.

Q. All right.

25

A. Repeated smoking, I -- I remember a student
-- a parent was asked -- given the option, I think I said this
yesterday, about an option of the student can go home for a week
or longer.

Q. Do you know who that student was?

A. It may have been David Smith, which is the
student that I paddled.

30

Q. I see. And paddling I take it was used until
the mid-eighties?

A. Could be mid or early eighties, I don't know
for sure.

Tab 10

1822.

B. Gilmore - in-Ch.
(Mr. Adair)

were just kind of there. You were in a classroom or you were in a work job setting or you were at a table. Most of, most of the time, you were in some sort of structured, structured environment or structured setting, so you, you had, you know, the people you were with weren't of you choosing.

I guess one thing that, that sort of made it distinctive was that you know, we weren't allowed to - there was a big thing about not dating, dating the girls. You know, you weren't to be in a relationship with any of the girls. And that seemed to be a, that seemed to be big thing at Grenville, you know, you, you had to kind a treat everybody equally and, and you weren't supposed to have any sort of romantic attachments.

Q. Okay. And tell me in simple terms did, did you have an opportunity to make friends?

A. Yes. Yes. I mean, the, you know, that happens, I think when teenagers are together, friendships do form, right. And, I, I have friends from my, my, my Grenville days, you know, that, that I'm, I'm still in contact with and are, are important people in my life.

Q. Now, let's, let's talk about the rules at Grenville. Tell me what your understanding of the rules were, was.

A. Grenville was definitely and orderly, and ordered environment. There were lots of rules, there were lots of customs, there were lots of things that you, you knew you had to do. Some of them seemed quite quaint like the, the, the rising and you know, that you know, when the teacher came in the room, you stood. We were always wearing ties. We were always on time for things. And then the other sort of quaint thing was they had some gender-specific staircases. You know, there was there girls' staircase, and there was the boys' staircases until I think, I think my last year, they, they could relax, they

1823.

B. Gilmore - in-Ch.
(Mr. Adair)

relaxed that, and that was, it was quite popular, particularly among the guys.

Q. All right. And what - the, the rules, can you describe the rules you remember in particular?

5 A. Well, the big one was, you know, the six-inch rule, you know, you weren't supposed to be, you weren't supposed to be, you know, physically close to, to a girl, and I guess, the only exception to that would have been during square dancing, and you know, maybe if you were sitting beside a girl
10 in chapel, and that they - so the six-inch rule, the, the no dating rule, the, the being on time rule. They took a very dim view of smoking or drinking, or they took a very dim view of, of using any profane language, and I, I can remember that one thing that seemed quite quaint is if to answer a question in, in
15 class, you had to stand, and if you used incorrect grammar, you had to sit down.

So, again, it was, it was designed to, to help us to be able to, to be public speakers, and, and to speak correctly. So the big, yeah, there was, there was an emphasis
20 on community and on conformity at Grenville for certain. There were lots of rules.

Q. Okay. And how were the rules made known to you?

A. Well, I remember getting a, a great big
25 handout when, when I got there, and they were, they were all listed, and they were never written rules, but there were a number of things, you know, that you, you sensed that you shouldn't do, like you shouldn't talk back to a teacher, or you shouldn't, shouldn't use profanity. I think that was a written
30 rule too, but, but there, it had - there was definitely a culture there, and the culture was towards doing what you were told, and being where you were supposed to be and doing what you

1824.

B. Gilmore - in-Ch.
(Mr. Adair)

were supposed to do. So it was a little like the army that way.

Q. Okay.

A. You were always on time.

5 Q. And can you give us a, your experiences to enforcement of the rules.

A. Well, the, the, again, there were, there was a variety of, of repercussions from, you know, being spoken to to getting a demerit, to sometimes there was, there was what they referred to as light sessions, which were a person was, was 10 spoken to by more than one person; maybe, maybe a couple staff persons, and then of course, the, the other one of this, this light session was that they would, they would have public, a public dressing down of, of a people. Not a positive thing to be doing.

15 Q. Okay. And when, when you - we, we've heard the concept of being put on D ...

A. Uh-huh.

Q. ...was that part of the Grenville experience?

A. Yes, it was.

20 Q. And what did "being put on D," mean?

A. I understood it would mean that you would, first of all be removed from classes for - it, it was, it was usually for some period of time, a, a couple of days or, a, a week. It actually never happened to me personally, but it did 25 happen to some of my friends. You would be removed from class and you had work usually in the kitchen washing pots and, you know, and you would have your meals separately, and, I, I think by yourself, and, and you weren't supposed to talk to anybody. So you were put on silence, I think.

30 Q. And what about uniform?

A. You didn't wear your uniform, no, you work clothes. You were, you were....

1825.

B. Gilmore - in-Ch.
(Mr. Adair)

Q. Okay. So you know who was on D?

5 A. You knew who was on D. The, but they didn't eat with us, like and they weren't in class. So they, they, they were kind of, you kind of, yeah, you knew who was on D, yeah, at this point, yeah.

Q. Yeah. And tell me were, were there was a system, I gather, where there were prefects?

A. Yes.

10 Q. And were you yourself a prefect at some point?

A. Yes, I was. I was a prefect for, honestly, I can't remember, at least two years, I, I was, I was prefect in grade 12 and 13 for certain.

15 Q. Okay. And, and what were the duties of a prefect?

A. Well, you were place in charge of a, of a dorm section which would have been 8 boys. You did their laundry. You were, you were basically the person that was tasked to making sure everybody was up, and everybody was ready, and the dorm was clean, and the beds were made, and the bathroom was - the various sections would be on bathroom duty of various mornings.

20 So you - people needed to be up, ready, and, and, and good to go for, for breakfast at seven o'clock. You had a - I, I think you were expected to be kind of like a big brother to, to the, to the other kids, and you know, just be encouragement to, be a source of encouragement to them. But you were usually also a sort of a team lead on the dish crew or a work jobs. The, the most of the, most of the, the physical work around the school was kind of genderly assigned.

30 So the boys washed the dishes and the girls put the food away, for instance. Generally speaking, the boys

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B. Gilmore - in-Ch.
(Mr. Adair)

shoveled the snow, and the girls vacuumed the carpets, and there were some highly sought after jobs, you know, like running the buffer was one the, you know, was a boy's job, but you got work with the girls, so that was always a highly sought after job.

5 And, you know, as a prefect, you were usually a team lead of a, of a dish crew along with a staff person. And so it was a, it was, it was a leadership role, and it was a, a role that we were supposed to take care of people doing, doing laundry was a, was a big one.

10 Q. Okay. You're, you're in a situation there where you're having to deal from time to time one on one with your, your peers.

A. Yes.

15 Q. And what would happen if one of your peers was recalcitrant or didn't, you know, didn't get along or comply with the rules or whatever...

A. Yeah.

Q. ...how would it be addressed?

20 A. Well, there would, I guess, hopefully sequentially, you know, the, the best thing would be to, to speak to the person and you know, advise them that that actually I need to do it. I think that was kind of known in the culture that that there was, there was high degree of, you know, following orders was a, was a big thing. They didn't use, they
25 didn't use the term, "following orders," but that never, nonetheless was what was required. When you were told to do something, it was expected that you did it. It was in some ways it was like a military culture that way. You, you, you were when you were told to do something, you were, you were expected
30 to, to do it. You were expected to be on - I'm sorry, that dumb time thing again - so there were, there were a variety of, of, I guess, consequences. One of the was, you know, getting a

1827.

B. Gilmore - in-Ch.
(Mr. Adair)

demerit, the other was, you know, being spoken to in one of these light sessions. There was a, I guess, and, and then, I guess, probably the top of the punishment hierarchy would be placed on D.

5 Q. And was there paddling?

A. Yes. Yes, there was, yeah.

Q. Now, tell me, in terms of your, your prefect duties and students disregarding you or not doing what they were supposed to do, what, what was the understanding or rules, whatever it was, in with respect to taking it further and reporting things to the staff if you had to?

A. Well, I, I, you know, first of all, by the way, most of the time, you know, like really, any kind of leadership role is, is about trying to get people to do things voluntarily, right. And most of the time, I think, you know, 99 percent of the time, that's really what happened. I, I recall that, that, that prefects had the, the, the capability to give people demerits, but, I mean, you, you didn't really want to do that.

20 Usually, the, the, the, you know, saying to somebody, you know, you know, if you don't do this, you could get a demerit was motivating for them to, to, to do it. I mean, then there was - and then you could speak to the person. There was this sort of I'm going to use the word, hierarchy of consequences, right, and at sometimes unfortunately that, that sort of hierarchy got a little bit blurred I seemed. Like, there was the, the, the one would never, you know, there was no sort of public announcement about who, who got corporal punishment, for instance, or why, right. So there was always a big mystery around that, and why it was done, and, and in fact, I wasn't aware of, of really who got paddled until the fact. I mean, it's, I, I, I was quite surprised to learn from some of my

1828.

B. Gilmore - in-Ch.
(Mr. Adair)

classmates that they got the paddle. You got paddled, really?
And it was usually for something pretty, I mean, something minor
sometimes, you know, which was, which was kind a, kinda dumb.

THE COURT: Sorry, couldn't hear the last word.

5 THE WITNESS: I'm sorry, am I, am I answering....

THE COURT: What, what was the last word? I
couldn't hear you, "it was kind of?

THE WITNESS: Sometimes, sometimes, it for
something minor, you know, like a, a, you know,
10 one, one of my friends wanted to, I guess, have
the afternoon off one - on a Saturday, and, and
said to a teacher that he was busy, that he had
to finish a project, and, and somehow, he, he
15 didn't do that, so he got the paddle. You know,
and I thought, well, that was kind a dumb, you
know, and....

THE COURT: Oh, I see, that the word, okay.

THE WITNESS: I, I, I'm, I am sorry, that's a
poor choice word. I thought that was excessive.

20 THE COURT: Uh-huh.

THE WITNESS: Yeah.

MR. ADAIR: Okay. Q. Reverend Gilmore, how
about the matter of communication with parents, what can you
tell us about that?

25 A. Well, we had a - we were required to write a
letter every Saturday - every Sunday. And this was before cell
phones, this was before any of us kind of modern tools of
communication. I mean, I think we had to get a - we had to get
permission to use the payphone. So we were to write a letter
30 every Sunday, and that was something you did after lunch on, on
Sunday. So that was our communication to our parents. I'm
happy to say, my, my, my, my mom and dad wrote me frequently,

1836.

B. Gilmore - Cr-Ex.
(Ms. Lombardi)

Q. But you were aware who the Community of Jesus leaders were?

A. I believe they were everybody, every, I believe all of the staff were, were members of the Community of Jesus.

Q. Were members. But the leaders of the Community of Jesus, you were aware who those leaders were?

A. The, the people....

Q. Mothers Kay and Judy.

A. Yeah. And, and, yes, yeah.

Q. Yeah.

A. I was aware of those, yes.

Q. And, and you knew that because they came to the school while you were there and they would speak to the student body during that retreat that they visited?

A. Yes.

Q. Yes. So you've, you've described Grenville as a place of, of rules and discipline, and it was with a strict schedule and that you knew those rules because some were provided to you in a handbook, is that correct?

A. Yes.

Q. And then others, you said, were part of the culture?

A. Yeah.

Q. Yeah. How did those cultural requirements, how did you come to know what those were?

A. I guess, you in any environment by, by just sort listening, and, and you know, the punctuality, you know, that was a high cultural value.

Q. Sure.

A. Politeness, you know, so these customs around standing and all that kind of stuff.

1837.

B. Gilmore - Cr-Ex.
(Ms. Lombardi)

Q. Uh-huh. And saying, hello in the morning,
that was another politeness factor, wasn't it?

A. Yes, it was.

Q. In fact, you learned...

5

A. Yeah.

Q. ...to say, hello...

A. Yes, I did.

Q. ...in the morning...

A. Yes, I did.

10

Q. ...to Mrs. Haig specifically because...

A. Yes.

Q. ...you were called out at one of the public
light sessions...

A. Yes.

15

Q. ...assemblies for not saying hello to Mrs.
Haig.

A. Yes.

Q. Isn't that right?

A. That's correct, yes.

20

Q. And I bet you never forgot to say hello to
her again?

A. That's correct.

Q. "That's correct."

A. Sorry, I shouldn't laugh, but it's true.

25

Q. You know, you've described some of these,
these rules as being, "quaint," right, not saying hello, boys
and girls in different stairwells.

A. Yeah.

Q. What were some of the other topics at these
public assemblies where students would be sort of singled out?

30

A. Often, it - they would, they would mention or
call people out for having a bad attitude.

1846.

B. Gilmore - Cr-Ex.
(Ms. Lombardi)

assignment and he ended up, you know, getting the paddle.

A. Yes.

Q. Did he, did he tell you how many times he was beaten?

5 A. He didn't, no, no. I....

Q. Did he show you the bruises?

A. No. I mean, this was - he told me years after the fact.

10 Q. I see. You were never subjected to corporal punishment yourself?

A. No.

Q. And you never witnessed it being implemented?

A. No.

15 Q. Were you aware how they implemented it, like, what tool they used?

A. I had only heard bout it. I never saw it, but I certainly heard about it.

20 Q. At the light sessions that would happen, these public light sessions, like the one you that you had for not saying hello to Mrs. Haig, you mentioned that one of the other topics was bad behavior, having a bad attitude.

A. Yeah.

Q. Was being haughty, H-A-U-G-H-T-Y, one of the topics at these, these public sessions?

25 A. Yes. That was, that was a, that was a Grenvillle'ism.

Q. It was a Grenville'ism?

30 A. Yeah, yeah. Being haughty was not, I guess they, they - anything from being rude or not being polite or, you know, that was a....

Q. All the way up to being haughty?

A. Well, yeah, it seemed haughty seem to cover

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M. Granger - in-Ch.
(Ms. Lombardi)

young, and then when we started going down to the Community on a -- at least twice a year, we would live-in at the Community of Jesus and -- for a week at a time, and we would -- the ways that we would see this in action, you would be at a, basically a
5 light session at every meal. I -- so I experienced that from a very young age, and then I also experienced actually firsthand seeing the Mothers preaching to us at -- when they would come to Grenville for retreats, and even as a teenager I went down to the Community for retreats, as young as, I remember -- my first
10 one I think I was 14.

Q. And can you give us an example of that -- of that first retreat or one of the -- the times that you were visiting the Community, your experiences there?

A. There are so many, but one that sticks out to
15 me, when I was 14, I went down for a mother-daughter retreat with, so obviously I went with my mother. And it was a -- a frightening time for me because I had never -- I think it was the first time I actually witnessed a retreat in action and it was like a grand light session that we had at Grenville, but
20 extended for three long days.

You never knew who was going to be stood up and chastised, or publicly humiliated and sure enough, my mother and I were -- were singled out and it seemed like forever we were humiliated and yelled at, and then the Mothers said we were so
25 full of sin and so full of haughtiness that we needed to be I guess re-educated if you will. And we needed to stay at the Community for that purpose, and I was terrified of that. It's a -- and so for that whole night, it was a Saturday, that whole night I -- I was scared to death that they were going to keep us
30 at the Community and -- and this was not an uncommon thing. This had happened to other staff that I -- it was not something that I'd never heard of, so I was very afraid.

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(Ms. Lombardi)

5 A. There were a lot of similarities. In fact, I
-- a lot come to mind. So, there was a preaching of the
doctrine that the Mother Cay -- Mother Cay and Mother Judy,
their doctrine was also communicated to us with tapes that we
10 had to listen to all through my childhood. And then Father
Farnsworth would take those doctrine -- those premises if you
will, those teachings, and he would continually indoctrinate the
students at -- at Grenville. So, he'd be sitting either at his
table in the dining room preaching those -- those teachings or
15 he would teach them at his official sermons, or he would bring
them to light sessions with the whole student. And to further
that, the focus on the doctrine was focussing on your sin,
focussing on needing to change, focussing on -- on how
inherently bad you were. So that -- that message was brought to
20 the students continually.

 On top of that, people were always required to
confess. So, and not only that, you had to -- the -- the -- the
Mothers were always making us write confession notes. So, we
had to do that as staff and staff kids to the Farnsworths. But
25 students were required to confess their sins and then your
confessions would be used against you. Sometimes you'd confess
something in private and then it would come up in a public
setting, or you would be disciplined because you confessed
something.

25 Other things like that were people were spying on
each other all the time. You were supposed to -- if you -- if
you wanted to become a prefect or somebody that was in good
standing with the administration, you had to turn people in for
their sins or misdeeds. And at light sessions, it was basically
30 a spy reporting on each other. It -- even if you had nothing to
go by, you had to kind of come up with something that was sinful
about the person across the table and try to attack them, so you

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(Ms. Lombardi)

to keep the list of the groups and make sure that every time I saw somebody, they were with the appropriate group or they could get in a great deal of trouble.

5 Q. And when you say, "a great deal of trouble,"
can you just give us an example of what that might mean?

A. Well, they were told that if they were not -- they had to -- I can't remember how it was worded, but basically when you're off campus, you have to be -- you uphold every rule from Grenville or you'll get in even more trouble than if you
10 were back at Grenville.

And I should add that as a staff supervisor, we were under a lot of pressure to -- to notice any and all infractions, to the point where -- there was an incident where some cigarettes were found in the girls' dorm just before break,
15 and there was a huge light session assembly where they tried to find out all the people involved in this infraction, plus many people were stood up for various other alleged crimes. I don't remember all of it, but I remember the cigarettes. And then once all of the -- oh, and -- if this ever got -- if this ever
20 happened before break, the people who got in trouble did not get to go home. They were kept back on break on discipline. So, there were often these kinds of searches, dorm searches, before breaks, and assemblies and light sessions before breaks.

But what happened to me was that I had paid
25 several thousand dollars to go as a supervisor on the Europe trip the next day. It was a March break, and Judy James kept us -- us -- us staff members back, us dorm supervisors back after the whole assembly, and we were in so much trouble, she was so angry with us that we didn't know about the cigarettes, that we
30 were in the spirit and God hadn't told us about them what have you, that she threatened to not let me go on this trip to Europe, and I spent that whole night not knowing if I was going

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to get to go. I did -- I actually get to go but it was -- I was terrified that that would occur.

5 Q. And so you mentioned "negative speak" and "rebellious speak." Can you just give us some examples of what that might constitute?

A. Well, I mean, that was a huge infraction. You couldn't -- you couldn't speak ill of any staff or especially Farnsworth without having hell to pay. And anyone who thought ill of any of the rules or any of the - the kinds of
10 policies that were happening or even if they thought it was crazy what was going on, they -- they better not speak it out loud because a staff member like in my position was supposed to report that to the deans.

15 Q. Okay. And so how did you feel carrying out this kind of supervision on the students?

A. I felt really uncomfortable, especially since I knew what it was like to be a student, and I wanted our students to actually like Grenville. So, I mean it was my living. I wanted enrollment to not drop off, so I - I did
20 not -- on the other -- okay so I was uncomfortable. I did not like seeing kids getting in too -- into trouble, and I didn't like having to impose these kinds of rules that were really intense.

25 Q. So how did you come to have the various positions you did at Grenville? Did you apply for each of these positions?

A. No, the positions at Grenville were entirely decided by Father Farnsworth and by extension, Mother Betty or the Mothers Cay and Judy. In fact, growing up, I knew I was
30 going to be a staff member, but I really wanted to be a teacher. My parents were teachers, I was a good student. It was the only thing that I thought I would enjoy, and I'll never forget

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had intercepted the letter, censored it and read it to me, got in all kinds of trouble. So, I knew to keep my feelings for him very secret. The following December he gave me a -- a gold ring with a heart in gold, and I was thrilled but didn't want to tell
5 anyone. We, by the way, had never even kissed. I hugged him when he gave me the ring and that was the extent of ever getting close to him.

So eventually I just couldn't help myself and I told a good, I -- I thought a good friend who was a staff girl,
10 who also had a crush on a boy, so I thought I could trust her. She actually married a boy that she had a crush on so -- I really thought I could trust her but she eventually turned me in by January and told the deans -- I don't know who she told -- but I found myself into a -- one of the worst light sessions I
15 can remember, being stripped apart and -- by Judy James, and I think, there was another man there but I don't remember who he was. And just absolutely shamed and accused of every possible lustful seductive act that I could possibly have done to -- to this boy, to reel him in with my lustful ways. I don't remember
20 everything she said. I was mortified and scared out of my mind. She made me get the ring and took it. I've never seen it since, and then I was immediately put on discipline. I was in so much trouble that I stayed on discipline for 29 days.

During that time, I was so mortified and so
25 ashamed and so afraid of going to hell because I kept being given light sessions by Father Farnsworth, Joan Childs, Judy James, and they -- not only was I obviously in trouble for having feelings for this guy, but they wanted to know every sin I'd ever had thought of, or every sin I'd committed.

30 They -- they pressured me so much I felt like I was a -- being interrogated by the SS, and I finally came up with the courage to tell them that I had tried shoplifting. I

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A. Diet, discipline and discipleship. So basically, you were on a diet while you were examining your sin and attending light groups that were all focused on diets -- light sessions, light groups, that's the same thing. So, also
5 while I was there, I -- I -- I got to -- "I got to" -- I had to sit through endless light sessions.

Q. If we can just go back to before you ended up at the Community, you spoke of a 29-day discipline. Can you tell us what that discipline consisted of at Grenville?

10 A. Yes. I was not allowed to wear the uniform. I was -- and so I felt ashamed because every single student got to see that I was in trouble. And being a staff kid, that was even more kind of curious because we were supposed to be the best examples in the school. I didn't go to school or classes.
15 I was taken out of all extra-curricular activities.

I worked primarily in the kitchen doing very hard labour. For example, cleaning out grease traps in the -- the -- the kitchen floor, the dish room floor, or doing pots and pans, or cleaning out the ovens, or cleaning out the cooler or the
20 freezer, which you could walk into. I even had to clean the dumpsters and remove all -- to do that I had to remove all the garbage bags that were in the big industrial dumpsters, throw them over the side. There was a dead crow -- freaked me out. And then tried to scrub the crud off the inside of the dumpsters
25 for a day.

Q. And you said this lasted 29 days?

A. 29 days, until I was shipped off to the States.

Q. And to your observation, was this type of
30 discipline the same as other students, or was this special for staff kids?

A. It was the same, only that I felt worse

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because I -- I don't know. I -- I saw many -- many students on discipline for long periods of time. In fact, at the time that I was in trouble, many students were also being -- getting in trouble, specifically for relationships. It was kind of like a big crackdown that year, and anybody who was known to have a crush on somebody was in -- was disciplined along with me. There were a lot of us on discipline. I just had to spend, I think extra time because I was a staff kid and I -- I had higher expectations on my behaviour.

Q. And so how did you go about making up the class time that you missed over those 29 days?

A. I never did, because I didn't get to go back to class. But if I had been on discipline, I just would've had to -- I mean, I was on discipline other times and you just had to kind of try to catch up.

Q. I think before we were -- we got into this discipline, we were talking about extra-curricular activities, and you mentioned being on a number of sports teams, trying out for, getting the role in the Gilbert and Sullivan production. Were there any other extra-curricular activities that you participated in?

A. There were a few minor ones that I -- I had opportunities because I was good at certain -- I was good at certain public speaking events, well, not events. We -- we had these challenges every year where people in English class had to present a poem and present a speech, and then teachers would -- would pick the -- a couple of representatives from each of their classes to go compete in the school. So, I -- I can remember being -- competing primarily with poetry recitation, and on a couple of occasions, I was picked in Grade 12 and 13 to go represent the school at some public speaking competitions.

Q. And where was that?

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nothing of the sort happened. And I remember, I couldn't -- I couldn't just say, "No, this didn't happen." She grilled me and made me feel incredibly ashamed and dirty even though nothing had happened. It was -- I don't remember the words she used again, 'cause she scared me so much, I -- I basically have
5 blocked her words out.

Q. Okay, thank you. You've spoken a lot about sins and -- and some rules. You mentioned a dorm search for cigarettes, for example. What were some of the rules at
10 Grenville?

A. Some of -- some of the rules?

Q. Mm-hmm.

A. Well, there was a student handbook which outlined, very clearly, rules that you needed to follow if you
15 wanted to stay out of trouble. The obvious would be don't -- no possession of alcohol or drugs or cigarettes or music or, yeah, no cheating on tests, no stealing, and no -- and then they had all the rules about relationships. You were not allowed to have an exclusive relationship with, a girl-boy relationship, and
20 there were a lot of -- a lot more than that but that's off the top of my head, were the written rules.

Q. Okay. And [indiscernible] them, the written rules were what you had to live by?

A. Oh no, not at -- no, not at Grenville. So,
25 there were the written rules which they presented during a [sic] initiation sort of assembly at the beginning of the year. But there were a lot of unwritten rules that students had to acclimatize themselves and become aware of. They ranged anywhere from special clothing restrictions or expectations that weren't written, to attitudes that you -- you know, you could
30 get in trouble for having a bad attitude, you could get in trouble for being rebellious, as it was seen by the -- the

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leaders.

Q. Can you give us an example you said, the special clothing expectations that were not written?

A. Okay.

5 Q. What's an example of that?

A. Yes.

Q. Okay.

A. Wow. Well, given that girls were made to feel ashamed of their bodies, there were a lot of clothing rules that weren't necessarily in the -- in the student handbook. For example, bathing suits. It got more and more strict as the 80's went on, and by 1987, I believe it was, if you looked in the handbook, what is in the handbook is not what was actually enforced. So, we were expected to wear a bathing suit that was very supportive, i.e., foam cups, not too high cut. And then on top of that, you had to wear a T-shirt and shorts to swim, even when you were just with the girls. They often had "girls only" swimming. You still had to wear all of those components.

And I -- that reminds me of a light session that took place at that time. I had never worn a -- a regular bathing suit because prior to that we had always had to wear skirt bathing suits, and when they instituted that rule, I was -- we were told we had to get a regular bathing suit so it could go on underneath the t-shirt and shorts. So I was sent on a clothing -- a bathing suit shopping trip with a junior staff -- or a -- a staff member, Donna Bellasado (ph), and she helped me find a bathing suit that would support my girls, and that wasn't easy. And I had never actually tried on a bathing suit in front of anyone, and I was really ashamed of my body for obvious reasons, because well, I'll get to that.

Anyway, we finally found a bathing suit that it seemed to work and when I got home, Donna was asked to show the

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bathing suit to Judy James. And they hung -- they looked at it on the hanger and decided it was not appropriate. So I was pulled into a light session with Judy James, Susan Steinbach, Donna Bellasado and Joan Childs, where they tore a strip off me for being rebellious enough to buy a high-cut bathing suit, and a low-cut bathing suit, and what was I trying to do with my lustful demon flesh.

And I sit there -- stood there feeling terrified, and then they made me go put the bathing suit on in the nearby bathroom and march back in with nothing but the bathing suit on. And by the way, I had been brought up to never show more than shorts and a t-shirt or -- or a skirt bathing suit, so this was very humiliating. And then they made me bend over, touch my toes facing them, to see if they could see cleavage, and then they made me turn around, touch my toes to see how much of my butt would show. This is all for a bathing suit that I would be wearing under shorts and under a tank top.

Q. And were those bathing suit restrictions only applicable to staff children like yourself?

A. No, this was for the students, the regular students. They had to wear -- the girls. And then the boys also had to wear, that year they had to wear t-shirts. They were not allowed to wear just trunks, or shorts, bathing suit shorts, whatever.

Q. You mentioned when we were talking about the unwritten rules, you said "bad attitudes" was also something that was part of the rules. So how -- how would those bad attitudes be determined, by whom, and then how would they be communicated to students?

A. I saw more students get in trouble for their attitudes than I did for actual breaking rules, in my time there from when, as the elementary student all the way up. It was --

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it -- it was like the deans and Farnsworth were kind of sniffing out anyone who would have even like -- I don't know how they did it, I mean it was so random and they -- they would target students and just decide that they had a bad attitude.

5 It -- it got so bad that there was a time in --
when I was in high -- Grade 12 and I think -- I think it
happened two years but it's unclear. I remember very much in
Grade 12, they -- they instituted a special discipline for those
people who had "collective bad attitudes." And what I mean by
10 that is, well, first of all, they gave it a special name, called
"Cold Grits." Farnsworth was from the South and he thought that
grits were best served hot and if they were cold, they were
distasteful. And he made these -- these students -- he -- they
decided that all these students on Cold Grits and I think it was
15 about 10 to 15 girls, and when I say "girls," it wasn't just
girls, it was girls and boys, but we were not -- we were -- we
had assemblies separately.

 And the girls in Cold Grits what I recall, were
chosen because they -- and this is what they said in the
20 assembly, "They're not breaking the rules, but they're sinning
in their mind. And we know this." And then they would give
examples of how they thought that they were sinning in their
mind, and they stood each one up -- of them up in the front of
us -- at chapel and yelled at each one in turn.

25 And then they instituted a discipline that was
specific for this Cold Grits group, and the discipline lasted
for a long time. It was weeks, if not months where they had to
get up early in the morning and do a boot camp kind of
exercising, running the track for the boys, and running inside,
30 I think, for the girls. They had -- they had -- they were not
allowed to go to anywhere in the school without their prefect
who was assigned to each one of them, and they couldn't even go

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between classes without being escorted. They had extra work jobs to do whenever they were not in class, and they were on silence discipline. They weren't supposed to be talking to anyone in the entire time they were on discipline.

5 And I remember it being so confusing because, well, by then I was used to all kinds of people being on discipline, but I just thought in this case, what did they actually do, you know? It was very -- it was really scary to watch.

10 Q. Thank you. So, you mentioned that this happened at a -- a girls' assembly?

 A. The girls that were put on Cold Grits were publicly shamed and humiliated in front of the girl -- all the girls in the school, and the boys had a similar assembly that I
15 didn't witness.

 Q. Were boy-girl assemblies a normal thing that happened at Grenville?

 A. Usually they were mixed, yes, co-ed.

 Q. And were the co-ed assemblies different than
20 what you just described as happening at the girl assembly?

 A. No, they were -- it was the same format. You were brought into usually the -- the chapel, sometimes it happened in the dining room, and whoever the deans or Farnsworth wanted to make an example of, or deal with publicly, they would
25 announce that student, make them stand up, come to the front of the -- the church or chapel, or the front of the dining room, and stand up and then they would yell at the student and -- and publicly shame them for whatever sins or infractions or both. And they would often then open it up to the rest of the students
30 to -- to see if anyone else would like to join in. If you joined in with the staff who were publicly shaming someone, you kind of got brownie points with the leaders, and so therefore,

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people learned to -- to join in.

Q. How long would those assemblies usually last?

A. Oh, they were hours and hours. It was -- if it was a -- a -- the big full school assemblies would often last all day. If -- and I remember a few of them lasting more than a day. And between, let's say if it wasn't finished and we had to go off to dinner, they would just automatically say, "Everyone's on silence, there's no talking," and you're on silence until the next morning, until it would resume with the next session.

Q. And sorry, that was everyone attending the assembly?

A. Yes.

Q. How did you feel during these assemblies?

A. They were terrifying. I -- you -- you did not want to be called and you did not want to -- they were terrifying. It was just -- it was scary, intimidating, and confusing, but mostly terrifying.

Q. And to your observation, how did other students respond to these assemblies?

A. People would cry. I could see people looking with big eyes to each other, trying not to be noticed, trying to slump in their seats. It -- it was really scary.

Q. How often in any given year would these assemblies occur?

A. They were random, you never knew when they would happen. I don't think they happened any more than five times a year, or less than two. I mean, there were always some, like one in each half of the year type thing. It's kind of how Farnsworth seemed to establish his authority on the students, and make sure, and the deans too, and it was kind of like instill the fear of God in everyone, type thing.

Q. And when the -- and when these assemblies

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lasted all day, what would happen to the class time?

A. There would be no class. It would just -- they'd have to -- teachers would have to catch up the time in some way.

5 Q. And you indicated that if the assemblies carried on past a mealtime, or into another day, everyone would be put on silence?

A. Yes. I remember many times when the whole student body was put on silence, and it wasn't just in following
10 these assemblies, but almost always after these assemblies, there would be a long period of silence, and when I say "long," it would be at least a day, maybe more. But I remember Farnsworth often preaching just from his perch in the dining room, and he would start in on a topic and have some doctrine
15 that he wanted everyone to pay attention to, and then he would say,

"This is so important, I want everyone to be on silence for at least today and I'll let you know tomorrow."

That kind of thing, like it was -- it was a
20 regular occurrence, more so than the mass light sessions.

Q. We've talked about prefects and student leaders a little bit. Can you -- can you tell us how a prefect or student leader was chosen?

A. That was tricky, because as a staff kid, it
25 was one of my goals to become a prefect by Grade 11. I was hoping, because we were expected to be examples for the students of excellent behaviour and all of that. But I actually never managed to get a prefect pin till I was almost graduated, a month before I graduated.

30 But the reason why I mention that is, you could be following all the rules and still not be chosen as a prefect. It seemed to me that you had to get on the -- a good side of --

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crazy.

Q. And so let's talk about, you said your --
your bulimia then. So, how was your bulimia treated side from
these -- I guess these diets and being force fed? Were -- did
5 you receive any other treatment or care while you were at
Grenville to deal with your bulimia?

A. The only thing I remember is when I was 14 I
-- I was severally anorexic and I had a check-up with Dr. Best
after I'd lost my period for a year, and she just advised me to
10 start eating more. Other than that everything that I received
as treatments was in the form of a light session accusing me of
sin, whether it be gluttony, or vanity.

Q. Thank you. Moving onto some of the teachings
that you have received at Grenville as a student, what teachings
15 did you receive with regard to sexuality?

A. Oh, that's a lot.

MR. BOGHOSIAN: I didn't hear that word, the last
word in the question.

MS. LOMBARDI: Your question?

20 THE COURT: I think the answer was that's a lot.
Oh, the last part of the question?

MS. LOMBARDI: The question was, sorry, what were
the -- what teachings did you receive about
sexuality...

25 MR. BOGHOSIAN: Thank you. That's the word...

MS. LOMBARDI: ...at Grenville?

MR. BOGHOSIAN: ...I had missed.

MARGARET GRANGER: Okay. If I can explain it
from the perspective of a teenager. I was taught
30 that sex was a sin. That to be -- to have
sexuality was a sin. That we were to remain
abstinent until marriage. And anything about our

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bodies was to be -- were to be ashamed of our bodies, because they were -- if they were sexy in any way we were to be covering up and doing anything we could to not provoke lust in a boy.

5

10

15

20

So, for example, we've talked about the -- the dress codes, but there were unwritten rules that weren't in the -- the handbook. Where you would be subjected to -- what's the word? Inspections, well especially when we weren't in uniform, we would have to bend over and touch our toes to ensure that you couldn't see cleavage, you know on our way to -- out the door on our weekend, especially prom dresses. The girls had to have their dresses approved and to bend over, make sure there was nothing -- no way to see cleavage, even when you're touching your toes. I even had to -- I had a -- a sew -- a sewing machine, so I had to alter many dresses for girls, adding in material on the bodices, or material over the shoulders.

25

Girls were shamed for the way they walked. One of my best friends when we were in light session she would be pointed out for her seductive walk. So, you -- you were just made to feel ashamed of your body, ashamed of sex.

30

And it got worse, because we were given the explicit teaching from Father Farnsworth in the blue lounge dormitory, where at least once, maybe twice a year he would gather all the girls in the

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Q. And at the sessions that only the staff and the staff kids were in attendance at, you'd be forced to watch your parents be berated and humiliated in -- in front of the entire gathering of staff members?

5 A. Yes.

Q. And that was a very traumatic experience for you to watch; wasn't it?

A. Yes.

10 Q. And you were subjected to staff -- these so called light sessions at practically every meeting of staff kids?

A. Can you repeat the question?

Q. You -- there would be meetings once or twice a week of staff kids only?

15 A. Yes.

Q. And those meetings would frequently turn into light sessions for the staff kids?

A. They were light sessions for the staff kids.

20 Q. All right. And that was for the staff kids only?

A. Yes.

Q. And these staff kid meetings that invariably in turned into light sessions occurred even more over the summer holidays and Christmas, and spring break?

25 A. Yes.

Q. And there was one staff kid only light session following a staff kid trip to Canada's Wonderland?

A. Yes.

30 Q. Where you were all -- or a number of you were balled out for making a rock and roll video?

A. Yes, we -- we -- you can make those videos at Canada's Wonderland and two groups of us made a -- try to make a

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music video. Mine was You've Lost That Loving Feeling and the other one was Beach Boys song. And we thought we would -- it would fun to record ourselves singing these. We didn't even know the words, and we got in a terrible light session back at Grenville, because we were -- I remember distinctly being told that because I was moving my hips to the music beat, that I was looking like a seductress and a temptress and lustful woman. And this was all in front of at least 20 kids -- staff kids, plus the A-Team and it was extremely humiliating.

Q. All right. And I'm suggesting that that was only staff kids on that trip?

A. Yes.

Q. And there were only staff kids in the ten minutes of the light session that followed it for making that rock video; correct?

A. Yes.

Q. And as a staff kid you were exposed to easily two to three times the number of light sessions that the non-staff kids were exposed to; is that fair?

A. I would say so, yes.

Q. And you in particular got it even worse than the other staff kids, because you were deemed to have a bad attitude or be rebellious; true?

A. Yes, I got a lot more targeting and I've come to understand it wasn't just my attitude, but I was -- I was targeted because I had natural talent in music and in academics, and I was definitely the brunt of a lot of -- of light sessions because of my haughtiness and my desire to do well.

Q. And -- and you don't think it had anything to do with breaking a clear rule about no romantic relationships between the sexes? You don't think it had anything to do with that?

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that...

A. In this one...

Q. ...didn't happen?

A. ...I don't recall that.

5

Q. That didn't happen?

A. Not on this occasion.

Q. And you weren't that embarrassed about this single public light session that you recall being through to, were you?

10

A. Compared to the other -- other times that I was in trouble, this one wasn't as embarrassing to me.

Q. It wasn't particularly -- a particularly devastating episode, was it?

15

A. Well, I was used to being in trouble, so if I got in trouble for looking like I had been disrespectful in Chuck Farnsworth class, it -- it wasn't as bad as being shamed and humiliated for my -- my rebellion and when I was just -- when I couldn't pinpoint why I was being in trouble, or getting in trouble for -- like I found when I was on discipline for having a rebellious attitude, or being haughty, I found that to be more shameful, because I didn't actually break rules, like when I was put on discipline in grade 6. The only reason I was told was because I was haughty and had a rebellious attitude and I found that to be extremely shameful and embarrassing, but in this case no, I didn't feel as...

20

Q. You felt it was deserved?

A. I didn't feel it was deserved, but I felt not quite so devastated by it.

25

Q. All right. And you'll agree with me that if it happened, mocking a teacher and pulling pranks in his class, to the point that the entire learning environment is disrupted, is a pretty mean thing to do to the teacher; isn't it?

30

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was brought to the deans.

Q. And -- and a light session could be as simple as a talking to, a warning don't do that again; right?

A. No, that would not be a light session.

5 Q. All right. Am I correct, Ms. Granger that there was a decided difference between the Haig years and the Farnsworth years at Grenville?

A. I thought there was, and I'm pretty sure that I -- I have attested to that, because when Father -- let me --
10 things were not great under Haig, believe me, but things got more intense and more bizarre as Farnsworth took the reins and moved through the years from the early eighties to the late nineties. Things progressed for the worst -- for the worse.

Q. Well, have you not testified before that the
15 environment was so much more destructive at the end of the eighties and into the earlier nineties than in any other period?

A. I think that's what I was just saying.

Q. All right. And you -- you adopt that?

A. Yes.

20 Q. Discipline was far more degrading in the Farns -- in the -- that period of time?

A. From what I observed, yes.

Q. Yet, when you were a staff member for those
25 nine years, I'm suggesting that you were never told or instructed to rat out students that you perceived to be sinning or breaking school rules. You were never explicitly told that?

A. That was part of my job.

Q. You were never explicitly directed or
30 instructed by those above you to do that, to rat out students who you perceived to be sinning or breaking school rules?

A. Breaking school rules was one of the -- the supervisor's job to figure out what was happening all around us

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and as far as sinning goes. I observed a lot of dorm supervisors correcting girls for their...

Q. But you were never...

5 A. ...their infractions and so yeah, I understood that to be part of my job. I also tried not to do it, but I -- I understood it to be what I was expected to do.

Q. I -- you -- you may have had that expectation or belief, but you were never explicitly instructed or told to rat out students who you perceived to be sinning or breaking
10 school rules; correct?

A. I -- I don't agree with that.

Q. And you were always left to your own judgment regarding what breaches of rules on the part of students you would report up the chain?

15 A. Left to my own judgment?

Q. Yes.

A. Well, I don't think that was told to me. If that -- if I actually used my own judgment, whether or not I was going to say something, but I don't think we were told it's up
20 to your judgment.

Q. All right. And you were never instructed by Father Farnsworth or any other administrator while you were a staff member from 1990 to 1998 to humiliate or shame students; were you?

25 A. I had just lived for 20 years at the Grenville Christian College campus, so it was very clear to me that shaming students for their perceived wrong doings was something that was a regular occurrence and that staff were expected to do.

30 Q. And I'm suggesting to you that Farnsworth never instructed you or others in a staff meeting that you were present at to humiliate or shame students; is that fair?

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Q. And about what time in the day is this in terms of going to bed?

A. It was late at night. I don't exactly remember exactly what the hour was offhand.

5 Q. Okay.

MR. ADAIR: Sir, I didn't hear the last part of that answer.

MS. LOMBARDI: He said he doesn't exactly remember.

10 MR. ADAIR: What?

THE COURT: Can you repeat your answer, please?

ANDREW HALE-BYRNE: Sure. I don't exactly remember the -- how -- when compline ended we would -- when we exactly to bed. I do have all schedules in files, but I don't have them with me.

15 MS LOMBARDI: Q. Okay, fair enough. Thank you. I just want to talk a little bit more now about the extracurricular activities, so you said you sang in the choir?

20 A. Yes.

Q. Did you enjoy singing in the choir?

A. No.

Q. And why didn't you enjoy singing in the choir?

25 A. Because it was a regular light session by Mrs. Cheryl Farnsworth and other members of the staff.

Q. And can you describe what would happen?

30 A. I'd be yelled at, screamed at for my bad attitude, not smiling properly. I was told that although my singing may have sounded good to me, and others, that it was actually angels in the air that made the singing good and that I actually perform badly. So, I wasn't even allowed to take

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credit when I performed well. Haughty, arrogant, and it would -- it could spiral out of control, as you defended yourself. I learnt that was the way it spiraled. They wanted you to simply admit that they were right, but certainly when I was new I would
5 defend myself, and then it would just get I'm demonic, this is a -- they would say this a -- a integral ministry of the school. We sang in the chapel. And so we had to be, you know, good Christians and I was told I was not. I was told I was demonic, that I absolutely was not a Christian, even though I told them I
10 was. And it got very ugly and using hateful names.

Q. And so can you describe for us just a little bit who is yelling at you in these choir sessions?

A. It was let in the choir -- it was led by Cheryl Farnsworth, but Charles Farnsworth would often sit in on
15 these, as did other members of his A-team staff, Daniel Ordolani. Bunny Ordolani sang in the choir with us, in a student uniform, as did Mr. MacNeil. And Judy James also wore a uniform and sang in the choir with us. So, you had staff in the choir interspersed with the students.

20 Q. So, how did you feel when these sessions would happen?

A. All the attention is -- is on me and I felt shamed and humiliated.

25 Q. Did you stay with the choir to the end of your time at Grenville or did you quit?

A. I tried to quit, on a number of occasions, but when I tried to quit, my attitude was, I -- I tried to explain to Mrs. Farnsworth if you don't want me in your choir, then I'll just leave and I can have -- do something else. But
30 she said that I was being rebellious and -- and also they had -- it would -- the choir I think was more popular, logistically, with -- with the girls, and they just had, I think, a difficult

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breakfast theater at times, that was our dinner theater, it was our lunch theater.

Q. And how would he go about denigrating them at these sessions in the dining room?

5 A. I mean, there were so habitual and systemic that they -- at times they all blurred into one, but I remember one that specifically sticks out in my mind and haunts me to this day. There was a very nice girl -- pretty girl by the name of Suzanne Reid, who we had congratulated for going to a
10 competition outside the school with other schools. She was in track and field, and I think she did shotput, discus and javelin throw, and she was proud, she was happy. And we used to have a massive brunch after chapel.

15 It was quite a warm day, she was wearing a white dress and she looked pretty and she was beaming. She -- she had these little awards and accolades, and she was happy and Charles Farnsworth, during the brunch after Mass, called her name out and asked her to stand up, and said you think you're -- he says you're -- you think you're very proud and haughty and -- and
20 you've got a big head, and it's not ladylike that you -- you're such a good athlete. This is what boys are supposed to do. You'd make a much better man than a woman. And it got out of hand again and he would just -- he would escalate it and then say you're ugly and disgusting and -- and she would -- she
25 cried. And I was just sitting there at breakfast, looking around waiting, thinking -- I was just traumatized by it. I was just -- it -- it was -- it was -- it was deeply upsetting for me and I can only imagine how upsetting it was -- was for her.

Q. Thank you.

30 A. And then afterwards, I saw her -- there was a track behind the boy's dormitory like and then she was -- later on on discipline, and she was running around with a large bag of

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rocks on her back, whilst she -- whilst staff members screamed at her, like Judy James, and -- and -- and -- and it was just traumatizing to watch.

5 Q. So, you said there were different types of light sessions, and this was an example of something that might happen in the dining room and be...

A. An impromptu light session in the dining room. And then another example would be, what I call, en mass light sessions that happened in the dining room or the chapel, 10 where we would be called specifically to the chapel for a en mass light session and that was -- they were again habitual, systemic practices. I think maybe a couple times a semester, so maybe four or four -- four or five times a year.

15 Q. And so what were the topics of these sessions?

A. Well, some had -- usually it was about the spirit of the school. I mean, there were rules, like don't steal or -- or the big rules really that they emphasize (indecipherable) about sex. I mean, sex seemed to be the thing 20 that Charles Farnsworth was most interested in, but those were the big ones -- big taboos, sex. But then there were these -- what I call, moving targets and I could never sort of pin down, like attitudinal sins, attitude problems. They would say they could tell what we were thinking; sinning in our mind, thought 25 crimes was another word that was used by Charles and his A-Team. And I didn't really understand those. So, there was a lot of light sessions that -- that just -- I didn't quite get what -- what seminal thing triggered it, but there's -- I think the one that I just -- that stands at my mind the most was there was 30 actually one, which actually was triggered by actual human behaviour, someone had actually done something. And that was when a student by the name of Sarah Jones went into the boy's

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dormitory, which is obviously breaking the rule, and she met her boyfriend, Dan Shea, and the staff said that they had engaged in sexual relations.

5 And so I remember Charles being away for some
time and all of a sudden we were called to the chapel, and I
remember this one, because it was specifically -- it was way
over the top, and he got worse in my second year, so this was in
my -- this second year, in the second half of the year and we
were all called in and we were singing hymns, and Joan Charles
10 and Gordon Mintz are running up the center aisle making sure
everything's appropriate and everything's in place, and this
went on for a while until -- Charles had been away, came in from
the back of the chapel, read out a Bible verse, and then
proceeded to go to the front of the -- the chapel and he
15 announced very loudly that we had been in the constipation, and
that we were now in the diarrhea. And I had not heard him say
that before and it definitely sticks in my mind.

And there was a girl by the name of Lisa Neshack
(ph) who asked Father Farnsworth what he meant and she was new,
20 and I remember thinking oh, just be quiet, you're going to get
in trouble. And he said ask Nurse Rossen, and Nurse Rossen said
it's a loosening of the bowels and the staff laughed at her.
And Charles then explained that all the sin of the school would
be released like diarrhea for all to see. And he proceeded to
25 tell us that Sarah Jones' visits to the boy's dormitory could
have -- he explained that boys could not help themselves with
women, and that women were in charge and responsible for men's
lust, and that there was no such thing as rape, as we know it,
because a woman just had to look at what she was wearing, and
30 how she had enticed men. And he said we wouldn't be able to
help ourselves and that this incident could have enveloped into
group sex with boys taking turns on her. And he screamed out

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this could have become a gang rape and he ranted and raved and screamed and yelled and then we were told the following day that we would -- we were -- we were now on silence, and the following day we would be back in the chapel for this session again.

5 And so we went to bed and then the following morning we got up, we went to breakfast in silence, and then we went back to the -- to the chapel, where students -- some students had been suddenly expelled, like obviously Sarah Jones and Dan Shea. Other people who knew about it and didn't tell on
10 them were expelled as well, and other people were stood up in the chapel in civilian clothes, plain clothes, not their student uniform and he proceeded to explain how horrible this was. He laid into the students that were there.

 I remember one of them was Brad Mersom. He also
15 explained that Sarah Jones' roommate in the girl's dormitory, who knew that she had been -- Jennifer Man was her name, and she knew that Sarah Jones had been going to the boy's dormitory and that she held the same scar. That she had fornicated with Dan Shea, as well, even though she wasn't present because she knew
20 about it, and did not tell on them. So, she -- she'd committed that sin, as well and that she was a slut and a whore; just like Sarah Jones, and those words were used to describe the women not the men.

 And then they laid into Brad Mersom. I remember
25 he was crying and this went on for a long time. And then we had a bathroom break, and then we all came back in and we -- he came -- we obviously had lunch in silence and this carried on, and then he -- Charles eventually opened it up to the rank and file students to stand up and to lay into the students who were
30 already stood up and destroyed by the staff, who had done this. And I remember people like Meredith Darling, who didn't like Brad and -- and had an axe to grind -- she stood up and said:

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"Brad Mersom, you think you're an artist, but you're nothing but a con artist. I think you're disgusting." And people stood up and say you're disgusting. And it got really, really ugly and I think a lot of people -- a lot of people actually then stood up
5 and joined in, because if you didn't, you could potentially be the next person on the hot seat, so it was to your advantage to join in, or others like myself who would just sort of sink out, you know, try to sink down in the chair and duck, and try not to get noticed and fly under the radar screen.

10 Someone sitting next to me, Eric Strideman, reached into his pockets and started chomping on codeine and self-medicating with that. And it -- it was -- it was traumatic. And then other people felt they just had to say something, so even if they didn't say something attacking the
15 people standing up, they were just confess things, real or imagined, and say "Oh, if it wasn't for Grenville, I'd be on the streets", and it just got absurd. And one girl stood up and said "My mother almost attempted suicide" and started talking about that. Like -- it was just -- it -- it -- it had nothing
20 to do with what Sarah Jones and Dan Shea had allegedly done. And -- and then -- it just -- it developed into this sort of vortex of, you know, insanity and -- and then we just -- it -- it -- and then the love bomb dropped at the end. The staff started -- did a total role reversal and tell us how much they
25 loved us and this had cleansed the school.

 And all of a sudden people started hugging each other, and they had one of the students -- prefects from the year book started taking photographs of this. And at the end of the year there was a photograph montage and there were pictures
30 of students at the end of this light session hugging each other. Cindy Charles was -- was in that Light -- that montage, hugging another student. And there were no pictures of students being

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just the most important -- important rules of all.

Q. Thank you. You -- you mentioned having to cut the grass with scissors and rocks -- and pick up rocks.

A. Mm-hmm.

5 Q. Can you describe for us how it came about that you were given those disciplines?

A. In a light session, when you're -- you defend yourself you potentially might not get discipline at the end, if you simply agree with them. And I did learn to do that, as time
10 went on, just to -- not have the -- even though I knew it was untrue. I would just -- and eventually, after being there for a while I just agreed with them that I was garbage, filth, trash, down to hell and that was all I deserved.

But I remember when I first arrived, my very
15 first discipline that took place, because I didn't know the school and I how this was supposed to be, and so I -- I had -- a friend of mine was wearing a t-shirt, as my parents had purchased for me and it was an Iron Maiden rock t-shirt and the Bales brothers saw him wearing it in the dormitory. They lived
20 in the room right next to mine, and they came and said what on earth are you wearing? And he was getting into trouble.

And so I said -- actually, I jumped forward and said that's -- that's my t-shirt, so then all of a sudden -- all of a sudden that transferred onto me and so they took me to the
25 -- they took me to the boy's locker room of the gym and I was seated on a bench whilst Bob Bails and Bill Bails proceeded to light session me. And they were about a foot away from me and eventually, as this went on, they brought in Don Farnsworth and eventually Charles Farnsworth and I made the mistake of
30 defending myself and saying it's not that bad, my parents purchased this for me. They said my parents were immoral people, not Christian, evil Liberals, and that I wasn't to be

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like them.

And it just -- as I defended myself -- sorry, I've got the cord around my leg -- just as I -- as I kept defending myself, it got worse and worse. It's a -- they would
5 attack my appearance -- they'd say look at the way you're -- look at the way you're -- you're -- you're -- you're -- you're holding yourself. You're holding yourself like a queer. And -- and -- and I'd say just like my father, you know, I'd invoke my -- he said and your father looks like a queer as well. And you
10 look like a faggot. And it got uglier and uglier and I was just in a state of shock. My knee jerk reaction was just to say no, no, this is all wrong. How Christian is this? And -- and it -- it got way out of hand, and they said -- I said, look my mother packed the -- the -- the shirt in my luggage for me. Your
15 father, you know should never have allowed her to do that, if he was a real man, your mother -- she's -- she's a prostitute. And it just got absurd, as it went on, as I defended myself. And you think you're special, they would say, but you're not special. You're ugly. You're, you know, you're -- you're
20 nothing but a pig, and it got totally offensive, and -- and these names were used.

And then of course I was then -- then put on discipline, where I was sent out. This was about a Saturday morning of the weekend. I think when it first happened, so I'd
25 already been in civilian clothes and so I was sent out to the field behind the school and I was made to dig rocks out of the ground with my bare hands. And they would say we want the rocks to be this big, not this big, or this big, and so it was a particular size, which was incredibly aggravating and irritating
30 and I had to fill up these buckets. And to me it served no purpose, but it -- so I was doing that, digging rocks out of the ground with my bare hands.

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And then, obviously, they would have -- staff would take turns, you know, as I was doing this, maybe bring me back in for a light session, stand over me and yell at me. When they needed a break, they'd bring a prefect or staff appointed
5 prefect or student leader in this process to work alongside them in this process and actively participate. And then I would -- I remember during these -- this weekend, I had to clean out an infested dumpster behind the school with a toothbrush.

And -- and -- and then of course at night, I had
10 to sleep in Hotel D, D for discipline, in this room next to the gym and with one of the -- a staff member or a prefect or a student leader in the bed opposite -- sometimes they would sit in the chair. And whilst I was trying to sleep at night, they would periodically wake me up and ask me to read something, or
15 yell at me, ask me to read the BCP...

Q. Sorry, what's that?

A. So, sorry the Anglican Book of Common Prayer or their student handbook, and then go back to bed and sleep and -- and then they'd wake me again. And this sort of was how I
20 was supposed to sleep at night, with these interruptions. And then the -- I remember during -- whilst these -- these light sessions, I would defend myself saying look, what I have done is not that bad, this is totally, you know, it's just not that bad. Other students, I invoked other students to try to deflect the
25 tension from me...

Q. Yeah.

A. ...have done far worse. And I said Michael Rellie has a -- a rock t-shirt with a sacrilegious picture on it. And I -- I said that -- at -- at the time I didn't give his
30 name, I just said a student has that. And then I said -- I just made something up -- I said -- this was actually fabricated. I said, another student has a box of condoms, because of course

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MS. LOMBARDI: Q. At the beginning of the day,
Mr. Hale-Byrne, you indicated that while you were at Ridge
Field, you were attending special education classes there, with
respect to dyslexia. So my question for you is what -- what
5 were your grades like at Grenville?

A. They were very poor, horrible.

Q. Okay. And did you seek out any help to
improve your grades?

A. Yes, but also I had extra time and
10 accommodation, which my parents assured me I would receive for
my learning difficulty. And instead of that I was told that my
dyslexia was the product of unconfessed sin, which invited Satan
into my life to cause that dyslexia. Indeed, I suffered
exorcisms at the hands of Charles Farnsworth to rid me of that
15 and other such demons. I was also on discipline a lot, and when
I'd be on discipline I would be out of class and then have a
very difficult time trying to catch up when I returned to class.

Q. Okay, thank you. What teachings or
instructions about sexuality did you receive at GCC, if any?

20 MR. ADAIR: Could you speak up a little, please?

MS. LOMBARDI: Q. What teachings on sexuality
did you receive at GCC, if any?

A. Charles Farnsworth would wake us up in the
middle of the night, the lights would be turned on, we'd have to
25 congregate in the boy's common room of the dormitory and he'd
told us that boys had to be very careful, because we -- our lust
was controlled by the females. He said women held an evil power
over men, which came from Eve and the Garden, as a scar of Eve,
the Temptress and that all women were temptresses and that we
30 were not responsible for anything we did with them of a sexual
nature, and that there was no such thing as rape. He said when
a girl comes to me and tells me such things, I just tell her to

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Andrew Hale-Byrne - Cr-Ex.
(Mr. Adair)

Q. Well....

A. ...the severity of winter without gloves.

Q. Sir...

THE COURT: Please listen to the question and
answer the question.

A. Sorry.

MR. ADAIR: Q. You were asked about the rock
digging and you said, the actual incident of digging the rocks.
You never said a word on this occasion about multiple rocks,
digging episodes, did you?

A. I don't have the full transcript in front of
me, so I don't know exactly what was said in the full
transcript.

Q. All right. Now, you agree with me on another
topic in your draft of your book that I placed before you....

A. If I can respond - sorry to interrupt. If I
can respond to the other one? As I recall in 2008, you were
asking me about my first light session and when I had to dig
rocks the first time, and that was in the autumn and that was
the specific event I was talking about, because it wasn't winter
because it was my first discipline and light session when I did
- when I dug rocks.

Q. Your third light session. One rock digging
is all you every mentioned.

A. There were others.

Q. All right. Now, another thing you did was
you said on your discovery transcript - discovery, that Betty
Farnsworth was a falling down drunk, right?

A. I said that's what students called her.

Q. Well, no, sir. You said you saw....

THE COURT: Can we put the actual...

MR. ADAIR: Yeah.

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Andrew Hale-Byrne - Cr-Ex.
(Mr. Adair)

one, that was the only one we got that was produced was that very draft which we have here today.

5

THE COURT: So, you have the draft and I heard evidence that there's a book. Do you have a book as well?

MR. ADAIR: No. Well, there's a - apparently some sort of soft cover book.

10

THE COURT: So, that - there's a published book and then there's this which is an unpublished document by this witness.

MR. ADAIR: Exactly.

THE COURT: All right. All right, thank you.

15

MR. ADAIR: Okay. Those are all the questions I have, thank you.

THE COURT: Thank you. Is - is there any re-examination based on that?

MS. LOMBARDI: No, Your Honour.

20

THE COURT: I have one question, Mr. Hale-Byrne. Yesterday you talked - you used the word, "exorcism."

THE WITNESS: Yes.

25

THE COURT: I don't know what that means in the context that you used it. Can you tell me what you meant by exorcism?

30

THE WITNESS: Charles Farnsworth would take students individually and collectively to a small chapel on the - near his office, it's not the main chapel. And he would perform an exorcism for the casting out of demons that were inhabiting people bodies. And in my case, it was he was casting out demons which were in my body

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Andrew Hale-Byrne - Cr-Ex.
(Mr. Adair)

because of unconfessed sin, which invited the demons into my body to cause the dyslexia. But they also had group exorcisms with the choir as well.

5 THE COURT: And can you explain to me what happens in order to cast out the demons?

10 THE WITNESS: He would speak to the demon that was inside of me not me directly and he would throw holy water around. He would jump around the room. He would speak in tongues. It - he was very emotional. He was yelling at and screaming at what was inside of me. If he threw holy water on me and I jumped that would be a negative reaction to holy water. It was - it was
15 a lot of drama.

THE COURT: Thank you for clarifying. Are there any questions arising from my question?

MR. ADAIR: No, Your Honour.

20 THE COURT: All right. Mr. Hale-Byrne, thank you very much. You're free to go. And we'll hand back the various volumes that have not been made exhibits for references.

25 MR. ADAIR: Well, they're - they're - Your - they're clearly not to be filed as exhibits or anything, but I'm - I'm wondering it may be - may well be that they'll be referenced to various things in final argument and I'm wondering if the Court should...

30 THE COURT: Oh, all right. Then perhaps we'll just keep them for reference.

MR. ADAIR: Yeah - yeah.

THE COURT: Madam Registrar will assist me.

Tab 13

1730.

Judy Lowe - in-Ch.
(Mr. Read-Ellis)

issues?

A. I would just try to help settle people down and be as nice and encouraging as I could to get to sleep.

Q. Did you report behavioural issues to staff?

5 A. I had no behavioural issues to report, so no.

Q. So, let's turn the page to start talking about discipline at Grenville.

A. Yes.

10 Q. Let's start with this, were -- were you ever disciplined when you were at Grenville?

A. Yes, I was.

Q. Can you tell us about that, what were you disciplined for?

15 A. A few things. I was a teenager. One of the rules at Grenville would -- was you weren't allowed to bring music and of course my first week there I tried to sneak in my Walkman and listen to my music, but that was not allowed and I was disciplined for that.

20 Q. Okay. What was the discipline you received for that incident?

25 A. I was given various chores, just like you regularly would, but in this instance you're not allowed to wear your uniform, because you're not representing your school, you're being disciplined. So, I was in regular street clothes. I would have various chores, sometimes cleaning staff apartments, various -- vacuuming, cleaning washrooms, that sort of thing.

30 Q. And based on our experience was that a regular form of discipline at Grenville?

A. Yeah -- yeah.

Q. So, on this instance what happened, did you attend class while you were on discipline?

1743.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

morning break.

R E C E S S

5 U P O N R E S U M I N G:

MS. MERRITT: Q. Ms. Lowe, I think you were mentioning earlier there was a fairly strict dress code at Grenville?

10 A. Yes.

Q. All right. And particularly for girls rules were nothing too tight or revealing?

A. Correct.

15 Q. And was your understanding of the reason for that was to not be too provocative or inappropriate I think might be the word you used?

A. That would be my guess.

Q. All right. Nothing too casual or modern either?

20 A. I don't know about that. No, we were casual.

Q. All right. In terms of punishment, am I right that suspension was a more severe punishment than being put on discipline at the school?

A. Yes, I believe so.

25 Q. All right. And there are also rules about no music. I think you told us you were disciplined...

A. Yes.

Q. ...for that. Do you recall Father Farnsworth saying rock music was the devil's music?

30 A. He didn't say that to me.

Q. Okay. Do you recall any of the rules being described as sinful, lying for example?

1744.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

A. Well, we weren't supposed to lie. I mean it's...

Q. And you had to get permission to use the phone or the phone slips?

5 A. Yes -- yes.

Q. All right. And I think you told us as well there were rules about no boy girl relationships; yes?

A. Yes, correct.

Q. No going steady?

10 A. Right.

Q. No kissing for sure. You got disciplined for that.

A. Yes.

15 Q. Girls were not even allowed to text boys or vice versa; right?

A. Correct.

Q. There was a six inch rule that required you to stay about six inches away from boys at all times?

A. That sounds familiar, yes.

20 Q. All right. So, no holding hands or anything...

A. Yes.

Q. ...displays of physical affection were allowed; correct?

25 A. That's correct, yes.

Q. And you also recall that there was no pairing off allowed, like one on one, boy and a girl go off alone together?

A. Not alone, no.

30 Q. All right. Do you recall that in groups you were supposed to have uneven numbers, like you know three boys and two girls if you wanted to be in a group?

1745.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

A. No, I don't recall that, no.

Q. Okay. But you do recall that you weren't allowed to form special relationships, particularly with boys?

5 A. As far as boyfriend girlfriend, no. We all had our friend obviously, but boyfriend girlfriend, no.

Q. All right. And you were not even allowed to use the same stairs as boys; isn't that correct?

A. That's correct, during the school the boys used one stairwell and the girls used the other stairwell.

10 Q. Do you remember Mark Bergeron's mother coming to the school to give you some instructions on sexual matters?

A. I don't recall that, no.

Q. Were you not there when Ms. Bergeron spoke to the students?

15 A. I don't recall her speaking to the students.

Q. Okay.

A. So, if I was there I don't recall it.

Q. All right. Okay. That's all right he's coming next I'll...

20 A. Okay.

Q. ...I'll ask him that. You told us you were put on discipline for kissing a boy; right?

A. Correct.

Q. And was that Mark Tele -- Telemack?

25 A. Yes, it is.

Q. Okay. And so obviously people found out about it; right?

A. Obviously, yes.

Q. Yeah. Do you know how?

30 A. No, I do not know how.

Q. So -- sorry just give me a second here. Would it be fair to say that at Grenville you were required to

1746.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

not only follow the rules, but I think you said as prefect to set an example for others to follow the rules; yes?

A. Yes, correct.

5 Q. And there was -- if I understand it an honour code at Grenville that meant that you saw someone do something wrong and particularly so as a prefect you should speak to them and tell them to report themselves and if they didn't do that you were supposed to report on them?

10 A. I would expect that that would be a role of a prefect if -- yes as a leadership, yes.

Q. All right. So, maybe -- did you -- do you know if somebody saw you or did you tell somebody you kissed the boy?

A. As I say I don't know how it came out.

15 Q. Were you stripped of your prefect pin for kissing the boy?

A. Yes, I would have been if I was a prefect at that time.

20 Q. Do you know when it happened, the kissing incident?

A. I don't know exactly when it happened. It was 35 years ago, so no I don't know...

Q. Can you give me an approximate...

A. ...what time of day or...

25 Q. ...like what -- how old you might have been?

A. I would have been 17. Between 17 and 18. I would say 17.

Q. All right. And -- and you were suspended and sent home I think you told us?

30 A. Yes, I was.

Q. And -- and Mark, do you know what happened to him?

1747.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

A. I doubt he was sent home, he's from Bermuda. I would expect he was put on detention. I wasn't there I had gone home.

5 Q. I see. And when you say put on detention was it also referred to as being put on discipline or on "D"?

A. Yes.

Q. All right. So, that's the same thing?

A. Yes.

10 Q. So, that would mean you don't wear the uniform?

A. Correct.

Q. If it's a school day you don't go to class?

A. Correct.

Q. You do work duties instead of class?

15 A. Correct.

Q. And you're watched over by a prefect or staff member; correct?

A. Most of the time.

20 Q. All right. And other students are not to be socializing with you?

A. That's correct.

Q. All right. And my understanding is some of the evidence we've heard so far, is this -- was usually between three and five days; is that fair?

25 A. I would say that's fair.

Q. All right.

A. Between two and five I would say, yes.

Q. Two to five, okay.

A. I would say so, yeah.

30 Q. All right. And now you mentioned in your testimony you'd never heard of Hotel D. Were you aware that some students who were put on discipline were required to sleep

1755.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

Father Farnsworth talked to you about sin?

A. I would say that's fair, yes.

Q. All right. And that would happen sometimes in chapel?

5 A. Yes, in chapel.

Q. And do you ever recall some of the sessions going on long enough that you -- you'd miss the first class of school?

10 A. I don't recall that. I'm sure we'd all be happy if it was, but I don't recall that, sorry.

Q. All right. What kind of sins did Father Farnsworth talk about?

A. I would say he spoke of sins being lying or cheating, or breaking any rules at -- these would be sins.

15 Q. What about being haughty, H-A-U-G-H-T-Y?

A. Yes.

Q. And rebellious?

A. Yes.

Q. And having a bad attitude?

20 A. Yes.

Q. Just a moment, please. Do you recall that there was a code of honour at Grenville that required kids to tell on other kids who broke rules?

A. I don't recall a code of honour.

25 Q. Okay. I'm just going to read something to you. This is from one of the documents that we've already marked as an exhibit. There's two things actually. Firstly in -- in -- Your Honour this is in Exhibit 1, Tab 7, page 3. Oh I don't need her to read it, it's okay I'm just going to read it to her. The document says:

30

Students at Grenville live by an

1756.

Judy Lowe - Cr-Ex.
(Ms. Merritt)

honour code, which requires them
to stand up for what is right in
their own lives and to protect
the overall environment in which
they live, by being willing to
require others to meet the same
standards and maintain the
school's spirit.

Would that be a fair description of how things
were?

A. Yes, that would be fair.

Q. All right. Thank you. And then we have as
well, this is a tape recording that Father Farnsworth made after
this lawsuit was commenced and I'm now Your Honour at Exhibit
Book 2, Tab 131, page 10. Father Farnsworth says:

The code of honour was, if we
had done something wrong we
should go in and report
ourselves. If someone else knew
that somebody had done something
wrong, they would go to the
person and say you know you've
done wrong, it hurt the spirit
of the school, or it could be
dangerous, or hurt somebody
else's property, or something.
We would tell that person to go
report themselves to the dean or
the head master, or someone. If
they did not do that that second

1757.

M. Bergeron - in-Ch.
(Mr. Boghosian)

5 person would go back to them and
say, I will go with you and we
will report this, and if they
did not it -- just like we would
do in any family with a brother.
If my brother had stolen money
from my mother or father, I
would tell him to go and put it
back and confess. If not I
10 would go with him to confess.
If not -- sorry, if not that
then I would have to go tell on
him in order to keep the pay --
keep order in the place.

15 Is that a fair description of how things were at
Grenville?

A. That's alls fair. That's just like my own
family, yes...

20 Q. All right.

A. ...that sounds fair.

MS. MERRITT: Thank you. Those are all my
questions.

THE COURT: Re-examination?

25 MR. READ-ELLIS: No, Your Honour.

MARC BERGERON: SWORN

EXAMINATION IN-CHIEF BY MR. BOGHOSIAN:

30 Q. Marc what is your age?

A. I'm 47.

Q. All right. And what's your date of birth?

Tab 14

1303.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

specifically, that rock music is the product of Satan. And so we were not allowed to have music playing devices, such as Walkman, which was the fashion in the day. Records, CDs, all that -- this was forbidden. You weren't allowed to have a record case.

You weren't allowed to have a cassette and I'll talk to that later because I was severely punished for the fact that I accidentally brought cassettes to school one -- one time but that's one of the rules, no music. No speaking of a foreign language, ever. Not even in the dormitory. And I remember for the Hong Kong students, we had a lot of students from Hong Kong, it was so devastating because I mean it took them a long time to master English. I was lucky I had had a little bit of a base in Quebec public school so I picked it up pretty quickly. I would say by October I was -- navigating quite well on my own.

But these students from Hong Kong, some from Mexico, they were -- they were quite lost and they would find every opportunity to congregate in the staff -- in the dorm rooms and I remember the prefects going "English only. English only", and they would either separate them or reprimand them. And the staff did that too. Like "No -- no Chinese. No Chinese". I remember family night. This was -- this was enforced even at family night because one year I happened to have a lot of students from Hong Kong in my family and again, you know they were just talking to one another and they were told not to do that.

Let's continue along the rules. You had to wear your uniform on the bus or train heading out, when you had a break. You weren't allowed to remove it until you got to your house. And this is a rule that was broken often and it was disciplined for often. People would get on the train and then get out of those clothes. And they -- you know, there was a

1304.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

huge system of rewarding for tattling so whenever these students did that they were tattled and then got in trouble when they got back. No drinking on breaks. So, you know, like the rules applied at home. No dating on breaks. And I am saying this
5 because I remember a couple of students that in, I think it was Jim Graves and Vanessa Dewaile (ph), I may be wrong, had gotten together on -- on a break in Ottawa, I believe, and -- oh, that was the scandal of the week when we got back from the break, that they were put on discipline because they had dated each
10 other.

Okay, continuing with the rules. Going to the mall we had to wear our uniform and we were assigned groups. We were usually in groups of four which usually, if they could, would include a student leader or a prefect and we weren't
15 allowed to break out of our groups and we weren't allowed to go to the book store. Can I make a tangent on the topic of book store? Would that be okay? Sorry, I'm like frazzled.

Q. Okay, what would you like to tell us about book stores?

20 A. I remember one of the assigned reading for a senior English was one of the classics by Plato maybe and it had the statue of David on the cover and the staff had glued black cardboard and they had glued it on all of the covers of the books to hide the statue of David before giving the kids the
25 book for their English, and I remember that was so odd. And I do remember inside some books, some black marker because the books -- we had to purchase our books but they purchased the books for us so they were given to us when they wanted to. Sorry, that's my tangent on books because I'm going to forget
30 about it if I don't say it now. More rules.

Q. Were all these rules that you just went over, were they all sort of written down and known by the students,

1305.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

these were the rules of this school?

A. I remember a student handbook. It was blue. It was stapled on the side. It must have contained thirtyish pages but I don't have mine anymore. So I couldn't reliably
5 tell you where these rules were but as a teacher I can tell you, I'm sure rules were written somewhere but I think some of these rules were kind of like implicit.

For example, the more girls than boys walking rule, I don't think that was written anywhere. That was just
10 kind of like a -- it was passed down from the older generation. So you know, the seniors would kind of let the younger kids know, "Don't, don't, don't. You've got two more -- you've got more boys than girls, you guys. You can't do that", and the students would enforce the rule among themselves to prevent from
15 getting in trouble.

Q. You mentioned when you were talking about the dining room bible sessions...

A. Yes.

Q. ...things like bad behaviours would be talked
20 about. So was that another way that the expectations were related to the students?

A. You mean were -- were students who broke some of those implicit rules penalized during the dining room?

Q. Yes.

A. Yeah, that was a perfect example of that.
25 For example, Father Farnsworth found out that there was a group of, you know, four boys and two girls, "You girls are sluts. This is what you want? Bitches in heat?" He used that expression frequently. Sorry for the harsh language. You know,
30 I mean part of his spiel is that girls are temptresses and boys are too weak to resist girls and that's why that rule existed. So he would make a -- he would stand him up. "So that's what

F. Lukawecki - in-Ch.
(Ms. Lombardi)

you're doing outside," and I'm putting words in his mouth here but it's along those lines. You know, "That's what you were doing outside? You're four boys with two girls. You guys are wanting or having a gang bang?" another of Father Farnsworth favourite. Yeah. So you know and....

Q. You also mentioned when you were talking about the rules applying off campus as well?

A. Yes.

Q. And you brought up an example of two students that you said you all learned had been dating and were disciplined for it. Can you walk us through how that came to the student's attention? How did you guys learn that these students had been dating off campus and on discipline?

A. I just remember it being discussed but I'm sorry I can't reliably remember the process.

Q. Did you see these individuals on discipline?

A. Of course, yes. But that's -- again, because we had no media, you know, the six o'clock news was that when the dining room doors would open who's in their -- who's in their D clothes? And then, of course, everybody's whispering, "Why is Jim Greaves on D? What's going on? Vanessa too. What happened?" and I believe the prefects helped to spread the rumours because it was part of the -- the -- the behavior control. Because if we knew why they were on discipline we were warned not to do the same things they did.

Q. And you mentioned also, you said there was a huge system of rewards for tattling?

A. Yes.

Q. So how as this, I guess, culture of tattling relayed to the students? How did you know that this was an expectation?

A. So at Grenville, students could earn a

1307.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

student leader pin or a prefect pin. And that's the order in which they were awarded and the prefects had almost staff like authority over the students. You could see the progression during the course of a year of certain students working closely with the staff. You know, being goody two shoes, if you want. And you could know that they had tattled on a particular student for whatever crime they had committed. And over time you saw that those were the students that got rewarded. I, myself, became a leader at one point and so I did experience briefly, thank you, that we were asked, you know, who's misbehaving? What's going on? Let's us know what's going on, we're here to support you. We want to help you. Let's us know if there's a problem in your room. If somebody is having a bad attitude you let us know, we'll take care of it.

So -- and you had to do that if you wanted to move from leader to prefect because you could lose your student leader pin, which happened to me, if you didn't continue to deepen your hole, is I guess what I would call it, by kind of ostracizing yourself from the rest of the students, but we were such a small student body that you had no choice but to interact constantly with student leaders and prefects and students that were working hard to be on their way to become a student leader/prefect or vice versa, students who were walking away from that.

Q. So how did you lose your leader pin?

A. Okay. So in my third year, in 1989/1990, I -- at the start of the year was made room leader of a grade eight room. So grade seven and eight were kind of a -- a special group at the school. They were treated a little bit differently because they were younger, so they had their own dorm. Not their own dorm, they had their own room. They weren't scattered, so you had one older student with five grade

1308.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

sevens or grade eights. And maybe they were mixed, I don't remember. So I, actually, found that I loved being a room leader cause these boys were silly and I'm silly and we, you know, I found that I just kind of had a bit of a natural leadership ability that instead of being Napoleonic in making them clean and behave, I was joking around with them all the time and I'd be like, "Okay, you know what guys, that's enough. It's time to go to bed. Let's just turn off the lights", and they respected me for that so I had one of the best rooms.

We were always the cleanest room and we were very silly but when it was time to -- to be quiet -- so that's how I got my student leader pin. So there was a -- a group of us, this happened frequently -- well, this happened at least twice a term, let's say, that in the dining room or in a chapel, Father Farnsworth would call some students forward and he would give little spiel about each student and say, "These are your new student leaders", and applause, applause, applause, applause, applause and then -- so that's how I got my student leader pin.

And as I said, you know, we had meetings of leaders and prefects and we -- we had our own light sessions I guess you would call them, like sometimes prefects themselves would get picked on by prefects and some staff and you know you're not revealing your sin. You're not going to the root of your sin and you're not confessing and you're not being truthful, but again I digress on this. So we were, in those meetings, also told about you know this is coming up.

In October this is coming, we're going to need your help with cleaning. You're going to take these groups to the mall and you're going to do this and as I said we were encouraged, you know, if something's going on you tell us. We want to know. You don't decide if we should know. You tell us. We decide that we should know. So I started doing that. I was

1309.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

telling on some students, you know, in class I was like, "Guys, be quiet", and I couldn't -- I just changed. I went from the silly boy that I am, that I was, into like -- I just -- I lost my focus. Like it's as if I became hypnotized by my leader pin.

5 It became important to me that people behave. I was -- I had like a radar for misbehaviour. I was looking for it. I was looking for it in my dorm room. I was looking for it elsewhere in the dorm. And I was looking for it in the dining room.

And then two of my close friends, Meredith
10 Darling and Katherine Noonan took me outside one day and they staged what I would describe as an intervention and they said, "What is wrong with you? You're becoming one of them". And I remember being very defensive, "No, I'm not, no, I'm not, I'm still me. I'm still me. It's just you know I like having
15 responsibility. I like having leadership. I think I'm good at leadership", and they just brought out examples of me ostracizing myself from other students by just doing the staff's job, is one way to describe it.

And I remember this conversation lasting a long
20 time and then I broke down. They, actually, got to me and I kind of -- I realized, like my God, the path I'm on is the path to become a prefect. I'm going to be that guy that yells at the kids and that tells them, "You have a repented sin. You're evil. You're trash. You're going to become homeless. You need
25 to turn your life to Jesus. You're a faggot. You're disabled". All the things that prefects did. And the way I was treated too by the prefects. And so I remember crying. I was very, very upset. So I -- I told Catherine, who was a closer friend to me, I told Catherine, "I want you to watch me at supper because I'm
30 going to do something".

And at supper I walked up to Father Farnsworth table and I asked to sit down, and I sat down. I took off my

1310.

F. Lukawecki - in-Ch.
(Ms. Lombardi)

pin and I put my pin on the table and I said, "I don't want to wear this anymore". And I -- like it was very important for me that Catherine and Meredith see that I'm removing my pin. I'm -- I've seen the light. But then as soon as I did that I realized like holy cow, what have I just done? Like how am I going to explain this? You know I hadn't thought beyond the fact that I'm just removing it, I'm going to show my friends I'm removing it.

So Father Farnsworth was like, "What are you doing? Why are you taking this off?" I had never seen anybody giving up a student leader pin. They were too precious, they gave you privileges. They give you power. And I had to like -- I don't know if that's an English expression, *bets snay* (sic), I had to kind of back skate and kind of like, come up with the idea that I have too many impure thoughts. I'm too evil. I'm -- I'm a fake. I don't deserve this pin. I shouldn't be wearing it. And Father Farnsworth said, "You're not taking off this pin. You're going to put it on right now and you're going to pray". And he didn't let me take it off.

But about two weeks later, there was a huge scandal where a girl had been -- had sex in one -- I don't know -- the boiler room or the ironing room on the side of the boy's dorm. Sarah something and I believe the boy was Dan Shay. And huge scandal. There was a bunch of other students who knew about it and they were expelled also and we were brought into the chapel and these kids were already in their D outfit, which means not allowed to wear the uniform, so just like scrubbing clothes and they were up on the balcony and -- and Father Farnsworth -- this was like -- it lasted the whole day. It lasted the whole day. It may even have continued next morning. Like I just remember this was like forever and ever.

This was like the biggest light session I

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remember because they went through all those students and they
light sessioned them. And then they stripped -- they took all
of us and brought us to the front and they stripped all of us of
our pins. Every student leader and every prefect was stripped
5 of their pins. He said, you know there's been an evil spirit in
the school. There's been a bad attitude, no one deserves this
and everybody was scrubbed clean. And then, of course, the next
week he started reassigning student leader pins and prefect pins
but only to those that deserved it. And, fortunately, I was
10 never one of those that was reassigned because I worked at it.

Q. You -- you said in that example of the whole
day, you called it light sessioned?

A. Yeah.

Q. And you said that they went to the kids
15 wearing the D clothes and they light sessioned them. Can you --
can you describe what you mean by light sessioned them?

A. Okay. Okay. I hate the word light sessioned
first of all because I never understood it. Ambushed is a
better word but -- I mean if the intention was to purify, I
20 could see why it was called a light session but to actually
answer your question, it was the singling out of a group or a
individual and, basically, breaking them down by just shot,
after shot, after shot, after shot, after shot of things being
said to them and confessions being required of them without
25 giving a chance to -- to ponder and to reflect and so this could
take many forms.

Sometimes it was like just literally a staff and
prefect picking on one student. Sometimes it was a group of
staff picking on a group. Or sometimes, as in the example we're
30 referring to, it was the whole school present and we were
encouraged, "You know, we're doing this for them. We're saving
them. So if you got something to say about you know Dan -- or

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F. Lukawecki - in-Ch.
(Ms. Lombardi)

no, Dan had been expelled at this point -- William -- William Rattleton, if you've got something to say about William speak up. Save your friend. Save your friend. You've got to say. What's going on? We want to know and William you've got Satan in your heart, you're evil. You're acting like trash. You're being defiant. You're being secretive. You're holding back from turning your life to Jesus. You're refusing Jesus in your heart", and -- and it would just go on, and on, and on. It would just break you down completely.

Q. So let's talk a little bit then about -- we were talking about rules and you talked about these light sessions so clearly they're students if they're breaking the rules, they're being brought before the whole school. What were the other ways that individuals were disciplined? What did you -- you said wearing D clothes. What were the other aspects...

A. Oh.

Q. ...to discipline?

A. Well, in order of -- from the worse to the least worst, expulsion was the worst. Then suspension. But the most frequent and the next one in that spectrum would have been the process of discipline, being on discipline, is the way the word was used as a noun. Well, it is a noun. Where you were no longer allowed to wear the school uniform. You were not allowed to be spoken to. You were not allowed to speak. You were not allowed to attend school. You were not allowed to sleep in your bed. And to replace this whole time you were -- you just did chores.

You just did chores and you weren't allowed to speak. The only people that would speak to you were people assigning you jobs and those staff members, usually in the kitchen, but not always, they -- they had a method for assigning work. Like they were mean about it. They knew. You were on

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discipline, I mean clearly you weren't wearing a uniform because we wore the uniform from sun up until 10 o'clock at night. So they -- they would drop things on purpose. They would give you a tooth brush to clean a huge pan. They would give you a tooth
5 brush to sweep the floor. They would give you like something that looked like a little knife to scrape -- to scrub the grease off -- like a huge -- like lasagna, I'm talking a huge pan. Like they made the work unpleasant. They were monitoring you. They didn't want you to look at people. They wanted to see if
10 you were like sharing -- if you dare to share a little smile with a friend that was somewhere else in the kitchen, oh, that's it, boom, you got yelled at again.

It could turn into a light session or it would just be a reprimand. You could have a day added and you never
15 knew how long you were on discipline for so that was the kind of a mystery, which added to the discomfort, the terror, I will say, actually, because the shame of it was huge. I think the worst part of discipline was the shame because they made sure you were in plain sight of the other students. Like I said, if
20 it was in the kitchen they would have you coming out, coming in, coming out, coming in and the wearing of civilian clothes during the week when everybody else is in their uniform was like the Scarlet Letter, if you've read the book. It was -- it was absolutely the attire of shame.

And you knew you were the talk of the town
25 because, as I said before, the Grenville Christian College media was the students gossiping about the students. So -- and -- and also, your teachers saw you. It was so humiliating because at Grenville there were some really mean staff members but a lot of
30 the teacher teachers tended to be a little on the kinder side. And those are the ones -- I will speak for myself at least, I tended to want my teachers to respect me and I worked hard, I

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studied and I tried to, you know, participate in the classes 'cause we had small classes, so if you had a class of three people that don't speak it was very hard on the teacher so I -- I tried to animate so I really -- it was -- the respect of my
5 classroom teaches was very important to me. And so to be on discipline and walking around with the scarlet letter and seeing them see you was devastating because you knew you'd have to come back to class and they probably wouldn't ask you about it which was probably worse than if they did ask you about it and - ah,
10 just so embarrassing.

Q. So you're alluding to the fact that you experienced this discipline yourself. Can you give us an example of one of the times that you were disciplined?

A. I was disciplined three times. Okay, first
15 time. Well, I don't know if you want me to say all the times but anyway here's the first time. So this is during my first year, sometime in the spring. It was liver for dinner and it was while I'm at Grenville like it happened once a month let's say, it was liver and onions. Everybody hated liver and onions,
20 myself included. It was green on the inside. And I refused to eat the liver.

And the head of my table, I think it was Mr. Henderson, insisted you have to eat your liver and I dared to say no, I'm not going to eat it. I'm not even going to take a
25 bite out of it. I've tasted it before and here it is again, and I will gladly eat the vegetables, I'll have the potatoes but -- I'll have the dessert but I'm not going to eat the liver, it makes it me want to throw up. So he went to get Jim MacNeil, who was like one of the supervisors of the boy's dorm, like not
30 the dean but the like -- there were three men usually per year that were assistant deans.

So, Jim MacNeil came and got me and was very

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aggressive about it and brought me to the room that was adjacent to the -- to the dining room and in came Don Farnsworth and Dan Ordolani or Mr. Mintz -- Ordolani or Mintz, both dark hair, I'm not a 100 percent sure. Anyway, they started -- and Frank
5 Fortolini, who was a -- who was a prefect. And they set me down and they're like, "Who do you think you are? You say no to a teacher? Nobody says no to a teacher. This is for your own good. Who do you think you are?" and I tried to keep my -- my argument like I'm -- you know, I'm -- I'm 14 years old, I know
10 what I don't like.

I'm willing to eat, I'm just not willing to eat this and that just infuriated them, the fact that I was talking back, and that led into -- I guess what you would have call a light session and I remember the other prefects came in, "Oh,
15 yes, yes, yes, I know, he was in my room a month ago and yeah, he displayed a really bad attitude. You don't accept Jesus in your heart. You're totally ungrateful. Look at the way you're behaving. This is trash behaving the way you're behaving. How stupid can you be that you can't see that the head of the table
20 should have authority over you?" Called names, broke down and cried. They told me this is it. You're going to go with Frank to -- to the dorm, you're going to get all your things, you're moving to Hotel D and you're going to put on your -- you're going to put on your regular -- your street clothes.

25 And, so, put on my street clothes, moved my stuff to Hotel D, which I don't know if I've talked about this, Hotel D was above the gymnasium so it was not part of the dormitory per se but they had built kind of like makeshift rooms. They had bunk-beds also there. There were two rooms and one bathroom
30 which could accommodate up to 12 individuals. Spent the rest of the evening cleaning and when the dishes and the scrubbing was done they set me down in a chair and I asked if I could get my

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homework because by this point we're during study hall and got yelled at for even daring to ask. "You -- you're not allowed to speak. You open your mouth if it's an emergency, otherwise you don't open your mouth. We'll talk to you, we'll tell you what to do. We told you to sit, you stay on that chair", and I sat on that chair for what seemed like an hour, until I believe Frank Fortolini, the prefect, came back to get me and then walked me upstairs to -- to Hotel D.

There were other boys in Hotel D so we, in silence, you know, made our bed with the beddings that we brought -- well, I made my bed with the bedding that I brought. They were already on D from what I remember. Went to bed and then we were awoken in the middle of the night. This time they just turned on the lights and they were like, "Get up, get up, get up, get up, get up, you guys are pieces of shit", pardon me for the language. "You're going -- you're going to run, we're going to make you run Satan out of your mind", and by the way this was not the first time I was made to run at night but it's an aside.

And they took us to the track outside. We -- we -- I remember they had to bring me to my room because I didn't bring my running shoes and sweatpants back up to Hotel D and everybody was sleeping so I don't know the time. I didn't have the way of knowing but it's definitely long after everybody went to sleep, which means, let's say at least midnight because the older students finished the study hall at 11, it probably took them hour to kind of settle down and turn off their flashlights and their books.

So -- and there was not a sound, so it's definitely after midnight and it was before sunrise. And it was freezing and we ran the track. They were -- there were insults being screamed. "Common you lazy ass, you're running like a

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faggot. Don't be a fag. You're so lazy. If you're -- you're so good at your bad attitude how can you be so bad at running? Put the energy of your attitude, put it in your running". You know, something along the lines of you don't pray enough. You know, you're evil. Okay, so that's the first night. And then I was on D for three or four days that time. And so, basically, the day was we got before sunrise, we went to the kitchen, we did breakfast prep, which is at 5:30 in the morning.

We stayed in the kitchen all day except when they came to get us to do any other chores. I mean it could be ground work. It could be again raking leaves. It could be washing a staff member's car. It could be vacuuming in the -- the staff residences, staff apartments. Most of the time it was in the kitchen and there was just breakfast prep, breakfast clean, lunch prep, lunch clean, supper prep, supper clean and then at the end sometimes we were given our notes, you know, our class homework, sometimes we weren't. But we definitely weren't given any kind of instruction. Like it's not like our teacher came to see us to say okay, this is what we did today.

No, no, no, our books would be brought down by another senior student and -- and this was towards the end of study hall so maybe you'd get an hour instead of the two or three hours that the other students would get. And then it would just be day after day, day after day. Sometimes you'd have these light sessions. It could happen in the kitchen, it could happen in Hotel D, it could happen outside. Sometimes they woke you up during the night to do those yelling at. Sometimes they woke you up to pray. Ummm, then the days just one day after another.

Q. Just to go back to the running.

A. Yeah.

Q. Do you remember how long, approximately, you

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F. Lukawecki - in-Ch.
(Ms. Lombardi)

were made to run outside?

A. Forty five minutes to an hour.

MS. LOMBARDI: I think this might a convenient
time to break if that's all right with the court?

5 THE COURT: Sure. We'll take a 20 minute morning
break.

THE WITNESS: Thank you.

R E C E S S

10

U P O N R E S U M I N G:

MS. LOMBARDI: Q. Before the break, Francois, we
were talking a little bit about the running you did for forty
15 five minutes to an hour outside in the middle of the night as
part of -- of your discipline. So before we leave that entirely
I wanted to ask you, how did you feel about having to do this
running and being on this discipline for the liver?

A. Well, as I mentioned, I had run already
20 previously in the year -- in the fall. I mentioned earlier that
I -- I was in a room with Dan Shay and our room was rebellious
and we had a prefect and he had arranged for the staff to make
us run and with a few other rooms. And the reason we were told
that we were running is because we had a bad attitude. And I
25 was furious, because I didn't know what bad attitude meant and I
didn't think I had a bad attitude. I was fun loving, you know
maybe pushed the envelope a little bit in terms of, you know,
reading with a flashlight after lights out or being just being
funny, maybe being a little bit lazy with the cleaning but come
30 on, to me that didn't -- that wasn't worthy of running.

Also my parents never punished me in that manner.
Never. Maybe a time out, maybe getting spoken to, but running

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(Ms. Lombardi)

as punishment, just -- that was not in my vocabulary and I -- at
the -- at that time at least, hated exercise. I was that
typical gay boy who's afraid of balls in gym class and who
doesn't want to go to gym class and I was just -- you know, so
5 to make me run was like -- it was a huge punishment for me so I
remember being really furious about it. That was my -- my main
feeling. And so at the time that it happened again -- it
happened several times but you're asking me about the time when
it happened on D, I was already furious that -- I was furious
10 that I was being punished for not wanting to eat something that
I found unpalatable and I was furious that they had gotten me to
breakdown and cry over it.

I remember like you know after the light session
I was -- I was angry at myself and at them that I didn't deserve
15 this. And I guess a little bit angry at my weakness that I -
that they got me to cry cause I'm not an easy crier, never have
been. And so running just added to that anger. It was just
like adding insult to injury or in my case adding exercise to
injury.

20 Q. And so you mentioned you were disciplined
more than once?

A. Yes.

Q. Can you describe another incident that arose
that led to you being disciplined?

25 A. So you want me to talk about my other two
times?

Q. Sure, yes, please.

A. Okay. So the second time I was on discipline
was in my third year. I had come back from a break and when I
30 got to my room after the break and I unpacked my suitcase I
realized that I had accidentally brought home my case of cassette.
So it was one of those hard cases that, you know, has maybe like

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four times four -- four times five cassettes. You know, it's a rigid plastic and it was in a fabric case. And I was mortified. I didn't know what to do. I didn't want to throw them out, that was my first idea, throw them out, just make it disappear,
5 they'll never know -- well, they would have known because it was all French pop.

So, I hid it at the very bottom of my dirty laundry bag, which was in the top shelf inside my locker and I felt pretty safe about that because, I mean it had dirty socks
10 and underwear on top of it, and went to study hall as we did the night that we came back from breaks, and at the end of study hall I was told to hang around and wait. And I was taken to Mr. Poth and Mr. -- definitely Mr. Poth. The other one's a little vague. I want to say Mr. Mintz, it could have been Mr. Bayles.
15 And, basically, they -- they said is there anything you want to tell us, something that happened during your break and I was like, no, no, no. I just figured there's no way -- there's no way. I just thought this was like just a random interrogation. And they pulled out my case and like "What is this? Do you know
20 Satan is the root of popular music? We don't allow this here. You're defiant. We thought you had gotten better but clearly you're still evil, you're still being a defiant boy. You have -- you're ungrateful us. You're making us do this. You brought it as -- on purpose".

You know, just went on and on and on and they said you're going on discipline. I knew I was going on discipline anyway. I mean this -- this bringing cassettes would have been suspension or discipline so I knew I was getting one of the two. And so that -- you know, very similar experience as
30 the first time. So you know the -- the Scarlet Letter outfit and no school, no speaking, not spoken to, chores, chores, chores all day long. Sometimes getting a speaking to.

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F. Lukawecki - in-Ch.
(Ms. Lombardi)

Sometimes being made to pray. Sometimes having to run. Yeah, I remember the expression, "Run Satan out of your mind". That was said often. "I'm going to make you run Satan out of your mind". Yeah, and that lasted three or four days.

5 Q. Okay. And you said that you brought this box of cassette tapes?

A. Yes.

Q. Did you also have a cassette player?

A. No. There was just my tapes.

10 Q. Just the tapes?

A. No. Yeah. That's a very good point, actually, yeah, that's ridiculous.

Q. And so what was the third time? You said at the beginning there were three times.

15 A. Okay. So the third time. In my last year, this is after my year where I had become a student leader and I had had my intervention and I had been stripped of my student leader pin and that to me, that was a turning point at Grenville because I realized at that moment I didn't want to be one of
20 them and I didn't want to be on discipline and so my strategy was to fly under the radar as much as possible. Which worked except in my final year I auditioned for the school play, thinking that I would get the lead, and I didn't get the lead, I got a smaller part.

25 And I was very upset about this but because I play French horn I decided I'm not going to be in the play, since I can't be the part that I want to be. I'll play French horn in the pit orchestra that accompanies the production on stage. So I went to Mrs. Barr and Ms. Patrick. Uhmm, and I
30 told them my decision, they were the directors of the play. I told them I've decided not to take the part after all but I would be in the pit orchestra and this was at the start of a

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(Ms. Lombardi)

meal and at the end of the meal I was again held back, this time in the dining room, like sitting in the dining room itself, so people were cleaning around us while this was happening. So this was Ms. Mayberry, Mr. Ordolani and Don Farnsworth. And so they started the rant with, "You're ungrateful. You were given a part and you're -- you're leaving the part. You have a responsibility. You're so haughty".

Haughty was a -- like one of the big crimes of Grenville Christian College. I was called haughty all the time, H-A-U-G-H-T-Y, to clarify. "You're so haughty, you think you deserve the lead, you don't deserve the lead, you're trash. You're no good. You think you're going to play in the orchestra. You're not going to play in the orchestra. You're going to do nothing with this production". And then they -- they wanted me to practice apologizing. So they started telling me, "You're going to apologize for your haughtiness. Apologize for how haughty you are". And I would say, "I'm sorry for how haughty I am". And then they would like make me apologize for something else. "You're too proud. Apologize for your pride". And then I'd say -- and every time, like, "That's not good enough, that's not how you apologize. You don't mean it. You don't mean it".

And then it -- they started to kind of -- they were laughing about it. They -- it was game. They were playing a game amongst themselves. The game of make the kid apologize. It was kind of like if I can make an analogy, when you steal a kids hat and then there's three kids around him and "Ha ha, you can't catch your hat". They toss it this way, toss it that way, it's always out of reach so my proper was always out of reach and they were just -- they were -- like they were laughing. They were out loud laughing while meanwhile I was furious and I was embarrassed that there were other students and staff,

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F. Lukawecki - in-Ch.
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remnants of the meal in the room. They were watching this. They were watching me being just humiliated. Intentional humiliation. No other purpose for it.

5 And so then, eventually, Don Farnsworth said,
"Well, clearly since you don't know how to apologize you're
going to spend some time on D and you're going to pray and
you're going to work and you're going to let Jesus back into
your heart". And I don't think I need to describe the routine
10 again, but I went through the whole routine again and I think
this time I was on four days. I may be wrong, by the way, if I
may say so. I may be wrong in the number of days because
honestly, when you're on discipline you were in a fog. I mean
the -- the boredom of just day, after day, and not being in
15 school and just, you know, and you had to emotionally protect
yourself because you were so attacked. You know, as I said
before, by the staff members and so you kind of had to turn off
your brain.

So I'm saying three or four days, it could have
been longer than that. In fact, I saw regularly students being
20 on for weeks. I saw students for a full week. I saw students
for two weeks. And I saw some students who were more on D --
these were staff students, staff kids or community of Jesus
kids, who were more on D in a term than they were in school.
This is without a shadow of a doubt.

25 Q. When you say you're -- you're a bit foggy on
the term, were you ever on discipline for just one day?

A. No. I mean, I certainly wasn't and I'm
thinking right now, as you ask the question, did I ever see
somebody on discipline one day? I don't think so. It doesn't
30 work like that. You needed to breakdown. I don't think they
could accomplish what they wanted to accomplish in one day. And
I don't remember anyone every being on discipline one day.

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F. Lukawecki - Cr-Ex.
(Mr. Adair)

A. I don't recall that myself, no.

Q. All right. And do you agree, sir, that Hale-Byrne mentions in his book the frequency and unpleasantness of corrections or light sessions at the choir?

5 A. Yes.

Q. And do you agree with me that Hale-Byrne mentions in his book the continuous name calling of disgusting names like fag and queer and those kinds of things, Hale-Byrne relates that in his book as well?

10 A. Yes, we experienced the same things.

Q. Yes. And do you agree that Hale-Byrne also mentions this business of the shaming of -- public shaming of Robert Hunter who I gather was also gay?

15 A. I don't recall Robert Hunter being in the book, but if you say so, I believe you.

Q. All right. And do you agree that Sara Jones light session is also prominently mentioned in Hale-Byrne's book?

20 A. Is this the Sara Jones with Dan Shay?

Q. Dan Shay.

A. Right. Okay, I didn't remember the name, Sara Jones...

Q. Yes.

25 A. ...but I'm assuming he's referring to the same thing that I was referring to, yes.

Q. Yes, and do you agree that even the analogy of the frog in hot water is in Hale-Byrne's book?

A. It was a vividly memorable saying, yes, it is.

30 Q. Yeah. And do you agree, sir, that the entire general theme, perhaps not every incident or everything that happened at Grenville but the general theme of Hale-Byrne's book

Tab 15

1960.

Ken MacNeil - in-Ch.
(Mr. Read-Ellis)

depends on the - on the situation and what it was and the response to the discipline. Mostly if the response was favourable and cooperative and they felt they had learned something from it, they're remorseful, it was often quite short.

5 Q. Okay. And you said sometimes days. Are you able to put a number on that?

A. Two or three. I don't know, maybe a week, but not - not that I can remember. Certainly no specific cases that I remember.

10 Q. And are you aware of any situation where a student was put on work duty as a form of discipline where they were not given the proper tools to do the job?

A. I can't remember and I don't know of it happening.

15 Q. So, for example, would you ever have seen a student cutting the grass with scissors?

A. No, I've never seen it.

Q. Or pulling rocks out of the ground with their bare hands?

20 A. No.

Q. How about cleaning the floor with a toothbrush?

A. No, I can't remember that. Never saw it.

25 Q. Okay. So, we talked about a talking to and work duty as a form of discipline. Were there any other discipline methods that were employed during your time at the school?

30 A. Well, sometimes students were suspended and they would be sent home for a day or two or a week. Sometimes there was expulsions. Very rarely, but there were expulsions. And - and on occasion, rare occasion, it might have been corporal punishment.

1961.

Ken MacNeil - in-Ch.
(Mr. Read-Ellis)

Q. Okay. So, let's talk about corporal punishment for a moment. Is that a form of discipline that was used throughout your time at Grenville?

5 A. No, mostly at the beginning, but towards the end it was never used. It wasn't used very often, it was used rarely.

Q. And when did the practice of using corporal punishment stop at the school?

10 A. I can't remember, probably in the 90s (indiscernible) I'm guessing at that.

Q. Did you ever administer corporal punishment?

A. No.

Q. Were you ever present when it was administered?

15 A. Once, I was, yes.

Q. And who was it that would make the decision about whether to employ corporal punishment?

A. It was usually the headmaster (indiscernible) from the deans, but that's - that's as far as I know.

20 Q. Okay. Change topics a little bit. Are you familiar with the term "light session"?

A. Yes.

Q. And how would you describe what a light session is?

25 A. Well, a light session was a - was a practice that we used as a staff among ourselves. We called it a light session and we were in very tight groups and they were groups where we would get together and talk about feelings, talk about things that upset us, things that were not going well in our
30 lives and any feelings that we had that were not good. And we would have the opportunity of hearing from other people who might be able to give us some insight or light, as it's called,

2090.

Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

A. That's correct.

Q. And the Head Master, the Deans, and the other key administrative persons, like Joan Childs and yourself, as the principal, you were the top administration team at the school? I believe you said that for a short time this team was referred to as the "A-Team" but the team was always in place, regardless of what they were called?

A. That's right.

THE COURT: Ms. Lombardi, would you mind putting the mic a little closer to your - to your voice?

MS. LOMBARDI: Yes, I will.

MR. ADAIR: So, Your Honour, I was informed by our technical people that we should try to avoid using the mic. I'm not sure if it will cause feedback.

THE COURT: Oh, I see.

MR. BOGHOSIAN: I'm not sure if it will cause any issues.

THE COURT: All right.

MS. LOMBARDI: If any issues arise, I guess we'll - we'll deal with it.

THE COURT: That's better. You're more amplified for my ears now, but please let us know if you hear feedback, Mr. MacNeil. Thank you.

MS. LOMBARDI: Q. You also described yesterday that Grenville was a close-knit community, with staff being involved in the lives of students constantly. I think you said something to the effect of there really was no separation between the Grenville community and the kids. Is that correct?

A. That's right.

Q. You also went over for us the rather rigorous schedule that was in place for the students; from the early

2091.

Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

morning rising, through the chores, breakfast classes, extracurricular activities, study hall, compline, and then lights out maybe around 10:00 p.m. That's correct?

A. Correct.

5 Q. And I believe you made a comment that the students were kept very busy, too busy in fact, and that you hoped -- or had hoped that maybe there would have been even more time for academics. Is that right?

A. Yes, that was constantly an issue.

10 Q. With this schedule that - that you took us through, I think if we added up -- if we look at the short 20 minute break after lunch, and then I think there was a break after the - the final classes of the day before the activities started; students had about maybe an hour or so of free time to
15 themselves in the day. Is that right?

A. Approximately, yes.

Q. And you mentioned that all five of your children attended Grenville, and two went on to teach at Grenville, correct?

20 A. That's right.

Q. And two went on to live at the Community of Jesus, correct?

A. That's correct, yes.

25 Q. What did the fifth child do? There was one of the children that neither taught at Grenville and did not go to the Community of Jesus. What did - what did that child do?

A. That child, he went into [indiscernible] community of Windsor, into Television Project Management. He's since then joined the military, and he's now stationed at the
30 Canadian Embassy in Washington D.C. as a Canadian Representative there.

Q. Thank you. Are any of your children married?

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Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

another one?

A. I suppose, yeah that's [indiscernible].

Q. And being disrespectful?

A. Yes.

5 Q. Argumentative?

A. Yes.

Q. Being haughty? H-A-U-G-H-T-Y?

A. Yes.

10 Q. Yes, I do. Someone described that to me as a
- as a Grenville'ism. Haughty was a - was a big one, wasn't it
at Grenville?

A. Yes, I'd never heard of it much before I got
to Grenville.

Q. Okay.

15 A. But haughty was often used to express a
student's attitude.

Q. And in terms of being haughty, did you
understand that to mean being self-important but also failing to
acknowledge authority, is that a fair definition of what haughty
20 was used -- had -- was used at Grenville?

A. Yeah, rightfully so.

Q. Having that attitude would also be the topic
at these sessions from time-to-time?

A. Yes.

25 Q. Being rebellious?

A. Yes.

Q. And rebellious, that meant not just rule
breaking like theft and - and smoking, but it also encompassed
deciding to do things on their own, apart from the - the spirit
30 of the rules, as well as the letter of the rules, is that a fair
description?

A. I just missed something there, can you repeat

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Ken MacNeil - Cr-Ex.
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the question?

5 Q. Being rebellious, when that would be brought up at these sessions, rebellion included rule breaking, breaking the letter of the rules but it also included breaking the - the spirit of the rules as well?

A. That's correct.

Q. And would these sessions, sometimes at least, become quite emotional for the students involved?

A. It could, yes.

10 Q. Is it fair to say that it was -- at least for some students to your observation, hard for them to endure being confronted about their behaviours and attitudes in that public setting?

A. No doubt.

15 Q. Previously, do you recall writing an affidavit and being cross-examined on it in 2011?

A. Yes, I do.

20 Q. We previously, at that time you described "Light sessions" as being intense. Is that - is that still your recollection today?

A. Yes.

25 Q. You described that intensity at that time, back in 2011, as partly being -- as resulting partly because the staff were determined to get to what was motivating the student in question, correct?

A. Yes.

30 Q. Can you tell us a little bit about how staff members would go about determining that motivation behind the student's behaviour in these public settings?

A. Yes. I'm not sure I can generalize every situation, but generally it was questioning why - the questions are to determine what was going on in the student's mind, what

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Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

the attitudes were, [indiscernible] to describe a pattern of what was going on in the student's mind.

5 Q. Okay. In terms of the tone of that questioning, were there sometimes raised voices used by the staff?

A. Yes, yes.

Q. And would more than one staff member, sometimes at least, be involved in - in rooting out of the issue?

10 A. Yes, occasionally.

Q. And were sometimes other students invited to participate in order to get to the root of the problem?

A. Yes, occasionally.

15 Q. And we mentioned, just as we started talking about this topic, that there was sometimes smaller groups so it wasn't the whole school. You mentioned sometimes it was just the boys, or sometimes just the girls, where there other even smaller "Light sessions" than that? That - that might involve a single student, or - or just a couple of students, that would
20 happen outside of the chapel, or - or the dining room at mealtimes?

A. There - there might have been. But I was not privy to those if they did.

25 Q. Okay, thank you. So, we - we just went over the fact that as - as principal of the school your role was mostly with respect to academic discipline as opposed to that - that other discipline.

A. That's right.

30 Q. So, these other types of discipline, they were imposed -- we - we just reviewed by - by the Deans or Head Master. I believe you also said yesterday that other staff, any staff, could maybe recommend the discipline, but it was really

2101.

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they would accept that.

Q. And so if that staff member maybe was unmoved by the remorsefulness shown by the student, further discipline might - might be imposed?

5 A. Well, certainly the staff member then would have referred the student to the Head Master though to be -- also to the Deans first.

10 Q. Okay. And so, in terms of what was serious enough to warrant that further discipline; rule breaking like smoking and swearing, that - that might cause discipline to ensue beyond simply giving an apology, correct?

A. Yes.

Q. And having a bad attitude? Students were disciplined for having a bad attitude?

15 A. If - if the attitude had persisted and thought to have not acknowledged, yes.

Q. Okay. And being haughty?

A. Yes.

Q. And being rebellious?

20 A. Yes.

Q. And you told us yesterday that when a student was put on discipline that that meant they did wear a uniform, correct?

A. Most of the time, yeah that is correct.

25 Q. And they weren't allowed to talk to their peers while they were on discipline?

A. Yes.

30 Q. And they would be assigned various manual labour jobs, either in the kitchen, or outside doing some kind of maintenance, maybe even cleaning staff apartments, is that right?

A. Yes. I mean I would think that might have

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(Ms. Lombardi)

been the case, I don't know about cleaning the staff apartments, they never cleaned mine.

5 Q. Okay, fair enough. You - you sort of mentioned -- you didn't sort of, you did mention yesterday that in terms of the - the - the manual labour task that they were assigned to, it kind of depended on "what was needed doing" I think is how you put it. And by "what was needed doing" are you referring to what was needed at the school in terms of cleaning and maintenance?

10 A. Yes.

Q. Another feature of a - of a student on discipline is that they did not attend classes while they were on discipline, is that correct?

A. Most of the time, yes.

15 Q. And so isn't it true then that the students on discipline were isolated from their - their peers in other ways as well? They also weren't generally allowed to eat their meals with other students, is that right?

A. That was often the case.

20 Q. And sometimes they even slept separate from their peers, is that also right?

A. I'm not sure about that, but that could have happened, yes.

Q. Are you familiar with the term "Hotel D?"

25 A. I am, yes.

Q. You are. So is it fair to say that all of this, all these features of the discipline was intended to identify the student being disciplined, separating them from their peers, in order to accomplish the change in behaviour and send a message to other students?

30

A. That's correct.

Q. In your testimony yesterday you said that

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Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

Q. No. If you can turn up your affidavit at paragraph 29, it's under the heading "Censorship." And I just -- I'm going to start reading from it...

A. Okay.

Q. ...from the second sentence in.

Students did not have a phone in their rooms, but they were allowed to use the phones in the hallways, and no staff member would ever stand over them and sensor the calls. If, however, staff members walking by the public phones overheard an abusive call by a student to parents, the student would be spoken to.

Is that still your recollection?

A. It is.

Q. So, can you describe for us what is considered to be an abusive call by a student to their parent?

A. Well, if they were shouting at their parents, if they were using inappropriate language, they were being rude to them, they were being confrontational, that type of behaving in an obvious manner, if a staff member happened to overhear that and walk by they would speak to them and tell them that they were out of line [indiscernible] parent, they should apologize.

Q. And to your knowledge did that happen at Grenville?

A. Maybe once.

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Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

Q. And how would a student be spoken to about this?

5 A. Well, it should be drawn aside and - and said that they were very, very inappropriate way to speak to parents, they should show more respect to them.

Q. And could this student be disciplined for making this abusive call?

A. I can't speak for every occasion, but on one occasion I did [indiscernible].

10 Q. You said you did it on occasion?

A. Yeah.

Q. And so the occasion that you were involved with involved the shouting by the student?

A. That is correct.

15 Q. But you're not sure about the other times, though you do say that there were more times than just your example. Is that right?

A. I'm just speaking of the one time that I had occasion to do this, that's what - that's what happened [indiscernible], I don't know about the others.

20 Q. Okay, fair enough. Thank you. You also discussed yesterday a policy that was in place at least for a short time that required students to write a weekly letter home to their parents, correct?

25 A. [Indiscernible].

Q. And - and you said that this was, I guess policed or monitored because they would have to hand their postmarked letter in and have their name checked off a list?

A. That's right, stamped letter.

30 Q. Stamped letter, right. Was there a Canada Post mailbox on campus at Grenville?

A. No.

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Ken MacNeil - Cr-Ex.
(Ms. Lombardi)

that you co-wrote with Joan Childs was sent out to alumni in December of 2000 -- well one, that would mean you were still in fact on the administration by January '01, is that right?

A. Yes, that's -- yes.

5 Q. Yeah. And two, does the change away from "Light sessions" have anything to do with that apology that you're giving about the methods used by Grenville?

A. No doubt, yes. The - the letter of apology [indiscernible].

10 Q. And so, lets turn up that letter, it's at Exhibit 2, which is Volume 2 of the Joint Exhibit book, and it's at Tab 1-0-5.

A. I have it.

15 Q. And I just want to turn to the very last page, page 3 of the letter.

A. Yes.

Q. And the very top paragraph:

20 To those of you for whom this was the case we want to apologize.

I guess I should go back to page - page 3 of the letter, last paragraph:

25 The regret we spoke about earlier is that we have not made greater attempts to foster an ongoing relationship with you
30 once you left campus. We want to say now, we say with humility and with prayer, that you will

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5 understand the spirit and intent
of our words. We know that many
of you look back at much of your
Grenville experience with
gratitude, but we also know
particularly from conversations
with a number of alumni in the
last few years that some of you
also had negative experiences.
10 To those of you for whom this
was the case we want to
apologize, in reviewing the last
30 years, we recognize that even
though our intentions were good,
15 we may not have always used the
best approach. We are sorry
that we have not made attempts
to resolve these issues long
ago.

20 So, my question for you, and I think you -
you answered it, but, you're apologizing for the approaches used
over those -- that 30-year period. Not a - not a specific event
or an isolated incident, but the general approach that Grenville
25 used, such as these "Light sessions" that you said earlier were
humiliating or could be embarrassing. Isn't that right?

A. Yes, well we were apologizing for at first
that some had felt and there were hurts.

30 Q. Right. And you were apologizing and - and
associating those hurts with not having used the best approach.

A. That's right.

Q. So, good intentioned as you state you may

Tab 16

1139.

Philip Mailey - in-Ch.
(Ms. Lombardi)

in a week?

A. A few times a week, I believe.

Q. Did you enjoy singing in the choir?

5 A. I had mixed feelings about it. I - I enjoyed singing. I enjoyed the people in the choir. I didn't so much enjoy Cheryl Farnsworth who was the choir director. I was honestly scared of her. She - she - she flew off the handle quite a bit. She'd get angry at the smallest things. Somebody made a mistake or wasn't holding their music high enough, and I
10 remember her taking people into the back room. I could hear yelling and she would come out and they would come back and join the choir with tears in their eyes.

Q. What kind of a student were you, Philip?

A. Academically?

15 Q. Yes.

A. I - I - I studied, I tried my best. I probably pulled off you know, mid-70s, couple of 80s.

Q. Okay. What were some of the rules that the Grenville students had to follow?

20 A. You mean like, the no smoking, no drinking?

Q. Yeah, the school rules.

A. No listening to rock music at all. Your haircut had to be cut a certain way. With your clothes, had to be pressed, you - certain things you couldn't talk about.

25 Q. Okay. What certain things couldn't you talk about?

A. Well, I could give you an example.

Q. Sure.

30 A. I was at Chuck Farnsworth's table, Charles Farnsworth's son, and I remember everybody was talking. It was before the - we just sat down to the meal. We - and I was telling my student beside me, my friend, that my friend said

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Philip Mailey - in-Ch.
(Ms. Lombardi)

when he lost the volleyball, back in high school, where I -
where I'd gone back in my hometown, and Chuck Farnsworth slammed
his hand down on the table and told me to stand up and yelled in
front of the whole dining room that was inappropriate talk for
his table, and for Grenville. And I didn't understand what he
was talking about. It's embarrassing, it's humiliating, and he
took me into the kitchen and he yelled at me some more and put
me to work.

Q. And what was your work?

A. Well, at that point, it was the dish duty
because it happened at dinnertime. Dish duty, and then I was
put on discipline for two days.

MR. ADAIR: Sorry, I'm just - had a little
trouble hearing you.

THE WITNESS: Oh yeah? Okay.

MS. LOMBARDI: Just put a...

THE WITNESS: A little closer? Is that better?

MR. ADAIR: No, that's actually too loud.

THE WITNESS: Okay. Is there a happy medium here
somewhere? All right?

MR. ADAIR: Yes, thank you.

THE WITNESS: Is that okay?

MS. LOMBARDI: That's fine. Yeah.

A. Okay.

MR. ADAIR: Thanks very much.

THE WITNESS: Okay, you're welcome.

MS. LOMBARDI: Did you need the answer to the
last question? You're good?

Q. So, you mentioned you were put on discipline
for two days. What did you do for those two days on discipline?

A. Mostly dish duties, laundry duties. The
breakfast preps, the lunch prep, the dinner prep. I did sleep in

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Philip Mailey - in-Ch.
(Ms. Lombardi)

the annex, which is a room off of the common room on the second floor, isolated, silenced. Not allowed to speak with anybody, make eye contact, and that was the night that I believe Mr. Ordolani came into the annex with a flashlight, and Mr.

5 Henderson, and I believe there was a third person there. But I know Mr. Ordolani 100 percent was there, and went at me with um, I thought was a scripture, talking about demons, the devil, made me feel like I was worthless and - and that's what I remember.

10 Q. Okay. Thank you. Was this your only experience with discipline at Grenville?

A. No. Well, what happened on - sorry, the dish - dish - along with the dish duties, and the breakfast preps I was asked to - I had a - to clean the church, and I remember, there was usually a vacuum, 'cause I had done blitz there
15 before, and vacuumed with a vacuum, and at that time, my leg was also sore. It got sore quite a bit because it was a new leg, and it didn't fit proper, but I remember I was made to vacuum not only the stairs in the chapel, but the ground floor in the church with a dust buster. And I told Sister Deborah, I
20 believe, that my leg was sore, and she saw me trying to balance, and she - I'd asked her, is there a vacuum, I could use, and she said that one will be fine. And Father Farns - Charles Farnsworth walked in and I heard Sister Deborah kind of talking to him, and saying, you know, he's complaining blah, blah, and
25 Father Farnsworth came over and asked me if I'd like to do it twice.

Q. So, did you just have to vacuum the chapel with the dust buster that one time?

A. Yeah, just that was the one time.

30 Q. And was this all part of the same discipline?

A. Yes, it was.

Q. And was this the only occasion - oh, maybe

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Philip Mailey - in-Ch.
(Ms. Lombardi)

I'll just go back to that. Can you just describe the dust buster for us?

A. It was a Dirt Devil. Small one. A handheld.

Q. Handheld? Did it plug into the wall or....

5 A. No, it was battery operated.

Q. Okay. In terms of other discipline that you experienced, can you give us an example of another time?

A. Um, okay, yes. Um, this is a tough one. I was - I was grabbed by Father Farnsworth and marched down the hallway to his - to a room. I don't know if it was his room. I believe it was off the dining room, and it's a big table, and he interrogated me and yelled at me because he said that he knew I had knowledge that somebody had a Walkman and I didn't tell him, or didn't tell on him. The person had been caught, and - and he assumed that I knew about it.

10
15

So, I was taken out of school for five days and put on discipline and this was the hardest part - um - Steve Edmonds and I were - were made to pound in rebar, a lot of rebar in a snowstorm, well below zero, in the front of the school for hours in the morning, and put up a snow fence. And my leg was extremely sore. A blister had started, I could feel it and when Mark Rump was the one watching over us, I told him, and I had tears in my eyes, I said, could you please put me on something else. I can't bear this anymore, and he said he would talk to Father Farnsworth, Charles Farnsworth and when he did, he came - Charles Farnsworth said if I do the crime, I do the time.

20
25

And I had to keep going, and that day was the day that my friends - my friends in my high school in my hometown were coming down for a volleyball tournament and I was excited to see them, 'cause I was homesick and - and I saw their bus come in when I was pounding in the rebar, in pain. And I saw them, and I still thought I was going to get a chance to see

30

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Philip Mailey - in-Ch.
(Ms. Lombardi)

And he was also doing - he - he was trying to take more of the load for me, bless his heart. He's not with us anymore, Steven Edmonds, but yeah.

Q. And how did this experience make you feel?

5 A. Angry, sad, confused, I never felt anger like that before. I felt Chuck Farnsworth had a personal vendetta against me, and I would see him coming and my stomach would turn. The same with his father. When that - when that's going on, you can't think about anything else. You can't think about
10 your studies, you can't think about anything except worrying that, what - you know, what's next, what's coming.

Q. In terms of this discipline, you said you were put - this had to do with not....

A. Not snitching.

15 Q. With the Walkman? Right. And it was five days long?

A. It was five days long.

Q. What other - what other things did you have to do over those five days?

20 A. Mostly just all the dish - breakfast preps. You went up at 4:30 in the morning getting breakfast ready and then doing the dish duty afterwards. You wear your casual clothes, so you're made an example of. I believe I sat at the headmaster's table during a few - maybe three of those five
25 days. And that's for - I think that's just to make an example, so everybody knows you're on discipline, and I believe Father - I remember Charles Farnsworth stood up and told the dining room why I was on discipline.

Q. And were you in uniform...

30 A. No.

Q. ...when you were at the table?

A. Casual clothes.

Tab 17

316.

M. Mayberry - in-chief
(Ms. Lombardi)

A. So 71 here.

Q. Yes.

A. Okay.

5 Q. "Girls Dress Regulations 1989/90." Could you
read the second paragraph for us? .

A. In general terms, the important thing to
avoid is any clothing which is too tight or too short above the
knee, as well as skirts and dresses with slits or open pleats
where the opening extends above the knee, and form-fitting
10 knitted suits, dresses or sweaters. Conversely, we do not
approve of shirts worn outside skirts or oversized garments.
Necklines on all garments cannot be low-cut or loose, which
allows cleavage to be exposed when bending from the waist, nor
are low-cut back necklines allowed.

15 Q. Can you also read paragraph 7 of this
document?

A. About the makeup?

Q. "A full slip or camisole"?

20 A. The - okay, okay.

A full slip or camisole and
half-slip must be worn with
dresses and skirts. Briefs must
be regular waist style with no
25 hip hugger or bikini types.
Bras must be supportive, the
thin tricot types are not
acceptable since they are
inadequate during sports such as
30 basketball, volleyball, et
cetera. Nightwear may be knee
or full-length gowns or pajamas.

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M. Mayberry - in-chief
(Ms. Lombardi)

T-shirts, undershirts, boxer
shorts or track suits are not
acceptable sleepwear.

5 Q. Were these regulations something as dorm
supervisor that you would be supervising?

A. Yes. I mean during the week the girls wore
their uniform to classes, so it was more the - the women who
supervised the dorms on the weekends, that had - when they were
10 allowed to wear casual clothes.

Q. And so how exactly was this supervision
carried out?

A. Well, they would - I never did dorm on the
weekends, so I'm not sure but I think the - the dorm supervisor
15 women would just check what each girl was wearing, make sure it
was acceptable.

Q. Okay. And - and you read in that - in that
paragraph there, about no hip hugger or bikini type briefs. Was
that something that was in your job description, that you - that
20 you would supervise?

A. Yes. We were....

Q. And how would you do that?

A. We were called often, we women, to search the
girls' drawers in their dorm room to check their underwear.

25 Q. You said "often." How - how often did that
occur?

A. Several times a year.

Q. And what would happen if you - you found
contraband briefs?

30 A. I don't really remember, but I'm sure the
girls would have been told or their parents that they needed to
replace them with something acceptable.

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M. Mayberry - in-chief
(Ms. Lombardi)

Q. Okay. I'd like to turn you now to Exhibit 8.

A. In the first document?

Q. It's a - sorry, it's a loose document, it
won't be in that volume. It's being handed to you there. Do
5 you recognize this document?

A. Yes.

Q. Okay. And I'd like to turn your attention
to, it's page 8 of the document. The - the document numbers are
located in the bottom centre of the page. And if I could draw
10 your attention to "Code of Behaviour." Could I have you please
read that very short last paragraph, just before the sub-heading
"From the Headmaster"?

A. Okay.

15 It is also the expectation that
each student will conform to the
spirit of the school family.
Where behaviour or attitude is
seen to place the spirit in
20 jeopardy, appropriate
disciplinary action will be
taken.

Q. Thank you. What kinds of behaviours were
considered to jeopardize the school spirit?

25 A. Again, they were - well, occasionally, you
know, if a student broke a rule like smoking, which wasn't
allowed...

Q. Sure.

A. ...they - they'd get put on discipline for
30 that. But a lot of times it was the attitudes again. Charles
was sure he knew what everyone's attitude was.

Q. And again, what were those attitudes? What

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M. Mayberry - in-chief
(Ms. Lombardi)

kinds of attitudes?

5 A. Well, if they - if they thought that the student was critical of the school, or - or if staff members wore - actually, I'm not sure what else, but things to do with their attitudes.

Q. Okay. And can you tell us what "appropriate disciplinary action" was?

10 A. Well, when students were placed on discipline, they were taken out of classes. It would be for a day or two or three and they had to work, usually in the kitchen, washing pots and pans. They were not allowed to wear their uniform, and they were on silence. They could not speak to anyone except the staff member for whom they were working.

15 Q. And you said, "usually the kitchen." Were - were there any other places that kids on discipline....

A. Yes, I think sometimes some of the boys worked outside with the men, maintenance men.

Q. Did you ever observe a student on discipline? Can you give an example?

20 A. All the time. Because when I was Assistant Dean of Women, I was responsible for setting up their schedules and putting them on discipline. Well, the deans did that, but I had to organize their time. So I saw lots of girls who were working in the kitchen. Once I saw - and usually they were
25 doing work that was necessary work, but once I witnessed a - an older boy student who was on his hands and knees picking up leaves off the front yard, being supervised by an eighth-grade staff boy. It was just total humiliation. There was nothing else to be said about it. I have no idea what he did but....

30 Q. And so you said as Assistant Dean of Women, you would have to organize the time of the students on discipline. Can you please describe what those duties were?

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M. Mayberry - in-chief
(Ms. Lombardi)

5 A. Well, I'd - I'd have to get prefects to eat meals with them, breakfast, lunch and dinner. And then they were allowed to study in the evening in a separate room, and - where their teachers could come and meet with them, and if I recall correctly, I think there was a prefect in there studying with them also.

10 Q. And so just shifting hats a bit, while you were a teacher then, how often would you say you were meeting with students on discipline who had been taken out of class that day to - to deal with them.

A. Out of my class?

Q. Mm-hmm.

A. Oh, once a month at least.

15 Q. If I could draw your attention now to Exhibit 9, which is Volume 3 of the Joint Exhibit Book, Tab 146.

A. Is it in this....

Q. It's the smaller volume. It - yes that one right there.

A. Okay.

20 Q. Tab 146.

A. Excuse me?

Q. Tab 146.

A. Oh, sorry, wrong one. Yes.

Q. Okay. Do you recognize this document?

25 A. Yes. It's a letter I wrote to the Archbishop...

Q. So....

A. ...in 2007.

30 Q. Thank you. I'm just going to read you a short excerpt in the fourth paragraph of this letter.

"Farnsworth repeatedly told all the teenage girls at Grenville that they were like 'bitches in heat,' et cetera,

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M. Mayberry - in-chief
(Ms. Lombardi)

and he was paranoid about anything sexual."

Here you say that he repeatedly told the teenage girls at Grenville that they were like "bitches in heat." How - how frequent is "repeatedly"? What do you - how frequent did this happen?

A. Well, he - he would have - he would have meetings with the girls in the dorm lounge room after evening study hall, and so all the girls would be there plus several of us women dorm supervisors.

Q. And - and what - how many students approximately would that be, sitting in the room?

A. Well, all the girls. I don't - I'm sorry I'm not sure, maybe 80 or something like that.

Q. Okay. And - and how - can you describe a little bit more how this discussion would come about?

A. Sorry, I'm not sure what you mean.

Q. You said, in the letter you say, "bitches in heat" and then "et cetera." What other things were said at these....

A. He'd call them "Jezebels" and "harlots."

Q. And how long would these discussions last?

A. It wasn't a discussion, it was just him talking.

Q. Okay.

A. But it was about half an hour.

Q. Half an hour? And...

A. Twenty minutes to thirty minutes.

Q. Okay. And sorry, what time of - of day would this be?

A. At - I think study hall ended at 9:00, so it would be after that.

Q. Okay. And how often - sorry did you say that

322.

M. Mayberry - in-chief
(Ms. Lombardi)

- that these types of sessions would occur?

A. I don't recall precisely, but at least twice a year.

5 Q. Okay. Thank you. If I can just draw your attention back to your letter and picking up with the sentence that follows the one that I just read in the fourth paragraph of the letter.

10 He had inappropriate discussions with elementary-aged children about masturbation without their parents' knowledge.

15 How were these discussions about masturbation inappropriate?

A. He had no right to speak to these boys about that. That was something for their parents to do, and they - these boys were in elementary school. They probably didn't even know what he was talking about.

20 Q. Thank you. What can you tell us about light sessions at Grenville?

25 A. Well, for us staff, we would have staff meetings in the big lounge room and different people would be put on the hot seat and yelled at and corrected for various things.

Q. Such as?

A. Again, usually attitudinal things.

Q. So do you - do you have a recollection of - can you give us an example of one those such sessions?

30 A. Not precisely, but generally speaking, you know a person would be - being yelled for being jealous of someone else, or not working hard enough, or....

353.

M. Mayberry - in-Ch.
(Ms. Lombardi)

Q. And so, who -- who would all attend these sessions?

A. Well, the student body would be there and usually some or most of the dorm supervisors, but not the other staff.

Q. And so you attend -- did you ever attend any of these?

A. Of course.

Q. Can you give me an example of one that you attended?

A. I -- I mean, there were -- there were lots of them -- it was 19 years, so this, you know, I just remember that we had them and we would be standing in the back of the chapel.

Q. Okay. Do you recall how you felt during these assemblies?

A. I remember feeling -- feeling very badly for the students that were singled out.

Q. We spoke yesterday about conversations with the female students at Grenville, can you describe conversations with those girls involving sexuality, and I wanted to ask you how did you feel in those sessions with those girls?

A. You're talking about what I -- talked about the fact that Charles would have meetings with these girls in the evening after study hall?

Q. Yes.

A. It was awful. It was awful.

Q. What -- what were you observing in terms of how the students were reacting, if anything?

A. I mean, they were -- they were often very upset, but they wouldn't talk about it, at least not with me.

Q. When did you leave Grenville?

A. I left in June of '99.

Tab 18

.2436.

Gordon Mintz - in-Ch.
(Mr. Adair)

year book would often win awards, and those things were absolutely celebrated so that the students could be proud of their achievements.

5 Q. Now, obviously at any school you have to have some rules?

A. Correct.

Q. And what I would like you to do is tell the court, if you will, Reverend Mintz, what the rules were at Grenville and how they were enforced?

10 A. The rules were laid out in the student handbook, usually, well always. And, the rules -- I can't remember them all, but they were based on the context of being a Christian family together. So they were conservative Christian values that parents knew that they were -- they were subscribing to, and having their son or daughter participate in as part of.
15 So, the least popular of those in terms of being a family was the - the rule of not having boy girl relationships that were public and - and on display. And the thoughts behind that was that it was to be a Christian family together and to encourage
20 young people to develop relationships as brother and sisters, you know, with teenage hormones in - in play, that had mixed success, and was - was often a point of contention.

I think the principle was valid and its application was more difficult. And from that, the rest were
25 just housekeeping maintenance kinds of things, you can take your turn to do dishes, if you make a mess clean it up, if you -- if there's -- if we -- we would go to Brown's Bay and have a picnic, and the mantra was always to leave a place more clean when we left it than we found it, and just those good kind of
30 rules and principles to be taught to young people.

Q. Right. And - and just before I leave the boy girl thing, I understand -- or what can you tell us to Father

2437.

Gordon Mintz - in-Ch.
(Mr. Adair)

Farnsworth's approach towards this boy girl thing and - and your view on that?

5 A. You know, I think it was - it was certainly a preoccupation that the - the Christian view of sexuality
probably was laden with more teaching -- a fear based teaching
rather than - than celebrating like God intended it to be, and
having it be a little bit more balanced. Certainly, hindsight
is 20-20, but -- yeah, I think it's fair to say there was a
preoccupation with that, which wasn't necessarily as healthy as
10 it could be.

Q. Okay. And sir, the - the - the other rules, what about things like smoking and....

A. Yeah, they -- there was a - there was a student contract that when I was Head Master that they signed, I
15 don't know if it was enforced prior to that.

Q. When were you Head Master?

A. The last two years.

Q. All right. 2005 to 2007?

A. Correct. And I know there was a student
20 behaviour contract at that point that students signed, I couldn't actually recall if - if they did it beforehand. But the students knew that there was no smoking, that -- obviously no stealing, and those kinds of things.

Q. How about Walkmans?

A. Oh yes. There was a -- no private music and
25 that kind of thing.

Q. And what about....

A. Mostly because -- it wasn't the music itself,
it was that was often a way that people would stay up late at
30 night and it would interfere with their studies.

Q. Right.

A. We'd - we'd do a late-night check of the

2439.

Gordon Mintz - in-Ch.
(Mr. Adair)

to get them behind, be it academically or any other way.

Q. All right. And - and for example, were --
what - what was the -- how long -- if you were put on D, if you
got to that point where you were put on D, how long was D likely
to last?

A. One or two days, at the most, unless it was
something very serious, and then it, you know, if it was longer
than that it would be involving a conversation with the parents,
to -- and maybe they would be on D for three or four days in
lieu of a suspension at home or something, I'm not really sure.

Q. All right.

A. But in general, it was a day or two.

Q. And what about the ability to wear the
uniform on D?

A. No, you were in work clothes usually because
you're either outside...

Q. And...

A. ...or helping in the kitchen.

Q. ...and was there something called Hotel D?

A. There was something called Hotel D, I can't
remember what it was -- I forget it's the -- they stayed in the
dorm -- in the - in the infirmary or something, I forget
exactly. I vaguely recall something about Hotel D, but it was
something us staff ever referred to, and I forget what the
students meant by it.

Q. All right. And what - what about silence on
discipline?

A. So, the - the silence piece was so that they
wouldn't -- they weren't to be socializing with their friends,
they were to be thinking about what changes they want to make in
their life. So, that was part of it. It -- that you were --
you didn't have the privilege of wearing the uniform in part

2440.

Gordon Mintz - in-Ch.
(Mr. Adair)

practically, you had to wear work clothes, and you had to work yourself back to being full speed and full part of the - of the school again.

5 Q. All right. And - and in terms of silence, how about -- did anybody speak to...

A. Oh yeah.

Q. ...the students on D?

A. No, they would be - they would be conversation with staff regularly.

10 Q. All right. And, Reverend Mintz, did - did you ever observe any punishment at Grenville that you considered excessive?

15 A. No, I had heard in the past of alleged paddling and that kind of stuff, but I had -- none of that ever happened when I was there, at least that I ever saw.

Q. All right. Were - were - were you aware of any paddling when you -- from the time you arrived there in 1984 onward?

A. None whatsoever.

20 Q. All right. And the - the -- we've heard in this case about something called -- some people call light sessions, and just so you know what I mean, I'm referring to a student being stood up and castigated or given a dressing down, or a lecture, something of that nature, in a public way in the
25 sense it being in front of part of or the whole of the student body. Was there such a practice at Grenville?

30 A. The light sessions were something that were for staff, there were student meetings if the attitude had slipped or something like that. I do recall a student meeting where - where the discipline -- I forget what they -- what caused the meeting to be called, but I do recall a situation where a student was wanting to point out another student's

2441.

Gordon Mintz - in-Ch.
(Mr. Adair)

attitude so that person was asked to stand up and this - this student may or may not have been a prefect, I don't recalled, dressed them down from constantly being a problem in the dorm and saying your attitude seems to change, which seemed a little
5 excessive for a student to do that to another student, but I do recall that happening once.

Q. All right. And were there lectures or -- sorry, lectures is the wrong word, were there occasions where Farnsworth -- where Father Farnsworth would pick out a student
10 and publicly chastise them?

A. The - the staff -- the school meetings were held for whatever reason triggered by an attitude. So, there may have been -- if there were two or three or four people on discipline for -- at the same time, that - that may be a reason
15 that he would say this group is - is - is acting thus and so, you know, what needs to change to that we can be in a more positive environment together? So, did he specifically have individuals stand out and point them out? Possibly, I don't recall specifically. It was certainly an intent to raise the
20 level of attitude in the student body.

Q. All right. And....

A. It's quite likely...

Q. Yeah.

A. ...looking back at it that that happened.

Q. Yeah, okay. And, tell me, well I'm on the
25 subject, the -- it's my understanding, that - that there were students at the school living in the dorm who were called staff kids in that they were the children of Grenville staff?

A. True.

Q. And what can you tell us about the treatment
30 of that group of students in particular?

A. There was certainly a higher standard from

2443.

Gordon Mintz - in-Ch.
(Mr. Adair)

was there any differentiation in treatment between those students and other students?

A. I would not say so. I certainly witnessed none of it.

5 Q. All right. Reverend Mintz, I want to ask you a couple of general questions, sir. If you'll just bare with me for a moment?

A. Certainly.

10 Q. Can you help us to the best of your ability in understanding what the -- from your observations, what the prevailing atmosphere was among the student body in your Grenville years up to 1997?

15 A. Overall it was very positive. People by and large enjoyed the activities and the sense of family. Going camping and all the different things that we did. Nobody likes rules, so of course there was some conflicts around those kinds of things, but I think the spirit -- the -- the student body understood the spirit and intent behind it and supported it and knew that they had the product of an excellent education. I
20 certainly saw it in my own family, my brother and sister very much benefitted from the Grenville education, so I think that that was by and large the experience that people were very glad for the chance and the privilege to go to Grenville.

25 MR. ADAIR: May I have your indulgence briefly? Thank you Reverend Mintz, my friend will have some questions for you.

THE WITNESS: Certainly.

THE COURT: Thank you, cross-examination?

30 MR. ADAIR: Your Honour, may I, without interfering any way with my friend, just send a quick text related to the case...

THE COURT: Of course.

2457.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

Q. All right. And I take it, by called out, you mean stood up, right?

A. Not necessarily.

Q. So, kids weren't stood up at these meetings?

5 A. Sometimes they were, sometimes they would all be sitting on -- in the common room and -- and individuals -- the issues would be raised at that point, but they weren't necessarily stood up.

10 Q. All right. Well, lets talk about some of the ones that happened in the dining room or in the chapel.

A. Yes.

Q. Kids were stood up?

A. Correct.

15 Q. Correct? Yes. All right. And Father Farnsworth, and or other staff would talk to them about what they did wrong, yes?

A. Correct.

Q. All right. And sometimes others, I think you agreed prefects...

20 A. Yes.

Q. ...for example, might join in, yes?

A. Yes.

Q. And other staff could join in as well on occasion, yes?

25 A. Yes.

Q. And would it be fair to say that these students who were being stood up, looked as though they felt badly?

A. Sometimes.

30 Q. Looked uncomfortable sometimes?

A. Yes.

Q. Embarrassed?

2458.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

A. Sometimes.

Q. Humiliated?

A. I wouldn't say so.

5 Q. And how about if some of those students who
were stood up, testified that they felt humiliated, would....

A. That - that wouldn't surprise me.

Q. All right. Did you ever feel sorry for them?

A. I -- like I said, when that one student was
addressing another student, I did.

10 Q. That was the only time you ever felt sorry
for anybody?

A. No. It would -- sometimes it would make me
uncomfortable.

15 Q. All right. And I take it, sometimes they
were stood up for rule infractions like the boy girl thing, or
smoking, or something like that, but also sometimes they were
stood up for attitudinal matters, correct?

A. I don't really -- it wouldn't surprise me,
but I can't think of specific examples.

20 Q. Bad attitude, haughty?

A. Yes.

Q. Sinning in their minds?

A. No.

Q. No sinning in the minds?

25 A. No.

Q. You don't remember the cold grits with the
girls?

A. I remember hearing of it, but sinning in
their mind wasn't....

30 Q. Well, they hadn't actually broken any rules,
they were just sinning in their minds as I recall, and that's
the evidence we've heard.

2475.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

A. I, I thought sometimes they referred to the infirmary as the same.

Q. Yeah.

A. So....

5 Q. Because sometimes they slept in the infirmary as well?

A. Right. Right.

Q. It could be either the infirmary or the room above the gym, yes?

10 A. Yes.

Q. Okay. Thank you. And we briefly touched on the cold grits yesterday. It's my understanding that cold grits was for boys as well as girls, correct?

15 A. Again, I recall the term. I don't recall the details.

Q. All right. Do....

A. I know there is a morning exercise regiment, and I think that might have been what you're referring to. But I don't exactly recall.

20 Q. Yeah. Would it help your recollection if I told you that we've heard evidence that it was Father Farnsworth who said that the students were cold grits and they had to run every morning until they warmed up. Does that help you remember what it was about?

25 A. I don't recall that.

Q. Okay.

A. Being, being said exactly.

Q. Do you recall anything like that?

A. No.

30 Q. All right. I take it you do recall Father Farnsworth talking about sin?

A. Yes.

2505.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

A. No.

Q. All right. And when that Globe and Mail article came out wrongly attributing to you the, the, the general statement that all of the allegations were without
5 foundation, did you come forward with a correction?

A. No.

Q. Did you think about how hurtful that comment could be to the people making the allegations?

A. You're asking me if I thought the Globe and
10 Mail misrepresenting me was hurtful?

Q. Yeah. Did you think about that at the time, how bad that was?

A. No, I did not.

Q. All right. Did you go onto Fact Net and look
15 at the comments people were making who were saying they were hurt?

A. Sometimes.

Q. All right.

A. I didn't spend a lot of time there. I read a
20 couple of them.

Q. All right. Do you recall a student named Chris Turner?

A. I recall the name.

Q. Okay. Do you recall that he told you he was
25 suicidal?

A. I do not.

Q. I'd like to show you a student report. So this is a student report April 30th, May 1st, 1993 from the Department of the Dean of Mean. It's a report by you concerning
30 Chris Turner.

A. Yes.

Q. And it says - and I'm summarizing it a bit -

2506.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

5 he came down to your class, was visibly shaking, said, he needed
to go home, and that he couldn't take it any more. You asked
him if it was anything he could talk about or anything to do
with the school. He said, it wasn't, he needed a break, and had
10 hardly slept. You offered to give him sleep permission, et
cetera. And then in the 1, 2, 3, 4, 5, 6th bullet, I told - oh,
he said he was losing his happy thoughts, that's the previous
bullet. "I told him to be more specific and asked him if he was
15 thinking of hurting himself again, and his reply was, "yes."
And then if you go to the second bullet from the bottom, "he
shared that when he was at his worst last week...

A. Wow.

Q. (Reading):

15 ...when he attempted suicide, he
saw a tunnel with a dark black
hole at the end of it which he
knew to be eternity. He asked
me if his vision was accurate.
20 I said, I really couldn't say,
but that I do know that people
chose heaven or hell, light or
darkness and choosing suicide is
directly against God and the
25 gift of life he has given each
of us, so it may very well be
his vision was a warning of the
consequences of his actions.

30 Does that basically accurately reflect what
happened on that occasion, sir?

A. I can only assume so. I don't even recall

2507.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

this incident.

Q. All right.

A. I really hope I referred him to the nurse right after this.

5 Q. Well, what it says you did was, "I told him, he ought to have a life confession if he is serious about putting his past behind him and walking on with God." Do you recall telling him that?

10 A. I don't. But it doesn't surprise me that I did.

Q. All right. So it sounds like something you would've said?

15 A. Yes. It's not written here, but typically we would talk to the nurse when situations like this arose, and it should have been documented.

Q. But you don't know whether you talk to the nurse or you didn't?

A. I can't say. I don't, to be honest, I didn't recall the situation until you put this in front of me.

20 Q. All right. Do you remember a student name, Benjamin Bott, B-O-T-T?

A. I do.

25 Q. He says he was on discipline for two months and wasn't allowed to take a shower and had to work all day in the kitchen, the grounds, doing inventory, and he slept alone in the annex - that's that room above the gym - and for a while on Tuesday's lunch, he would be brought to you and Jim MacNeil for light sessions. Now, do you agree with that?

30 A. I may have had lunch with him. I - there is no way he was on discipline for two months and didn't have a shower.

Q. Okay. You may have had lunch with him, but

2511.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

A. And, yes, I was, I was the one who led it with him.

Q. All right.

A. I was...

5 THE COURT: Sorry, you said you were the one that what?

THE WITNESS: I, I was often there exercising with him.

10 MS. MERRITT: Q. Did you just say, "I was the one who led it?"

A. So, Mike Phelan and I would go and run stairs or we would go for a job, or something like that, and that was part of this morning activity.

15 Q. All right. Well, he says, he was living in the boys' dorm at the time, and three days a week, Monday, Wednesday and Friday, to the best of his memory, he was instructed to wake up at 5:00 a.m. and meet Gordon Mintz at various locations in the school and he would have physical training for an hour, and then he would go back to the dorm, shower and dress, and perform his dorm duties, and after the
20 first session, he began vomiting. Later that day, he told you of this, and your response was, "Well, then we're doing something right." Do you recall that?

A. No.

25 Q. All right. He says....

A. I do remember exercising in the morning. It was, was, was not five o'clock. I don't remember exactly the details. But I certainly didn't say, we're doing something right, if you're throwing up.

30 Q. So, so I'm getting the feeling by the way that you're describing this, that this is just like healthy fitness, good for you, not discipline?

2512.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

5 A. No. It was additional exercise. So if you want to call it discipline like that, it was meant to put more pressure, to have, have the, these group of boys advanced. Because I do remember Father Farnsworth thinking they were getting soft and spoiled.

10 Q. Okay. And he says, he became ill, Mike does, and that he was having anxiety and stress and only sleeping two or three hours a night, and having gastrointestinal problems, and he asked you, if he could please stop the discipline of running. And there was a meeting with his parents and him and you, and you reprimanded his parents for feeling sorry for him, do you recall that?

A. I do not.

15 Q. All right. Do you recall telling Mike's parents that he was not sick?

A. No.

Q. And he was an actor.

A. No.

20 Q. Do you recall the training continued - no, I don't have a date, never mind. He says, "Reverend Charles Farnsworth was made aware of the fact that I was, according to Gordon Mintz, faking illness." He says, he told Father Farnsworth of the difficulties he was having with the discipline, and he did nothing to investigate whether I was
25 actually sick or not, but allowed it to continue, and within a couple of years, he was diagnosed with a stomach ulcer, do you know if that's true?

A. I do not know that is true.

30 Q. All right. Do you remember Dan, I think it's Michielsen, M-I-C-H-I-E-L-S-E-N?

A. I think so.

MR. ADAIR: Your Honour, I, I gather my friend is

2526.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

class, you were an assistant to Mr. Childs, who was the teacher, and if Mr. Childs couldn't get to the class, you would sometimes give the lecture, and that you also worked in the kitchen, the dorm, the garage at landscaping and, and doing the hockey. Is
5 that a fair and accurate statement?

A. Yes.

Q. All right. He says, Father Farnsworth used to tell him he was the antichrist and once brought him to the woodchip burner how the school was heated. I think we've
10 referred to it as the "boiler."

A. Yes.

Q. And showed him the flames of hell. Are you aware of that happening with him or any student?

A. I heard that that did happen with students.
15 I'm not aware that he specifically happened with Brad.

Q. All right. And he also says, on one occasion, while I was a student, he was confronted while naked in the shower by you and Farnsworth and a student prefect, and the shower curtain was pulled back, and he was body-shamed, told
20 he was fat, and he was screamed at. And I take it, from what you said earlier, you denied that happening?

A. Absolutely.

Q. All right. And Reverend Mintz, I understand that there is currently an investigation by the Canadian
25 Military into your relationship with the Community of Jesus and your activities at Grenville, the outcome of which may have some impact on your future employment with the Military, is that correct?

A. No.

30 Q. Okay.

A. I'm not aware of it, if it is.

Q. All right. I'm just going to show you a

2527.

Gordon Mintz - Cr-Ex.
(Ms. Merritt)

letter. This is a letter to Bradley Mercin dated October 10th, 2019, formally acknowledging a receipt of his letter of September 1st, and saying that he was previously not aware or he was not aware of the previous correspondence and the letter is
5 indeed very disconcerting and the Armed Forces takes this very seriously and an investigation has been initiated and he will keep Mr. Mercin appraised. Is this the first you're hearing of this?

A. It is.

10 Q. All right. Reverend Mintz, I take it you'll agree that you and the other staff at GCC didn't always get everything right?

A. Correct.

15 Q. All right. And could you give us some examples of, of what you say now, looking back of what you think the, the school didn't get right? You....

A. Yes. There was certainly some excesses. And one of the examples you just raised in terms of taking a student down and showing him the boiler as the fires of hell. You know,
20 those kinds of things, to me, were an over-exuberance. But overall, I would not say that the Grenville experience was abusive. It certainly an environment like I said that was challenging and intentionally challenging. But I think we overstepped. We overstepped in terms of being a little bit
25 paranoid about a, a solid Christian teaching and in terms of sexuality and the exuberance of you know, equating the fires of hell like the boiler, to me was well-intentioned, but overtop, over the top.

30 Q. All right. Well, do you regret not standing up for what you thought was over the top back at the time?

A. When I felt like something really over the top, I said so.

Tab 19

945.

Liam Morrison - in-Ch.
(Mr. Read-Ellis)

I would turn around and say I had a like a little Indian rubber ball and I proceeded to bounce that ball off the floor, pounded off the ceiling, which would then come back down onto the floor and it would just like go back and forth and I dimpled that whole ceiling along with probably about 20 other guys that destroyed the whole upper dorm ceiling over the course of a whole year. Staff really didn't pay any attention to it until the end of the year when they came to realize the -- the whole ceiling in the door -- boys' dorm was destroyed.

Q. What happened when staff realized the ceiling had been destroyed?

A. It was probably the upper boys -- there would have been like a meeting of the -- of the whole boys' dorm. I'm sure they were -- can't remember what was said, can't remember what was said, but they definitely asked for, you know, who did it. Me, just being honest and who I am, you know, I -- I said, yeah, I did part of it and -- and you know, fessed up to that side of it.

Q. Did anyone else come forward to accept responsibility for it?

A. Yeah, there was probably I want to say at least 20, 20 plus guys. I think there was a lot more personally, but I know 20 of us did, or roughly that number of students, guys.

Q. So, you mentioned that there was a meeting and earlier you used the term "light session". Would you describe the meeting as a light session?

A. Yeah, I guess. I guess you could use that term, yeah, in the sense of their wanting to deal with the issue and it's pretty blatantly obvious that, you know, the whole ceiling was destroyed, so, yeah.

Q. And you said earlier that you couldn't

946.

Liam Morrison - in-Ch.
(Mr. Read-Ellis)

remember what was said, but can you provide a general description of what happened at that meeting? Do you remember?

5 A. So, if I go -- what I seem to remember out of that -- that -- like, what transpired over that, probably it was the very first meeting where I would tend to think the senior -- yeah, I can't remember if Al Haig and Charles Farnsworth were involved in that one, but I would probably suspect they were there. That I can't really remember, but it was, you know, just the -- they were upset. They asked for people to be honest and say who did it. There was a number of people that came forward, you know, from that thing. Once that was sort of publicly sort of acknowledged, there was probably a week of nothing sort of being done. We knew that there was some form of discipline that was probably going to come down our way, and it was.

15 We met another evening, I want to say, with all the people that said that they had done it and then we were told what the form of discipline was going to be. That being the case -- so, one was letters were supposed to be written home to our parents or the school wrote back to our parents letting them know what happened. I believe there was an expectation that the parents were going to pay for the cost of replacing the tiles on that. There was also told that we were getting the paddle that night, which we did, and -- and then that was the end of the -- the discipline.

25 Q. Okay, so you mentioned the paddle. Do you know what year this was? Do you remember what year?

A. This would be like my very first year, so '73. Would it be '73, '74, that school year, if I'm not mistaken.

30 Q. And you were paddled, is that right?

A. Yes.

Q. Was that done publicly or privately?

948.

Liam Morrison - in-Ch.
(Mr. Read-Ellis)

Q. Okay. Earlier we talked about light sessions. Were there any other light sessions that you were involved in or witnessed?

A. Oh, yes.

5 Q. Were they done in public or private?

A. Both.

Q. So, let's start with the public light sessions. Can you describe what happened generally?

10 A. Public ones could range from being us say up in the boys' dorm, could be maybe within your dorm section, could be the group of prefects. So, if -- and probably the most public would be the chapel.

Q. And how often did these public light sessions happen while you were there?

15 A. If I use the chapel ones, I would say my -- in the beginning years, I don't really remember public ones in the chapel per se. In my latter years, I would say there was -- those happened -- how often -- I want to say maybe once a semester, maybe a couple of times a semester. Typically, I
20 would -- my thoughts would be it was usually more when the -- like, a chapel one would occur when the -- when there's a lot of issues happening. What would be a good example? Say guy/girl relationships. They had a -- like, they had a six-inch policy and so if they had -- if there was a lot of guy/girl
25 relationships that they were having to deal with, you could rest assured there was going to be a light session on that one. They're going to -- they're coming down on that, and so that would become a little bit more public. You could rest assured that the people that were -- the couples that were having, you
30 know, that sort of -- that guy/girl relationship, they would be publicly chastised.

Q. How did you feel after witnessing a light, a

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Liam Morrison - in-Ch.
(Mr. Read-Ellis)

public light session?

A. Honestly, I would say keep my head down and -- and, yeah. You know, last thing you're wanting to do is be in -- be a part of it in the sense of like where you're, you know, being targeted for whatever your behaviour may be.

Q. And can you describe a private light session?

A. Private ones would be typically attitude where you just -- you just wanting to be in their face a little bit. What would be a good example for me? Good example for me, it was like coming back, I forget which school year it was -- you know, I left Grenville at -- at June and proceeded not to have my hair cut until I came back in September and got, you know, they expected more of me as a senior student and I just really wasn't wanting to like play the game and proceeded to get chewed out a little bit for that.

Q. So, you mentioned that one incident of where you were paddled, did that ever happen again while you were at Grenville?

A. No.

Q. Did you ever see it happen while you were at Grenville?

A. Where I actually saw a student getting -- no.

Q. Did you see any other physically inappropriate contact coming from staff toward another student while you were there?

A. No.

Q. Now, we talked about regular work duty. Was work duty also used as a form of discipline?

A. Yes.

Q. Did it ever happen to you as a form of discipline?

A. Yes.

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Liam Morrison - Cr-Ex.
(Ms. Merritt)

third page?

Q. Yeah, one, two, three.

A. Okay.

5 Q. I see now I may be wrong because it says
here, it's talking about the student residence. It says -- it
talks about the girls' residence, Murray Hall. The girls lived
together; the rooms are kept spotless. Maybe that was only the
girls that had to keep their rooms spotless.

10 A. Well, I'm going to say -- okay, I don't want
to argue semantics as far as spotless is concerned.

Q. Okay. All right. No, it's not my intention,
sir. Did you ever have to oversee kids on work duties as part
of your responsibilities as a prefect?

15 A. Hmm. I honestly -- that I really can't
remember. Like, I'd like -- oversee during work -- I want to
say no, but I -- did I work with a group -- typical -- would
there be always a male, like a -- a staff person like within
working distance of me? I can't always say yes. So, like barn
duties, for example, there might have been one of the staff with
20 us, but we would have been in maybe one of the barns and they
might have been in the other one.

Q. Okay.

A. That's what I'm....

25 Q. Okay. When kids were on discipline, we've
heard that a prefect would be assigned to them to escort them
from place to place and make sure they were doing what they were
needed to do. Did you ever have to do that?

A. No.

30 Q. All right. You told us the six-inch rule was
pretty strictly enforced.

A. Yes.

Q. That was intended to keep boys and girls a

960.

Liam Morrison - Cr-Ex.
(Ms. Merritt)

physical distance from each other, correct?

A. Yes, in the sense of not having -- getting into that whole aspect of having guy/girl relationships.

5 Q. Right. So, it was more than just the physical touching. It was they didn't want you pairing off, fair to say?

A. That's very fair to say.

Q. Going steady was strictly forbidden.

A. Yes.

10 Q. No relationships that were exclusive or special.

A. Yes.

Q. Definitely no holding hands or displays of physical affection.

15 A. Yes.

Q. Do you agree, sir, that generally the expectations at Grenville were pretty high?

A. Yes.

20 Q. And Father Farnsworth, in particular, had high expectations, is that fair?

A. In the sense that he was like the -- the headmaster, so he sort of set the -- he was one of the people that set the -- the standard, so I guess yes, I would -- yes.

25 Q. All right. And would it be fair to say that, in your opinion, some of his expectations were not realistic?

A. No.

Q. So, you didn't tell that to Mr. Adair's office?

A. Say the question again.

30 Q. Well, I'll get it exact. You found Farnsworth had expectations he wanted you to meet and some were not realistic.

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Liam Morrison - Cr-Ex.
(Ms. Merritt)

bit and probably say, you know what, hey, that's like a demerit and -- or whatever the -- you know, whatever the -- the issue was.

Q. When you gave them....

5 A. The terminology you're using is sounding more ominous than I -- I would -- the terminology you're using is sounding more ominous to me...

Q. Okay.

10 A. ...and I don't -- I have a hard time with that terminology.

Q. Okay, let's go to the book. It's Exhibit Book, Volume 2, so I think it's the one on the ledge there, sir, and it's Tab 131. Oh, maybe not. No, no, I've got the wrong tab number. Hold on. Oh, yes, 131. Now, this is a tape, a recording of a tape by Charles Farnsworth that he made after this litigation was started, and if we turn to page ten, now they're numbered in the top at the middle.

A. Yeah.

Q. And then you go to the fifth paragraph.

20 A. Let me get that. Yeah.

Q. Okay. And so, one, two -- the sixth line down, in the middle of the page there....

A. In the middle of the paragraph?

25 Q. Sorry middle of the paragraph.

30 The code of honour was if we had done something wrong, we should go and report ourselves. If someone else knew that somebody had done something wrong, they would go to that person and say, you know, you've done this

966.

Liam Morrison - Cr-Ex.
(Ms. Merritt)

5 wrong. It hurt the spirit of
the school or could be dangerous
or hurt somebody else's property
or something. We would tell
that person to go and report
themselves to the Dean or to the
headmaster or to someone. If
they did not do this, that
10 second person would go back to
them and say, 'I will go with
you and we will report this' and
if they did not, it's just like
we would do in any family with a
brother. If my brother had
15 stolen money from my mother or
father, I would tell him to go
and put it back and confess it,
and if not, I would go with him
to confess it, and if not that,
20 then I would have to go tell on
him in order to keep the peace.

And we've heard....

25 MR. ADAIR: Well, read the rest.

MS. MERRITT: Sorry.

MR. ADAIR: "We had a banner..."

MS. MERRITT: Well, I'm not asking about the
banner. If my friend wants to do something in
reply, he can.

30 MR. ADAIR: Well, he's got to have the full
context of it.

MS. MERRITT: You can read as much as you want,

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Liam Morrison - Cr-Ex.
(Ms. Merritt)

sir. Thank you, Mr. Adair.

THE COURT: Is there an objection? Is there
an....

MR. ADAIR: Sorry, Your Honour?

THE COURT: Is there an objection?

MR. ADAIR: Not now. The witness has the
document, as my friend says, can read the rest.

MS. MERRITT: Q. Okay. What I'm asking you is
if that philosophy that Father Farnsworth is saying how they ran
the school was true when you were there, do you agree with that,
that code of honour, even though it may not have been called
that at your time?

A. I would turn around and say the way it's
written, the way it's presented here, I wouldn't have said that
that was the code of honour-slash-conduct that -- like, I can't
say that I ever heard the head administration, like Charles
Farnsworth or Al Haig, literally lay it out like that. So --
so, that's where I'm -- you know, it's like that whole
step-by-step process. No, I -- I....

Q. Well, not -- I don't need you to be that
literal, sir. I'm saying the spirit of it. You should follow
the rules, the other kids should follow the rules, and it's your
job to ensure that they -- you help them follow the rules.
That's the unwritten rules we're talking about, right?

MR. ADAIR: Well, with respect, there's two
questions there, and....

THE COURT: So, break up the question, one at a
time.

MR. ADAIR: Sorry, and my objection is this.

What my friend is doing, with respect, is cutting
the edge here with the witness in terms of a fair
presentation. She's asking him about whether

977.

Liam Morrison - Cr-Ex.
(Ms. Merritt)

yeah, and they -- and they would talk about the -- the things that they saw as problems in the school, is that fair?

A. Yes.

5 Q. And sometimes students who were in trouble were made to stand up.

A. Yes.

Q. And they would be talked to about what they had done wrong.

A. Yes.

10 Q. And I assume that, at least on some occasions, those students appeared to feel badly when that was happening to them.

A. I would suspect so, yes.

15 Q. Would it be fair to say that it would be embarrassing or humiliating?

A. I would probably say yes.

Q. All right. And did you ever feel sorry for the people who were being stood up?

A. Yes.

20 Q. And I'm sure you wanted to avoid being singled out like that.

A. Yes.

Q. And they were being picked out of the room and made an example of what not to do, right?

25 A. Yes.

Q. Now, were you ever put on discipline? Was that a thing on D on when you were a student?

30 A. You mean like pots or -- you mean like were -- when you say -- can you just give me an example of what you mean by discipline so I can sort of narrow that down a little bit because that's a....

Q. Sure, sure. I didn't want to interrupt you

978.

Liam Morrison - Cr-Ex.
(Ms. Merritt)

5 there but -- but I'll happily help you. So, we've heard evidence that when a student was on D or on discipline it would include a number of things, not wearing a uniform, not going to class, doing work duties instead of class, being separated from the other students, not allowed to socialize.

A. Okay. Can we -- can we just sort of -- can I answer each one individually?

Q. Oh, sure.

A. Because that would be easier for me.

10 Q. Okay.

A. So, if you widen the list and I'll say yes or no.

Q. Okay, perfect, that's a good way to do it. Thanks for the suggestion. So, when people were being put on discipline, they were not allowed to wear the uniform, correct?

15 A. Yes. So, if you did barn duties, you wouldn't be wearing your -- your school uniform out to the barn.

Q. Okay. And they were not allowed to attend class.

20 A. Yes, there are times, yes, you would not be attending class.

Q. All right.

A. Like, depending on the severity of the discipline, yes.

25 Q. Yes. And sometimes you slept in a -- in the annex which was a room by the gym called Hotel D. Do you recall that?

A. No.

30 Q. Okay. And there was -- the other students were not to socialize with the students who were on discipline.

A. Can you break that out a little bit more for me just so that I can -- like....

979.

Liam Morrison - Cr-Ex.
(Ms. Merritt)

Q. Well, they were on silence is what we've heard.

A. Okay. So -- so, that's why when you're saying -- yes, they would be on silence, but they might very well be -- they weren't totally removed from the student body. In other words, they'd probably be on discipline but having dinners with -- like, they would be there for dinner or something like that or -- so that's why I had a lot harder time saying yes or no to that one.

10 Q. Okay. Well, silence will help us.

A. Yes, but silence, yes.

Q. Okay. And maybe earlier, before they -- they were put in the annex, the room by the gym, they were required to sleep in the infirmary when they were on discipline. Do you remember that?

A. No.

Q. Okay. All right.

A. So, just like when you mention the infirmary, that was a -- that sort of came into existence on my very end of the year.

20 Q. Okay.

A. So, that's why it's like -- that was definitely a no.

Q. Maybe there was nowhere to put them when you were there. It wasn't there for most of your years. Anyway, we'll just move on.

A. Sure.

Q. I must admit, we haven't always pinned down exactly the things that were happening in a particular year, so if I suggested things that...

30

A. Yeah.

Q. ...were not there in your years, I apologize.

980.

Liam Morrison - Cr-Ex.
(Ms. Merritt)

I don't....

A. Yeah -- no.

Q. I don't mean to get it wrong. And did this discipline happen to you, this form of discipline that we're
5 talking about where you didn't wear the uniform, didn't wear the cross, you did work duties, and were on silence?

A. No.

Q. I take it that early paddling was enough to keep you pretty much on the straight and narrow.

10 A. I -- here's the analogy that -- so, OPP asked me a lot of questions a long time ago. My analogy that I gave them, Grenville is a little bit like boot-camp and -- and so, you just sort of knew, like in boot-camp in the military, you just sort of knew what not to do and what to do, and if you're
15 going to go -- you just really didn't want to go toe-to-toe because it's....

A. It'd get ugly.

Q. You could be disciplined, yeah. Like, I don't know if I'd use the word "ugly", but....

20 Q. Okay. All right. You mentioned that the main rules were enforced fairly equally or consistently. But were there other rules that were not as equally enforced?

A. You need to define that for me.

Q. Well, I'm just picking up....

25 A. Like, give me -- give me -- like, I need examples. Like, to say rules that were -- I'm not too sure where you're....

Q. Okay. It was just the way you said the main rules were enforced equally gave me the impression that maybe
30 there were some other rules that were not enforced equally.

A. I don't know how to -- I don't know how to answer that one.

Tab 20

1863.

W. Newell - in-Ch.
(Mr. Boghosian)

A. It certainly would, yes.

Q. And when you were put on discipline, what did you have to do on those occasions?

5 A. What mostly sticks out in my mind was doing pots in the kitchen for a day.

Q. Would you be in or out of your school uniform?

A. I would not be in my school uniform.

10 Q. Would you be able to interact and speak with other students?

A. Speak when spoken to.

Q. Did you have to sleep somewhere, other than your dorm room?

A. Absolutely, not.

15 Q. What was the period of time each day that you're on discipline that you had to work doing these menial jobs?

A. It would always be during regular while school was in. So 9:00 until 3:30, like a with break for lunch.

20 Q. Did you ever have to work longer periods of time?

A. No.

Q. Did you ever have to work from when you got up at 6:00 a.m., to ten o'clock at night?

25 A. No.

Q. And how long were these stints of discipline doing these menial jobs that you've described?

A. For me, one day, maybe two days.

30 Q. Okay. So the, what was the longest that you were ever on discipline?

A. Two days, I believe, maybe three, but I don't think so.

1864.

W. Newell - in-Ch.
(Mr. Boghosian)

Q. And were you fed properly when you're on discipline?

A. Yes.

Q. Did you continue to do your schoolwork?

5 A. I would have to get caught up in the evenings. We had enforced study hall five nights a week, no, four nights a week, sorry.

Q. So what would be involved in, in doing your schoolwork in study hall when you're on discipline?

10 A. So my discipline would be over. I would have had supper, I would have changed back into my school uniform, and after our free time after supper, we would all meet all students, unless you were doing something else, we'd meet in the dining hall from 7:00 until nine o'clock for enforced study hall
15 with several teachers who were there to help, if you needed.

Q. And how would you get caught up on your school assignments that you missed that day?

A. I would go and see my teachers and find out what I missed, and, and what was required, and get caught up,
20 read textbooks, do the assignments.

Q. Okay. Did you feel that the discipline you received was warranted?

A. Certainly.

Q. And do you feel it was appropriate for your
25 actions?

A. Yes.

Q. What's the longest time that you were aware of anyone being on discipline while you were at Grenville?

A. Four days, maybe.

30 Q. Are you aware - were you ever put on discipline for being haughty?

A. I was never put on discipline for being

1868.

W. Newell - in-Ch.
(Mr. Boghosian)

10 or 12 boys and some staff, and perhaps one boy would be getting called out for a transgression, and the rest of us were there to witness it. It, it was a humbling experience from the boys that were receiving the light session, certainly.

5 Q. Okay. And how long would these sessions go for, in your experience?

A. Fifteen, twenty minutes, maybe.

Q. Okay. And did you ever see any of the boys crying or visibly agitated during these sessions?

10 A. Not that I can recall.

Q. And how many light sessions of that nature you described it as some staff and a smaller group of boys, how, how frequently did you experience that over your three years at Grenville?

15 A. Perhaps four times.

Q. Okay. And there, and what sorts of behavior would be called out at these light sessions?

20 A. Cheating academically, out of, out of your dorm after lights out, rude, disrespectful behavior towards pretty much anyone, peers and staff alike.

Q. Was haughtiness something that was ever called out at a light session, in your experience?

A. I, I, I believe that to be the case, yes.

25 Q. And what was your understanding of the purpose of those light sessions as you've described them?

A. I, I, I believe it was to not only make the transgressor aware of their transgressions, but also to humble them in front, and make others aware of it as well so that you could change and modify your behavior.

30 Q. And in your opinion, were these light sessions effective in achieving a purpose?

A. I think so.

1887.

W. Newell - Cr-Ex.
(Ms. Merritt)

A. I have not.

Q. Okay. Would you agree that Grenville was a close knit community?

A. I would agree to that.

5 Q. And the teachers live there, ate their meals with the kids?

A. Yes.

Q. And Saturday night, you had family night at the teachers' houses.

10 A. Yes.

Q. And there were staff living in the dorms.

A. Yes.

Q. All right. And there were a lot of rules, it was pretty strict.

15 A. Yes.

Q. All right. And in addition to there being no boy-girl relationships allowed, there was actually a six-inch rule that you weren't to be any closer than six inches to a girl, do you recall that?

20 A. Yes, I do.

Q. No displays of physical affection at all were allowed, correct?

A. Correct.

25 Q. All right. And then there were some other rules, sort of the usual stuff you would expect, no smoking, no drinking, no cheating on tests, I think you told us. You have to say something for the record.

A. Yes, that's correct.

30 Q. Okay. Thank you. But there were also some unwritten rules, fair to say, like, no bad attitudes?

A. Yes. That wasn't in the student handbook.

Q. But you knew that Father Farnsworth didn't

1888.

W. Newell - Cr-Ex.
(Ms. Merritt)

like students to have a bad attitude, fair to say?

A. Fair to say.

Q. All right. And when you got disciplined, in fact, it was usually for having a bad attitude, wasn't it?

5 A. Yes.

Q. All right. And you remember feeling at the time that the punishments were unfair, yes?

A. Yes.

10 Q. And we've heard about this honour code, I don't know if it's always been called that, but code of honour or honour code, which meant that if you saw someone do something wrong, you should speak to them about it, and tell them to report themselves, and if they didn't do that, you were supposed to help them do that or do that in their stead. Do you recall
15 that, sir?

A. I do not.

Q. So - my memory maybe failing me a little bit here, can you just remind me of what you told Mr. Boghosian discipline consisted of, what were the things that was working?
20 It think you said it was, it was one to two days, maybe up to four.

A. Yeah. It would - it started with a demerit point system that....

Q. Yeah, but I'm just talking once you got the discipline, what...
25

A. Okay.

Q. ...what would actually happen when you're on discipline?

30 A. Okay. So you would get up, you would have breakfast with everyone, and then when everyone went to class, you would go and either rake leaves or do the dishes or shovel snow or help out in the wood-shop or, something to that effect,

1893.

W. Newell - Cr-Ex.
(Ms. Merritt)

Q. And I'm suggesting to you, that's under the heading, "Light Sessions," that was a public assembly-type light session.

A. Okay.

5 Q. And these public assembly-type light sessions, the, they would happen in the chapel?

A. Or in the dining hall.

Q. All right. And when it happened to you, sir, it was humiliating?

10 A. And humbling, yes.

Q. And that was the point of the exercise, to humble and humiliate you, fair to say?

A. Fair to say.

15 Q. All right. To make an example of you or whoever was being light sessioned.

A. Yes.

Q. And you don't remember what you were stood up for that time?

20 A. Well, I'm gonna say it was probably the whole stealing my brother's car episode.

Q. Okay. Were people often light sessioned for stuff that didn't happen at school? I mean, you brought the car to the driveway, but the taking of the car and the driving through town, and all that, that wasn't really at school, was it?

25 A. Not necessarily, no. And I don't recall that being stood up in front of the student body was happening to people for things that did not happen on GCC property. This is just my own experience.

30 Q. All right. Give me a second. Brief indulgence, Your Honour. My memory is not as good as it used to, and I don't want to ask you questions I already asked.

Tab 21

2223.

Emma Postlethwaite - in-Ch.
(Mr. Boghosian)

the staff thought about the punishment?

A. I - I remember Mr. Ordolani laughing about it, I don't know if it was actually at the time, or a little while after.

5 Q. Was Grenville generally a happy place for the students?

A. Yes.

Q. Did you attend at some point a meeting with staff with your sister Lucy?

10 A. Yes, I did.

Q. Can you tell us the background to that? Not - not what you were told by Lucy, but....

A. Oh, okay. So I - a meeting was arranged with my sister, and I heard about it and asked the staff people if I was able to attend.

15 Q. And why did you want to attend?

A. Because I heard it was my sister and a group of staff people, and I thought as a perfect sister I should be there. So, I asked them if I was able to come and they said yes.

20 Q. Okay. And so, what happened at the meeting?

A. They discussed an incident that -- where she had shown disrespect and embarrassed the school, and they discussed that with her.

25 Q. Okay. Was there any yelling and screaming by the staff at your sister?

A. No, there was not.

Q. Do you remember who the staff people were who were there?

30 A. I -- to the best of my memory, it was all women. I believe it was Ms. Mayberry, Ms. James, Ms. Stewart, Ms. Files, my -- I don't remember.

2248.

Emma Postlethwaite - Cr-Ex.
(Ms. Lombardi)

Q. So then what you said to my friends is not true then, that they didn't push students to their potential?

5 A. They guided you, they helped you, they gave you an environment that would help you be as good of a person you were capable of being.

Q. Okay. Thank you. Grenville was a place though of strict rules and discipline, correct?

A. There were rules...

Q. Like there were no relationships?

10 A. ...and there were consequences...

Q. Right.

A. ...for breaking rules.

Q. Like no relationships, we just went over one of those examples, right?

15 A. There were relationships. There were strong relationships between girls, there were strong relationships between boys, there were relationships between girls and boys.

Q. But when a rule was broken, like no special relationships, like no dating, I think that's what it means, is that correct? No dating was allowed at Grenville?

20 A. It would be hard to date somebody at Grenville...

Q. Mm-hmm.

25 A. ...you're in an environment of going to school with boys and girls. I think there weren't many schools that did that at that stage of time.

Q. Mm-hmm.

A. I believe you had to have rules to allow the school to function.

30 Q. I'm not asking you about your believe, I'm asking you was there a rule at Grenville that boys and girls were not allowed to date?

Tab 22

2130.

Lucy Postlethwaite - in-Ch.
(Mr. Boghosian)

5 performance, they thought it was good, in the various Gilbert and Sullivan plays, and - and the reason that it's significant also is because it was a - a place that Grenville helped and did I believe community work at the St. Vincent de Paul Hospital and Foundation in Brockville.

Q. Were any of the plays that you had a role in played for the community? Like, not just for Grenville but out in the community?

10 A. I remember doing little excerpts, like say for example one of the songs from the Mikado, and just performing it elsewhere like for the old folks home in - in Brockville, or the palliative care centre, I remember doing little short excerpts.

15 Q. And was that something that Grenville arranged for...

A. Mm-hmm, yeah.

Q. ...the people in the play to perform?

A. Right.

20 Q. Okay. You also received an Exceptional Service Award it appears, if you - if you look under Exceptional Service Awards, do you see your name there?

A. Yes, I do, on the second column.

Q. Fifth name down?

A. Yeah, it says Lucy Postlethwaite.

25 Q. And what was the - what was the Exceptional Service Award given to signify?

30 A. That would signify a student that - that was a leader within the school, that upheld the - the rules say for example, or the - the - the spirit of kindness, and also did work outside in the community through maybe singing in the choir, like I said Iolanthe showing the school to the community of Brockville at large, and parents from all over the world

2131.

Lucy Postlethwaite - in-Ch.
(Mr. Boghosian)

basically.

Q. Were you a designated student leader at Grenville during your time there?

5 A. Yes, I was a student leader for the three years that I was there. And I also wanted to become a prefect, but that happened later on in my last year at Grenville.

Q. When you were named a student leader, what -- was there a ceremony, did you get anything? Like, tell us what happened.

10 A. Yes, we were -- we would be acknowledged, I think it was in the dining room -- yeah, in the dining room or the chapel, amongst the student body, and we would receive our pin, there was a pin, and we would be commended for our efforts in helping students, answering questions, working hard, and we --
15 we received a student leader pin, which was just -- was similar to prefect but a little -- but just a little bit not as many responsibilities. So I was very proud of that.

Q. Did you - you ultimately I think you said became a prefect?

20 A. Yes, at the end. I wanted to -- I was working hard to be a prefect because that was the - the sort of top position to make as a student leader at the school. And so yeah, I attained to get that, and I did it my last year.

Q. And was there also a ceremony and the
25 awarding of a pin when you were named prefect before the student body?

A. Yes, that is correct.

Q. What was your overall impression of the school over the three years you were there?

30 A. My overall impression was I was proud of Grenville, and my teachers, and friends that I made there, I was proud of the fact that I overcame being shy, I could sing three

2173.

Lucy Postlethwaite - Cr-Ex.
(Ms. Lombardi)

with me that it was a place of strict rules and discipline, is that - is that right?

A. No.

5 Q. There were rules at Grenville, you'll agree with that?

A. Yes. I agree with that.

Q. Right. And one of those rules was no special or exclusive relationships between boys and girls, right?

A. Yes, that's right.

10 Q. You weren't allowed to date in fact, that was the rule, right?

A. At the school, you weren't allowed to date, yes.

15 Q. But you mentioned having a boyfriend at the school?

A. That's correct.

Q. Right. So you were breaking the rules, we've already gone over that -- so you were breaking the rules by having a boyfriend?

20 A. Yes.

Q. And you mentioned that you would sometimes watch your boyfriend's sports games, and he would watch yours. Did you guys hold hands?

A. No.

25 Q. No. You didn't hold hands because there was something called the six-inch rule, isn't that right?

A. Yeah.

Q. What was the six-inch rule?

30 A. You were supposed to sit six-inches apart from a boy.

Q. And there was also a rule about boys and girls in terms of how they congregated, that there was always to

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Lucy Postlethwaite - Cr-Ex.
(Ms. Lombardi)

be an - an odd number, more girls than boys in any given group.
Is that your recollection as well?

A. No.

Q. No?

5 A. That didn't happen when I was there.

Q. No? You and your boyfriend could go off
together one on one?

A. For walks, yeah sure, up the driveway on
Sundays, or....

10 Q. So, the six-inch rule wasn't enforced on you
then?

A. While when you're walking you're not sitting
down.

Q. It was just six-inches was...

15 A. It was just sitting down.

Q. ...just for sitting down?

A. That's how I understood it, yeah.

Q. How did you learn about the six-inch rule,
because it wasn't in the handbook?

20 A. Through the student body.

Q. How did you learn it through the student
body?

A. I don't remember like who told me, but it was
just discussed as that being a rule amongst the students.

25 Q. Were some of these, sort of, unwritten rules
made known to students through school wide assemblies for
example? Is that one place you might have learnt it?

A. No.

30 Q. You didn't learn about any rules at the - at
the assemblies?

A. You would learn about some rules, yes.

Q. So which ones did you learn at the

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D. Shepherd - in-Ch.
(Ms. Lombardi)

Q. ...where the boys and girls were separate?

At -- what were the other assemblies like then?

A. The regular assembly -- well, the morning chapel was a matins service, which is part of the Anglican liturgy, and when the service was over officially by the religious practices...

Q. Mm-hmm.

A. ...they would make school announcements and -- and things like that.

Q. I see.

A. And then they had an assembly at the end of the year where I got these awards and that was a sit anywhere you want.

Q. How often did you have the light sessions type assemblies?

A. Every couple of months, I think. It was -- it was fairly often.

Q. Were you ever stood up at one of these assemblies and singled out?

A. Oh yes, yes.

Q. Do you recall for what you were singled out?

A. I was too high, which meant that you were egotistical, or you -- you're too confident, or you liked yourself too much. Apparently, I lusted after everybody and I was angry. Those are their three favorites.

Q. And -- and were you lusting after everybody?

A. No.

Q. And were you angry?

A. Not at first. Eventually it -- it was -- I found these things very annoying, but I was in their house, it was their rules and best thing to do is to just keep your head down and -- and avoid problems.

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D. Shepherd - in-Ch.
(Ms. Lombardi)

Q. And so what would happen after you were singled out in one of these assemblies, was that the end of it?

A. No, they - I'd get more of these random visits in the hallways and on occasion -- on at least two
5 occasions I was taken to an office and -- and spoken to at lengths about my problems.

Q. And I want to ask you about those, but I just want to ask you just a few more questions about these light sessions, that was the -- the whole school. So, you -- you were
10 singled out at these you just told us?

A. Yes.

Q. And you witnessed others being singled out?

A. Yes, I did.

Q. Did you make any observations as to how your
15 fellow students were reacting to these sessions?

A. Shock, you know, it's -- I was reading a book on -- on a battle in World War I and they were talking about the different parts of the trench being shelled, and when it was somewhere else the soldiers said at least it's not me. And
20 that's -- that's how I felt when they moved onto somebody else.

Q. Right.

A. So, you were sympathetic to the person standing up, but it was like, maybe I'd get out of this one.

Q. And so you mentioned that it was like a
25 firing line. Can you just describe what that was like a little more, what the tone was?

A. Well, if you ask me, they were the angry ones, because everybody was very critical, condescending. I mean, it's one thing to say to a student I believe you were
30 disobedient here, what do you have to say about that? And it's another thing just to tell them you're a bad person and you can't respond, you can't defend yourself, you can't do anything,

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D. Shepherd - in-Ch.
(Ms. Lombardi)

rest of the school was attending chapel.

Q. And were there any other students with you while you were washing pots?

5 A. No, not a cook, not a -- everyone had to attend chapel, like -- well except for me.

Q. And was this the end of your disciplinary history at Grenville, or did you continue to receive further disciplines?

10 A. Following that I did two weeks on the discipline of silence.

Q. And....

15 A. And that entailed that I could not speak to anybody except to a staff member in response to a question, except during class time. I couldn't speak to any students for any reason at all. And they told me I had to be within nine feet of a prefect at all times, except during class and meals, because he had a different table. And this prefect took a great delight in finishing his meal and get -- getting up and going, so I had to find him and attach myself to him before the staff
20 caught me away from my prefect.

Q. Were you ever told why you were put on two weeks of silence and -- and given a prefect supervisor?

A. They said that I had ruined the spirit of the school, or the boys' dorm.

25 Q. Do you recall who told you that?

A. Father Farnsworth.

Q. And how did he come to tell you that; what kind of brought that about?

30 A. That was in a private meeting we had in a little interview room off the main hall in the -- the front entrance, and he and Mr. Phelan and -- took me over there and said that I personally had destroyed the spirit in the boys'

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D. Shepherd - in-Ch.
(Ms. Lombardi)

dorm and because of that I was going on the discipline of silence. And initially they said it would be two weeks. I'm -- I think it was terminated after two weeks, but....

5 Q. With respect to your paddling, did you have any bruising or anything lasting from that?

A. There was bruising for about a week, but it did go away.

10 Q. And you said you knew that paddling was a form of discipline available at Grenville, because it happened to you, but that you hadn't witnessed it happening to anyone else?

15 A. The same fellow I mentioned earlier who borrowed my I-D returned to the dorm one day. He was -- excuse me, he was also limping and I asked him what happened, and he said...

MR. BOGHOSIAN: Excuse me, Your Honour.

MS. LOMBARDI: That's -- that's fair.

20 Q. We don't want to know what he said. Did you see anything with respect to your friend? You said you noticed him limping. Did you see anything else?

A. I noticed him limping. He dropped his pants and showed me his backside and he was yellow and purple and dark blue across his buttocks.

25 Q. Thank you. In addition to those public light session assemblies that we spoke of, were there private light session assemblies that you were subjected to?

30 A. Yeah, I called them random, because they would approach you in a hall, or -- well, for example, the first Christmas I was -- I played Scrooge in A Christmas Carol and after the performance there was a -- a little thing set up in a dining room for parents and students and teachers to -- to come in to be social and we come out of the dressing room and Mr.

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D. Shepherd - in-Ch.
(Ms. Lombardi)

Ordolani was there saying "don't get too high, don't get too high, don't get too high."

5 So, even -- even a good performance we weren't allowed to enjoy for more than three minutes. And that's the kind of thing they'd approach you, they'd say, "don't get too high" or "why are you high?" Or their favourite one was, "you're angry; give up your anger." And no matter what you said they just continued, "give up your anger, give up your anger." And if you weren't right on top of yourself you would lose your anger, you would lose your temper and eventually say I'm not
10 angry, get off my back.

And they'd say, "See you're angry; give it up." And -- and one time I sat in the gym after the meal and then wandering up to study hall someone -- one of the staff -- Dan
15 Ordolani approached me and he said, "I know you went down there, because you're lusting after so and so." I didn't even know she was there. I mean, I was in my own mind.

I was thinking about my own things, but -- and when I was in -- singing in the Gondoliers, we were doing a
20 practice and there was a dance part, and I -- I danced front and centre with -- with another girl -- with a girl and we came down from that rehearsal and there was Dan Ordolani, "Oh yeah, I know you're lusting after her." And I said, "Well, she's not really my type." And he said, "That's doesn't matter you're lusting
25 after her, I know."

Q. So, how did these confrontations make you feel?

A. Very confused. I -- I understand being
30 challenged on something you do and I have no problem taking responsibility for my actions, and accepting discipline, but to be accused for things that just weren't. They just are -- I really didn't understand what was going on.

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D. Shepherd - in-Ch.
(Ms. Lombardi)

inward desire to change. He
would like to keep up a good
front and yet act as he wants
to, beneath the surface. This
cannot be tolerated at
Grenville.

5

Q. So, let's start with a reference to paddling.
It says you were spanked on two occasions. Do you remember the
second occasion that you were spanked?

10

A. I do not.

Q. Do you know what attitude is being referred
to here with respect to having a bad attitude and being a
detriment to other children? Was any of this explained to you?

15

A. No, it was to them, attitude and spirit were
interchangeable. They said your spirit was bad, or your
attitude was bad; it sort of came across the same way, but they
never give you examples.

20

Q. It says here that there was -- that there
were to be pressures that are going to be put upon you. Did you
feel pressured when you went back to Grenville?

A. I felt like I was ground zero.

Q. And what do you mean by that?

25

A. Well, they -- the work and chores, they --
banning from chapel, the -- and the -- and the silent --
discipline of silence followed bang, bang, bang, so they -- they
kept upping their game. And for what, I -- I couldn't -- I
couldn't understand, because I was getting decent marks. I was
not breaking the rules and I just wanted to finish the year and
get out.

30

Q. So, how long were those things imposed upon
you?

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D. Shepherd - in-Ch.
(Ms. Lombardi)

A. Six or eight weeks.

Q. And it says that "you were putting up a good front, but beneath the surface you hadn't changed." Were you putting up a good front? How were you behaving?

5 A. Like I said, I was following the rules and I was trying to get the best marks I could, and what goes on in my head is none of their business.

Q. Did your parents pressure you to change in any way or conform?

10 A. No.

Q. What were some of the messages that you received at Grenville about sexuality?

A. Those were mainly in light sessions where they -- they would -- Mrs. Haig in particular would -- would
15 wail at the girls about being -- looking like whores, or -- or dressing like prostitutes, because of make-up and jewelry, when she herself was laden with jewelry and make-up. It was such hypocrisy.

Q. And so how did you feel at these sessions?

20 A. Half and half. Half of me was sympathetic and the other half was saying thank God it's not me right now.

Q. Right. How often would these messages be told to the school?

A. Every light session. It was a repetitive
25 script.

Q. In terms of tonality of these messages can you just describe for us how these messages were imparted, the tone that it took?

A. They were -- they were angry. They were
30 condescending. They were emasculating.

Q. And what would happen after these sessions ended?

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K. Smart - in-Ch.
(Ms. Lombardi)

5 Meredith Chapman and Ava Thompson and Leslie Thompson and they were not in the room when this happened. So I arrived and I was made to strip down immediately, as soon as my parents left, Ms. Mayberry, Margaret Mayberry and my IGRD, and Ms. Judy James stripped me down completely.

Q. And what do you mean they stripped you down completely?

10 A. I had to take off all my clothes and I had to put my hair up. And I had to go scrub off all my makeup immediately. And you are -- and I was like, you are not to wear that ever again. You are not to wear makeup, you're to wear your hair up. We're going to break you. Our job is to break you and we're going to do that. To explain, I think at that moment I knew I was in a cult because I had had a lot of cult
15 experience up to that -- leading up to that point. I've experienced about four different cults by the time I was 16 and it's a very typical thing of a cult to -- things will look extremely perfect on the outside and they'll -- they'll show who they are behind closed doors.

20 Q. So you said you were living in the dorm residence and you mentioned three other names...

A. Yeah.

Q. ...so did you have -- were there four of you in the room?

25 A. I was moved around a lot. I was shifted around a lot during my time at Grenville. I was a very independent thinker and when I arrived I think I just was shifted around a lot, so I was -- the private Christian school that I had gone to, which is the reason I'm saying this, is
30 basically I'd read the Bible about five times by the time I was ten years old. So I showed up at Grenville with a very solid foundation of what different religion beliefs were based on the

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K. Smart - in-Ch.
(Ms. Lombardi)

A. Yes, there was, yeah.

Q. About how often would these assemblies occur?

A. Quite frankly, I don't remember and I'll tell you why. I would just sneak and go and sleep. I -- I just -- I
5 was tired. I was tired, right. I was working, I was sleep
deprived, I was food deprived. I wasn't getting what I needed
as a celiac. I was auto-immune. These assemblies, they weren't
going to benefit me so I'd go and sleep but that was seen as
rebellion. So thus me having to go in the summer because 'cause
10 I was rebellious.

Q. And in terms of rebellion...

A. Hm-hmm.

Q. ...and some of the other accusations...

A. Sure.

15 Q. ...that were against...

A. Yeah.

Q. ...you...

A. Yeah, for sure.

Q. ...how did you learn that -- what the
20 expectations, those behavioural and attitudinal expectations
were of the students?

A. There's unspoken. You had to learn it real
fast. And you learned it fast 'cause if you didn't learn it
you'd be -- you'd be put to work so. Like I can remember
25 walking down the hall, the first floor hall and the phones to be
able to call your -- the operator to call your parents were just
to the my left, they were like this tan, ugly colour and Ms.
Margaret Mayberry, I was walking down the hall and I liked --
you weren't suppose to wear your hair down and it was my kind of
30 middle finger to them, like I'm wearing my hair down if I want.
If you need the Bible reference, the hair is the woman's glory,
right, so that was my kind of thing. And Margaret Mayberry,

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K. Smart - in-Ch.
(Ms. Lombardi)

she's like, "You can't wear your hair down. Get on your knees", and she wanted to check my kilt length too, right, 'cause I would roll up kilt. And I -- just like you have to get ready for that, like you're walking around basically any time you can be hauled out and that stuff so you learned what the rules were like that 'cause if you didn't do them you'd get disciplined so it was an easy way for you to tow the line.

Q. When you were put on discipline...

A. Yeah.

Q. ...what were -- did you attend classes and also do discipline or what would happen?

A. It depended on -- this is a great question. It depends on the form. There was different forms of discipline. From what I see there is about four different layers. That's why there's such a strange collection of stories. So mild discipline would be, ah, you're going to work on the weekend, maybe four hours washing windows. That was a pretty fun one. Another type of discipline was in like late -- later at night or very early morning, right so all the students are sleeping. You're in the kitchen. That was one form. Another form was oh, a full weekend of work, where you weren't allowed to go on break.

And to explain what break was, we were supposed to be permitted every four weeks a weekend with our family. If we didn't behave that month we didn't get that weekend with our family. And during that month leading up, we weren't allowed to talk to our parents, or our parents weren't allowed to talk to us, which is very hard for me personally. I'm very close to my parents and I would -- was use to talking to mother but they wouldn't let her calls come through and then I wasn't allowed to call out, so that was one form of discipline on the weekends. Another form -- or on break. Another form of discipline was

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during holidays, you wouldn't get like your time break holidays. You'd have to stay.

Another form of discipline was you'd have to work for an afternoon and not attend class and then you'd fall behind in class. You weren't given the catch-up notes because you shouldn't, apparently, have done the infraction to miss class, so you had to stay up late to make up for that studying and pray to God that you had performed to their perfection or you'd be woken up the next morning very early and told you sucked at that, get in the kitchen. There was an extreme level of perfection that was required in doing your work duty.

Q. What -- can you describe what you mean by a level of perfection?

A. You know in the movies you see someone come with a white glove to check for dust? That type of -- that type of excellence. Everything had to be insanely perfect. And even if it was perfect it would not be perfect enough so you were made to do it again.

Q. While you were there at Grenville it sounds like you were on discipline quite a lot. Would you observe other kids...

A. Yeah.

Q. ...on discipline as well?

A. Absolutely. When I arrived I remember this very vividly. I was new. I was the fresh meat kind of girl and I arrived and I think I was in English class, Mr. Gillis' English class if I'm not mistaken, and I turned around and I saw a girl -- I don't remember her last name, I apologize, her name was Colleen and Josh. Colleen and Josh were boyfriend and girlfriend and in Grenville you weren't permitted to be within six inches of a male.

If you were found within six inches of a male you

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K. Smart - in-Ch.
(Ms. Lombardi)

structure. I loved protocol. I loved being on time. I, actually, love rules and I like -- I loved that I find safety in it. So it was a strange thing for me cause I felt -- I liked that aspect of it and I loved the efficiency and the
5 productivity. I loved that. But at the other hand I was terrified constantly. I was terrified all the time. I was terrified to go to sleep not knowing if I was going to be woken up with flashlights and dragged to a room and asked to confess my sin of rebellion and Jezebel spirit and demonic whatever. I
10 was terrified to eat because I wasn't suppose to be eating that kind of food anyway so I'm going to have diarrhea after. Right.

I was terrified during class because if you didn't perform properly you were disciplined. So I would describe my time at Grenville, it was strange for me. I made
15 some of the best friends I've ever met and -- I loved hearing how successful many of them have become. I made beautiful friendships, on the other hand it was, basically, like a phycological holocaust. Their mandate was to break a person. To break their spirit and to reform them into the Grenville way.
20 The parents that had sent the children there thought the Grenville way was Anglican. I'm too well versed in the scripture to know otherwise. It was a cult.

Q. Thank you, Kathy. Those are all my questions.

25 A. You're welcome.

THE COURT: Cross examination.

THE WITNESS: Can you be really nice to me, this is very hard.

THE COURT: Counsel will ask you questions...

30 THE WITNESS: Okay.

THE COURT: ...and if there any movements outside the bounds it's my job to make sure they're asked

Tab 25

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Tyler Stacey-Holmes - in-Ch.
(Ms. Lombardi)

Q. Okay. Thank you. And what would happen if you broke any of the rules at Grenville?

A. So we knew that breaking any rule was punishable. In some cases, the punishment was outlined in the guidebook. So as I had mentioned earlier, for example, if your uniform was untidy, that wouldn't necessarily be a punishment as much as a reprimand. But if you, for example, you know, there were students on my floor, the male students who were caught smoking. So the punishment for that would be being put on "D", being put on Discipline.

MR. ADAIR: I'm sorry.

THE WITNESS: Yeah.

MR. ADAIR: Punishment for what?

THE WITNESS: For - for example, if a student smoked. If a student was caught smoking, which was something that did occur often. So the student would be placed on discipline, which meant that he's stripped of the uniform. They weren't allowed to wear the prescribed uniform. They would have to wear casual clothes and casual at Grenville was business casual for boys and business casual for girls, but they always had to wear long skirts. Females weren't allowed to wear pants. So you would be stripped of the uniform, put in casual clothes. You weren't allowed to attend classes. You weren't allowed to sleep in your dorm room. You weren't allowed to talk to other students. You could only talk to staff.

In most cases, your day was spent doing work duty, which meant physical, manual labour,

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Tyler Stacey-Holmes - in-Ch.
(Ms. Lombardi)

5

working in the kitchen for example, preparing meals, washing dishes, mopping floors, cleaning bathrooms, mowing lawns, raking leaves, like, janitorial work. You would spend the day doing that, and then in the evening you would be visited by your teachers to cover the course work that you missed for that day.

10

15

The standard duration of discipline, being on "D" was three days. That was sort of the school standard, that for most of those more serious infractions, it would be three days. And then as a student who wasn't on discipline, but was around a student on discipline, it was expected of us, we weren't allowed to talk to the student on discipline. We weren't even supposed to look at them, or acknowledge that they were there. We were to shun.

20

MS. LOMBARDI: Q. And who would impose these disciplines, when there was an infraction?

25

30

A. So in - I can speak to how it worked with the male student body. Those punishments would've always been assigned by the Dean of Boys, who was Jim MacNeil when I attended. And it would either be him alone, or perhaps another staff member, like, if another staff member was the one that caught you breaking the rule, or if it was your teacher, who was, you know, bringing forward the fact that you were misbehaving in class. So there could be another staff member present but it was always the Dean who would - who would assign that punishment.

Q. Okay.

A. Decide. And it wasn't - you were told that

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Tyler Stacey-Holmes - in-Ch.
(Ms. Lombardi)

mind, that I was worse than a killer, and I was definitely going to hell. So those lectures were hard for me to sit through, because I was internally really struggling with my sexual identity. I was also a very firm believer of God and Christ. I considered myself to be a born again Christian. I had made a commitment when I was quite young, and invited Christ into my heart, and I tried to live a very pure life. But in hearing these lectures, I realized that I was deceiving myself, and even worse, I had been lying to God because he knew how sinful I was and he probably wasn't listening to my prayers because although I was praying for forgiveness for being gay, I was still acting on my feelings. So I just began to feel very conflicted about what was going on in my personal life as a result of hearing these lectures from Father Farnsworth.

Q. And what, if anything, would result at the end of these sessions?

A. I guess really nothing. I mean, when the sermon was done, or the lecture was done, there was no discussion. There were no questions. Not because students didn't ask; we weren't - we weren't granted time to ask questions. We were just expected to let everything that we were told to sink in, to apply it to our lives and then go back to class and go back to learning.

Q. Other than public assemblies, were these same messages of sinning and homosexuality imparted to students in smaller groups or individually or in any other way?

A. Yes. So for me personally, in my grade 12 year, I came out to a friend; a friend who attended Grenville, and I say I came out, I basically told them that I was - I thought maybe I was gay, that I had very strong sexual desire and feelings towards guys my age, and just basically that I was really confused. So it's not like I solidly came out and said

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Tyler Stacey-Holmes - in-Ch.
(Ms. Lombardi)

I'm gay. Keep in mind this was the early '90s, so like, a young high school student outing himself is just not a thing then, and definitely not at Grenville, but this friend was very - I trusted them and I needed to release it. But this friend - this
5 friend betrayed my trust and told Father Farnsworth that I came out to him. And I didn't know this at the time.

And so again, this was in grade 12 in 1995. We had just returned from the Christmas holidays, and I was in class and the high school receptionist came to the class and
10 called me out and she told me that Father Farnsworth wanted to see me in his office, and I was to go to the front office and wait. So I went to the front office and reported to his receptionist that I was there, and Father Farnsworth called me into his office, which was in like, the main - it was in the
15 high school building but it was on the lower floors, sort of what we would call the administrative part of the building. Father Farnsworth had a very large, ornate office, like, it was well appointed, nice furniture, big desks.

He was in the office and his wife Betty
20 Farnsworth was also in the office. He was seated at his desk. I was told to come and stand in front of him. Betty was seated behind me; I couldn't really see her. And I was floored. Father Farnsworth said that a trustworthy and believable student approached him out of concern and love for me, and told Father
25 Farnsworth that I was experiencing homosexual feelings and thoughts, and that I was acting out on those feelings and thoughts. And I just immediately broke down. Like, beyond sobbing, I was wailing. I didn't know what was going to happen. I assumed I was about to be expelled.

30 Father Farnsworth told me that he was so disappointed in me, that my sin was the worst kind of sin, but that he was going to help me; that with his help and God's love

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and grace, that I didn't need to be this way, that there was hope for me to change my life around, or it wasn't too late for me. He relayed some scripture to me, a scripture that he used in his fire and brimstone talks, about a man lying with another man but also talking about what happens if you pray to God and you ask for forgiveness but you don't really mean it, and how that plays out for your eternity, which you know, just further cements your destiny to - to be in hell. He closed with a prayer to give himself strength, like for God to give Father Farnsworth strength so he could help me though this, to give Father Farnsworth guidance, knowledge and a path, a direction for us to go in so that I could be healed, so that I could return to the light of God.

Because I had been crying so much, Father Farnsworth then told me to go back to the boys' dorm to calm down, to wash my face, and when I was ready, to get back to class. I exited through the back of the building, across a courtyard so I didn't have to go through the whole school. Went to the boys' dorm, locked myself in my room, didn't return to class and just cried. I wanted to die. I thought if I killed myself, I could get out of this. I was really hurt that my friend told on me.

So I didn't return to class, but nothing was said to me. I didn't get in trouble, so I guess somehow something was cleared, although I do recall hearing my name paged by the high school receptionist, because I was missing afternoon classes. They were paging me. I can remember - 'cause there were speakers in the boys' dorm, so I can remember hearing my name being called. Tyler Holmes, please come to the high school receptionist desk. But I just stayed put. I know I attended dinner that night. I had no appetite, but that wasn't an option at Grenville. I told I had to eat and be thankful for the food.

Tab 26

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R. van Dusen - in-Ch.
(Ms. Lombardi)

details.

Then after the - for me - my perspective after my sports activity, which I did soccer, basketball and track, after those activities, we would shower, put our uniforms back on and then go for our dinner. Again, the same routine in the dining room, same table.

After dinner we would have our study time. We could go to the library and there are a couple other rooms, mainly on the first floor, I don't remember going anywhere else, to do our studies, which would be homework or prepare for any upcoming test or exams that we had. I think it was around 10 o'clock, it was around the end of the day and then we would all file into the chapel. There was an Anglican chapel, which I believe to be Anglican, on the school premises and we were praying - there was - there was a word for that com - I forget, there's a word that was used - the Anglicans use to bring the day down. I could be completely off on that, but there was some word around the whole thing. And then we would pray, come to the end of the day and up to the bed, lights out soon after that, maybe 10:30, 10:15 or something, and then absolutely no talking. Silence until we do it all again the next day.

Q. Okay. And so, you mentioned that you were involved in sporting activities as an extra curricular. What kind of sports did you play?

A. I - I - track was in the spring, basketball in the winter and in the fall was soccer.

Q. And did you say that you only played sports and that was the only extra curricular that you were engaged in?

A. No, I was also - I'm a drummer and I've been drumming since grade three, and I enjoy that and I'm - I'm good at it, so I was in the band.

Q. Okay.

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R. van Dusen - in-Ch.
(Ms. Lombardi)

Q. And so, how did you feel telling her that?

A. The - the - being at the school was, in a sense, very numbing. I - I don't know. I just - I just did it. I was - as I said, I was in this state where I was already
5 vulnerable, already confused in, what I suppose, is my home country, in this environment that it was just so unreal. I just - and I needed something else that they weren't offering me. So, to say how I felt at that time saying it to her, I was numb and I just did it 'cause I had to do it. You learn quickly that
10 you do things to survive and so I just did it.

Q. When you told this to her, was Charles Farnsworth still there or had he left the table?

A. He was there.

Q. And what did he do, if anything, to your
15 observation when Julie started welling up?

A. I don't remember him doing anything.

Q. So, you just said that there were ways that you figured out how to survive, so maybe we can talk a little bit now about the rules at Grenville. What can you tell us
20 about some of the rules that the students had to follow?

A. There were standard rules. I don't know if they're written down, but they involve things like you don't wear jeans, keep your hair cut a certain length, no - no swearing, no bad language, you're not allowed to be in a room
25 alone with a male and female student ever in any circumstances, you have to be - you can't be late, you always have to be on time, and you can't - you know, talk at night. There's various standard rules like that.

There was also these unwritten rules that you
30 pick up and learn and I - and that - that's based on living the positive Grenville Christian life in a way that you, sort of, tune into, and that was more difficult to - to understand. And

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R. van Dusen - in-Ch.
(Ms. Lombardi)

even now, I don't really understand.

But you - how I - it came across to me for the first time, when I first got to that school, you - I was - I came with my parents with my one bag and I was - my parents were
5 - I was met - when the car came up, I was met by students who said, "Welcome to Grenville, what's your name? Oh, you're going to be up in my section up in the dorm." And it was all very happy in a way that I wasn't familiar with. And then I was taken up to the dorm and said, "Okay, unpack your stuff because
10 we're all going to meet in the dining room in 15 minutes," or whatever it was, and it was something like I've never - that simple action was something that I'd never experienced in my life before. And then my parents were gone and there I was.

And so, then I went down to the dining room
15 trying to look for some kind of landmark, something, some familiarity, something that I can hang onto to - 'cause I was - I was frankly scared. I don't know why I was in this school in the first place. I don't know - I've never been without my parents. I'd just been through this huge traumatic thing that
20 devastated my whole family and (indiscernible). And so, I was looking around trying to find something and there was nothing there. Everybody was smiling and happy and now we're going to sing songs and it was all very - it sounds crazy to say that a smiling room and everybody happy is actually a strange thing,
25 but it was all really strange, like, it just didn't feel authentic. And so, yeah, I think I lost track of where I was going with your question.

Q. So, you had said there was some unwritten rules....

30 A. Oh, right. And so, that was the environment of the school and I was disciplined very quickly which helped me to understand that I needed to get into that environment if I

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R. van Dusen - in-Ch.
(Ms. Lombardi)

wanted to survive.

Q. Just going back to that environment that you're describing, you're saying the positive Grenville life.

A. Yes.

5 Q. What were some of the features of this positive Grenville life to your observation?

A. You had to smile. You had to engage in all activities even if they were silly. We - we had to square dance, for example, and like it. We had to - we couldn't listen
10 to rock music, we had to enjoy - I don't know what the kind of music they listen to in square dancing, we had to enjoy that music. We had to enjoy classical music, hymns, we had to keep smiling and keep engaging in whatever we were asked to do.

Q. And so, you said that you were - you were
15 disciplined very quickly. So - so, can you tell us about that - that disciplinary incident?

A. When...

MS. LOMBARDI: Perhaps we should take a break, Your Honour, I apologize.

20 THE COURT: Are you going to a new area?
Normally we would wait until 11:30 because that's what we told the construction people. I don't know if you were here, but we were having drilling and hammering, so we've given them a
25 schedule that we're now keeping to. Unless - do you need a break now?

MR. ADAIR: No, I don't need a break. I just knew my friend was moving into a somewhat new area and I just made the suggestion. I'm totally
30 fine and I'm sorry to have....

THE COURT: No, as long as it's quite, let's keep to our times.

Tab 27

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Mark Vincent - in-Ch.
(Ms. Lombardi)

enjoyed doing anymore, that's not why he's here, so, he wasn't allowed to soak and have his long baths and that was kind of the start. We thought like what the heck's going on here, like it was total change from the first year.

5 Q. Did you visit your family often, while you were...

A. Sorry?

Q. Did you visit your family often?

10 A. We got home on long weekends. Maybe my first one would have been Thanksgiving weekend.

Q. For both years?

A. Yeah.

Q. What were your grades like?

15 A. Pre-Grenville I was a -- I was like one of those 50 per-centers. My marks had gone down big time in first year in grade nine. Second when I first went to Grenville, it -- it was prob -- I can't tell you for sure, but I would have been nineties average, top mark in my class at that point in Grade 10 math, Grade 11 math, sorry.

20 Q. What were some of the rules at G-C-C that you had to follow?

25 A. A lot of those I'm -- I don't remember as much. Like there was the usual uniform ones, haircuts, dress code, which would have been their -- our uniforms that we had to wear. That you couldn't wear like, denim grey jeans. They had to be like, basically casual I guess you would call them dress clothes. Six-inch rule, that was the one that you weren't allowed to be that much closer to a female. Just the usual -- you had to -- you had to attend church, you had to go to
30 classes, you had to go to the study halls and that at night.

Q. And were these consistent rules between the Berean days and Grenville when it switched over?

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Mark Vincent - in-Ch.
(Ms. Lombardi)

A. Yeah.

Q. Were there any additional rules that arrived with the -- with the changeover in your second year?

5 A. I can't remember exact rules that would have changed, but it was the atmosphere that had changed.

Q. And can you describe that?

A. Things that had happened. Well, probably one of the best -- the first time that was evident that things had changed big time, other than Haig and his bath, soaking in the
10 bathtub, there was a -- and a lot of the students didn't know this had happened at the time, but since we were on the special discipline, cleaning the barns, we went out in the morning, there was a two headed calf that was born, out in the field and we went out and they'd had a tractor around the -- holding the
15 cow up the fence and they were pulling the calf out and it came out with two heads. That afternoon -- and like, some of us had talked about that -- about -- that we'd seen it, and it was like holy crap, because we'd never seen anything like that before, most people haven't. If I can say the shit hit the fan that
20 afternoon, like it was -- they'd pulled all students out of classes, everybody down to the chapel and they started -- this would be probably what I would remember as the first light session where they -- the -- the first thing they said was there was a -- God had sent us a sign, there was a two-headed calf
25 born, we're being punished for the sins that people had been doing at the school.

And then it started as they wanted -- there was like, a mass confession and everybody basically started to stand up and they would say well I've done this, da-da-da-da-dah, and
30 then somebody else say well I've done this and -- and it just escalated. I don't remember how long it went on for, it seemed like forever and then we were all dismissed from the -- from the

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Mark Vincent - in-Ch.
(Ms. Lombardi)

chapel and we were told nobody's allowed to talk, can't be
beside anybody else and that went on for 24 hour silence. They
wanted people to meditate and what they had done that God would
have been punishing us with this two-headed calf being born.
5 That's probably the biggest thing that started, thinking like,
this wouldn't happen the first year. It was different from that
point on.

Q. Do you remember when, in that second year,
this session took place?

10 A. I -- it would have been -- it would have been
early fall, be -- I'm not sure the exact date, but -- just
'cause there wasn't snow on the ground really.

Q. So, you mentioned some of the rules and --
and the shift change. What would happen if you broke the rules
15 or any of the expectations of the students at Grenville?

A. You -- you'd be pulled out and centered out
right then and there, normally, depending what it was. Probably
the most extreme case, for me, the first year, one of my friends
and I decide were going to -- they had like, a boarded-in area
20 where they had a hockey rink out back that we were going to make
a skating rink for -- for hockey, so we were out -- it was
probably nine o'clock at night watering, getting the ice ready,
and we decided we were going to have a smoke while we were out
there.

25 Anyhow, so we were out trying to hide our smokes,
watering the -- watering the ice and Steve Haig came out and saw
us and it was like uh-oh, because we knew -- we knew it was a
no-no, we shouldn't have been doing it. And then we ended up
the next day, we got called down and I guess we knew we were
30 going to get -- they called licks, which was a paddling. And
anyhow I -- knowing that I was going to get it that night, I put
on several pairs of underwear, I wore my thickest pants, I had

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Mark Vincent - in-Ch.
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my wallet in one pocket and my Gideon Bible in my other pocket.
I went down and I got it and it hurt, but it was -- I'm going to
say it wasn't unbearable. And what they used -- don't have any
examples here -- the desktops were the ones where you slide in
5 sideways. My best recollection of it anyhow they were shaped --
can I draw a picture? Is that allowed? I'm not a very good
artist, but it'll -- it will only take me a second.

THE COURT: If it helps you describe it and
there's no objection, yes you may draw a picture.

10 THE WITNESS: It would have been a desktop like
those kinds where you slide in the side and it
had several holes drilled through it and the
story was so the wind wouldn't slow it down.
They gave you good welts, but that was basically
15 what they were used and they would swing on your
butt. So you would assume the position, which
was stand over chair. It was a low, so you would
be like that and they would come up from behind
and -- and that was the way it happened. The
20 second year...

MS. LOMBARDI: Q. Just before we move on to the
second year, can I just ask you a few questions about this first
experience?

A. Mm-hmm.

25 Q. You said you got -- you got your licks for
smoking. Do you remember how many times you were hit?

A. Five, that one. I think that was kind of the
norm from what we'd heard from other students.

30 Q. And you said it gave you good welts. Did you
get welts from that?

A. There was small, like red welts after, but it
wasn't -- it was something that went -- gone away I don't

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Mark Vincent - in-Ch.
(Ms. Lombardi)

remember how long, but they were gone away quickly.

Q. Okay. And did any other discipline result after getting your licks or was that the end of it?

5 A. I think that was the end of it and we went back to -- they let us go back to watering the rink. We learned our lesson and we -- I don't think we smoked anymore at school. We knew better, we were crazy kids.

10 Q. And generally speaking, before we get on to another example, what were the forms of discipline? You mentioned licks. Were there any other ways kids were disciplined while you were a student?

15 A. Dish crew, cleaning the barn, shoveling snow. There was a couple of times remember getting pulled out of class to -- I don't remember if it was going to be a frost or if it was just that time of year, everybody had to go out and pick apples off the apple tree, doing -- picking potatoes, doing the farming stuff. Some -- some students were -- would be cleaning and stuff like that, like the halls. I can remember one time there was a water leak in one of the pipes between the
20 buildings, the addition by the chapel and one of my -- just my -- I had to dig -- dig out underneath the building to get to the pipes. That was kind of an oddball one, but I don't know what I did to -- to get that job, but it was -- it was one of the jobs.

25 Q. Did kids have regular work jobs, or was -- were these jobs all discipline?

A. I think -- I -- I -- I don't remember. The second year I was pretty much on discipline the -- most of the time I was there.

30 Q. And would you be aware if other students were on discipline?

A. The ones who we were with regularly, yeah. It kind of seemed to be the regular crew who was in doing the

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Mark Vincent - in-Ch.
(Ms. Lombardi)

5 A. So, what -- the only one other example that I
can give where I was present and it would have been when it was
still Berean. We went on a ski trip, Lake Placid and one of the
students -- I don't know, can I give his name? Is it --
10 probably doesn't matter. Anyhow, he got caught smoking when we
were down there, and a bunch of students were in one room and
the staff members in the other room beside us and he got pulled
out in front of all of us for smoking. He went in the other
room and we could hear -- we could hear the smacking. We had no
15 idea what he -- they used, but he came back and told us what
happened.

Q. Okay. Thank you. And so how many times did
you get licks at Grenville?

A. Twice.

15 Q. So, you told us about that first time. Can
you tell us about the second time?

A. The second time, I had absolutely no idea it
was coming. I got pulled out of class, it would have been study
time at night and brought downstairs with two staff members and
20 it started off as a light session, and them interrogating me or
questioning me about one of my friends who had been in town. He
had gone in with a -- with a carload of them to the doctor's
office in Brockville. I think he was getting allergy shots and
he decided to have a smoke when he was in there. And -- and
25 he'd told me, I knew and they wanted me to rat him out, saying
that yeah, he did do it. I knew about it and I wouldn't tell on
him. I figured they knew already. Anyhow, this went on for
quite a bit and then at the end they -- sorry.

30 THE COURT: It's okay. Take your time. There's
water and tissue and if you need a break you can
have a break.

THE WITNESS: I'll be all right.

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Mark Vincent - in-Ch.
(Ms. Lombardi)

THE COURT: Okay. Just take -- take a minute.

THE WITNESS: They made me drop my drawers and my underwear and -- and they beat me twice, and I -- I couldn't stand up and the other one -- or somebody held me up, and they kept swinging and -- and I got eight that time.

MS. LOMBARDI: Q. Do you remember who the staff members were?

A. Dan Ordolani and John Childs was in there.

Q. And do you remember who was hitting you?

A. Dan Ordolani.

CLERK REGISTRAR: Dan.

MS. LOMBARDI: Ordolani.

THE WITNESS: Satan.

MS. LOMBARDI: Q. Why do you call him Satan?

A. Oh, he's the devil, that guy. He was just -- he was -- he wasn't a nice man.

Q. So, compared to that first licks experience that you had, how did the pain compare the second time?

A. I probably can't describe it. I -- I couldn't stand up after the second one and my best -- I -- I don't know how to describe it, but my best way probably to describe it would be somebody having a frying pan red-hot and holding it up against you. It was just excruciating. That's all I -- it just -- it just like, burn.

Q. And you said you fell to the floor after two?

A. After the second one.

Q. And do you remember who picked you up?

A. I don't remember who it was. At that point I was -- from the point they told me to drop my drawers I kind of figured what was going to be happening and I wasn't prepared. I was just -- I was just terrified. It was probably like, the

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Mark Vincent - in-Ch.
(Ms. Lombardi)

most scary thing that I could ever remember happening in my life.

Q. And what happened at the end of this paddling?

5 A. I was sent back up to my classroom and -- that would be the one I was referring, everybody knew what had happened, because it's loud.

Q. So, how were you feeling in the days after this second beating?

10 A. I pretty much had it and had my mind made up that I wasn't going to stay. Saved up my tuck shop allowance money and I'd had some money that I had saved up that -- that I'd had hidden, and my friend and I, who -- who was the one who had been smoking, we both got together and we decided we were
15 going to run away that night. So, we left back out behind the school. Think we were going to jump a train, not realizing how fast they really go when you see it in the movies. So, we ended up walking into Brockville down the train tracks and got a bus to Toronto. I was 16 at the time, I guess, and we ended up
20 taking a bus up to Parry Sound, that's where he was from.

And his -- his dad owned a construction company and he was friends with one of the employees, and we ended up bunking out in his place for -- it was a night or two. Then we thought we'd better let our parents know where we were. They
25 were concerned because they knew we'd gone missing and they'd been reported. Parents picked us up. I don't think my mom and dad -- I shouldn't say my mom and dad. I don't think my dad ever believed what had happened, like, the way with the licks, I think he thought it was an exaggeration. They saw my butt. I
30 was still -- I still had welts and bruises and that was -- that was probably into two weeks after at that point and they gave me my option. And this would have been in January of -- I think

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Mark Vincent - in-Ch.
(Ms. Lombardi)

THE WITNESS: The reason I went there was because it was the only school in Guelph that was semestered at the time and we were in a semester school in Grenville.

5 MS. LOMBARDI: Q. And you entered G-C-V-I in grade 11; is that right?

A. Yeah, second semester for them.

Q. And so how was that experience compared to Grenville?

10 A. Much better. It was kind of -- I'm -- I don't know how to define normal, but it was a normal school. Probably much like it is today. The -- it was awkward going in, because it was mid-seventies, most people had long hair back in those days and they shaved my head the Thursday before when I
15 finished school on Friday so going into a new, strange school with a bare head was different, but other than that it was awesome. Gained best friends, like, even my shop teacher. I -- I've kept in touch with them through the years. He went to our wedding. It was a whole different -- whole different atmosphere
20 than what I was used to.

Q. You said they shaved my head, who are they?

A. The school.

Q. Which school?

A. At Grenville. The -- it was -- I can't
25 remember her name now. Could have told you last night. Anyhow, they -- there had regular haircuts, taking them down really close so that everybody kind of looked the same.

Q. And when did they do this?

A. The day before I left to go back to regular
30 school.

Q. You talked to us about the two headed calf incident and -- and the school wide assembly that resulted

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Mark Vincent - in-Ch.
(Ms. Lombardi)

they would want to know why you were doing it. They would explain why it was wrong, with what you were doing, and then normally it would end with -- with them saying a prayer and you repeating -- repeating after them as they did their prayer. And
5 I -- I don't know if all of them were the same. I -- one of the things I don't remember a whole bunch about was -- was light sessions. Like, there was really only two that I can remember. I -- I -- I think I just blocked them out. I -- I would go to them, but I -- it was just I tried not to pay attention.

10 Q. Well, can you tell us about the two that you remember?

A. The first one would be the one where I got the licks, where it started off as that and then at the end -- the end of that one there wasn't a prayer, but God had told them
15 to punish me, and that was the way they told them to -- God had told them to punish me.

Q. Can you describe that light session, before -- before the licks started?

A. I can't tell you a whole bunch other than it
20 was just interrogating me, wanting me to tell on my friend and they -- they thought it was necessary that I told on him.

Q. And how long did that go on before the -- the licks came?

A. I'm -- I can't say for sure. I'd be guessing
25 15, 20 minutes, but I'd be guessing. I said I don't remember a lot of the stuff that was that -- I remember the pain, I remember those types of things, but a lot of the -- I tried not to pay attention when we went into those type of things.

Q. Do you remember where that one happened?

30 A. It would have been on the floor that was beneath the classroom floor.

Q. And again, who were those staff members?

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Mark Vincent - in-Ch.
(Ms. Lombardi)

A. Dan Ordolani and John Childs.

Q. And you said you had another example that you remember?

5 A. Yeah, the second one -- and it was just one
of those ones where we were pulled into a room and it was John
Childs and I don't remember who the other person was that was in
there at the time. I -- and Mark Rider -- so it was two -- two
of us students and John Childs and somebody else. And it was
kind of tried -- it was meant to have been -- I'm going to say a
10 friendly session. They were upset with us because I -- I'm
going to -- I'm going to say we were happy -- or we let on that
we were happy. We tried to -- we were kind of two peas in a
pod, Mark and I, and we tried not to let things bother us.

15 Anyhow, so they talked to us. That was probably
close to half an hour, about why we do things we do, how come
we're happy, you -- you know, we shouldn't be smiling at this,
smiling at that. Anyhow, and then at the end they just follow
us in prayer and they had us both repeat -- they'd say a line,
then we'd say a line, and at one point it was a big word and we
20 both stumbled on it and both laughed at the same time during the
prayer, but it went on. And that -- those were the only two
that I can say that I, like that were individual, smaller ones I
can remember.

25 Q. Okay. And just back to that paragraph that
you read for us, the very last sentence on that page there, at
page 8 of Tab 134, was tell us to say what we feel and say you
can't...

A. Can't say that.

Q. ...can't say what you want.

30 A. You can't say what you mean.

Q. What does that mean?

A. Yeah, they would -- and -- and I don't

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Mark Vincent - in-Ch.
(Ms. Lombardi)

we're here.

Q. You also write "try to control your life."

A. And that would be under the same -- same thing. They -- it's pretty narrow what you were allowed to do
5 and what you couldn't do. I'll use an example, you weren't allowed to have a girlfriend, like that's kind of normal for a teenager.

Q. And then you write, "give people wrong impressions of school." What do you mean by that?

10 A. Just even -- I'm going to say my parents, the public, everybody thought it was a great boarding school, which it was at one point, and people didn't know what went on behind the walls of that place.

Q. Next you write "staff members act like kings and expect us to respect them." What do you mean by that?

A. We were put down below them. They were -- I'm sure in some cases, that we probably should have been, you -- we have to -- we have to respect staff members, but it was more like we were their servants. An example would be dining
20 room table. If you were sitting with staff members, and they wanted more food, they would have somebody picked at the table and you would have to go up and refill their plate for them at the -- the table bar or the food bar, or whatever it was. That being an example of it and you'd have to pick up their plates at
25 the end of the meal for them and take them back up. It was kind of like you were their servants.

Q. You -- you also say, "never get our say in things."

A. Sorry, what was....

30 Q. "Never get our say in things"; right underneath the staff members point.

A. Never get out of....

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Mark Vincent - in-Ch.
(Ms. Lombardi)

Q. You see the point "staff members act like kings and expect us to respect them" and right underneath "never get our say in things."

A. Okay. I'm screwed up here.

5 Q. This is your reasons for going list.

A. Okay. I was on the rebellious one. Never get your own say in things. If you -- if you wanted to do something, or if -- even if you knew you were right and you could prove you were right, you were -- you were -- you weren't right. If it was -- if you got in an argument with a staff member who would -- it would be their way and even -- and I can't even give you an example at this point, but that was kind of a thing that you couldn't argue with staff members, it was....

15 Q. You also wrote "rotten teachers." What are you referring to there?

A. Perfect -- perfect example there -- in one -- and -- and I -- and that would be one case would be the one reason I was sent to that school was because they had an auto shop and they -- my parents knew I was interested in being a mechanic and my auto teacher there -- and I can expressly testify for it now, because I taught auto for several years and I was a -- I've had my own business for a shop. He read it out of a book. He stood at the front of the class out of a book and he just -- and we had to write our notes and he read it out word for word and we wrote it down in our books and even when we ended up in the shop it was obvious he didn't know. He didn't -- he -- he knew what he was reading, but he -- when it came down to doing the practical stuff it was obvious he hadn't done it.

30

Q. You also...

A. I can give an example. We're changing --

1205.

Mark Vincent - Cr-Ex.
(Mr. Boghosian)

they -- even when I got there in September, they took the keys and I wasn't allowed the keys 'til it was time to go home, whether it was Thanksgiving or Christmas.

5 Q. Okay. And in this January 7th, 1975 letter that starts at page 4, you -- you complain about having to get a haircut in the first paragraph?

A. Mm-hmm.

Q. Yes. You wanted long hair and they wanted you to cut it?

10 A. Yeah, because I was leaving and going to a normal.

Q. So, that's the first grievance that you cite here. And then in the third paragraph you are annoyed that Father Farnsworth said you couldn't take two kids, Mark and --
15 and is it Liz?

A. Yeah.

Q. With you in the car. Would this be like at the end of the second semester or first semester?

A. The end of the first semester.

20 Q. All right. And you said that you couldn't drive them?

A. Yeah.

Q. And you were annoyed about that?

A. Yeah, Liz lived in Guelph at the time.

25 Q. Okay. And in the fourth paragraph you talk about Lynn got me a gold bracelet.

A. Yeah.

Q. And was that your girlfriend in grade 11?

A. Yeah.

30 Q. And this was a gift from her to show her affection?

A. She got it for me.

Tab 28

2563.

David Webb - Cr-Ex.
(Ms. Lombardi)

Q. Right.

A. You know, like it was obvious.

Q. Follow the rules. So experience, does that
also mean, if you broke the rules, like on your ski trip, you,
5 you learn that way too, right, by suffering the consequences?

A. Yes.

Q. Yeah. And is it fair to say that seeing
other kids on discipline was another way that you learned not
what to do?

10 A. I didn't see that many kids on discipline.

Q. Okay.

A. But would I learn from them, yes.

Q. Yes. And, and seeing people like your cousin
being stood up, right, that...

15 A. Yes.

Q. ...was a lesson to you of what not to do,
right?

A. Yes.

Q. And so, how did you as a student learn what
the consequences of discipline were, or, or what discipline look
like? You, you said you didn't often see, but you did sometime
see other kids on D, was that one way that you learned of?

A. Yes.

Q. You listed off some rules, I think one of
25 them that just said now, was there was a stairwell for boys and
a stairwell for girls, and that was a rule, you didn't take the
wrong stairwell, right?

A. Correct.

Q. And there was also some other rules about no,
30 no exclusive relationships, is that right?

A. Yes.

Q. Is it fair to say that Grenville was a co-ed

2564.

David Webb - Cr-Ex.
(Ms. Lombardi)

school, but it never really felt like a co-ed school?

A. Yes.

Q. And there were more rules than just those written down respecting boys and girls. So we've got no stairwells written down, correct?

A. Yes.

Q. No exclusive relationships written down, correct?

A. Yes.

Q. There was also something called the six-inch rule, isn't that right?

A. Yes.

Q. Yes. And that was not written down, was it?

A. I don't think so.

Q. Okay. And what was the six-inch rule?

A. There are - in a classroom environment, for example, if Pamela Wirsbinski on my yearbook page, was sitting beside me in chemistry class, I shouldn't be closer than six inches.

Q. I see. Were you allowed to take strolls one on one with girls up and down the laneway?

A. No.

Q. What was...

A. Now, two girls and one guy was fine.

Q. Right.

A. But two guys and one girl was not.

Q. Right And that's something that, that you learned, not because it was written down for you, but you picked that up?

A. I wish I had the handbook still. Was that not written down?

Q. Do you remember it being written down?

2565.

David Webb - Cr-Ex.
(Ms. Lombardi)

A. No.

Q. Okay. And in chapel, I think you mentioned when you were describing the chapel sessions, boys and girls didn't even sit near each other. There was a girl section and a boy section, is that correct?

A. Yes.

Q. So I just want to go back to the - there was only that one instance where you were put on discipline, is that right, for the ski trip thing?

A. Yes.

Q. Yeah.

A. To my best recollection.

Q. Right. And so, were you put on discipline because your behaviour on the ski hill was deemed to be embarrassing for the school?

A. I think it was the code of conduct code with the ski patrol. I think their, you know, the 10 steps to code of conduct in skiing.

Q. Okay.

A. So we broke one of them.

Q. I see. So when you....

A. Which in turn wouldn't reflect poorly on the school.

Q. Right.

A. Yes.

Q. But you weren't put on discipline at Grenville because you explicitly broke the skiing code of conduct, though? It was your behaviour and how it reflected back on the school, right?

A. I'm not sure. Like I am pretty sure it was from ski racing.

Q. Right. So that code of conduct for skiing,

2567.

David Webb - Cr-Ex.
(Ms. Lombardi)

Q. Okay.

A. Like, if it was one day or two days.

Q. Okay. Could have been two days.

A. Could have been.

5 Q. Okay. Did you see other students on D that were punished a little more harshly than you, than your one experience with it?

A. Hmmm. I - there - I can't remember the names, but there was one person who played the trumpet for raising the flag, he was an American guy, he got put on discipline for something, and he was on longer...

10

Q. How....

A. ...like two or three days probably.

Q. Two or three days.

15 A. Yes.

Q. And do you remember what he was doing?

A. No. I, I don't remember.

Q. How did you know when someone was on D?

A. Oh, he wouldn't be wearing a uniform.

20 Q. I see. Would you be going to class?

A. No.

Q. Would you be socializing with other students?

A. There would be no socializing, really. I, I think it was a time for reflection. Like, you weren't allowed to talk to any other students during that time. You could only chat with your supervisor. In my case, it was Ms. Seaford.

25

Q. So I just want to go back to your affidavit that we talked about, at paragraph 18 there, you said that, "If staff kids broke the rule, I saw that they were disciplined more harshly than the other students." So I don't know if that helps your memory at all, but what do you remember seeing with respect to discipline of staff kids?

30

2579.

David Webb - Cr-Ex.
(Ms. Lombardi)

student body was put on silence?

A. Yes.

Q. Do you remember what brought that about?

5 A. I'm - and again, memory is what it is, but I
am, it was an overall feeling that the school attitude by more
than a few players had, was dropping down a notch.

Q. I see.

A. And in silence, kinda when you're on
discipline, you're - I remember this, you know, inward
10 reflection. Well, in a 16 or 17-year old mind, you're thinking
inward reflection, I don't want to go too inward, because I
don't want to be haughty, but on the other hand, I don't want
to, you know, I want to reflect.

Q. Right.

15 A. So, yeah, it was a, it was a time, and you
reflect. And for me, you got to just change your attitude.
Like be positive or don't be.

Q. Okay.

A. Like, okay.

20 Q. You are a really positive guy, right?

A. I according to this writeup, I was.

Q. Okay. And you describe yourself that way.

A. Uh-huh.

Q. That's fair. So this, did you even think
25 that this silence really applied to you, this attitude problem,
did you think of it as a, it's something I am contributing to in
any event?

A. Whether I was contributing or not, you know,
I was, I was never perfect. So...

30 Q. Sure.

A. ...overall, it, it didn't really bother me,
to be honest.

2580.

David Webb - Cr-Ex.
(Ms. Lombardi)

Q. Right.

A. I certainly remember it, though. Like, you would remember something like that.

5 Q. And you said, it was, it was a time of reflection being on silence, whether it was discipline or this instance.

A. Yeah.

10 Q. You said, but not to - not - you don't want to go too far inward, because then you're haughty, so did you fine that line, that balance difficult, you know, difficult to kinda figure out as a kid?

15 A. Yeah. Like, what's, what's the difference between confidence and being haughty? Oh, sorry, I didn't mean to ask you that, but, you know, that's what in my mind, that's what I mean.

Q. Right. You, you kinda struggle with figuring out what it all meant, right?

A. Yeah.

20 Q. Yeah. Would you agree with me generally, that the giving and receiving of corrupt [sic] correction was a part of this spirit of Grenville? That, that formed a part of it, right?

A. Could you ask me that again?

25 Q. Sure. Would you agree with me, generally that the giving and receiving of correction was absolutely part of the spirit of the school?

A. Like, I don't think we received that much correction, but there was certainly correction given.

30 Q. Okay. But you wouldn't say that it was absolutely part of the spirit of the school?

A. Well, that, you know, I would, it was absolutely part.

Tab 29

0023

GRENVILLE CHRISTIAN COLLEGE

Grenville Christian College, a residential, co-educational, ecumenical school with grades seven through to university entrance, is deeply committed to helping young people to become well educated, confident, principled leaders and useful adults ready and able to take their place in this changing and challenging world.

Diligence, hard work, high standards, self-discipline, are all part of the Grenville experience, and through them comes the joy of real achievement, the knowledge that exceptional effort brings exceptional results.

Concepts such as morality, courtesy, consideration, reverence and respect are all held high in the students' daily life. Clear rules that are fair, and a discipline that is firm but loving, bring pleasing results in young lives that respond to the challenge. Each student is encouraged to do his individual best. The attitude of doing just barely enough to get by is not tolerated. Students come to "grips" with themselves and through self-discipline overcome any laziness, get a good feeling about themselves, develop good study habits and become doubly productive. 85% of the graduates go on to higher education and their success speaks well for the training they received at Grenville Christian College.

Bad attitudes can block the learning process. A young person's daily

0024

approach to life has a great bearing on his academic performance. Fearful, negative attitudes must be healed before the student can freely learn and develop. The daily environment of the College is the changing influence, and it works because the spirit among the staff and students is positive. In contrast to many schools, at Grenville peer pressure promotes enthusiastic productivity. High endeavour is the norm at Grenville.

~~Over the past fourteen years, Grenville Christian College has taken its place in the vanguard of schools returning to the concepts of discipline, order, courtesy, respect and morality.~~ It is becoming known more and more as a "lighthouse" or "beacon" on the Canadian educational horizon.

Old-fashioned virtues such as pride in one's country, gratitude for this magnificent land in which we live, are fostered. Early every morning many students, their beds made and faces scrubbed, at the sound of a trumpet voluntarily gather round the flag pole to sing our National Anthem as the nation's ensign is raised. Young people don't forget the patriotic feelings that rise up within them at times like this.

Academics - A grades seven through thirteen broad Arts and Sciences programme fully prepares students for university or college. Each year an official from the Ontario Department of Education visits the College, sitting in on classes and observing the quality of the classroom teaching, the students' response, and the curriculum that is provided. At every visit, this well-trained official has been very pleased with the spirit, tone and quality of the learning process as it goes on day after day in Grenville's classrooms. The teaching skill and patience of our faculty, coupled with the hours of

0025

personal attention given to individual students, brings consistent results. Energetic, imaginative teachers who have dedicated their lives to their profession, encourage and press students to go beyond the limit they think is their best. Great strides are made when they work hard, think hard, and play hard.

This school is different. What is unique about Grenville Christian College? The close knit relationship between staff and students. Living right on campus, and involved with the students from 6:30 a.m. to bedtime at night, the faculty and staff members have an almost parental concern for every student. There is no gulf between the students and their teachers, no generation gap, because there is a very open, honest interaction going on at all times. The staff family makes it a point to live openly, frankly and honestly with our students, so the student senses it is safe to express feelings and opinions. Students in this healthy environment emerge as mature and confident individuals. This requires a total commitment on the part of the whole staff that is truly unique. Why do they choose and enjoy this life of total dedication? Because for them it is not a job, it is a calling. This total commitment undergirds and gives a depth and quality to Grenville Christian College that is uncommon in the world today.

The straight forward, open-hearted, free spoken sincerity expressed among the staff members which also includes the students. This means the students sense it is safe to openly express their feelings and "get it all out." Emotional health and growth is encouraged and freely promoted. This frankness with each other develops a spirit of trust and comradeship that can last a lifetime.

0026

Work Jobs - Built right in to every student's weekly schedule is five and one half hours of physical work at housekeeping, gardening, cleaning the horse stables, washing clothes, plumbing, carpentry, general maintenance, dishwashing, cooking - all under the care and supervision of good instructors. Busy teenagers happily engage in tasks that are educational, varied and meaningful. Valuable skills are learned, and the school sparkles with cleanliness under the proud care of two hundred and thirty students. Some teenagers who have never experienced good, honest physical work enter into it, and find it has a built-in satisfaction and can even be fun.

A Code of Honour - In this College, which is totally free of drugs, rock music, alcohol and tobacco, the students live by principles which make for a strong school and family spirit. A sense of personal responsibility and integrity develops day by day in an environment that promotes strength of character. Students learn to stand up for that which is right, and develop a sense of pride in their school. It is the purpose of the College to cultivate leaders who are clearly able to distinguish between right and wrong.

Care and respect for God, parents, teachers, elders, police, leaders of government, and authority in general is expressly taught at Grenville. One cannot properly take a place of authority until he first learns to respect and obey authority. This principle underlies the effective training of leaders. As a student matures, he is given greater and greater responsibility in order to develop his leadership ability.

The College enrolment is purposely limited in order that a close "family"

0027

spirit is maintained. It is absolutely essential to the College purpose that no student be 'lost in the crowd'. Meals are carefully served "family" style at round tables where open conversation can take place. Staff members, usually a husband and wife, head the table and are alert to any daily problems that arise in students' lives. Saturday night is "Family Night". At the beginning of each year the student body is divided into groups of ten or twelve. Each group is assigned surrogate staff "parents" and every Saturday night the group gathers with their family in their home and enjoys popping popcorn, playing family games, watching television, and just relaxing in a fun-filled "home-like" environment.

Creativity - A healthy ordered environment generates and encourages creativity. Two bands, an orchestra, three choirs, dramatic club and productions, an annual Gilbert & Sullivan operetta, arts and crafts, debating, public speaking, poetry contests, Junior Achievement all thrive under the careful direction of enthusiastic leaders. Talents that would have remained totally hidden are discovered and developed.

The co-ed approach to education is a most healthy and natural one. Boys and girls together learn a care and respect for the opposite sex. Boys become gentlemen and courteously stand when a girl comes to the table, and one of them will hold her chair as she is seated. Girls quickly become gracious young ladies under this attention. ~~In this environment where picking off is not allowed, care for all is the theme. Boys and girls learn to appreciate each other as real people rather than physical objects.~~

The approach to the Christian Faith is ecumenical. Ten to twelve

0028

different denominations worship and learn together in unity. Practical down-to-earth Christianity that makes for effective living in our complex world is taught and lived at Grenville. The services of worship are never dull, and the singing is rousing and enthusiastic.

The College is really a "world family" with students and staff from many different countries. Over the years, twenty-one different countries of the world have been represented. To live with students from other cultures and varied backgrounds is a challenging and enlarging experience for maturing adolescents. A "world view" is of utmost importance on this "shrinking" globe.

Athletics and Outdoor Education - The "spartan" philosophy of Grenville Christian College spawns good athletes. Clean living in a healthy environment promotes superior athletic endeavour. A small school, Grenville competes with others several times its size and wins. "Extra effort" and the desire to exceed one's personal best, spur our athletes on to many victories. Basketball, tennis, horseback riding, badminton, volleyball, track and field, cross-country skiing and many other sports round out a full and varied program. Everyone is encouraged and expected to give his best in athletics, and many discover they have athletic abilities previously unknown. With stress on maximum participation, everyone makes a team at Grenville.

A wilderness campground on Whitefish Lake within an hour of the campus, and the famous Adirondac Mountains to the south provide picturesque outdoor recreation. Twenty-five miles of cross-country ski trails right on campus provide many mid-winter thrills. Daily exercise is stressed. A healthy body is important to the total well-being of every student.

Tab 30

0144

May 1, 1978

Mr. & Mrs. Durward H. Cann Sr.
Church Valley
Somerset, Bermuda 9-12

Dear Mr. and Mrs. Cann:

I am distressed to have to write you a letter in regard to Durward's behaviour. He is a very quiet and sullen boy, and we have found him usually obedient; but there is a real hiddenness in him which worries us a bit.

Recently Durward was in a classroom with a girl heavily petting underneath their clothes, which is something that this school cannot tolerate. It is also something that Durward has told other boys in the school; and not only is Durward being hurt by this, but also the reputation of the students and the school itself is on the line.

We are punishing Durward by giving him the stick with a rubber and putting him on extra work assignments. If he were a resident of Canada, we would be forced to send him home for a few days as we are doing with the girl that he was involved with. We have told Durward that if there is any more activity such as this or any more lying that we would have to expel him permanently.

We would appreciate any support that you can give us. It would be good for you to communicate with Durward and to urge him to be honest. I think his problem is that he is afraid to be wrong, afraid to admit who he is, and afraid to come for counselling and for help. I think he would like to, but I think he is trying to hold an image. Once a person is living under a lie, it is very difficult to help them in any way. We like Durward very much and hope and expect a change in him.

If we can be of any further help to you here, please do not hesitate to write or call me.

Sincerely yours,

Rev. Charles E. Farnsworth
Dean of Men

CF/zf

Tab 31

0148

May 5, 1978

Mr. & Mrs. W. H. Barker
6332 Crickadorn Court
Mississauga, Ontario L5M 2J6

Dear Mr. and Mrs. Barker:

I wanted to keep you up to date as to where we are with Glenn. ~~Glenn came back and has been on special discipline since he returned. He says he has been trying much harder. That may be true; I am not sure of the entire situation and how he is doing academically. However, as his dean, there has been little improvement in his attitude. It has just gone to daylight that with every week he has returned home he was holding hands with his again and putting his hands and head on private parts of their bodies in the darkness of the theatre. I have given him a spanking and a strong lecture for this.~~

~~We find Glenn to be a very selfish and angry boy. He screamed and yelled when he thought he was going to receive a spanking. He has been very, very dishonest. I like Glenn very much, but I feel I must let you know that unless there is a marked improvement in his attitude, honesty, and behaviour, that he will have to be expelled and his application for next year cannot be accepted. I am in hopes that our last approach to him will be successful.~~

Again we would ask for your support. If there is any way I can be of any further help, please do not hesitate to write or call.

Sincerely yours,

Rev. Charles Farnsworth
Dean of Men

CF/zf

Tab 32

0157

May 13, 1975

Rev. & Mrs. Kenneth H. Russ
114 Arkell Street
Hamilton, Ontario L8S 1W7

Dear Rev. and Mrs. Russ:

We are sorry to inform you that after a clear warning to the grade 7 class about cheating on a history test, Bill and another student were found to be talking together during the test.

We take cheating very seriously at Grenville. Both boys have had their tests destroyed and have been paddled as a punishment for their behaviour.

We also wanted to let you know what has happened so that you can speak to Bill about this incident.

Sincerely,

Rev. Charles R. Farnsworth
Dean of Men

CF/EF

Tab 33

0159

May 13, 1975

Mr. & Mrs. Gerhard Huttlinger
554 Runnymede Road
Toronto, Ontario M6S 2Z7

Dear Mr. and Mrs. Huttlinger;

We are sorry to inform you that after a clear warning to the grade 7 class about cheating on a history test, August and another student were found to be talking together during the test.

~~We take cheating very seriously at Grenville. Both boys have had their tests destroyed and have been paddled as a punishment for their behaviour.~~

We also wanted to let you know what has happened so that you can speak to August about this incident.

Sincerely,

Rev. Charles R. Farnsworth
Dean of Men

CF/zf

Tab 34

0161

May 25, 1973

Mr. & Mrs. W. H. Barker
6932 Crickadorn Court
Mississauga, Ontario L5M 2J6

Dear Mr. and Mrs. Barker:

I wanted to write to you and let you know of our latest episode with Glenn. He initiated the enclosed note between himself and another boy the other night in study hall. ~~He brought him down to the office, gave him four~~ ~~claps with a paddle, and put him on a bit of a silence~~ ~~discipline except where it is necessary for him to talk.~~

I do think that there is a softening in Glenn; and through repeated experiences such as this, he is beginning to see who he is and would like to change. But I still want to recruit all the support we can get from you in every instance. We like Glenn very much, and I hope to see a marked change in him in the next four weeks.

Again, if we can be of any further assistance to you, please do not hesitate to write or call.

Sincerely yours,

Rev. Charles Farnsworth
Dean of Men

CF/zf

Enclosure

Tab 35

0246

January 31, 1979

Dr. & Mrs. M. M. Shepherd
Wenner-Gren Centre
Sveavagen 166A
Stockholm, SWEDEN

Dear Dr. and Mrs. Shepherd,

I am certainly glad that Dave has made a safe return to Canada from Sweden. I am afraid that I have some very discouraging news about Dave and the condition that he seems to be in as he has returned, however.

While we were visiting with Bob and Beth Smith, we heard of Dave's activities and his dishonesty and disobedience to your friends in Toronto. ~~Upon his return to school, we found that he has been living a very loose life, and he admitted to living with two different girls in Sweden. He has been having frequent sexual relationships with his girlfriend, Stephanie, and also one other girl.~~

Dave's attitude upon returning to Grenville has been a putdown of the school. He has immediately joined with boys in rebellion. Now Dave himself does not look like a rebellious boy; he is very polished on the surface, but underneath we are finding a disobedient, disrespectful, and dishonest young man.

In his first week at school here, Dave has tried to pull even some of the prefects into his camp. ~~The enclosed letters were given to a prefect to mail away from Grenville, for Dave knew we were against his communicating with his girlfriend with whom he has had such a physical relationship. We did not open his mail, but we feel that you should as Dave's parents, just to see where he is. He knows this was extremely conniving and sneaky. The prefect also knew it and brought it to us. We also found that Dave had sold his identification card to a 15-year-old boy so that the boy could buy alcohol and be entertained at discotheques.~~

0247

Page 2
January 31, 1979

Dave has lied to us and is not responding in any way to the correction we have given him here. ~~We have spanked him on two occasions and have had him on work jobs, but we feel at this point that he is a detriment to other children who are trying to move ahead. I feel it would be very good if you could call Dave and let him know that his stay here is being jeopardized by his attitude and put some pressure on him so that he will know that he has no port in the storm against the pressures that are coming upon him. At this point he seems to have no inward desire to change. He would like to keep up a good front and yet act as he wants to beneath the surface. This cannot be tolerated at Grenville.~~

We would be happy to hear from you. If I can be of any further help to you, please do not hesitate to write or call me at any time.

Sincerely yours,

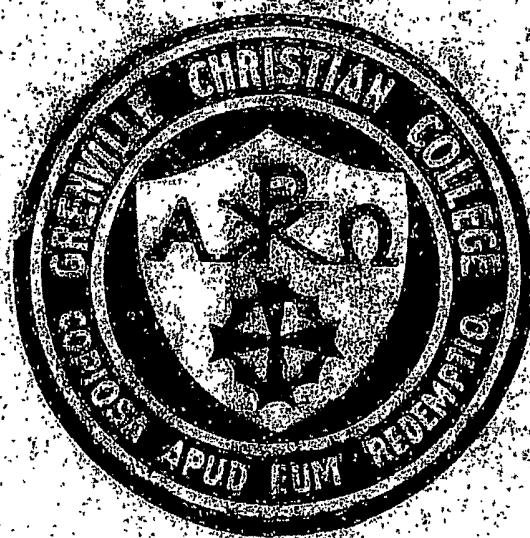
Rev. Charles R. Farnsworth
Dean of Men

CF/zf

Tab 36

0280

STUDENT HANDBOOK



1987/88

0281

Welcome to Grenville Christian College!

We hope that the information in the following pages will make your adjustment to Grenville easy and pleasant. Living together harmoniously with a large number of students and staff is only possible if all concerned are committed to living by the necessary guidelines.

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**FACULTY AND STAFF OF GRENVILLE CHRISTIAN COLLEGE
1987/88**

Headmaster

Father and Mrs. C. R. Farnsworth

High School Administration

Mr. K. W. MacNeil, Principal
Miss J. I. Case, Vice Principal/Guidance
Mrs. J. P. Childs, Guidance
Mr. D. E. Ortolani, Bursar

Office Personnel

Miss D. Balisado
Miss S. Foster
Mrs. D. Robertson
Mrs. Randy Steinbach
Miss J. Stewart
Mrs. D. Tingley

Business Office Personnel

Mr. D. Farnsworth
Mrs. D. Farnsworth
Mr. R. Steinbach
Mrs. R. Steinbach

Medical Staff

Miss C. Black
Mrs. W. Rawson

Maintenance & Housekeeping
Supervision

Mr. W. Bushnell
Mrs. B. Leitch
Mrs. D. Poth

Kitchen & Dining Room Supervision

Mrs. N. Barnes
Mrs. W. Bushnell
Mrs. R. Irving

Deans of Men

Mr. D. Farnsworth
Mr. D. Poth
Mr. J. MacNeil, Assistant
Mr. W. Bayles, Assistant

Deans of Women

Miss J. James
Miss J. Stewart
Miss M. Mayberry, Assistant

Elementary School

Mrs. K. MacNeil, Principal
Mrs. M. Ray
Miss D. Sipple
Miss N. Smith

Librarian

Mrs. R. Bayles

Other Staff

Mr. K. Barnes
Mr. W. Bayles
Mr. D. Bushnell
Mr. J. Hathaway
Mr. A. Isola
Mr. W. Rawson
Miss A. Siefert
Mr. Randy Steinbach
Mr. T. Twaddle
Mrs. E. Wilkinson

0284

HIGH SCHOOL TEACHERS

Miss K. Anderson - Science
 Mr. N. Barnes - Geography
 Mr. D. Barr - Math, Science
 Mrs. D. Barr - Geography
 Miss C. Black - Reading
 Miss J. Case - French, Geography
 Mr. J. Childs - Physics, Computer Science
 Mrs. J. Childs - Guidance
 Mr. C. Farnsworth, Jr. - Geography
 Mrs. C. Farnsworth, Jr. - Music
 Mr. D. Farnsworth - Math, Computer Science
 Miss J. Files - Art
 Miss S. Foster - Keyboarding
 Mr. M. Gillis - English
 Mrs. M. Gillis - French
 Dr. G. Hamilton - French, English
 Mrs. D. Hathaway - Art
 Mr. G. Henderson - English, History
 Mr. R. Irving - English, History
 Miss J. James - Physical Education
 Mr. J. MacNeil - Math, History
 Mr. K. MacNeil - Math
 Miss M. MacNeil - Physical Education
 Miss M. Mayberry - English, ESL
 Mr. G. Mintz - Accounting, Computer Science, Math
 Miss J. Myers - Science, Theatre Arts
 Sr. Deborah Newman - English, History
 Mrs. D. Ortolani - History, Math
 Miss S. Patrick - English, Theatre Arts
 Mr. R. Phelan - Math
 Mrs. R. Phelan - Science
 Mr. D. Poth - Physical Education
 Mrs. W. Rawson - Health
 Mr. R. Steinbach - Accounting
 Dr. J.F.H. Stewart - Latin
 Miss J. Stewart - Accounting
 Mrs. D. Tingley - Reading
 Mrs. T. Twaddle - French, Reading
 Miss Y. Vermette - English, Music, History

0285

I. A SCHEDULE OF THE WEEK

DAILY TIMETABLE

Monday & Friday

Breakfast	7:30
Chapel	8:10 - 8:30
1st period	8:45 - 9:55
2nd period	10:00 - 11:10
3rd period	11:15 - 12:25
Lunch	12:35
4th period	1:30 - 2:40
5th period	2:45 - 3:55
Dinner	5:30
Study Hall	7:10 - 9:10

Tuesday & Thursday

Breakfast	7:30
Chapel	8:10 - 8:50
1st period	9:00 - 10:05
2nd period	10:10 - 11:15
3rd period	11:20 - 12:25
Lunch	12:35
4th period	1:30 - 2:40
5th period	2:45 - 3:55
Dinner & Study Hall	are the same as Monday & Friday.

Wednesday

Breakfast	7:30
1st period	8:15 - 9:00
2nd period	9:05 - 9:50
3rd period	9:55 - 10:40
4th period	10:45 - 11:30
5th period	11:35 - 12:20
Lunch	12:30
Afternoon activities	
Dinner	5:30
Study Hall	7:10 - 9:00

Compline is held in the Chapel 9:20 - 9:30 p.m. Monday, Tuesday, and Thursday.

Academic classes take place during periods one through five. Sixth and seventh periods, before and after supper, are sports and activity periods, usually for team or group music practices.

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Study Halls

With the exception of Friday and Saturday, a study hall is arranged each evening. Grades 7 and 8 study from 7:10 p.m. to 8:40 p.m.

Study Hall Rooms:	Grades 7, 8, 9 & 10 Girls	Rooms 303 & 304
	Grades 7, 8, 9 & 10 Boys	Rooms 307 & 308
	Grades 11, 12 & 13	Dining Room

Friday Night Activities

On Friday evening an activity is arranged which involves all of the students. These activities provide a great deal of fun and relaxation after a busy week of study. They also help to give the student body its characteristically strong school spirit. All students, unless excused for medical reasons, are expected to participate.

Saturday Schedule

Rise: 7:30 a.m.
Breakfast: 8:30 a.m.

Students are generally assigned to work on Saturday morning. Part of the morning will be used for study, extra classes, tutoring, class projects, etc. During the remainder of the morning students will be given work assignments.

Lunch: 1:00 p.m.

Afternoon: Saturday afternoon is a free-time period. Various outdoor and indoor activities are available. Also, students are given the opportunity to go to a Brockville shopping centre to shop for personal needs. Transportation is by school bus at 2:45 p.m. (See page 18.)

An extra Study Hall is convened on Saturday afternoon from 2:30 - 4:30. Teachers assign students to this Study Hall if work or assignments are incomplete during the week.

Supper: 6:00 p.m.
Family Night: 7:30 p.m. (See page 10.)
Dorm Time: 10:00 p.m.
Lights Out: 10:30 p.m.

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Sunday Schedule

Rise: 8:00 a.m.

Chapel: 9:30 a.m., followed by brunch.

Brunch: approximately 11:00 a.m.

The hours following Chapel and brunch on Sunday are free time. The dormitories and halls must be kept quiet so that studying and rest may go on undisturbed. Students are encouraged to play outdoors or in the gym. During the afternoon every student must write a letter home to parents.

Mid-afternoon snack: 2:30 p.m.

Dinner is served at 5:30 p.m. On Sunday evening there is usually a study hall and/or a "Sing" involving both Faculty and students.

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II. ACADEMIC INFORMATION

High School Floors [Second & Third Floors]

Most academic classes are held on the Second & Third Floors. The numbers are arranged from 201 at the east end to 210 at the west end of the Second Floor, and from 301 to 310 on the Third Floor. Room 210 is the Computer Lab. Room 204 is the Chemistry and Biology Lab, and Rooms 206 and 207 are Science Labs.

At the east end of the Second Floor near Room 201 is the office of the High School Receptionist. This receptionist issues late slips and will answer questions of daily routine. Appointments to see the Principal, Vice Principal, or Guidance Counsellors should be arranged through the High School Receptionist's Office. Academic requests, such as to change courses or to be excused from an activity for extra study, should be submitted in writing to a receptacle outside the Receptionist's Office.

The bulletin board outside Room 202 contains key information and should be consulted daily.

Bookshelves

Each student is assigned a bookshelf on the Second Floor on which only books and other articles needed for classes may be kept. They must be neat at all times. These are open shelves. All students must respect the property of others and not disturb or borrow books or articles from another shelf. All books and articles must bear the owner's name. Books or other articles must not be left on top of these shelves.

Stairways & Link

Boys are to use the west stairway and girls are to use the east. Stairwells can be very noisy, and every attempt should be made to keep the noise to a minimum. Those using the small Chapel or Classroom 106 will be disturbed if loud talking or other noise is permitted in these areas. Please be considerate when using these stairs. The office area and link at the east end of the Elementary Classroom Floor is off limits to students as a thoroughfare to and from the girls' dormitory.

Lateness

If a student is late to a class for any reason, he must go to the High School Receptionist's Office to obtain an admit slip to class.

Late Lights

If students require extra time to complete assignments for a class, they may seek permission to have "Late Lights" until as late as 11:00 p.m.

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on week nights (and 10:30 p.m. on Wednesday and Sunday nights) from the study hall supervisor. This must be done during the evening before Compline or "Sing." This permission slip is given to the supervisor in the designated areas. For Late Lights, boys are to study in the Library, and girls are to study in Room 201 on the Second Floor.

Before reporting to study, it is the responsibility of the student to report to the dorm to sign out and to inform his dorm supervisor or prefect that he will be studying. Late Lights are only granted to students who have used their study time responsibly. Students may not study together without a note from the teacher of the subject involved.

Guidance

Many materials are available in the Library to assist students with questions about university and college selection and career requirements. Guidance counsellors are also available to help with this. The central bulletin board on the Second Floor keeps students posted on University and College programmes, test dates, and career and job opportunities.

If a student wishes to have an appointment with one of the guidance teachers, a note requesting an interview and stating its purpose should be left in the receptacle outside the High School Receptionist's Office on the Second Floor.

If a student wishes to have an interview with the Headmaster, a note requesting this should be submitted to the secretary at the Front Office Reception Desk.

Changing Courses

Course timetables are carefully selected for each student by the Guidance Department in consultation with the students and parents and in consideration of long-term goals. If, during the first two weeks of classes each semester, a student desires to drop a course and add another course, he should turn in a "Drop-Add Form" to the High School Receptionist. He will then be contacted for an appointment with a Guidance Counsellor.

Morning Memo

A Morning Memo is issued each day, Monday through Friday, and is distributed to each class and to various other parts of the school, including the notice boards outside Room 202 and on the Third Floor. Teachers read this memo to students, but each student has the responsibility of consulting it for details. It will contain items of interest for various individuals, classes, teams, or groups. The general and specific announcements for the day go on this memo. Any changes to the day's schedule, meetings, or practices not included in the memo will be announced at the close of each meal.

0290

Textbooks

Textbooks are sold on the day of registration at the beginning of each semester. They are to be kept neat and tidy. The student's name is to be written neatly inside the front cover. Students may highlight or make neat marginal notes in a textbook for study purposes. If a textbook is to be used in the next semester, it can be returned to the School for credit. This will depend on its being kept in a satisfactory condition.

Notebooks

Neatly written notes are to be kept for each subject in a manner described by the teacher. Carelessly written notes or assignments may necessitate their being rewritten.

School Supplies

A small supply of various stationery supplies such as loose-leaf refills, notebooks, bristol board, pens, pencils, etc. are for sale outside the Dining Room at the General Store. In general students are advised to use weekends home or shopping trips to Brockville to purchase school supplies.

Spare Periods

Spare periods are designed for study, music practice, or for work assignments. The dorm is off limits during spare periods. Each student must be in the place assigned for that period. Attendance will be taken.

Study Halls

Study halls are supervised. Each student is encouraged to work on his or her own. The cultivation of productive, efficient study habits is essential.

Study halls must be silent, with no talking to nearby students. Students are to work independently. (In order for students to work together on a subject, permission must be obtained from the teacher of the subject concerned.) Each person must be in place with the necessary equipment before the starting time, fully prepared to work. If a student misses a class, the homework assignment for that class should be obtained before the beginning of the Study Hall. At the end of the evening, study halls are to be left neat and tidy; papers are to be picked up and chairs straightened.

A limited collection of reference books will be placed in the study hall each evening for the students' use.

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Homework

Students are assigned homework in each of the day's classes. This work is to be completed in spare periods and in the evening Study Hall. If extra time is needed, Late Lights may be granted at the discretion of the teacher or the study hall supervisor.

Homework assignments should be written down at the time they are assigned. A study calendar is sold for this purpose.

Two-Week Averages

Every two weeks, teachers submit to the Guidance Office an average for each student. This average is used to monitor a student's progress. If the Principal or Guidance Personnel are concerned by a less-than-satisfactory "Two-Week Average", a guidance conference and/or a call to parents may result. Regular participation on a sports team or in other extra-curricular activities depends upon a student's maintaining satisfactory Two-Week Averages.

Six-Hour Study Hall

If a student is negligent in completing the week's work, he or she, at the discretion of the teacher concerned, may be assigned to do weekend work in that subject. This involves studying Friday evening, Saturday afternoon, and Sunday afternoon.

Library

The Library is the heart of any academic institution. It must always be a place of quiet out of concern for others. The Library must also be kept neat and tidy.

Reference books must never be removed from the Library. Books may be borrowed only after they have been properly signed out at the discharge desk. They must be returned by the due date. Fines for overdue books must be paid promptly.

The details about the use of the Library will be posted and discussed at an Orientation session.

Extra Help

A student encountering difficulties in a specific subject has a range of extra-help alternatives. Some help is provided by the teacher during class while seat work is in progress. Teachers may set aside time after school, in the evenings, or on weekends to provide extra assistance. At other times Saturday morning tutorials by fellow students are arranged. Teacher-led tutorials are also available in reading comprehension, vocabulary building, spelling, and writing.

Students are encouraged to ask their teachers and/or guidance counsellors for any extra help which they need.

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III. EXTRACURRICULAR ACTIVITIES

Sports and Activities

Every student is encouraged to participate as much as possible in the various activities and sports available. However, if a student's Two-Week Average in an academic subject is unsatisfactory, he may be required to withdraw from a sport or activity until his marks improve.

Music and drama play an important role in College activities. Several plays, including a musical, are staged each year and are popular activities among our students. The Junior and Senior Choirs, the Band, and the Orchestra perform at various occasions. Students may also participate in various other activities such as Yearbook, Junior Achievement, Debating, Chess Club, etc.

As a member of a team, choir, band or other group, each student must remember that he or she is a representative of Grenville, and behaviour and attitude at games or performances should reflect this. Courtesy and fair play must predominate at all games and other engagements. Referees and opponents are to be treated with respect and courtesy.

Intramurals

All students will be assigned to intramural teams (House Leagues). Games will be played at 4:00 p.m. Students who are on a school sporting team will not compete on intramural teams during the season of their competitive sport.

Activity and Team Sign Ups

Sign-ups for teams and activities will be announced in early September. All are encouraged to try out for sports and to attend regularly during the try-out period. A competitive team will be chosen from among those trying out. We especially encourage new students to join in sports and extracurricular activities.

Use of the Gymnasium, Tennis Courts, and Swimming Pool

Gymnasium. The Gym is available in free-time periods if there are no other practices scheduled. Only indoor running shoes may be worn in the Gym. (NO street shoes or outdoor running shoes are permitted.) One closet containing equipment is left unlocked. This equipment may be used but must be put back where it belongs when it is no longer being used. The Gym Office is off limits to all students.

Tennis Courts. The tennis courts are available before and after supper and on weekends. During peak times, a sign-up list will be available so that students may choose a slot of time. Students must have their own tennis equipment.

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Swimming Pool. The pool is available for student use only at announced times. Full supervision is required and will be provided. The waterfront is off limits for swimming.

Wednesday Afternoon Activities

On Wednesday, depending on the season, the entire afternoon is devoted to a selection of indoor and outdoor activities such as horseback riding, swimming, skating, outdoor club, and hockey. Team sports, yearbook, and play practices also are held during this period.

Lounges

The Lounges on the Lower Floor are for general use of students during free time. They are to be treated with respect and care, and others using the rooms should never be disturbed by you. Be considerate of those watching the news on TV. Boisterous roughhousing should not go on in these rooms or in any School building. They must be left in a tidy state.

Family Nights

The student body is divided into groups called "families" headed by at least two members of the Faculty and staff. The purpose of this is to provide a small group to which students may more easily relate. This is done by involvement in activities of a family nature on Saturday nights, usually in the home of the family head. This enhances the close family feeling of the School.

IV. RELIGIOUS LIFE

A Christian faith is central to our lives. It provides purpose and direction to all that we plan and do and strongly influences our interpersonal relationships.

Each day begins with a form of devotion; at times this is formal and held in the Chapel. At others it is less formal and is held in the Dining Room. Attendance is mandatory. A spirit of respect is maintained at all Chapel services.

Communion. On Tuesdays, Thursdays, and Sundays, the Holy Eucharist is celebrated, usually by the Headmaster, in our Chapel; it follows the service in the Anglican Prayer Book. All students are encouraged to follow this service in the Prayer Book and to enter into the spirit of it. At the time of partaking of the Communion elements, all students proceed to the Communion rail. All who have been baptized are welcome to receive Communion. Those who wish to participate present open hands to the Celebrant. Those who do not wish to participate keep hands folded on the altar rail, and they will receive a prayer of blessing.

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After Study Hall on three nights per week, students attend a brief candlelight service of Compline in the Chapel. This is a quiet, restful interlude at the end of the day. Students are to go to their respective dorms in silence at the conclusion of the Compline service.

Each student is expected to have a Bible in his or her possession. Often these will be required in Chapel services or at Breakfast.

Arrangements are made for Catholic students to attend Mass on Sundays at St. Francis Xavier Church in Brockville.

V. STUDENT LIFE

Main Floor

The office of the Headmaster is adjacent to the front doors on the First Floor. Students who wish to see Father and Mrs. Farnsworth should leave a note with the Receptionist.

The Guest Lounge opposite the main entrance is for entertaining parents and guests. It is off limits to students unless in the company of guests.

Business Office Procedures

Allowances. All students for whom parents have made arrangements will receive a weekly allowance. These will be given out each Friday immediately after supper. It is each student's responsibility to be there at the specified time and place.

Grades 7-10	Student Lounge
Grades 11-13 A-L	Gold Lounge
Grades 11-13 M-Z	Seminar Room

"Money Requests" and U.S. stamps will be in the Gold Lounge. Change will also be made at this time and on Wednesday afternoon between 4:30 and 5:15 p.m.

Extra Spending Money, Valuables. If you need extra money from your student account, you must fill out the form provided for this purpose, available in the Dorm. Fill out this form, answering all questions fully, and return it to the Deans. "Money Requests" as well as personal cheques from home to be cashed must be handed in by Wednesday evening. This money will be handed out along with allowances each Friday evening. Valuables or amounts of cash over \$10.00 should be left with the designated dorm supervisors for safekeeping. Forms are provided in the dormitory for withdrawing your money from safekeeping.

Passports, Visas. Passports, visas, and tickets are to be kept in the Business Office. If you use your passport, be sure to return it to the Office after use. If you receive train or airline tickets in the mail, please hand them in; the Office is the safest place to keep such valuables.

0295

Stamps. Canadian stamps will be available generally from the stamp machine in the Student Lounge or at set times from the General Store. U.S. stamps may be purchased in the Gold Lounge in conjunction with "Money Requests".

Infirmary

Health services are provided by two staff nurses on a regular basis. In emergencies a Bröckville physician will be immediately consulted. All medications, including cough syrup, aspirin, allergy pills, etc., are to be kept in the Infirmary and will be dispensed by the nurse on duty. Consult with the Nurse about details of receiving regular medication.

Infirmary Hours:

Monday - Friday	7:00 a.m. Girls	7:15 a.m. Boys
	1:00 - 1:30 p.m.	
	6:00 - 7:00 p.m.	
Saturday	8:00 a.m. Girls	8:15 a.m. Boys
	1:40 - 2:00 p.m.	
	6:30 - 7:00 p.m.	
Sunday	9:00 - 9:20 a.m.	
	11:30 a.m. - 12:00 p.m.	
	6:15 - 7:00 p.m.	

At other times, if necessary, a student should receive permission from a teacher, the High School Receptionist, or a supervisor to see a nurse.

A student admitted to the Infirmary by a nurse is to wear pajamas, not sweatsuits. Students admitted to the Infirmary are not to have visitors unless the Nurse on duty grants permission. If such permission is given, conversation must be quiet so others are not disturbed. Visitors should not sit on Infirmary beds.

Dining Room and Kitchen

The Dining Room plays an important part in the life of everyone at Grenville. Accordingly, it is to be treated with the care and respect it deserves. Loud behaviour is out of place in the Dining Room. A student's dress in the Dining Room must always be appropriate.

Except on Sundays, students are to enter the Dining Room for meals in silence and go directly to their assigned tables and be seated. After grace has been said, normal conversation may resume. This will facilitate the prompt serving of the food and set a tone for a pleasant meal. Boys are to rise when a girl comes to the table, and the nearest boy should assist her with her chair. All students rise when an adult is seated. Good manners are expected at all times. Meal times are pleasant occasions in which the conversation includes the whole table.

0296

Students are to be in the Kitchen only when they are assigned to some specific task. When using the pairs of swinging doors to the kitchen, for safety's sake always proceed through the right-hand door.

The coolers, freezers, and store room are off limits to students unless sent by a member of staff. Similarly, the coffee machine and juice dispensers are to be used only with permission.

Student Drycleaning Procedures

Drycleaning will be handled on an individual basis by a local drycleaning business. For this purpose, each student must have a Halpern's laundry bag marked with his or her full name.

On Monday morning, between 7:00 and 7:20, each boy is to bring his clothes needing drycleaning and Halpern's laundry bag to the Student Lounge, where it will be checked by a staff member. On Wednesday afternoon after 4:45 or after supper, drycleaning will be returned to the student by a staff member.

At 7:00 on Tuesday morning, the girls will duplicate this procedure. They will pick up their cleaning personally on Thursday afternoon after 4:45 or immediately after supper.

Mending. Articles of clothing in need of mending should be taken to the Student Lounge at the same time as dry cleaning and given to the staff member in charge.

Laundry

The School operates a modern laundry, and various sections of the dormitory have their laundry done at set times during the week.

Details of turning in clothes to be laundered and of collecting clean clothes will be issued by the Deans.

Please Note: Each student will receive mesh laundry bags in which to put sports socks, underwear, and school socks. No T-shirts or other articles should be put in these bags. Also, NO wool pants, sweaters, or articles to be drycleaned are to be put in the laundry.

Dormitories

The Dormitories are off limits during class and study hours. Students who must go to the Dorm must obtain a pass from the High School Receptionist (during the class day) or from the Study Hall Supervisor during evening Study Halls.

The Dormitories are to be kept neat and quiet at all times. No loud shouting or raucous behaviour should mar the peace and quiet of the Dorms.

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After lunch and after school, they should be silent so that students may rest if they wish.

Dress Code

At Grenville it is expected that each young person take pride in his or her personal appearance and maintain high standards of grooming and dress.

Uniform:

A school uniform is part of a long-standing tradition at G.C.C. as it is with many private schools. It helps create a sense of pride, oneness and belonging, and therefore, we have standards governing its appearance and its appropriate accessories.

At all times the uniform is to be clean and neat. Shoes are to be clean, polished and in good repair. Ill-fitting or ragged items of uniform should be replaced. Non-uniform items will not be acceptable, particularly shoes, grey slacks, white shirts, and white blouses. Makeup and coloured nail polish are not to be worn with the uniform. Jewelry is to be kept to a minimum. Simple pearl, gold, or silver studs, one pair only, are appropriate for earrings, and a cross on a fine neck chain is permitted. Simplicity is the general rule. Hair is to be cut in a style which is neat, out of the eyes, and appropriate to wear with a uniform (no extreme styles). For boys, sideburns are to be about one-third to one-half way down the ear.

The school uniform is to be worn Monday through Friday. In classes and at meals, the cardigan is worn, and the blazer is worn at announced times for special functions. The blazer is also worn when a student goes off campus for appointments or in travelling to and from the School on holiday breaks. The Number One uniform includes the blazer, clean, neatly-pressed slacks or kilts, and the school oxfords. The school trench coat is worn with the uniform when the weather warrants it.

Non-Uniform: Casual and Sunday Dress

Casual or non-uniform clothing must also be neat, clean, and modest. Tight-fitting pants, slacks, sweaters, etc. are not appropriate. Extreme styles in both boys' and girls' dress are not acceptable. Jeans are not worn on campus, and corduroy pants must be of dress quality.

Jewelry and makeup are to worn in good taste. Boys are not to wear neck chains. Crosses on fine chains are permitted.

Casual shoes must be clean and in good repair. Athletic shoes are not to be worn for general casual wear, nor are they to be worn in the Dining Hall.

Good casual clothes may be worn on the weekends. Neat play clothes or track suits may be worn for activities in the gym or on playing fields. Track pants must be worn to and from these play areas.

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Telephones

Telephone calls are to be kept to reasonable lengths; the need of others to use the phone should be respected. Phone calls should only be received from and placed to parents. Only in emergencies will incoming calls be received during class or study hall time. Students must obtain written permission from a supervisor on their floor or from a Dean to use the telephones. Regular calls home should generally be limited to one a week.

Mail

Students are required to write parents or guardians once a week. Incoming mail will be distributed immediately after lunch -- girls, in the Murray Hall Linkway; boys, in the Student Lounge.

Visits

Parents are welcome to visit on weekends. These visits should be arranged, if possible, so as to cause a minimum of disruption to a student's responsibilities. Saturdays, after lunch, and Sundays are the most appropriate times for visitors. On these days a student may go off campus with parents after receiving permission from a Dean and signing out at the Front Desk. Visitors other than family members should only be received with permission from the Deans or Assistant Dean. Please let your supervisors know ahead of time if you are expecting family to visit or take you out.

As a rule, students who visit family in the local area should plan these visits for Sunday, leaving after Chapel and returning for dinner at 5:30 p.m.

Co-education

Grenville strongly supports the philosophy of boys and girls being educated together. Most of the activities at Grenville Christian College are co-ed.

"Special" relationships are not allowed at G.C.C. We desire a spirit of friendship to exist among all students, free of the exclusive and competitive demands which "special" relationships impose. Holding hands and other physical displays of affection and the passing of notes are not permitted.

Courtesy in action and speech is to be used at all times. Bad language, swearing, or off-colour talk are not to be a part of our conversation.

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"Off Campus"

At various times throughout the year, excursions are arranged. Transportation for these School trips and for "away" games is provided by one of the School's buses. Unless announced otherwise, the dress for these trips is "Number One" school uniform.

At other times, if an individual student must travel to Bröckville for a private appointment (medical, dental, etc.), arrangements are made to have a taxi come to the School. At the completion of the appointment, the student will call the taxi company from the office of the appointment.

Students are given a special discount by a local taxi company if the assignment is to take a student to one destination only. Students must pick up a voucher slip at the Front Office in order to take advantage of this special discount.

On Saturday afternoon an opportunity will be given for students who have personal shopping to go to the Thousand Islands Mall. Transportation will be by school bus. While at the mall, students are expected to stay in assigned groups. The group members should remain together and cooperate in their shopping. Students are reminded that they should show every courtesy to other shoppers, shopkeepers, pedestrians, and motorists.

Students may leave the campus with adult relatives only with the permission of Deans and at times when there are no other commitments. The Number One school uniform is to be worn whenever a student leaves campus. On Sundays, the normal Sunday dress may be worn.

Care of Property and Furniture

A great deal of care and expense goes into the care of the buildings, furnishings, and grounds at Grenville. The policy of the School is to make everything clean, colourful, and comfortable. It is the responsibility of every member of our School family to assist in the care of our school home. Consequently, no misuse of the buildings or furnishings will be tolerated. Graffiti must never appear on walls or furniture. Tracking mud or other dirt over the carpeted floors is a sign of inconsideration.

It is expected that the same care be extended toward your own personal property. Doodling and scribbling on books, etc., is strongly discouraged.

Safety Regulations and Fire Drills

IT IS VITALLY IMPORTANT THAT EACH STUDENT DEVELOP A SAFETY CONSCIOUSNESS IN ALL ACTIVITIES AND CHORES. POWER EQUIPMENT AND DANGEROUS TOOLS SHOULD ONLY BE USED WITH PERMISSION AND UNDER DIRECTION OF A STAFF MEMBER. CARE MUST BE TAKEN AROUND THE WATERFRONT AND VEHICLES. STUDENTS MUST BE SEATED WHILE RIDING IN A SCHOOL BUS.

0300

THE CONCERN FOR FIRE REGULATIONS IS A REAL ONE. FIRE DRILLS AT VARIOUS TIMES OF THE DAY AND NIGHT ARE HELD REGULARLY. BOTH THE SCHOOL ADMINISTRATION AND THE LOCAL TOWNSHIP FIRE DEPARTMENT TAKE THESE SERIOUSLY. PROPER EXITS FOR CLASSROOMS AND OTHER AREAS ARE POSTED. WINDOWS AND DOORS SHOULD BE CLOSED WHEN AN AREA IS VACATED DURING A FIRE DRILL. AT NIGHT EACH STUDENT IS TO SLEEP WITH A BATHROBE, FLASHLIGHT, AND SLIPPERS READILY ACCESSIBLE. FIRE ESCAPES MUST NOT BE USED FOR ANYTHING EXCEPT THEIR INTENDED PURPOSE.

Holidays and Breaks

A school calendar outlining all holidays is printed each year. These holidays are designed to give ample time for students to travel home or to homes of relatives on designated weekends.

Holiday Breaks are generous, and you are asked not to request additional breaks or extensions to holiday periods. Students must not leave before or return after the designated holiday period. Study time missed jeopardizes academic progress.

Appointments, (orthodontal, medical, etc.,) which require a student to be absent from school, must be arranged well in advance and the College notified by the parents. It is the student's responsibility to complete a "Request to be Off Campus" form any time it is necessary to leave the School to travel out of town. This form, available in the High School Receptionist's Office, is to be submitted to that office at least one week in advance of the appointment.

On Holidays or Break weekends, the student must have parental permission if he wishes to go anywhere other than home or to a guardian. The Deans should be notified of this by phone or letter.

On Breaks and Holidays, students are expected to go home or to the home of guardians. If (on short weekend breaks) it is not possible for a student to leave the College, students may make arrangements to remain on campus. Permission, in writing, must be secured from the Deans at least two weeks in advance. A fee for room and board will be charged for this privilege.

Boys should return from major Breaks with hair cut to the appropriate length. Girls' hair should be neat and out of their eyes.

Work Programme

Participation in the school Work Programme is an integral part of student life at Grenville. It provides an opportunity for the development of many practical skills as well as attitudes of respect and responsibility for the physical upkeep of the School.

Students will have work assignments included in their weekly schedule. These may be during spare periods and at four o'clock, as well as half of Saturday morning.

0301

Students, as a regular part of everyday life, are assigned tasks in the Dining Room and Kitchen. Dishcrews are made up of boys, and Food-Put-Away teams are comprised of girls. Students also have the responsibility to serve tables at meals at assigned times.

Each of these assignments gives students the opportunity to exercise leadership and to learn the skills pertaining to the assignment. It is expected that each person will willingly accept the challenge to perform each task to the best of his or her ability. It is imperative that each student develop the habit of being on time for Work Programme assignments.

Discipline

All rules and regulations governing the life and activities of the Grenville Christian College family are designed to (1) promote a growing measure of self-discipline and (2) ensure the smooth running and general happiness of all our lives.

A healthy respect for authorities, Faculty, staff, guests, prefects, senior students, and one another is expected in the life of G.C.C. Learning to submit willingly to those entrusted with responsibility is essential training for those who expect to lead productive lives.

Deportment Points

In order to have each student abide by the spirit and guidelines of the College, a deportment point system is administered. Points may be given for lateness, sloppy or improper dress, untidy bookshelves, messy dorm rooms or sections, disrespect to a staff or student supervisor, or any other infringement of the rules.

A one-hour work assignment on the weekend will be required for each set of three deportment points given to a student.

Punctuality at meals, chapel, classes, work assignments, practices, study hall, etc., is also essential. Learning to be where one should be throughout the day, prepared for the task at hand, is a vital part of a mature approach to work.

The general rules which follow are designed to enhance and ensure a well-run, happy, and productive school family. Each one must be understood and respected.

Stealing

Stealing will not be tolerated at Grenville Christian College. Any student who takes anything, however minor, which does not belong to him, will be dealt with severely. Consequences include immediate suspension or expulsion.

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Cheating & Plagiarism (Plagiarism is copying an author's words or ideas without giving proper credit in footnotes.)

Plagiarism and cheating on any quizzes, tests, examinations, or assignments will be considered in the same light as stealing.

Drugs and Alcohol

Serious consequences including involvement of police and expulsion from the College will result from the possession or use of alcohol or drugs in any School situation, including travelling to and from home.

0303

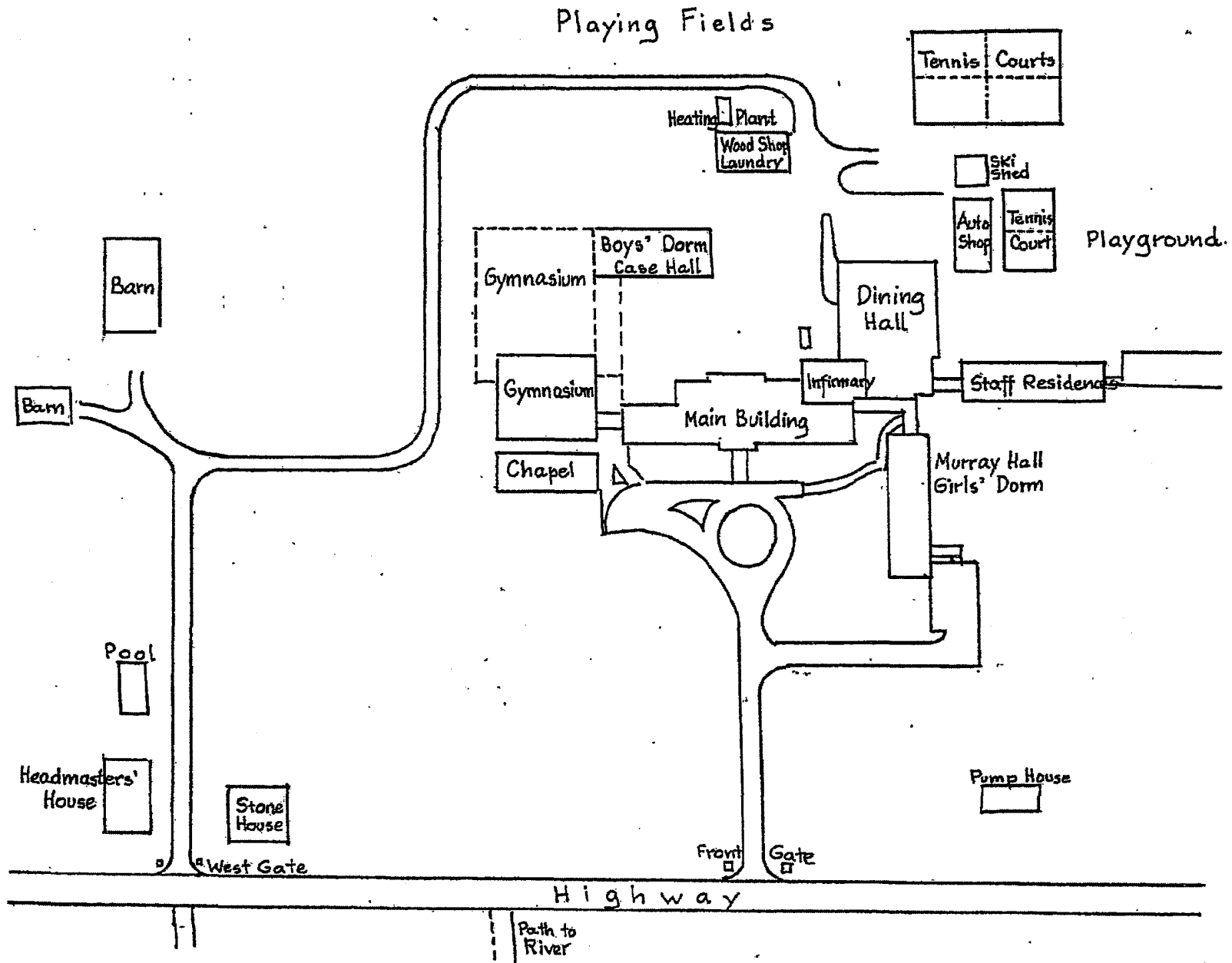
GENERAL RULES

1. Each student will endeavour to live by the spirit of the School as well as the rules.
2. Students are to respect and obey all Faculty and staff members as well as students placed in responsible positions. Older students will show a care and concern for younger students. Younger students will look up to and respect older students.
3. Students stand when a teacher or other adult comes into a classroom and when a lady or staff member comes to a table in the Dining Room. This does not apply to the Library and Study Hall.
4. Boys are to use the west stairs, girls, the east stairs.
5. In unassigned hours, students are to be on the lower floor or in the dorms. The Guest Lounge is for entertaining your parents and guests; it is not to be used generally by students.
6. Murray Hall is off limits to boys at all times. Similarly, the Boys' Dormitory is off limits to all girls.
7. The barns and waterfront are off limits unless you are given a specific assignment there.
8. After dark, there is to be no walking around outside the buildings. Students are permitted outside the Chapel entrance on the lighted concrete area only.
9. The limits for being on the property outside of the main buildings are as follows: between the pump house and the Stone House, the front gates, and the furnace building in the back. Students are not to be in any garages, shops, the furnace house, or staff homes without an invitation and permission granted from the supervisors. (See the attached map.)
10. Students must have permission from their supervisors to go out to the river, downtown, or to staff homes, etc., and they must sign out on the sign-out sheet at the Front Desk.
11. Chewing gum is not allowed in the School.
12. There are to be no radios, clock radios, record players, or tape recorders in the dorms.
13. Except to receive an incoming call, intercom telephones are not to be used by students. The payphones are available for students' use. The girls should use the phones located on the first floor of Murray Hall, and the boys should use the phones located on the lower floor outside the Cold Lounge.

0304

14. No student may use power equipment in the Kitchen or Shops without the instruction and permission of a staff member.
15. Students must accept responsibility and pay for any destruction or defacing of school property. The borrowing of personal belongings of others without permission is prohibited. Even with permission, borrowing is to be kept to a minimum.
16. Books are to be left only on their shelves on the High School Floor. They are not to be left in the Dining Room or on benches in the hallways!
17. There is to be no smoking, drinking, or using of drugs. All medicine (including aspirin and cough syrup) is to be handed in to the dorm supervisors and will be administered by the nurses.
18. Absolutely no more than \$10 should be kept in the dorms. Extra money must be submitted to a Dorm Supervisor for safe keeping. Lockers in the Boys' Dorm and drawers in the Girls' Dorm are to be kept locked at all times when not in use.
19. Anyone going to town or off campus is to go in Number One uniform, unless otherwise instructed.
20. When travelling to or from School on holidays or breaks, all School rules apply. Students must leave in uniform and remain in uniform until arriving home. Students must also return to the School in uniform.
21. No jeans or jean-type (patch pocket) pants are to be worn on campus or on school outings.
22. In order to encourage foreign students to learn English, they must speak only English here. There are to be no ethnic jokes or putting down of any nationality.
23. The Chapel is always to be a place of reverence. Students should be in the Chapel a few minutes before a service is to begin. Before and after a service, there should be no talking in the Chapel or the area outside the Chapel.
24. Written permission from the staff members responsible is needed to use the Music Room, Art Room, and Computer Lab. Staff will issue passes for this purpose.
25. If you have any questions in your mind about being some place or doing something, stop! and ask permission from the Deans or Supervisors in charge.

0305



Tab 37

0487

CritParenQuesA

Working Eight

May 25, 1987

CRITICISMS FROM PARENTS' QUESTIONNAIREHealth Care

- Shay - Should have been called when Dan had X-rays for Health Ins. purposes
 Stock - Not informed of medications being given (found out by being charged)
 Gallant - Upset with charges for medication with no explanation
 Cragg - Would have appreciated communication regarding the prescribing of antibiotics for Kevin's acne
 Hollingworth - Nathalie in the infirmary for four days without parents being notified
 Block - An older student or adult should accompany younger students when they go for X-rays

Christian Teaching

- Wierzbinski - ~~When the children should be able to share their feelings without being told they are rebellious (when they get sick of rules)~~
 Morris (Adrian) - Feels there should be more acquaintance with Bible knowledge and perhaps Bible history
 Millar - Suggested a planned Bible study time (similar to 3D)
 Mammen - Feels children should not just be told to "pray" about a problem, but need to discuss them
 Hollingworth - More emphasis on the Bible and time for private devotion
 Graham (Pat/Maurden) - ~~Don't understand reasoning behind having children~~

Discipline

- Stock - ~~More acknowledgement for positive behaviour rather than punishment for negative behaviour~~
 Wierzbinski - ~~Hear more from children than from the school~~
 Gallant - ~~Feels that the school discipline is too strict but parents agree with it~~
 Ottawa (?) - ~~When a group of students do something wrong the student body as a whole should not be chastized or made to feel they are to blame~~
 Mammen - ~~Wants staff children "exiled" to community as disciplinary measure~~
 Rump - ~~Agree with discipline but have not been advised adequately of the measures and approach adopted~~
 Hollingworth - ~~Feel children should be prompted by the Holy Spirit to confess things and not have any external pressure to do this - creates anxiety~~

Tab 38

0517

November 17, 1987

AIDS TESTING

On May 28, 1987 the Administration of Grenville Christian College adopted a policy requiring all Faculty, staff and students to be tested for the AIDS virus.

This was not adopted lightly or thoughtlessly, nor without legal and medical advice. The AIDS epidemic is a serious world problem, and the School's policy stems from a realization of that seriousness and a willingness to take steps to reflect just how serious it now is and is apt to become. The virus is a new one, and the medical profession admits it does not have all the answers as to how it is transmitted or how to cure it. Although some means of transmission are known, no certainty is offered that the virus cannot be transmitted through other means. It was thought prudent, wise, and responsible, therefore, to exercise maximum caution to protect the students entrusted to our care.

Anticipating criticism but confident that it was the wisest course of action, the policy was discussed with the Faculty and staff. A unanimous decision was made by them to proceed with personal testing. Students could not be expected to participate, nor indeed should they, unless adults led the way. The unanimity confirmed for the Administration the propriety of the decision. At no time was testing seen as a reflection of the life-style of any member of staff or of any student.

Much is being said in all areas about the need for and value of education in the battle against AIDS. As an educational institution, Grenville Christian College supports education but is firmly aware that mere facts or statistics do little unless the seriousness of the problem is reinforced in a meaningful way. Mandatory testing stresses our concern. The 100% fatality rate means that concern about this disease is not an option. To be true to students and their parents, the concern must be real.

Parents also overwhelmingly saw and endorsed this concern and care as necessary to the faithful discharge of the trust placed in us. In an environment where students and staff study, work, play, and eat together, everything possible must be done to ensure freedom from any contact with this or any other disease. Students and staff are regularly involved with the preparation and serving of food and with cleaning chores. Students share bedroom and bathroom facilities and join in strenuous sports activities which potentially pose risk of infection. The School firmly believes that it is being responsible to err on the side of being overcautious rather than taking chances.

Students are welcomed to Grenville Christian College from many countries around the world, some of which are known to have a high incidence of AIDS. Those students may have been quite innocently exposed to the AIDS virus in their native environment, as indeed may have North Americans.

Grenville Christian College has built its reputation in a few short years for its care and concern for its students in every aspect of their lives. In the face of uncertainties with respect to the AIDS virus, Grenville can do no less than its utmost in continuing this care and concern. This we promise to do.

0518

From the "Ottawa Citizen" "Letters" p. A9 Thursday, Nov. 12, 1987

AIDS test

"I refer to the article, "Lawyer raps private school for AIDS tests" (Oct. 24) and the astounding views attributed to the national health law chairman of the Canadian Bar Association and the vice-president of the Ontario Federation of Secondary School Teachers.

AIDS is a fatal disease about which little is really known. It is without any immediately foreseeable cure or vaccine, and it is mutating rapidly and spreading globally at exponential rates.

If the present course continues, the disease will, in another decade or less, overwhelm the resources of our health care systems here and in the United States, and in many other countries as well. Yet, we are told, by critics of Grenville Christian College that, unlike all other major destructive diseases, ignorance about who the carriers of this dreadful affliction are is the preferred course!

At various times I have had to consent to tests for tuberculosis, heart problems, hypertension and other possible medical afflictions as a precondition to being admitted to school, university, or obtaining employment (which also involved fingerprinting and other security clearance) or life insurance. No one suggested that my civil rights were being violated nor do I believe they were.

Yet when it comes to protecting our population against the most potentially catastrophic disease facing it, we are told that it is really none of anyone's business as to who is an AIDS carrier, and clearly in some cases an AIDS spreader. The mind reels at the implications."

William O'D. Costello

Ottawa

Tab 39

0557

NOV 1-88 102 12:33 LEGGE & LEGGE

TELEPHONE 823-1776
FACSIMILE 823-8344**LEGGE & LEGGE**
BARRISTERS & SOLICITORSB. J. LEGGE Q.C.
LAURA LEGGE, Q.C.
MARY M.P. STOKES
JOHN B. J. LEGGE
KAREN E. WILSON
NICOLETTA JENSENOCT 21 1988
CLAIR AVE. EAST
TORONTO, CANADA
M4T 1N5*Aids
Testing*

September 28, 1988

W. Murray Cotton, Esq., C.D.
Human Rights Officer
Ontario Human Rights Commission
1055 Princess Street
Suite 105
Kingston, Ontario
K7L 1H3

MINISTRY OF LABOUR

OCT 04 1988

KINGSTON DISTRICT OFFICE

Dear Sir:

RE: Grenville Christian College

Further to your letter of the 28th of January, 1988, we have discussed this matter in some detail with the Board of Grenville Christian College and the school solicitor, John E. Henderson, Q.C.

We have advised the school that, in our opinion, the Ontario Human Rights Commission does not have jurisdiction to review Grenville Christian College having instituted a policy of AIDS testing as in opinion, this school is a religious, philanthropic and educational institution within the meaning of section 17 of the Act. We would refer you to the decision of the Supreme Court of Ontario in Re Canada Trust Co. and Human Rights Com'n reported at page 61 O.R. (2d) at page 75 (The Leonard Trust case).

Notwithstanding our denial of your Commission's jurisdiction in this case and absolutely without prejudice to our client's rights at law and purely for the purposes of providing you with general background information, we reply to the questions set forth in your letter of January 28, 1988 as follows by reference to your question numbers:

1. On the advice of the Board's medical advisor, Sandra Best, M.D., and upon the advice of counsel, the policy of including AIDS as one of the many tests to be performed as part of the

0558

-89 THE 12:56 LEGGE & LEGGE

P. 82.

W. Murray Cotton, Esq., C.D.
September 28, 1988
page 2

required pupils' medical report to be submitted as a condition precedent to admission. A true copy of the school's medical report is enclosed herewith.

The school's medical and legal advisors predicated their advice on the school's duty towards the minors entrusted to its care both under the relevant statutes and as common law under their duty by virtue of their standing in loco parentis.

The advice of counsel of this firm was that the Board have a positive fiduciary obligation to take all reasonable steps recommended by its medical advisors to ensure the health of the students entrusted to its care. Counsel specifically advised that the potential liability accruing to the school were a student to contract AIDS there could attract both corporate and personal liability for which we believe the school and its staff to be uninsurable. Suffice it to say counsel have reviewed the report of the Royal Society of Canada and, in particular, the legal opinion expressed therein by the Honourable Mr. Justice Krever, the report prepared by the AIDS task group of the American Academy of Hospital Attorneys, and various other general and legal publications on point.

On the express advice of its medical and legal advisors, the Board of Directors unanimously adopted the policy of including a test for the AIDS virus as part of its comprehensive medical report requirement as set forth in the enclosure herein.

2. The Board acted only on the advice of its medical and legal advisors and in express reliance thereon pursuant to its obligations in equity, at law, and pursuant to the relevant statutes.
3. No such policy has been arrived at. Should a member of the staff or a student receive a positive test result, the Board would then seek the best medical, epidemiological and legal advice available. The Board has been advised that the laying down of a hypothetical policy now would be imprudent, if not irresponsible.
4. The school's records indicate its students' countries of origin are as follows:

0559

W. Murray Cotton, Esq., C.D.
 September 28, 1988
 page 3

Canada	159
United States of America	30
West Indies	20
Mexico	4
Europe	1
Africa	9
Middle East	2
China	2
Hong Kong	19
Singapore	2
Bermuda	1

The writer must personally apologize for his delay in forwarding this information to you which was entirely occasioned by unavoidable trial commitments before the Courts.

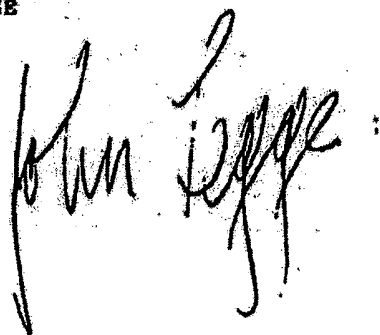
Should you have any further questions or directions for us in this matter, please contact the writer directly.

Should you wish to discuss this matter on an informal basis in detail with the writer or others, the school is prepared to co-operate with the Commission, but does of course, reserve its rights to bring an Application to the Court on the basis set forth in the Leonard Trust case.

Thank you for your professional courtesy and indulgence in this matter.

Yours very truly,
 LEGGE & LEGGE

per:



JBUL/lw
 encl.

Tab 40

0571

January 3, 1989

NOTES

HUMAN RIGHTS COMMISSION VS G.C.C.

Wednesday, December 28, 1988

I.

1. Lawyers meeting - head of firm (Bruce Legge) taking over the case.
2. Get best medical opinion in Canada - Dr. Robert Bruce Salter; world renowned; head of Sick Children's Hospital; one of the most famous doctors in Canada. *you have several more that C of has gotten together.*
3. After research, Dr. Salter's report to us was that there was no medical evidence to support our cause and policy. He quoted John Hopkins in the U.S. and the Royal Society of Surgeons. We are on shaky medical grounds with most physicians.
4. There is a cure for tuberculosis, syphilis, gonorrhea so you can help by testing. For AIDS there is no cure, so positive results would cause psychotic stress, lives would be ruined, lead to suicide.
5. Medical evidence listened to says can't get it by casual kissing; sports, eating, living, etc. Families of AIDS victims have not contracted it.
6. Surgeons treat all patients as if they had AIDS.
7. Why not test voluntarily (those who need it would not volunteer).
8. Testing process is not good.
9. Homosexual male nurse ~~was~~ (Human Rights Commission made hospital re-hire him.) He just died.

II.

1. Human Rights Commission has never lost a case (our lawyer).
2. They seem determined to take this further.
3. Private school had strict dress code. Seiks wanted to be able to wear turbans and daggers. HRC made school allow the individuals their rights. School had to close after much publicity over this. US Supreme Court has ruled in favour of the Navy not allowing Seiks to wear turbans and daggers.

... 2

0572

... 2

4. French law - you can protect the majority.
English law - rights of the individual pushed.

Options

5. ~~Can tell Human Rights Commission that we will not cooperate with an investigation and take our medicine.~~
6. ~~They get order for us to make testing voluntary.~~
7. ~~POSSIBLE - We would appeal - costly fines imposed on us.~~
8. ~~Our lawyers to confer with each other and get back to us.~~

III.

1. ~~Charles Farnsworth and C.C.C. keep doing what we are doing and~~
~~trust God.~~
2. Doctors, Priests, and all look like they are Christians while we look like we are selfish protectees, but we are protecting the Human Rights of the well.
3. It would be cowardly for us to back up.
Principle, conscience, conviction.
Appeal to parents and public.
Canada is not noted for fighting.

Victor George
 Pauline M^{rs} Giffon
 Parents group Can. + U.S.
 Trevor Eytan
 Jean Waddell

Order Physicians to be controlled

Tab 41

0579

7(2)

GIRLS' DRESS REGULATIONS

1989/90

Parents have asked us to provide a general outline of our requirements concerning clothing for our girls so they can avoid purchasing "back to school" clothes in styles or fit which are inappropriate for casual wear at Grenville.

In general terms, the important thing to avoid is any clothing which is too tight or too short (above the knee), as well as skirts and dresses with slits or open-pleats where the opening extends above the knee, and form-fitting knitted suits, dresses or sweaters. Conversely, we do not approve of shirts worn outside skirts or over-sized garments (shirts, tops, etc.). Necklines on all garments cannot be low-cut or loose, which allows cleavage to be exposed when bending from the waist. Nor are low-cut back necklines allowed.

Halpern's of Toronto supplies the uniform for many private schools, including Grenville. We are sure you will find their staff both knowledgeable and helpful concerning fit, length, etc. of uniform items.

Students are allowed to wear pants and Bermuda-length shorts for special events such as hikes, picnics, etc. No denim or corduroy jeans are permitted at any time, but dress corduroy and other dress pants in a neat, loose fit are acceptable. Sweaters may be worn over blouses, but T-shirts or undershirts worn alone or layered with each other or with big sweaters are not permitted.

Bathing suits are to be lined, preferably with cups, and be modest in appearance. No high-cut legs or Speedo-type suits are acceptable.

Dressier clothing for Sundays and special occasions must be below the knee and not longer than mid-calf. They should not have slits or open pleats above the knee, and be neither too tight nor too loose, with no low-cut necklines, front or back.

A full slip or camisole and half-slip must be worn with dresses and skirts; briefs must be regular waist style, with no "hip-hugger" or bikini types. Bras must be supportive; the thin tricot types are not acceptable since they are inadequate during sports such as basketball, volleyball, etc. Nightwear may be knee- or full-length gowns or pajamas. T-shirts, undershirts, boxer shorts, or track suits are not acceptable sleepwear.

No makeup is worn with the school uniform, but tastefully applied light makeup is permitted with other outfits. No heavy makeup or gaudy jewelry is permitted. Jewelry worn with the uniform is limited to a watch, all girl

Tab 42

0598

TELEPHONE 923-1776
FACSIMILE 925-5344**LEGGE & LEGGE**
BARRISTERS & SOLICITORSB. J. LEGGE O.C.
LAURA LEGGE, O.C.
MARY M.P. STOKES
JOHN B. J. LEGGE
KAREN E. WILSON
NICOLETTA JENSEN60 ST. CLAIR AVE. EAST
TORONTO, CANADA
M4T 1N5

27 February 1989

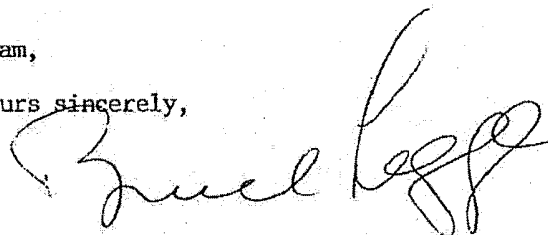
Dear Father Farnsworth,

bill ? Please send us a tax receipt in favour of Legge & Legge for
\$2,252.16.

or Contribution ? As to the current work regarding AIDS, I have orally advised you
that I would charge you half of my ordinary fees and would NOT expect any
tax receipts as offsets. In that regard kindly note that we have enclosed
our current account including \$1,000.00 as a retainer to me. Enclosed is
Dr. K.F. Givan's report and account of \$300.00 which I have paid from our
general account and Legge & Legge ask also to be reimbursed for that
please, making a total of \$1,300.00.

With best personal wishes, I am,

Yours sincerely,

Personal
The Reverend Charles R. Farnsworth
Grenville Christian College
P.O. Box 610
Brockville, Ontario
K6V 5V8BJL/sk
Encls.

0599

Grenville Christian College
P.O. Box 610
Brockville, Ontario
K6V 5V8

February 27, 1989
Our File No. 88/3975

Attention: The Reverend Charles R. Farnsworth

— IN ACCOUNT WITH —

LEGGE & LEGGE

BARRISTERS & SOLICITORS
60 ST. CLAIR AVENUE EAST
TORONTO, CANADA M4T 1N5

RE: TESTING FOR AIDS

TO professional services rendered in connection with the above matter;
to retaining our services in the preparation and presentation of the
AIDS matter to the Ontario Human Rights Commission; to discussions with
you concerning the file; to all correspondence with Doctors Givan, Vellend
and Fanning; to all telephone conversations, correspondence, memoranda;
to reporting to you; and to all other services necessarily incidental
thereto,

OUR RETAINER \$ 1,000.00

DISBURSEMENTS

Paid to Dr. Kathleen
Givan for opinion \$ 300.00 300.00

BALANCE

Due and owing herein \$ 1,300.00

\$ 1,300.00	\$ 1,300.00
-------------	-------------

E. & O.E.

THIS IS OUR ACCOUNT HEREIN

LEGGE & LEGGE

PER:
B.J. LEGGE, Q.C.
BJL/sk

In accordance with the Solicitors Act, Ontario, interest will be charged
at the rate of 14% per annum on accounts unpaid 30 days after the date of
this statement.

0600



WOMEN'S
COLLEGE
HOSPITAL

70 Grenville Street
Toronto Ontario M5S 1B2
Telephone (416) 960-7111

Department of Clinical Laboratories

January 24, 1989

B.J. Legge, Q.C.,
Legge and Legge
60 St. Clair Ave. East,
Toronto, Ont. M4T 1N5.

Dear Mr. Legge:

Enclosed is my opinion as to the efficacy of mandatory HIV antibody testing in preventing AIDS in a residential school setting. If you require further elaboration on any details, I would be happy to provide additional information.

My fee is \$300.00.

Yours sincerely,

Kathleen F. Givan, M.D., FRCPC
Director,
Department of Clinical Laboratories.

Under the
Distinguished
Patronage of,
Her Majesty
Queen Elizabeth,
The Queen Mother

JAN 25 1989

0601

OPINION ON THE EFFICACY OF MANDATORY HUMAN IMMUNODEFICIENCY VIRUS
(HIV) ANTIBODY TESTING IN THE PREVENTION OF SPREAD OF AIDS IN A
RESIDENTIAL SCHOOL ENVIRONMENT

I will organize my remarks by addressing two questions:

1. What is the likelihood of spread of HIV among members of a residential school engaging in usual activities?

2. How reliable is the "AIDS test" in predicting infectivity?

1. The likelihood of spread of HIV infection among members of a residential school engaging in usual activities :

The routes of transmission of HIV are well known. One is via blood containing HIV, either by blood transfusion, by parenteral injection such as might occur by accidental needle-stick inoculation among health care workers or by intravenous drug users sharing unsterilized needles and syringes contaminated with blood containing HIV. The commonest route of infection is by sexual intercourse, either homosexual or heterosexual, with an infected person. Virus may be transmitted in utero from an infected mother to her infant. And finally there is some evidence that an infant may acquire the virus via breast milk from an infected person.

0602

2

Numerous studies have been done to determine the risk, if any, of becoming infected via nonsexual household contact. Of the more than 30,000 cases of AIDS in the United States reported to the Centers for Disease Control up to 1987, none have occurred in family members of patients with AIDS, unless the members had other recognized risk-related behaviour (1).

At least 11 studies in the United States and Europe have evaluated the risk of HIV infection in over 700 household or boarding school contacts of both adults and children infected with HIV. One study evaluated 86 family members of 24 children with AIDS. No transmission was demonstrated after close interactions, including sharing of household facilities such as beds, toilets and bathing facilities (2). Occasional biting of siblings by carrier children occurred.

Another study was carried out in a French boarding school for children with disorders such as haemophilia, epilepsy and diabetes. Fourteen of the haemophiliac children were positive for HIV antibodies as a result of receiving commercial clotting factors to control their haemophilia. None of 70 non-haemophiliac children seroconverted, despite close contact with the infected children, some of them for several years (3). The authors concluded "We have shown that the transmissibility of HIV is low and that there is no reason to exclude HIV-antibody carriers

0603

3

from communities."

In another study 101 household contacts of 39 AIDS patients (68 children and 33 adults) were studied. All had lived in the same household with an index patient for at least three months. These contacts had shared household items such as razors, toothbrushes and drinking glasses and facilities such as beds, toilets and baths with AIDS patients. Many contacts had hugged and kissed infected patients. Of the 101 contacts one, a five year old child was found to have HIV antibodies. She was the daughter of two intravenous drug abusers and the mother had clinical AIDS. It was believed that the child had acquired the virus perinatally from her mother. The authors concluded "The absence of horizontal transmission of HTLV/LAV infection as determined in this study should serve to alleviate the fears and concerns of the growing number of household members and other close contacts of patients with AIDS"(4).

Dr. Alan Lifson from the AIDS Program, Center for Infectious Diseases, Centers for Disease Control, Atlanta, writes "If HIV is not transmitted between persons in households (where exposures are repeated and may be prolonged), it would be even less likely to occur in the workplace or school. It is necessary for the public to be aware of how HIV is not transmitted to avoid unnecessary fears and actions". (5)

0604

The studies cited support the notion that in a residential school setting where known modes of transmission, namely sexual intercourse and sharing of needles contaminated with HIV, do not exist, the risk of transmission of HIV is infinitesimal.

2. How reliable is the "AIDS test" in predicting infectivity?

The diagnosis of HIV infection is currently established by the demonstration of antibodies to the viral proteins by enzyme-linked immunosorbent assay (ELISA) methods, confirmed by immunoblotting assay. In some cases infection is accompanied by clinical manifestations such as fever, rash or neurological symptoms. However in the majority of instances infection is asymptomatic.

The development of antibodies, which is the basis of the "AIDS test" occurs over weeks or months. In the majority of cases this interval is between six weeks and six months. During this period in which antibodies are undetectable by the ELISA method, virus may be present in the blood and individuals are considered infectious. While this latent period of infectivity usually does not extend beyond six months, it may be as long as 18 months or longer (6).

0605

5

Obviously the "AIDS test" would not reveal that these individuals were infected. Short of repeating the antibody test at very frequent intervals, one could never assume that individuals who tested negative were truly noninfectious.

In conclusion, it is my professional opinion that mandatory testing of students and staff at Grenville Christian College is not an effective means of preventing or mitigating the spread of AIDS within the College. The risk of infection is so slight that it cannot be quantified. A negative test for HIV antibodies does not rule out the possibility of infection in an individual.

0606

6

REFERENCES

1. Transmission of the Human Immunodeficiency Virus. Friedland, GH, Klein RS. N Engl J Med 1987;317:1121.
2. Rogers MF, White, CR, Sanders, R, et al. Can children transmit human T lymphotropic virus III/lymphadenopathy-associated virus (HTLV-III/LAV) infection? Presented at the Second International Conference on AIDS, Paris, June 23-25, 1986.
3. Transmissibility of Human Immunodeficiency Virus in haemophilic and non-haemophilic children living in a private school in France. Berthier, A, Fauchet R, Genetet, N, et al. Lancet 1986;2:598.
4. Lack of transmission of HTLV-III/LAV infection to household contacts of patients with AIDS or AIDS-related complex with oral candidiasis. Friedman GH, Saltzman BR, Rogers MF, et al. N Engl J Med 1986;314:344.
5. Do alternate modes for transmission of Human Immunodeficiency Virus exist? Lifson AR. JAMA 1988; 259:1353.
6. Long latency precedes overt seroconversion in sexually transmitted Human-Immunodeficiency Virus infection. Ranki A, Krohn M, Allain J-P, et al. Lancet 1987;2:589.

Tab 43

0725

Grenville Christian College



UNIVERSITY
PREPARATORY
SCHOOL

HANDBOOK

1996-1997

P.O. BOX 610, BROCKVILLE, ON, CANADA K6V 5V8 (613) 345-5521 FAX (613) 345-3826

0726

WEEKDAY TIMETABLE

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Breakfast 7:15 - 7:40					
8:05 - 8:20 a.m.	Devotions	Devotions	Devotions	Devotions	Chapel/ Appreciation 8:05 - 9:00
8:30 - 9:25	class				
9:30 - 10:30	class				
10:30 - 10:40	Break	Break	Break	Break	9:10 - 10:20 class
10:40 - 11:35	class				10:20 - 10:30 break
11:40 - 12:40	class				10:30 - 11:35 class
Lunch					11:40 - 12:40 class
1:30 - 2:30	class				class
		Blitz	Blitz	Blitz	
	2:35 - 3:35 class	2:35 - 3:20 Music Clubs	2:35 - 3:20 Bible Class	2:35 - 3:20 Keyboarding Debating Activities	2:35 - 3:35 class
	3:35 - 3:40 Blitz				3:35 - 3:40 Blitz
	4:00 - 5:05 Intramurals Sports	3:35 - 5:05 S.H./ Activities Sports	3:35 - 5:05 Intramurals Sports	3:35 - 5:05 S.H./ Activities Sports	4:00 - 5:05 Intramurals Sports
5:30 Dinner					
6:00 - 7:00	Choir/ Chess Club	Orchestra Ham Radio Club	Choir	Orchestra Rocket Club Ham Radio Club	Choir
Study Hall 7:10 - 9:00					
9:10	Compline	Compline		Compline	

0727

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GRENVILLE CHRISTIAN COLLEGE**HOLIDAY SCHEDULE 1996/97**

September 3 September 4 September 5	Former students return New students arrive Classes begin
October 11 October 15	12:00 noon. Classes end for Thanksgiving Break Students return by 9:00 p.m.
November 14 November 18	12:00 noon. Classes end for November Break Students return by 9:00 p.m.
December 18 December 19	Christmas Banquet Students leave for Christmas Holidays
January 5	Students return by 9:00 p.m.
January 31 February 3	12:00 noon. Classes end for Mid-Winter Break Students return by 9:00 p.m.
March 7 March 23	12:00 noon. Classes end for March Break Students return by 9:00 p.m.
April 17 April 20	12:00 noon. Classes end for April Break Students return by 9:00 p.m.
May 16 May 20	12:00 noon. Classes end for Victoria Day weekend Students return by 9:00 p.m.
June 13 June 14	Graduation Banquet Commencement Exercises

A WORD ABOUT THIS HANDBOOK

To The Students:

The guidelines in this book may, at first glance, seem overwhelming. However, if you think of Grenville as your new home for the next ten months, you can think of this as a list of "house rules." Every home has its own rules which include everything from mealtimes to bedtimes to who watches what television programme. These you have learned from experience, and in the same way, you will soon learn Grenville's rules. The Grenville family is different from yours, though, in that it welcomes many new members every year. To help us all fit in as quickly and smoothly as possible, the "house rules" have been put in book form. Much is simply common sense; some (safety and study hall rules, for example) apply to our unique situation. The purpose of the rules is to ensure that each student has the most fulfilling, happiest and safest year possible.

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DEPARTMENTAL CONTACTS

Below is a list of people responsible for various departments you may wish to ask specific questions. Please feel free to contact them at any time.

All personnel are available through our switchboard. The telephone number is (613) 345-5521; the FAX number is (613) 345-3826. Our Internet address is <http://www.grenvillecc.ca>.

Headmaster/Priest	The Rev. Charles R. Farnsworth
Fr. and Mrs. Farnsworth are daily available to see students. Students may call "0" or give a note to the front office receptionist for visits with either or both.	
Provost/Chaplain	Mr. Kenneth W. MacNeil
Director of Studies	Mr. Robert Phelan
Deans	Mr. James MacNeil - Boys - Dormitory and Miss Judy James - Girls student life
School Nurses	Mrs. Kati Rawson Mrs. JoAnn Jones
Guidance Office	Miss Julie Case - Academic achievement and scheduling Mrs. Donna Robertson - College and university advisor
Admissions Office	Mr. Donald Farnsworth Mrs. Joan Childs
Business Office	Mrs. Susan Farnsworth - Business Manager Miss Beth Gillis - Student accounts Miss Chris McGill - Student travel, allowances
Music Dept.	Mrs. Connie MacMillan - Private lessons co-ordinator

CODE OF BEHAVIOUR

Grenville Christian College is not a school for young people who need many rules backed by harsh sanctions. The School expects its pupils to behave well, and experience has shown that most, given the chance, do just that. Young people rise to our expectations. By being trusted, they become trustworthy.

Exceptions are sometimes those whose emotional needs have not, for whatever reason, been met. Such individuals need help to develop their self-esteem and self-discipline. The School guarantees to do its part, but the role of parents is crucial. When young people behave badly, there are nearly always factors at work outside and beyond the control of any school.

Grenville encourages students to develop the ability and maturity to make appropriate decisions for themselves and to feel accountable for these decisions. If mistakes are made in the process, the important thing is for students to learn from the mistakes and to choose not to repeat them.

Even the finest young people need firm, clear guidelines and boundaries in the process of maturing into adulthood. The following school rules will assist a student to be a responsible citizen in the school family and will clarify the expectations of the school for all members of the student body.

It is the expectation that each student will conform to the spirit of the school family as well as the specific guidelines mentioned in this handbook. Where behaviour or attitude is seen to place this spirit in jeopardy appropriate disciplinary action will be taken.

From the Headmaster to each student ...

The members of the Grenville faculty and staff and I promise to make your schooldays as productive, happy and rewarding as we can. In return, we ask that you agree to respect these basic rules.

1. Treat others well, whether you like them or not. (No one has the right to make anyone else miserable.)
2. Do not hinder others from learning. (No one has the right to disrupt a class or a study period.)
3. Do nothing against reason and good sense. If you feel angry, troubled, or depressed, don't vent your feelings in a self destructive, anti-social way. Speak in confidence to an adult member of the Grenville community (talking to a good listener can really help.)

ACADEMIC INFORMATION

I. Academic Reports and Parent-Teacher Conferences

Parents will receive three academic reports during the year, in December, March, and June. These will give current marks and individual comments from each teacher. The final report in June will include course descriptions and a credit summary.

Parent-teacher conferences will be held twice a year, in October and in May. These will be scheduled on Sunday afternoons following the Oktoberfest auction and the final Gilbert and Sullivan production. Details will be sent to parents at a later date.

Teachers welcome opportunities to meet parents who are visiting at other times during the year. Sunday after brunch is often a convenient time to get together. Other times, including week nights, may also be arranged. Parents and guardians are asked to call the Director of Studies, Mr. Robert Phelan, to arrange an interview with teachers or the guidance counsellor.

For those for whom distances are prohibitive or who have a question requiring immediate clarification, Mr. Phelan would be happy to arrange a telephone conference with a teacher or group of teachers. The Deans are also very happy to receive calls and questions about adjustment to boarding school and student life.

Averages: Once a month teachers submit an academic average to the guidance office for each student. This average is based on daily work, tests and quizzes and is used internally to monitor a student's progress. If the Director of Studies or guidance personnel are concerned about a student's current performance, a guidance conference and/or a call to parents may result. Regular participation on a sports team or in other extra-curricular activities depends upon a student's maintaining satisfactory averages in all courses. Calls from parents to check on a student's academic standing are always welcome.

II. Guidance

Academic problems or scheduling questions should be referred to Miss Case.

Questions about college and university applications and careers should be directed to Mrs. Robertson.

Academic Schedules, Course Problems: Course timetables are carefully selected for each student by the Guidance Department in consultation with the students and parents and in consideration of long-term goals. If a student wants to drop a course and/or add another course, he/she should turn in a "Drop-Add Form" to the high school receptionist. An appointment with the guidance counsellor will then be arranged. A student should continue in the original course until he/she receives permission from guardians/parents and the guidance office to change.

Careers/College/University Guidance : Many materials are available in the Education and Career Centre to assist students with questions about university and college selection and career requirements. The bulletin board on the second floor keeps students posted on university and college programmes and career and job opportunities. Senior students are encouraged to use the computer career exploration program, CHOICES.

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III. Homework, Help and Tests

Homework assignments should be written down at the time they are assigned. A study calendar is required for this purpose. They may be purchased from the general store. Students who do not complete their homework will be assigned extra study halls, in the evening and on weekends.

Teachers assign homework on the assumption that the conscientious student will spend 20 to 60 minutes outside of class on that subject for each time the class meets. (See chart below for variation by grade level.)

Homework activities may include reading, projects, essays, short assignments, reviewing and completing daily notes, test and exam preparations and so on. The time estimates are averages, and there will be some variation from student to student and from week to week. Those students taking A.P. classes and those carrying exceptionally heavy course loads must expect to work longer hours.

If students are unable to complete the homework assigned in the time allotted below, they should make a note of what was assigned and the time it took them to do the portion they were able to complete - and move on to the next subject. At the end of the evening if they have extra time they can return to the homework they were unable to finish. Then, at the first opportunity, they should discuss the homework problem and their note with the teacher.

Students should not wait until they get behind or frustrated. The teacher may be able to help them to better use their time and to set priorities. If other students face similar problems the teachers may adjust the homework assigned. The important thing is to make the concern known quickly.

Homework Time Per Class

Grade	Avg. # of academic courses	Avg. time per class	Avg. time per course/week
OA	6	50 min.	2.5 hours
12	6	45 min.	2.25 hours
11	6	40 min.	2.0 hours
10	7	30 min.	1.5 hours
9	8	25 min.	1.25 hours
7 & 8	6	20 min.	1 hour

Extra Help

A student encountering difficulties in any subject has a wide range of alternatives. Help is provided by the teacher during class while seat work is in progress. Teachers may set aside time in the evenings or on weekends to provide extra assistance. Also, tutorials by fellow students can be arranged.

Students are expected and encouraged to ask teachers and/or the guidance counsellor for extra help when it is needed. Often waiting for the teacher to identify the need wastes valuable time and may mean poor marks accumulate.

Tests If a teacher announces a test on a day when several students also have two tests in other subjects, the students should point out the problem immediately and politely ask the teacher to choose another day. If only a few are affected, the teachers may elect to give them the test on another day rather than postpone the test for the whole class.

IV. Study Halls

Research shows a direct relationship between the amount of time spent on homework and the level of success a student achieves. The study hall guidelines are designed to maximize the benefits derived from this time.

Daytime Study Halls (Spare Periods)

Spare periods are designed for study and music practice. Each student must be in the place assigned for that period. Attendance will be taken.

1. Study hall, whether in a classroom, lab or the library, is to be a quiet, productive time.
2. Those needing library resources or a computer should go directly to the library or available computer lab. Attendance will be taken in these locations.

Evening Study Halls

On week nights, the first bell for study hall will ring at 7:00, at which time students should get all their books, assignments, and other materials required for the evening. All students are to be in their assigned places prepared to study before the second bell at 7:10. Seniors in good academic standing may study in the dorms. Students in grades 7 to 11 study in assigned classrooms. Grade 11 students may also earn the privilege of studying in the dormitory.

Mon. - Thurs.

7:10 p.m. - 9:00 p.m.*
Break - 8:00 p.m. - 8:05 p.m.

Sunday

7:00 p.m. - 8:30 p.m.

*Students in grades 7 and 8 leave at 8:30.

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Study Hall Guidelines - Gr. 7 - 11

1. Students should be seated with their books when study hall begins. Attendance is taken. No food or beverages are permitted.
2. If students want to use the library, computer lab or art room during the first half or have a tutorial, they should go directly there before 7:10 p.m. Music practices are also scheduled during study hall. Students whose practice time begins at 7:10 should be in place at that time and should not go to study hall first. Throughout the rest of the evening students must ask the supervisor and sign out as they leave study hall to go to the practice room or other locations.
3. Students are to stay in one location for the first 30 minutes of study hall. After the 30 minute period, they may sign out to other locations with the permission of the supervisor.
4. Study hall must be silent, with no talking to anyone without permission from the supervisor. If students have questions or needs during study hall, they should raise their hands.
5. Students coming in late from after dinner practices must be silent in the dormitories and halls and come into study hall so as not to disrupt those already studying.
6. The study hall supervisor will assign a place to work with another student if this is necessary.
7. The library is to be used for research purposes only, not for regular homework. Studying together is not permitted in the library.
8. During study hall the computer labs are to be used for school work only (not games, letter writing or sending personal messages). Anyone misusing the computer labs will lose the privilege of using them for a specified time.
9. There will be a five minute break from 8:00 to 8:05. This is a time for students to stretch, use the washrooms, and go to tutorials, the library, or other assigned areas. The computer labs remain quiet during this time.
10. Those moving from place to place should go promptly and quietly, and not talk or linger in the halls.
11. Classrooms should be left neat at the end of study hall (waste paper thrown away, blackboards erased, and chairs repositioned).
12. Students must wear uniforms to study hall but may substitute GCC casual clothing for a sweater or blazer. Casual shoes may be worn. Ties are not required.
13. Study hall ends at 9:00. If assignments are finished before 9 p.m., students are encouraged to review. Regular review is what makes the difference in what is retained for tests and final exams.

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Senior Study Hall Guidelines

Studying in the dorm is a privilege which requires students to use their time responsibly. Those who do not study well independently will be assigned to a supervised study hall. The following guidelines apply to senior study hall.

1. Study hall begins at 7:10. Students should be in their assigned rooms at that time.
2. 7:10 to 9:00 is to be a quiet study time. There is to be no talking (even in the halls). This is particularly important for those returning to the dorms from music, drama, and sports practices.
3. In order to prevent distractions to junior students, seniors wanting to use the library, art room or the computer labs must be there before the second bell or wait until after 7:40. Students must sign out when they leave one of these areas.
4. Those moving should go promptly and quietly from place to place.
5. No food or drinks are to be taken to the library or classroom floors.
6. Those needing to study together briefly may do so in the dorms as long as they do not disturb other students. Spending most of the evening studying with another student must be cleared by the dorm study hall monitor. Boys and girls who need to study together may use room 202. The library, family lounge, stairwells and halls are not to be used for this purpose.
7. During study hall the computer labs are NOT to be used for games, writing letters or for sending personal messages. They are for school work only. Misuse of the computers will result in the loss of this privilege for a specified time.
8. When leaving the dorm, seniors should sign out on the sheet posted on the dorm door.
9. Seniors may not sleep, use the telephone or shower during evening study halls unless permission is given by the study hall monitor.
10. Study hall ends at 9:00 p.m. If assignments are finished before 9 p.m., students are encouraged to review. Regular review is what makes the difference in what is retained for tests and final exams.
11. Classrooms should be left neat at the end of study hall.
12. Students must wear uniforms for study hall but may substitute GCC casual clothing for a sweater or blazer. Casual shoes may be worn. Ties are not required.

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Late Lights

Students in grades 9 - OA may study after regular study hall hours if necessary. Before returning to study after Compline, students must first sign out of the dormitory. They should be at the late lights location by 9:45 p.m. (9:00 on Sunday) or they will not be admitted. Snack should be eaten in the dorms. No food or drink should be taken to the library or classroom floors.

1. Students may study in the library or computer labs as needed. Room 202 will be opened if necessary.
2. Boys and girls may not study together during late lights.
3. Monday - Thursday late lights end at: 10:45 (Gr. 9 & 10); 11:30 (Gr. 11-OA)
4. Sunday night late lights end at: 10:00 (Gr. 9 & 10); 11:00 (Gr. 11-OA)

Extra Study Halls

If a student is failing a course, negligent in completing assignments, not working to potential, or has been absent he or she may be assigned to go to extra study halls. These may be before or after dinner, during the week or on the weekend. Weekend study hall involves studying Saturday afternoon, Saturday evening and/or Sunday afternoon.

V. Computers

Computer Facilities: All students have access to the following facilities:

Two computer labs, containing 32 IBM computers (Pentiums and 486's).

Classroom computer drops in rooms 201, 202, 307, 308 to allow students using ThinkPads to access the school network and its printers.

CD-ROM applications, both in the library and on the network.

Computer Labs and Computer Use

1. There is to be strict adherence to the Acceptable Use Policy for computer equipment and the Internet. This includes "dropping down" to DOS. Violations of the policy may result in suspension from the lab or loss of all computer privileges for specified periods of time.
2. Laptop users must also adhere to the User Agreement.
3. Emphasis is placed on cooperation with acceptable use of the Internet. Students are to stay within the parameters.

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4. There is to be no recreational use of computers during academic time. This includes classes, study halls, and late lights.
5. Computer labs are to be quiet. Any questions asked of other students must be brief and not disturb others. After one warning, students who are noisy or disruptive will be asked to leave the lab and will not be readmitted for two days without a note from a subject teacher to do a specific assignment.
6. There is to be no gum chewing in the labs. This includes evening study halls and late lights.
7. Repeated violations of the guidelines will result in stiffer penalties.

VI. Library

The library must always be a place of quiet.

Books that are left unattended will be removed by the librarian to lost and found. (see p. 11)

Reference books are not to be removed from the library. Books may be borrowed only after they have been properly signed out at the circulation desk. They must be returned by the due date. Fines for overdue books will be paid promptly.

The details about the use of the library will be posted and discussed at an orientation session.

VII. Miscellaneous Information

The high school receptionist office (located at the east end of the second floor, near room 201)

1. The receptionist is there to help students and to answer any questions throughout the day.
2. Any student who is late for class should go directly to this office to be issued an admit slip.
3. Academic requests, such as to change courses, should be submitted in writing. Request forms are available in a receptacle outside the receptionist's office.
4. Appointments to see the Director of Studies, guidance counsellors, Deans or business office personnel should be arranged through the high school receptionist.
5. The dormitories are off limits during class hours. Permission must be obtained from the high school receptionist if it is necessary to go to the dormitory.

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Textbooks - Textbooks are sold on the day of registration. They are to be kept neat, tidy and free from graffiti. The student's name is to be written neatly on the grid provided. If a textbook is to be used in the next year, it can generally be returned to the School for partial credit at the end of the year. Each book must be in excellent condition: no pen marks or permanent markings and all pencil marks must be erased. If a student drops a course, the textbook should be returned promptly for partial credit.

Book lockers - All students are assigned a combination lock and book locker on the second floor for textbooks and other academic materials. It is to be kept locked at all times. All items in the locker must be well labelled. Students must not borrow or disturb another's personal property. Book lockers must be kept neat at all times and will be inspected. Only locks provided by the school are permitted.

Lost and found — Any notebooks or texts which are found in classrooms, the halls or elsewhere will be placed on the lost and found shelves next to the receptionist's office. Students should check there first for any "lost" items.

Demerits - Demerits are given for lateness to classes, study halls, work duties and meals. Accumulation of demerits will require students to work in their free time after school or on weekends.

Notebooks - Neatly written notes are to be kept for each subject in a manner prescribed by the teacher. Teachers may inspect notes at any time. Graffiti on notebooks or carelessly written notes or assignments may necessitate their being rewritten.

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DEVOTIONS AND WORSHIP

Christian faith is central to our lives. We begin each day with a form of devotion either in the Chapel or in the dining room.

Communion: All students attend weekly Holy Communion services Sunday at 9:30 a.m. in the Chapel of the Good Shepherd. The worship service is conducted following an Anglican form of service. Parents are invited to join us for Sunday church and for brunch afterwards in the dining room.

Roman Catholic students may also attend Mass on Sundays and Holy Days at St. Francis Xavier Church in Brockville.

Compline: After study halls on Monday, Tuesday and Thursday nights, students gather in the Chapel for the traditional ten-minute service of Compline.

WORK PROGRAMME

Approximately 4-5 hours a week are allotted to the work programme, an integral part of student life at Grenville. This provides an opportunity for the development of many practical skills, as well as an attitude of respect and responsibility for the upkeep of the School. Work includes a weekly cleaning "blitz" of the buildings and grounds as well as helping with the kitchen and dining room duties.

COMMUNITY SERVICE

An important aspect of student life is involvement in community service. Canvassing for charities, singing in local hospitals and nursing homes, and ushering for local children's concerts are some of the opportunities available. Students also help organize interscholastic sports and debating tournaments, act as peer tutors, acolytes, and assist in the library and in computer labs.

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PARENTAL VISITS

Parents are welcome to visit and/or take their children off campus during the following weekend hours: Saturday - 12:30 - 7 p.m.; Sunday - 11:30 - 7 p.m. Off-campus permission is given by the Deans, and students are required to complete an off-campus form and sign out at the front office. Forms are available in the dormitories and at the high school receptionist's office. Parents should contact the Deans at least two days in advance of an off-campus visit. Subject to permission of the Dean, a student may go off campus with another student's parents during regular off-campus hours. This does not include overnight trips or co-ed trips. Permission from both sets of parents is required in advance of these outings.

Students should wear good casual clothes (see p. 19 & 20) for Saturday or Sunday afternoons off campus.

Parents are asked to transport students to and from the school, rather than having students drive themselves. In the event of an emergency or special need in this regard, parents should contact the Dean.

TELEPHONING HOURS

Students may receive telephone calls from parents most easily at the following times:

Monday through Friday	6:00 - 6:50 p.m.
Saturday	1:15 - 7:15 p.m.
Sunday	12:00 - 5:00 p.m.
	6:00 - 6:50 p.m.

The switchboard is not able to put telephone calls through to students during study hall or scheduled practices or after 10 p.m.

To avoid delays, it is wise to prearrange a regular calling time between parent and student.

An emergency telephone line has been installed in the event of switchboard or local power failure. The emergency number is (613) 345-2173.

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HOLIDAYS AND BREAKS

Students are asked not to leave early or return late at holiday times. Those who do so will make up missed academic time during subsequent weekends.

Appointments which require a student's absence should be arranged for regular break or holiday times. In an emergency which requires a student to be absent during school time, parents or guardians should contact the Director of Studies or the Dean. An off-campus form (see Parental Visits, p. 13) must be filled out by the student.

On breaks and holidays, students are expected to visit parents or guardians. Students must have parental permission to spend a break anywhere other than at home or with a guardian. Parents should contact the Deans at least seven days in advance.

If circumstances warrant that a student stay at school for the short breaks, a modest fee for room and board will be charged to their accounts. Parents are requested to contact the Deans to make these arrangements.

Students travel to and from school in number one uniform. School rules are applicable while in transit.

Other details about holiday times and travel may be found in the School calendar.

INSURANCE

The school's insurance policy does not cover the loss of any student's personal belongings. Parents may want to consult their own insurance agent about coverage under their homeowner's policy. An exception is the insurance provided for students who are using ThinkPads. The fee is included in the ThinkPad user charge.

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EXTRACURRICULAR ACTIVITIES

Students are encouraged to participate in as many activities as their academic responsibilities will permit. In cases where academic performance is unsatisfactory, students may be required to withdraw from a given sport or activity until their marks improve.

Students in Grades 7 - 11 who are not in a team sport are required to participate in an intramural sports programme three times a week after school.

There are opportunities to participate in a wide variety of activities while at Grenville. These are listed below:

YEAR-LONG OR SEASONAL ACTIVITIES

High School Choir - Grades 10 - 0A
 Boys' Choir - Grades 7-10
 Girls' Choir - Grades 7 - 10
 Junior and Senior Bands
 Orchestra
 Debating
 Yearbook
 Junior Play - Fall
 Gilbert and Sullivan Production - Spring

INTERSCHOLASTIC TEAM SPORTS

FALL	WINTER	SPRING
Boys' Soccer	Boys' Hockey	Track & Field
Girls' Basketball	Boys' Basketball	Badminton
Boys' Volleyball	Girls' Volleyball	Girls' Soccer
Cross-Country Running	Cross-Country Skiing	Tennis

EQUESTRIAN

Equestrian lessons can be arranged through St. Alban's Stables in Brockville. Students wishing to take lessons can do so on Saturday and Sunday afternoons. For more information, please call Mrs. Eve Mainwaring, the stable owner, at (613) 498-9813.

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MAJOR SCHOOL RULES

1. The following actions are major violations of school rules and will result in expulsion or a suspension. If and when a search of a student's belongings is necessary the search will be done in the presence of the student involved.

- stealing, shoplifting
- destruction of property
- cheating/plagiarism
- possession, use, or being in the presence of others using illegal drugs or alcohol
- possession of guns and other weapons
- physical bullying resulting in serious injury of another
- attitudinal or behavioral problems which pose a serious threat to the individual or other members of the student body

2. Safety Regulations - Disciplinary measures will be taken for the following infractions.

- sliding down any of the stairwell bannisters (a very serious safety violation)
- activating the fire alarm system without legitimate cause (may result in a fine, suspension or expulsion)
- possession of lighters and matches or pocket knives

3. Infractions of the following school rules may result in internal suspension or other disciplinary measures. This means spending the period of discipline at the school working at an assigned chore under the supervision of staff members. If the discipline involves missed classes, assignments are given to the student, and study time is arranged. Repeated infractions of these school rules may lead to external suspension or expulsion.

These include:

- smoking or possession of cigarettes or other tobacco products
- possession of mini televisions, radios, walkmans, personal stereos and cellular phones. Storing of prohibited items in luggage areas of the dorms or other areas of the school is not permitted.
- "special relationships" - although Grenville strongly supports the philosophy of co-education, exclusive relationships between boys and girls are not permitted at G.C.C. We desire a spirit of friendship to exist among all students free of the demands which exclusive relationships often impose. Physical displays of affection are not permitted. Visiting opposite sex dorms is never permitted. Contraceptives may not be brought to school.
- lack of co-operation and a disrespectful attitude towards authority
- any form of harassment or racial discrimination
- repeated violations of the Internet Acceptable Use Policy

In any of the above situations, parents will be contacted.

4. Repeated infractions such as lateness or other irresponsible behaviour will result in extra duties or loss of privileges.

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GENERAL RULES

1. Respect for others — Students should show respect for others. They are to obey all Faculty and staff members as well as students placed in responsible positions. Students should stand when a teacher or other adult enters a classroom. Boys should stand when a lady or staff member arrives at a table in the dining room.

Courtesy in speech and action is to be used at all times. Older students are to show a care and concern for younger students. Younger students are to show an appropriate respect for older students. Swearing and off-colour speech in any context are not permitted.

2. Respect for worship — Attendance and participation are mandatory at morning devotions, Compline and the Holy Eucharist. Students should quietly be in the Chapel or place of devotion a few minutes before the service begins.
3. Respect for boundaries — a) Students should stay within the area of the following boundaries. The front gate by the highway is the southern boundary. The driveway between the Headmaster's residence and the Stone House is the western boundary (the barns, obstacle course, orchard and elementary playground are off limits without permission). Murray Hall and the tennis courts are the eastern boundary and the playing fields behind the school are the northern boundary.

For a better understanding of the boundaries, see the diagram on the back cover of this handbook.

b) Students are not to be at the pool, the river, in any garages, shops, furnace building or staff residence, including lawns in front and back of these apartments, without permission from an adult supervisor. External fire escapes, (except during a drill), roofs or any other exterior part of the complex are off-limits.

c) Special permission must be obtained from the supervisors on duty prior to going on any trails behind the School and students must sign-out and sign-in at the front desk. No one is to be alone on these trails. Girls and boys do not go on the trails together unless in the company of a member of staff.

d) Sports should be played in the areas behind the school buildings (includes skateboards, bikes, roller blades).

e) On the weekend, uniform or casual clothes should be worn while visiting in the areas in front of the school.

f) After sundown, there is to be no walking around outside the buildings. Locked doors are to remain locked. Students should use inside routes to the dorms at this time.

g) Students are to be in the kitchen only when they are assigned to some specific task. Refrigerators, freezers, and the store room are off limits to students unless sent by a member of staff. Similarly, the coffee machine and juice dispensers may be used only with permission. The dining room is off limits after study hall unless otherwise notified.

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h) All offices, teachers' rooms and elementary classrooms are off limits to students unless in company of a member of staff or by invitation of a member of staff.

4. **IT IS VITALLY IMPORTANT THAT EACH STUDENT DEVELOPS SAFETY CONSCIOUSNESS IN ALL ACTIVITIES AND CHORES.** Care must be taken around the waterfront, pool, and vehicles. No student may use power equipment in the kitchen or shops without the instruction and permission of a trained staff member. Students must be seated while riding in a school bus or on any chartered bus hired by the School. Everyone must clear the school driveways when a moving vehicle is in the area.

Fire Drills

IT IS IMPERATIVE THAT FIRE DRILLS BE TAKEN SERIOUSLY. These drills are held regularly at various times of the day or night. Proper exits for classrooms and other areas are posted. Windows and doors should be closed when an area is vacated during a fire drill.

During class time: Leave the School using the designated exit for your classroom or area and report by classes to the area directly north of the kitchen/dining room complex.

At all other times:

Boys: Leave the School or residence and line up (by dorm rooms) at the parking lot north of the boys' dormitory.

Girls: Leave the School or residence and line up (by dorm rooms) at the east side of the girls' dormitory.

At these meeting places, it is important to wait quietly for attendance to be taken and instructions to be given.

Further details about fire drill procedures will be given by the Deans during orientation.

5. Students responsible for damages are expected to report any damage to school property. Charges will be applied to the student accounts of those responsible.
6. The borrowing of personal belongings of others without permission is prohibited.
7. We expect students, regardless of their first language, to speak English. This will enable them to learn English more quickly. They will be allowed to use their native language in the free time after dinner in the dining room.
8. Chewing gum is not allowed during class, during assemblies, in the Chapel, dining room, gymnasiums or computer labs.
9. Offensive or inappropriate literature and illustrations are not permitted and will be confiscated. Disciplinary action may follow if warranted.

0747

DRESS CODE

An important part of self-respect is taking pride in personal appearance and maintaining high standards of grooming and dress consistent with the spirit of wearing a uniform.

Uniform Dress: Items are to be neat, clean, and in good repair at all times.
All uniform items must be clearly marked with the student's name.

Boys: Hair is worn in a moderate, short style, parted, and including a tapered back with medium sideburns.

- Extremely short or shaved haircuts are considered inappropriate.
- Streaking or dying hair is not permitted.
- Boys are expected to shave daily.
- Limited jewellery only (includes watch, ID bracelet, one ring per hand.)
- Earrings are not permitted.

Girls: Hair styles should be neat and conservative at all times.

- Shoulder length or longer hair is worn pulled back off the face in a barrette, tie, braid, etc.
- Extremely short or shaved haircuts are not appropriate.
- Streaking or dying hair is not permitted.
- Limited jewellery only (fine neck chain), one set of small matching earrings in lower hole only and one ring per hand.

Weekend Dress:

- Girls
- Work clothes (pants, skirt)
 - Good casual skirts, dresses, etc. for all meals and general attire
(all skirt lengths must be below knee)
 - Pants, sports clothes for activities
 - Sunday dresses or skirts for church.
 - Excessive jewellery should not be worn. (One set of earrings in lower hole only.)

0748

Boys

- Work clothes
- Good casual clothes for all meals and general attire
(includes nice trousers, collared shirt, casual shoes - jeans and t-shirts are not considered good casual)
- Sports clothes for activities
- Suit or jacket and tie with dress pants for Sunday church.
- Excessive jewellery should not be worn.

Blue jeans are reserved for camping trips and other specified activities.

No inappropriate slogans or illustrations on articles of clothing (i.e. t-shirts, sports shorts, etc.)

Recreational Activities

Winter: boots, warm jacket and pants, long underwear, hat, scarf, mittens or gloves. For winter hikes or camping (optional activities): three-season sleeping bag, Gortex or similar jacket, hiking boots.

Skating/hockey (optional activities): ice skates, outdoor winter clothing

Swimming: Girls: Bathing suit (one piece, modest neckline, lined, low cut legs)
Boys: Swim trunks (volley length, not tight)

Spring and Fall camping/hiking:

raingear, hiking boots, sleeping bag

0749

DORMITORY LIFE

Weekdays

(See weekly timetable for daytime hours)

Morning: Lights on: 6:30 a.m.
 Room cleaning: 6:55 a.m.
 Uniform inspection: 7:05 a.m.
 Breakfast: 7:15 a.m.
 Dorm cleaning: 7:40 a.m.
 Inspection (marking): 7:55 a.m.
 Flag raising and singing of National Anthem: 8:00 a.m.
 Devotions: 8:05 a.m.

Evening:

Compline service: 9:10 p.m.
 Dorm time - Mandatory attendance in dorm room: 9:30 p.m.
 Late lights: 9:45 p.m. - 10:45 p.m. Gr. 9 & 10 (must be in bed by 11:00)
 9:45 p.m. - 11:30 p.m. Gr. 11 - OA (must be in bed by 11:45)
 Quiet time: 10:00 p.m.
 Lights out: Gr. 7 & 8 at 9:30 p.m.
 Gr. 9 - OA at 10:15 p.m.
 Exception: Wed. evening - no Compline
 Dorm time - Mandatory attendance in dorm room: 9:15 p.m.
 All lights out at 9:45 p.m.

All students must remain in the dormitories from dorm time until dismissal the following morning (unless at an assigned duty). No one should be outside without permission after dorm time. After late lights, students should go quietly to bed.

Weekend

Friday: 7:30 - 10:00 p.m.
 Family Night Students meet in their "family" groups in the homes of staff members who act as family heads.
 Lights out: 11:00 p.m.

Saturday: Sleep-in permitted until lights on at 10:00 a.m.
 Optional pick-up breakfast in dorms: 9:45 - 10:15 a.m.
 Work assignments: 10:45 a.m. - 12:30 p.m.
 Lunch: 1:00 p.m. Buffet style in dining room (mandatory)
 Afternoon: Free time with optional town shopping trip
 Supper: 6:00 - 6:30 p.m. Buffet style in dining room (optional)
 Activity: 7:30 - 9:30 p.m.
 Lights out: 10:30 p.m.

0750

Sunday: Lights on: 8:00 a.m.
 Dorm duties: 8:45 a.m.
 Optional pick-up breakfast in dorms: 8:30 - 9:00 a.m.
 Arrive in Chapel: 9:20 a.m.
 Chapel Service (Holy Communion) 9:30 a.m.
 Brunch following chapel
 Afternoon: Free time with activities to be announced
 Snack in dining room at 2:30 p.m.
 Supper: 5:15 p.m.
 Compulsory study hall: Gr. 7 - OA: 7:00 - 8:30
 Dorm time: 8:45 p.m.
 Lights out: 9:30 p.m. for Gr. 7 & 8; 9:45 p.m. for Gr. 9 - OA
 Late lights: 9:00 - 10:45 p.m. (Gr. 9 & 10) (must be in bed by 11:00)
 9:00 - 11:00 p.m. (Gr. 11 & OA) (must be in bed by 11:15)

All meals are compulsory with the exception of Saturday breakfast and supper.

DORMITORY RULES

1. Room leaders and floor heads are responsible to see that the dormitory runs smoothly. Students are expected to co-operate and to learn to perform their own duties well. Failure to comply with dorm rules may result in being assigned extra duties or being put on room restriction.
2. No student should be in any other student's room unless the occupant(s) is(are) present.
3. **Security:** Lockers or drawers should be kept **LOCKED** any time you are not attending to them. Stealing is a serious offence. Encouraging someone to steal by leaving valuables unprotected is a disservice to everyone. The only locks to be used are those assigned. No more than \$20 should be kept in the dorms. Extra money can be "banked" in the dorm's "safekeeping". (Announcements pertaining to this will be made periodically, but immediately following a School break is an important time to do this.

Borrowing and lending are unwise practices and are strongly discouraged, as they lead to people feeling free to "help themselves" without permission. "Borrowing" in this fashion will be considered stealing.

All medicine is to be handed in to the nurse. This includes antibiotics, Gravol, cough syrup, laxatives, allergy pills, aspirin and diet pills. Approved vitamin pills **ONLY** are permitted in the dorms.

4. A further note regarding damage to property: After a possible room change or at the conclusion of the year, if damage to a room is not accounted for, then the occupants of the room will split the cost. An inspection of rooms will happen prior to the start of the school year to ensure that students will not be billed for prior damage.
5. Electrical devices permitted include low wattage (60 watts max) desk lamps, alarm clocks, electric shavers, curling irons and blow dryers. Electric heaters (except those provided by the school), decorative lights, and clip-on lights are **NOT** permitted. Electric kettles are permitted only in the snack room.

0751

6. Screens on dormitory windows are not to be touched. If a need arises, contact the Dean or dorm supervisor. Dorm windows are never to be used as entrances or exits to and from the dorm.
7. Wrestling and roughhousing are never permitted.
8. The dorm is to be kept neat at all times. Before leaving the room, make sure curtains are open, lockers/drawers are locked and lights are off.
9. Students are permitted to decorate their rooms in good taste. All posters must be approved. Subject matter pertaining to drugs, alcohol, or tobacco products, rock groups etc. is not allowed.
10. Both a bottom and top sheet and mattress cover must be used on each bed.
11. For health reasons, slippers and bathrobes must be worn to and from the shower and bathroom. Shoes or slippers should be worn in the room rather than bare or sock feet.
12. In case of emergency or fire drill, students must have slippers, bathrobe and flashlight readily available.
13. When polishing shoes, students should use a newspaper or other protection on the floor or desk. They should NEVER use polish on the rug or beds in the rooms.
14. Pay phones must not be used after lights out. In the event of a need to call parents after lights out, written permission must be obtained from the floor supervisor on duty.
15. The common room television regulations are the same as in the student lounge. (see p. 26)
16. Musical instruments, such as guitars, may be practised quietly in dorm rooms or music practice rooms. They may also be played outside in the playing fields or bleachers behind the school or at the river. Music should be appropriate.
17. No visitors should be in the dorms without permission from the Deans. (does not include parents at appropriate times).

0752

STUDENT SERVICES

Allowances: All students for whom parents have made arrangements will receive a weekly allowance. These will be given out each Friday immediately after dinner, unless otherwise announced.

Money from student accounts: Students may withdraw additional cash from their contingency accounts each week according to their parents' specific permission. Parents received a form to fill out to specify the amount which can be withdrawn from the contingency account without permission. In order to do this they must follow the following procedure:

- All money request forms are to be filled out and handed into the dorm office boxes by Wednesday night each week.
- These will be processed and then handed out with allowances Friday night after supper.
- Withdrawals above the maximum may only be made with verbal or written parental authorization.
- If the request exceeds \$20.00 it will be handed out after lunch on Saturday or immediately before it is needed.

Safekeeping for personal money and valuables: When students arrive in September or return from breaks, they must "bank" valuables or amounts of cash over \$20 directly with the dorm supervisor responsible for safekeeping. The items stored in safekeeping are available to be signed out each Saturday after lunch, or can be obtained upon request, if necessary.

Passports, visas, and tickets: The business office collects students' passports and visas for safekeeping after each holiday break and returns them immediately before the next break. Train and airline tickets should also be handed in for safekeeping. It is the student's responsibility to see that they give their important papers to the dorm supervisor responsible for safekeeping or directly to the business office.

Drycleaning: Drycleaning and mending is handled on an individual basis by a local drycleaning firm, which picks up and delivers the clothing directly to the School. Girls' drycleaning is collected in the student lounge; boys' drycleaning is collected in the boys' common room.

Boys: Check-in -- Mon. 7:00 - 7:10 a.m. Pick-up -- Wed. 6:00 - 7:00 p.m. or dorm time
 Girls: Check-in -- Tues. 7:00 - 7:10 a.m. Pick-up -- Thurs. 6:00 - 7:00 p.m. or dorm time

0753

Infirmery: Two staff nurses provide health care on a 24-hour basis. A Brockville physician also holds infirmery hours at the school four mornings a week. In emergencies a Brockville physician is immediately consulted. All personal medications (except for vitamins), including cough syrup, aspirin, laxatives, allergy pills, etc. are kept in the infirmery and dispensed by the nurse on duty.

Infirmery Hours

or emergency health needs, when a staff supervisor is not present, students may call "0" for front desk assistance any time of the day or night.

Monday - Friday	Girls 6:45 - 7:00 a.m. Boys 7:00 - 7:15 a.m.
	All Students
	1:05 - 1:30 p.m.
	6:00 - 7:00 p.m.
	After evening study hall or compline for 15 min.
Saturday	10:00 - 10:45 a.m.
	1:40 - 2:00 p.m.
	6:30 - 7:00 p.m.
Sunday	9:00 - 9:20 a.m.
	After brunch for 15 min.
	6:00 - 7:00 p.m.

Meals and Diet: Our health department, in conjunction with professional nutritionists, has worked very hard to ensure that our meals are balanced and as low-fat as possible. Our kitchen provides low-fat alternatives to breakfast and lunch. Breakfast always includes bagels or cereal and lunch buffets provide salad, bread and fruit as an alternative to other options. We also provide extra salad and fruit for those who wish to cut down on meat and cheese dishes at dinner, and we will provide peanut butter as a red meat substitute. Students eating three meals a day sometimes find that they gain weight at private schools, particularly if they snack on high-fat foods between meals. We will be glad to help any student establish healthy eating practices if they request it through the school nurses. Special needs regarding food allergies should be noted on the medical form and discussed with the nurse upon arrival.

0754

Laundry: Coin-operated laundry machines are available in the boys' and girls' dormitories for each student's personal use. The cost per load is \$1.25 for washing and \$.50 for drying. Students will be notified during the first week of school of the specific times that coins are handed out in the dorms during the first week of school. These will be charged to each student's account. Extra instruction in laundering procedures is willingly given to students who have little experience washing their own clothes. The School provides *Shaklee Basic L*, a liquid laundry detergent which is non-allergenic and environmentally friendly. Students do have the option of supplying their own laundry detergent. Sheets are provided and laundered by a laundry service. Students bring and launder their own towels and washcloths.

Telephones: Pay telephones are available in the dormitories for student use during their free times. Students are only to call their families or guardians. Use of another student's calling card is never permitted.

Mail: Mail is handed out daily and students have access to a postage box in the student lounge for outgoing mail. Stamps may be purchased at the general store.

Town trip: On Saturday afternoons, a bus to the local 1000 Islands Mall will be provided for shopping. Students wishing to take advantage of this will be able to sign a "Town List" in their respective dorms. Times for sign-ups and the trips themselves will be announced.

General store: This service is available for the sale of candy, sodas, chips, and some school supplies. The general store is located near the south entrance of the small gymnasium in MacDonnell Hall.

Hours: Mon. - Fri.: 6:15 - 6:55 p.m. Sunday: 1:00 - 1:30 p.m.

Student lounge: Located on the lower floor, this room is provided for students to relax, read or quietly converse. To respect others wishing to use this facility, it should be left in good order at all times. Television watching is restricted to news programs after supper Monday - Thursday. On weekends during free time, students have permission to watch quality programs. If a program is assessed as being inappropriate, then those watching will be asked to change the channel. Personal videos are not to be shown without permission from the Deans or dorm supervisors.

Gymnasiums: The gyms are available in free-time periods if there are no other practices scheduled. Only indoor running shoes may be worn in the gyms. (NO street shoes or outdoor running shoes are permitted.) On the weekend, sports equipment will be available to sign out.

Tennis courts: The tennis courts generally are available at 4 p.m., after supper and on weekends. During busy times, sign-ups may become necessary and will be announced accordingly.

Swimming pool: The pool is available for student use (only when supervised by an adult lifeguard). Times will be announced.

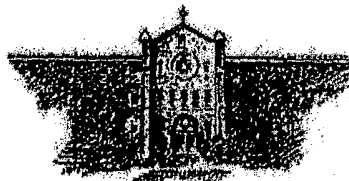
Tab 44

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DRS A AND P SLOWEY

PAGE 02/04



Grenville Christian College

UNIVERSITY PREPARATORY SCHOOL

December 7, 2000

Dear ,

This letter is coming to you from Joan Childs and Ken MacNeil. It is long overdue, and it comes to you with a measure of regret -- regret that GCC has not been very good at keeping in touch with you nor in caring for its alumni as it should. More about this later, but first let us inform you of the changes which have taken place over the past few years. We think it is important at this time to share with you what is happening here in our lives.

Let us be candid with you; the last few years have been difficult ones in Grenville's thirty-year history. Fr. Farnsworth's retirement and the subsequent retirement of a number of other staff caused a change in the complexion of the school. We came to a very obvious conclusion as we passed through this transitional period that all of us were getting older and could no longer carry the many responsibilities we had undertaken in the daily operation of Grenville. This should not have been a surprise to us, but it wasn't easy to realize that we needed help -- a lot of help. Consequently, we hired over forty employees to help us in the offices, classrooms, dorms, kitchen, maintenance, housekeeping and just about every other department.

From Joan: During this time of transition we have looked carefully at our community, the group of people who responded to a call of God to found and operate Grenville Christian College. We realized that it is really this call to live together in Christian community that has made us a special school. We did not want to lose sight of this as we expanded to include non-residential faculty and staff. For this reason we have recently chosen a name for ourselves. The Community of the Good Shepherd. I am the Director of the Community, and I work with a council whose mandate is to care for the life of our community and also to oversee the direction of its mission, Grenville Christian College.

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PO BOX 610, BROCKVILLE, ON K6V 5V8 • (613) 343-5521 • FAX (613) 345-3826

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07/14/2009 12:58 6133425925 DES A AND P SLOWEY PAGE 03/04

After Father Farnsworth retired, Bob Phelan was installed as headmaster. He showed great vision for the school and its future and was instrumental in implementing the current laptop program. Unfortunately, Bob struggled with the requirements of day-to-day administration and last spring asked for a leave of absence to spend time in regeneration and renewal. Later, he submitted his resignation.

From Ken: At this point, a month before my scheduled retirement, I was asked to assume the responsibilities of headmaster and did so very willingly. I regard this as an interim appointment, and in due course a search will be initiated for my replacement. I love this school, its students past and present, and will do all I can to nurture its growth and maturity. I count it a privilege to serve the school in this capacity. Having been at Greenville since 1979, I know many of you and cherish the memories I have of seeing you grow as young people. To assist me with everyday responsibilities in the school I have a School Management Team. This team includes Julie Case, the Director of Studies, Dale Sipple, Elementary School Principal, Cindy (Childs) Bayles, Dean of Students, and a new addition to our staff, Christine Radford, Director of Admissions. Bill Bayles is the Director of Business and Operations, Bill, Joan and I form an Executive Committee which deals with the many matters affecting both school and community life.

Through this period of transition, we at Greenville are looking carefully at our program and also at how we deal with the modern teenager. The staff is undertaking the task of better understanding how teens think today. We are reading books, attending conferences, visiting other private schools, and doing all we can to become better acquainted with how young people view the world and how we can better relate to them. We are confirming that many of our basic principles and core values are important and should remain the same, but some things need to change. If any of you have suggestions that you feel might be helpful, we welcome them.

We still want to be a school where the staff unite to provide a caring home-away-from-home for young people from around the world and where we share the love of Jesus. We also want to challenge our students to reach beyond themselves and attain goals they once thought impossible. We definitely want to be a source of care and encouragement to all our students, and we are also determined to improve in caring for our past students.

For many years Don Farnsworth has been Director of Admissions. We have now asked him to assume the position of Director of Student Affairs and Student Relations. For personal reasons, Judy MacNeil felt she could no longer carry on with alumni responsibilities. You will be hearing from Don in the near future.

The regret we spoke about earlier is that we have not made greater attempts to foster an ongoing relationship with you once you left the campus. What we want to say now, we say with humility and with a prayer that you will understand the spirit and intent of our words. We know

To those of you for whom this was the case, we want to apologize. In reviewing the last thirty years, we recognize that even though our intentions were good, we may not have always used the best approach. We are sorry that we have not made attempts to resolve these issues long ago. How you feel is very important to us.

We look forward to restoring and renewing our relationship with our alumni. Don is excited about the challenges ahead. He hopes to produce an alumni directory, send out periodic newsletters, visit as many alumni as possible, and much more.

We leave all of you with a request to write and let us know what you are doing and, if at all possible, stop by for a visit. You have a standing invitation — the welcome mat is always out for you. We would like to offer to pray for any of you or your families who have needs at this time. We would also appreciate your prayers as we continue through this time of transition in our lives as a community and school.

With sincerest appreciation for each of you,

Joan Childs

Ken MacNeil

P.S. Many of you will shortly receive an Annual Fund Giving Appeal with a brochure outlining our current financial needs. The appeal is being sent to all of our contributors: current and past parents, alumni and friends of the College. This letter is being sent to precede it because we want you to know that the most important thing to us is to reconnect with you, regardless of whether you are in a position to help the College financially at this time.

Tab 45

Child Abuser Apologizes

but leaves a non-working e-mail address ...

Posted on Saturday, July 15, 2006 - 6:01 pm:
(www.factnet.org)

My name is Joan Childs. For those who do not know me, I was in the administration at GCC for many years. I took part in causing so much of the hurt and pain that so many experienced while they were staff, staff kids, and students at GCC. What was done to people at GCC was very wrong. I was very wrong. And I am so sorry for all the hurt that was caused to each of you by me and by all of us in positions of leadership. I pray for God's healing for each and every person who was wounded while at GCC. I will not be following the threads on this site or reading whatever is written concerning my posting, but if anyone wants to write me, my e-mail address is joanchilds@hotmail.com.

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Tab 46

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TAPE 1 (Completed by Tara Heppell) Tape not erased.

Charles Farnsworth, September 21, 2007, starting to give a bit of my own life history.

I was born in 1931 in Augusta, Georgia. At my birth I was injured by the doctor as caught me with the forceps in the eye. My left eye was cross-eyed under my nose for the first six to nine years. My grandfather who had enough money took me to New York in 1937 and the eye was straightened partially and then again in 1940 the third time. But because of that in my life there was really not much I could do that other people did. Nothing athletic, I was not academic, none of those things at all. So I was really a child wounded. I seemed to be outside of the realm of all the other boys and girls who never chose me to be on their team unless they just needed another player.

My grandparents were fairly wealthy. My grandfather was the one that started making a pick-up truck ~~for~~ Ford. He made the car, made a bit of money with that, sold that, went into another automobile business. He ended up president of Aero Marine which made airplanes and [?]. The first Aero ~~made~~ ^{plane} out from Miami, Florida to Havana, Cuba. So he made money and the family always had a bit. So, my mother had a fairly rough childhood because she never had a home. They travelled all over the world, she had [?] in two or three continents, [?] Europe by the time she was sixteen but not a happy girl, nor was her brother. My grandfather was in the industry all the time.

My father was brought up in a very religious home in the South, in Memphis, Tennessee. He went to Georgia Tech, played football for Georgia Tech. He also played golf with Bobby Jones in Atlanta, Georgia and was a man that exceeded in business and did well. Also, was a man of integrity in everything he did. He was well liked, lived in Atlanta, Georgia. He rose to the top in the Georgia ~~power~~ ^{electric} power company, was the assistant to the president of the ~~power~~ ^{electric} power company.

I felt like pretty much of loser all during my high school years I would not study, I guess I was discouraged, could not do the things my mother and father did, they were both well educated, and I seemed like the black sheep of the family. In high school I would look after the girls when other people were drag racing and things like that. They ended up calling me "mother Farnsworth" because I would see to it that the girls were taken care of but would always see to it, in fact I always had access to girls' parents' cars which were all professional people, Cadillac's, Buicks and things like that. I was trusted by everyone.

When I went to university, it was the University of Georgia and I went in 1949. I barely got out of high school that year. When I went everybody was coming back from World War II, they were drinking, playing poker all night and so forth. I lived in ATO fraternity house of which I was a member and we just played and partied as other guys did. They were much older than I was, I had no academic determination at all.

I almost got killed, I was ready to go out of the fraternity house door with some other fellows to get some bootleg whisky as it was dry county in Athens, Georgia where the University of Georgia was. As I was going out the door a fellow said: "Hey, Farnsworth stay in, stay back and play bridge with us." I was a lousy bridge player, I only learned how to play it about a week before but I did. Four freshman went out with him and they all (three freshman, I was the fourth) they were headed to the back of the car, where the freshman always sat. Twenty minutes later, there was a call came back into the fraternity house, that the automobile had gone end over end off a road and down a hill. All three people in the backseat were killed and I would have been too. I was amazed at what was happening.

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Anyway, I went back to Atlanta and back to school at Georgia State College and also went to work for Lockheed Aircraft Corporation and somebody told me that my boss was a preacher.

But prior to that I was with some of my friends, out in a car one day, and we were at a drive-in and because I was the least popular one in the group, and I was sitting in the left rear seat of the car, 1939 Cadillac after World War II, a young fellow looked about twelve years old came up to the rear window and handed me a piece of paper and I don't know why I said this but I said: "Is that about Jesus?" and he said: "Yes", and I said: "Well I'll be goddamned" and he looked at me and he said: "You will" and very courteously walked away. I knew I had said something terrible. I don't even know why I even mentioned Jesus, I had gone to the Cathedral Church but had no idea people walked around giving things out about Jesus and then he looked at me, after I said: "I'll be goddamned", he said "You will". I knew I had done something wrong but it didn't really register.

After that I went to work at Lockheed Aircraft and I happened to ask my supervisor and this was a couple of years after that situation with the young fellow, and I asked him he said what is all this about heaven and hell and Jesus and the devil etc. He pulled out a new testament out of his pocket, opened it up and showed me a verse or scripture. It was in English, I understood it, it made sense and I was surprised.

Anyway, the next Sunday I went to the place where he spoke. And it was a store front church, I had to jump a mud ditch to get in it, but the energy and the excitement over the Christian life was just overwhelming. This happened to be my 20th birthday. I took a lady and a girl from the church, the cathedral where I attended, with me. She didn't like it a bit. But something stuck to me and I thought "wow" I would like to have this Christian life that these folks have. I had had a smoking problem some five years and promised my father over and over that I would quit, had broken every promise, felt like a scumbag, and I said Lord, how in the world can I become a Christian with the things the smoking, the gambling, the carousing around, the drinking that I do, how can I do it.

Anyway, I went to bed that night determined to be a Christian but afraid to go to work at Lockheed and telling these people that I had become a Christian and yet I was still in these habits. I woke up the next morning, I no longer even had a desire to smoke, I did not have to go off cold turkey. It never occurred to me to have another cigarette. I was amazed, I said there must be a God and then every week we got cheques with numbers all over them, we were working for a Government, subsidized company, my cheque won the cheque pool for eleven weeks straight. I had never won it but all of a sudden things started happening, I started praying, and prayers were answered. I started studying my bible, I found a desire to educate myself, a desire to do something. All of sudden my life changed. All of my habits fell off and I made up my mind right then that this was the only way to live. That was on my 20th birthday in the first month or so afterwards.

I started going to bible school at nights, working the daytime. Then I wanted to be immersed and baptised because we in the Anglican church ~~and~~ church just made the sign of the cross said you are now a Christian. But I thought everything I read in the scripture had to do with immersion, so I asked where could I go to be immersed. So they sent me over to this large church that had a baptismal pool up just behind the ~~pool~~ pulpit.

I was baptised and as I came out of the church, dressed in some dry clothes, started out of the church, a young lady asked me where did I go to church and would I like to come to Sunday school at that church. That happened to be my wife, Betty, her name was Betty Green [?]. I went over to that church, they had about six services a day, two of them were radio services, the choir would sing, she was in it, and asked me to sit with her and the choir when I started to sing, she moved away because I took her off tone.

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Anyway, she started going with me four nights a week and on Sunday afternoon to bible college. We just kept this up. I was intense on studying the bible and after months I knew this girl was ready, a year older than I am, would like to be married, I did not want to be married, I didn't think that I could commit myself to anybody or anything. But I remember working at Lockheed Aircraft one night and something just came over me and I said: "Lord, I will marry Betty Green and I will look after her the rest of her life whether I enjoy it or not, I am committed to this no matter what". Such ~~want~~ and peace covered my body, my soul, my spirit, I could not believe it. Then a few weeks later, I didn't say anything to her about it, but a few weeks later I realized that that was the girl that I should marry. She told me later that the night that I was baptised, when I came out of the water, she had been praying for a husband and she didn't want a bad one because there had been several divorces in her family, she was the youngest of eight children, and they were really poor they were share croppers in South Georgia. They had hardly any money or anything but they were devoted Christians and the most precious, loving people, much more than my family seemed to be.

Anyway, we were married a year later. My parents didn't think it was a good idea, her parents didn't think it was a good idea. But we've been married 54 years coming February.

Then after we'd been married about ten months, I got a notice from the United States Government that I was being drafted in the United States Army for two years. I could not understand this. I thought God was failing me. I just couldn't understand it. But I had to pack up and a month or so and report and took my basic training at camp Gordon, which I was born in Augusta, Georgia and that's where it's located. I took some tests, classification and assignment tests. I aced everything, everything with the highest marks. I got a top secret clearance, I was put in cryptographic teletype repair because I had a mechanical mind and was sent to Honolulu, Hawaii in the headquarters company of all the ~~army~~ army, navy and marines. I was put in the headquarters company in the communications centre. I had the plush job of repairing these teletype machines and coding and decoding machines.

I also knew this would be a time for me to continue my bible studies, so every morning I was up at 3:15 a.m. and over at the army chapel, which was only about a block from where my dormitory or barracks was stationed. I would spend two or three hours there every morning, ~~and then every day~~, I didn't go out with the guys, I just studied the bible intensely.

One day in that situation I stood up early in the morning and preached a sermon to an empty chapel. I said that didn't feel so bad. But Betty had made me promise, or at least had asked me, not to, would I ever think of becoming a Minister. I said Lord no, how in the world could that ever be. But again, I was a nut case even then and didn't know I would but I did.

Finished my army training, came home, we had a wonderful life, back to work at Lockheed, everything went fine for about a year and after that I became, I had an emotional breakdown. I couldn't figure out what it was. I just couldn't stand myself and she was worried about me. One fellow came to me, who was a believer, and who I had known and respected and he said "Charles, this seems like it might be God in your life." And my immediate thought was, if this is God, I know it's good and I started to give thanks ^{for} the experience through which I was going. I got up every morning, and instead of going into depression, I thanked God for it and just in a few months I felt wonderful. There was something called full gospel businessmen in Atlanta. These were businessmen that had had a tremendous conversion with God, some of them very wealthy, some of them poor.

Even the fellow who led the attack on Pearl Harbour, ^{Mitsuo Fuchida} ~~Mitsuo Fuchida~~ (sp.), you probably have seen him in a movie, Tora, Tora, Tora. He was there given the account of his

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testimony, how God had saved his life and that he found a little piece of paper in a Tokyo train station and he picked it up and it was a track but (?) and the track was "Forgive them Father for they know not what they do". This man felt so guilty for attacking the United States, he gave his life to Christ and became a Presbyterian minister in the States and travelled around giving his testimony. I had his signature on a bible right at that very verse where Jesus said "forgive them Father for they know not what they do".

From those days on I began to give my life going to jails, going to hospitals, taping good wonderful ministries and taking the tapes to other places. I was active all the time in God's work. Little more active than my wife would have liked me to be. But anyway, it was wonderful.

Then in the church where I was attending and the bible school where I was going, the Minister retired and there were three of us that were ordained. The only reason I was ordained was because I wanted to be able to visit hospitals and jails and to do what little work I could help people with. Anyway, the other two ministers were running for the office of the pastor of the church and it never occurred to me to have it at all. I was satisfied to work at Lockheed and doing what I was doing. The day of the election came, we were all in the church, we were going to select one of those two ministers and one other man who never spoke hardly a word in church, but was a wonderful gentleman in the Lord, he stood up in the middle of the congregation, before any vote was taken or before it was even addressed, he said I think we're supposed to select and elect Charles Farnsworth pastor of this church and do it by acclamation. Everybody in the church stood up. There was never a vote for the other two people. They wanted me to be a part-time pastor. They didn't want to pay me. They thought I would continue to work at Lockheed. My wife was discouraged, I remember her face was not happy because here I was becoming the minister of a church where I had been going for some years and it really was the church that grew out of the bible school.

Anyway, I said no I will not be a pastor part-time. I will have to give it full-time. I quit work without a salary and this also worried Betty, so you see why she has many problems. But, it wasn't long before the church did pay me a salary and I was pastor of that little church in Atlanta, Georgia for four years. I remember wondering why in the heavens I was in that church, it wasn't growing, there were only about 100 people and that included all the children and I said: "Lord what I am supposed to do?" I had six witnesses or urges in a two day period "go to the children, go to the children." I made up my mind at that point I was going to major on the children in that little church. I took them camping every weekend, of course my wife went with me. I took the families camping, I had a lake, knew where to go. Spent time teaching them camping skills and water skills. This went on, I started that church in November 1961 and in November 1965 a gentleman called me, who had been my next door neighbour. He had gone to a place in Texas, it was called the ~~Perian~~ ^{PERIAN} (?sp.) Fellowship International and he said "Charles you will love this place, they are having revivals here, they have all night prayer meetings at times, it's a bible school, it's an academic school, you'll love this place". I thought wow that sounds good.

My wife was grieved because she didn't want to move out of Atlanta, we had just bought a new house. A lovely ~~full~~ ^{split} level/split level house. Anyway, I went out and caught a plane at 4 o'clock in the morning. I went out there and saw what was going on and the minister there had two other ministers, who were senior to me, but they were ten years younger than I was. He looked at me and he said "Charles, I need you here." I had known him, I had met him in revivals and religious meetings in Atlanta. So, I said I will take anybody who wants to go out to Dallas, Texas. I took my whole family, we all went out there to see it. When he got out there, he talked with Betty, he convinced us that we should go. Fixed a house up in which for us to live and we moved to Dallas, Texas in November 1965.

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Gradually, I began to be promoted from one thing to another. From taking services I'd been to Wichita, Kansas or around Texas there, I was put in as a teacher in the bible school. Eventually, I was in charge of the bible school.

Then a man and his wife named Alister and Mary Haig from Canada came down to see the work that was going on. It was thriving. We ended up with eleven different missions. I was ordained there as well, in the ~~Berrien~~ Berrien Fellowship International. It was a little better ordination than what I had. *BEREAN*

Anyway, I liked this couple immensely, I couldn't believe the fellowship we had. Anyway, they liked what was going on in this work. He had already been the associate minister with Norman Vincent Peel in ~~Marbrock~~ Marble Collegiate Church in New York City and had also been in a bible school in New York City and was now the headmaster of what is called the Stoney Brook Girls School. This was in Long Island, a town that's restored, much like Williamsburg, Virginia and he was stationed there. *Marble Collegiate*

I remember writing him a letter after they were with us on this weekend. I said "Al and Mary I don't know why I'm doing this, I can't believe I'm doing this but someday you and I are going to work together." They didn't reply. My wife thought I was nuts as usual. And, it wasn't long before the man who owned the property on which they were the heads of the school, was given the property for \$1.00 to the Berrien Fellowship International and the senior pastor, Rev. Warren Litzman, told his congregation one night, he said "well this property is coming to us Al and Mary Haig are going to be a part of our system and we're going to have to send one of our minister's up there. Well, I don't know why I did it but as soon as that meeting was over I went over the Rev. Litzman's office and I spoke to him and I said (~~I honestly believe~~ his name was Warren Litzman) "I honestly believe that Betty and I are supposed to go to Stoneybrook Long Island, New York and head this school". He said "Charlie, I think you are too. But there were two other ministers senior to me, younger but nevertheless had been there longer than I and really I think they were better preachers and one of them was a whole lot better teacher, but he said "I think you are too, but don't tell anybody."

In a month, we had moved to Long Island, New York. I became the director of the community. Al Haig who had five degrees ~~and~~ and I had none, he was the academic head but I was the manager of the whole group of the community. They all decided, the teachers all decided to stay there and so for a year and a half I directed, did not administrate the academics, but I directed that school and Al Haig was my 2IC.

Then Al Haig wanted to come back to Canada. He was a Canadian and I don't think he liked working for me too much. So anyway, he came back to Canada and was looking around for a place to start another school. He found this place, it is now Grenville Christian College, it was St. Mary's School of Minor Seminary or a seminary where boys who planned to go into the priesthood would get a subsidized education by the Catholic Church.

I was in charge of the area, so Rev. Litzman sent me to Canada to look it over. I liked it, it looked tremendous. He came up, he liked it and that property was bought for a thousand dollars down, worth several million.

BEREAN
I went back to ~~Berrien~~ Berrien Christian Schools at Stoneybrook, Long Island, but I realized that there was not a good academic man there, and I was not a good academic, so, and then at that time, the fellow who was supposed to be giving us the school property for a \$1.00, it was a \$1.00 and pay the mortgages. Well we thought the mortgages were \$1,200,000.00 we could handle that, we were handling that, we'd been there almost two years, and were paying all the bills. All of sudden the Justice of the Peace or someone of the law came to us and said how much mortgage are you paying on this property? I said

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we're paying \$1,200,000.00. He said the only mortgage on this property is \$586,000.00. You are being taken for a ride. We addressed this to the man, he would not change but by this time, Al Haig had found this property in Brockville and happened to be the same day that ~~we~~ stepped on to the moon. I remember watching it that very same day and he had put the \$1,000.00 down on that and we told the gentleman that owned the property in Stoneybrook, New York that if he wouldn't bring us back the mortgage, but the bank told us they would foreclose on him and sell us that property for \$586,000.00 which was beautiful but I knew I was not capable nor was anybody with us capable of running a first class, a world class, academic school, which it was before. So, all of our people, some of them sold their furniture, some of them sold wedding rings and we immigrated into the Canada in September 1969 and moved onto this property where Grenville Christian College now stands. *Max King*

Of course, Al was the head of the whole thing. And I could see there was not any particular place for me, he wanted to run it and his wife wanted to run it. So, I talked to Rev. Litzman and he said "Charles, they will want you, you come on back to Dallas." And what he did, he ~~made~~ *put* me in charge of all the installations that they had in the schools. There was one in Dallas, there was one in Seattle, there was one in Monterey, Mexico and I was in charge of all those. That went on for ~~a couple of years~~ *almost two years*. *Atlanta*

Then the minister in Dallas had got into some morale problems. I was the executive vice president of the whole scene and the people who were the patrons, one was you may have heard of this, Pat Robertson. He was installing a TV station and an FM radio station right there on our property in Dallas. These men came to me and said you're the executive vice president, I was that but I wasn't the one that had the power, I just had the title. I was responsible for all the schools and everything that went on in Dallas but the other men had Litzman's ear. Anyway, these men said we know that Warren Litzman is in an adulterous situation and our reputation is being slandered. What are you as the executive vice president going to do about it? Well, that bothered me. I knew I had to do something. I couldn't just sit and watch it. *BE NEW* I'd been in those situations prior. So, I wrote a letter to the Board of Directors of the ~~Person~~ *Person* Fellowship International explaining what the situation was, what I had to say to them and to him and immediately I was discharged from the Board of Directors. It was Christmas weekend, or Thanksgiving weekend in the States and I said "Well Betty I don't have anything to do here let's go home to Atlanta." We went home, when *ONE WEEK* we came back, ~~the~~ *one* of the fellows came back he said "Charlie, we have no use for you here anymore". So, I figured I was fired. Well I was not going to stay on with a situation that was in that situation. Anyway, so anyway that was on a Saturday. Sunday morning I went in at 6 o'clock started cleaning out my office and my desk. Rev. Litzman came in, he said "Charles, what are you doing?" I said "I'm clearing out, I was told yesterday I was no longer working here." He said "Charlie, don't go away." He immediately called a meeting of the board of directors and we met at a coffee shop. We were right at ~~the~~ *the* major airport in Dallas, Texas. He took us over and he said "Charles, we need you, we want you to stay with us". I said "I will stay because I am the director of schools and we made *a commitment to teach student until June*". *THE*

TAPE 3 (Completed by Amy Hamilton) Tape not erased

~~The last date I think I was talking about I was fired in Fellowship in Dallas and then how~~
 the head man came there because I was in charge of schools and people saw the immorality was happening and they knew I was the one that exposed it. So he was afraid the whole school and the teachers were going to leave and when I ~~came~~ *came* spoke to the service that morning and tried to pull things back together in the afternoon and afternoon meeting involves staff and faculty. So, that happened and then everybody was okay, ready to go to stay until June. They main reason we wanted to stay until June was we had commitments to parents, at least I felt we had commitments to parents to go to June and this was in November, December, ~~and~~ *and* After the afternoon meeting, I got a call from somebody, I

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Let 2 men
 think it was the Dean of Women who was close to the principal, ~~and~~ said well we don't need you anymore and ~~you can leave~~. I was fired and hired back on that weekend. I was fired, I was asked back for a day and then released again.

Shortly after that, Al and Mary Hague heard that I had been released and they knew of the problems out there. So Al called and asked Betty, I wasn't at the house, asked Betty would we come back to Brockville and Betty said I don't ever want to see a school or community again. But then a lawyer for them and with them called and said if you don't the school will go under. So anyway, we made a trip up to see what things were like and they were in a needy situation and this was in early 1971. ~~They~~ *they* came to us there and gave us \$300 to move our equipment up there and our furniture so, and that did it in those days.

BEREAN
 So we came back to Brockville, it was still *BEREAN* Burien Christian schools, under the *BEREAN* Burien Fellowship International. I said Al I do not want any place in administration. I will just be here to work or to help as I can. Well at that time there was a five man, five man board that ran the school and five extended group with one of them was a lady and so that was sort of the governors of the school of that time. But what he immediately did, he immediately placed me on the group of the, I guess it was four then, they put me on that made it five. So that's how we started back. It wasn't Grenville Christian College at that time, it was *BEREAN* ~~Burien~~ Christian School and remained that way until probably mid-1973.

PAPE COO MASS
 In 1973, Al and Mary invited two ladies that were the directors of a very charismatic but very good community, the community of Jesus in ~~Long Island, New York~~ *some times*. They were so good that the first bishop that ordained, Al Hague and me and used to frequent it and stayed there sometimes as long as a month at a time, he loved it and invited, or suggested that other people from the Anglican Church of Canada go and be there and it really was a good one, and it still is even though it is called a cult. It is just a religious organization that has a monastery where there are monks and a convent where there are nuns and we have been very close to it for the last, well since 1973, so almost 35 years. So he invited them to come up and they had a retreat with us, the people who were the leaders, ~~not leaders~~ *some times* but also the staff of what was then the *BEREAN* Burien Christian Schools and it was a retreat on how we could look back and see how each one of us really make a new commitment to God by repentance, obedience and gratitude to God and, I happened to be away because I was fed up with everything up here and I was down at a bible college in New York State when I came back the place was awash in just commitment to God and ready to start over and give their lives, ~~anyway~~ *anyway* it was really quite an experience. So that's how we *came to be* ~~came to be~~ Grenville Christian College.

Sometime after that the name was changed from Burien Christian Schools to Grenville Christian College. If I remember correctly, I was the business manager at the time and the place had done very very poorly. Financially we were about \$175,000 in debt as I remember. But this change in the attitude of the staff, parents, and the attitude of the students we formed a new ~~thing~~ *36 hours*. There were three core teachings that we adopted from these ladies. It was all advisory, they had no place of authority at all, they just passed on to us the core principles of their community, ~~and one was that this particular staff was never commanded of students at all~~ *anyway*. No two people talk about a third without the third being present. If one person criticized another person on the staff, the second person was responsible to get the third person and they would get together and they would talk things out until they came to some sort of agreement or *anyway* ~~of spirit~~ and then we would all go on together and that was very effective, no two people talk about a third without the third being brought in present, and we lived by that.

The second one was, correction is not rejection. When a person corrects somebody or speaks to them about something they may be doing wrong or they may not even be doing at

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all what they should do, it was not a rejection, it was an expression of love caring for another person.

And the third one was, authority is direct, control is devious. So, we did things directly, it was not political, but the whole school and the community, ~~and it was more~~, it was first the community and then it was the school. The school just happened to be the outgrowth of the commitment and dedication of the people that lived there. The people from that community *in Cape Cod* were not in any authoritative place in that community at all.

At some point I became the Dean ^{of men} ~~Admin~~, I don't know when it was. My job was to see that the people who were the assistant Deans or Housemasters were to keep the right spirit amongst the boy's dorm and we attempted to do everything in a way that we felt that was of Christian principles. The business office began to grow. We had people, one was the CEO of Montreal Trust, another one was the former CEO of Canadian Marconi, another was the fellow president of Calingate, there was another one that was a lawyer here in the city of Brockville, another one who came, and these were all advisors. They just came ^{to the} ~~on~~ advisor board, was a man who owned several GM dealerships, would sell one, buy another one, bring it up to par and then sell it. Anyway, he lived with us for a year teaching us how to do, *Business* just keep records in the business office ~~and so forth~~.

Staff began to come, a number of people who were members of the Community of Jesus in Cape Cod had been teachers. They liked the idea of coming to teach up here, they knew the type of life they had before them and they were willing to be "missionaries." We really were a mission field and one of the expressions that I had heard and passed along to people when they wanted to come, we as adults do not have rights. Our ~~kids~~ ^{kids} have rights, ~~our~~ ^{parents have rights} we, a Latin term I guess, loca parentus, we had, our full time was given to these kids, not only in the academic education, but eternal education and also having fun and giving them well-rounded lives. I think our yearbook shows that. I think the article in MacLean's magazine shows ~~that~~ ^{what we really did}.

Our board of directors of the Grenville Christian College of Burien Fellowship and when it changed its name I am not certain, was made up of, we had three ministers and their wives and we were all six on the board. Everything was governed by those three ministers and their wives, it was a six ^{person} ~~span~~ pastoral committee but it turned out to be the board of directors. We met everyday, we would pray ^{before making decisions} ~~everything~~ it was done and that's how the place began and it really flourished.

We also had 24 Hour Prayer Vigil (Men at night, ladies daytime) Staff only
We also began at that time to have different retreats. Sometimes at the school when people from the Community of Jesus would come up, they had several ministers. In fact, when they first came up an Anglican came up and a Presbyterian came up, but also about two or three times a year we would go to the community for a retreat and there were times of bible teaching or spiritual direction, they were just retreats in reality, they were fun and tremendous.

Community of Jesus never had any legal responsibilities to the Grenville Christian College nor did the Christian College have any legal responsibility to the Community of Jesus, they did not run us. In my administration, for which is the only one I can speak, if we had a situation and we needed some spiritual direction, (it was only, we never told them what our finances were, ~~it wasn't what they wanted to talk about~~) But if there was a problem and we did not know how to deal with it, we would come up with some situation that pastoral team and we would call and ask them to listen to us as we shared what we intended to do. And they would often times say, well it sounds pretty good to us, or they might say, at sometime we have a little check on that, that doesn't mean we didn't do it, but they would not tell us what we should do.

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After a while one of the clergy couples here at Grenville left and it was left up to Al ^{HAIG} ~~Hague~~, Mary Hague, Charles and Betty Farnsworth. Al and Mary were definitely the ones in charge, we were their assistants, she was the Dean of Women at that time ~~as Hague was~~ and I was functioned as Dean ~~at that time~~ ^{at that time} she had assistant Deans under her or house parents and I had the same with ? I didn't do directly, I was just sort of a manager of the situation and a maker of policy. The Community of Jesus in Cape Cod worshiped as Episcopalians or Anglicans and I liked that worship because I was brought up in it in a Cathedral ? ~~At that time~~ ^{At that time} a long time but I wanted to get back to that so I began to go down to the local Anglican church a mile and a half away from the school and I would just assist every morning at 8 o'clock before any services happened at the Grenville Christian College. At one point they ~~at church~~ ^{at church} say Charles if I was bishop I would ordain you as a priest. Well I didn't think that would ever be possible, but nevertheless he arranged a time for me to meet the then bishop of the Diocese of Ontario, which is a man named Henry G. Hill who had been a teacher ~~in the school~~ ^{in the school}, Windsor, he was a teacher as well as a priest. He also was, had been made by the Head of the whole Anglican Communion in England, I can't think of the name of it. ~~March~~ ^{March} Bishop of Canterbury. He was the co-ordinator between the Anglican Church of Canada, the Greek Orthodox Church and the Roman Catholic Church, he was a very well-educated man and very well connected in spiritual groups around the world. He also was very supportive of our relationship with the Community of Jesus and his Leaders. He often went there for retreats himself and sometimes stayed as long as a month and would ~~stay there~~ ^{stay there} in the Anglican church to go there, it was a wonderful retreat house.

So Grenville Christian College at that time had three sets of advisors. There was the board of advisors, like the CEO of these companies who were mostly all Anglicans from St. Peter's Anglican church in Brockville, that was the advisory board. Then we had the Anglican Church of Canada was the bishop was always...

We had the board of advisors, the Anglican Church and we also had access to the leaders and ~~to~~ ^{to} the clergy of the Community of Jesus in Cape Cod. So I, personally stayed in very close touch with them all the time whether I was the Head Master or not and I was not the Head Master. Al ^{HAIG} ~~Hague~~ and Mary ^{HAIG} ~~Hague~~ were the sole Head Masters from 1969 until 1983, in the fall of '83 when he had to have double hip surgery and went to the Community of Jesus for a year sabbatical and some get-well time. At that time, my wife and I took over the leadership of the school and we made some changes to let the place be a little less rigid. I don't know what they were, but I do remember there was some of the disciplines of staff that were a little bit over the top for us. I can't even think of what they might have been. At that time, the board of directors was made up of the two ^{HAIG} ~~Hagues~~ and the two Farnsworth's.

Then after a year, or 15 months, ~~the~~ ^{the} Community of Jesus offered Al ^{HAIG} ~~Hague~~ a job as being assistant priest down there and asked Betty and me if we felt that we enjoyed the job of being part of Grenville, that was in '83, and we said yes that we loved it, we loved the people, we loved the kids. Again, I was not an academic and neither was Betty.

We met every morning to make sure we were in agreement with everything that happened before we did it. We didn't even come up to school until we were in agreement with each other and so forth. And then we had a team of about five other people who was, I remember Ken McNeil, Joan Childs, Judy James and Judy McNeil were both Dean of Women and a man named Dan ? who was Dean ~~at that time~~ ^{at that time} working with other people in helping him with that. We met, we called it the A-team and all decisions were made in that. Every body spoke their advice, the decisions which usually ~~at~~ ^{at} Betty or mine, more really mine than any body's and it was more to do with policy than academics. I was not an academic but we had some wonderful academic people which was Julie Case, Joan Childs, Ken McNeil who had been at a school in Australia I've forgotten the name of that, I can't remember, I'd like to. He was also on the A-team to which I was referring. We would talk about discipline.

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Our staff had disciplines first. We all wore uniforms, ^{we all} wore skirts, there were no jeans allowed at the school, there was no rock music, there was no boys and girls relationships. Two boys could not be in a room with a girl alone, doors had to be left open, lights had to be left on. It could be two girls with one boy, but not one boy and one girl, nor two boys and one girl. This was just the way we lived, every body knew it. We had a girl's stairway, a boy's stairway. Skirts were longer. We didn't want boys walking up behind girls ... (inaudible).

Staff always ate with the students. Every student was assigned a table where there was staff there and manners were taught when a lady came to the table or a girl came to the table all gentlemen rose and when any adult came into the classroom all students rose in respect. Going through the halls they would greet each other and after every meal there were announcements and John Childs was a wonderful stand-up comedian and after every meal he had everyone laughing. He was just as funny as could be. Anyway, uniforms were worn properly. If a uniform was improper, attire loose or a shirt tail out, or a shirt unbuttoned, that was not considered uniform so that was corrected. They were always in uniform when they left the campus. If they go to the mall on Saturday they were always in uniform. That was for one reason, many, some parents brought their kids to Grenville because they looked so neat and clean. When they went on the train from Brockville to Toronto we always had ^{staff} in charge of the students on the train and we had many reports of how they loved to travel the train with Grenville Christian College students.

As far as disciplinary or punitive action, if anyone did anything wrong ^{they usually}, I told them, I said it was a privilege to wear the uniform and it was a privilege to go to class. So they might during the day, or however it needed to be, helping in the kitchen working very close with staff and washing pots and pans and dishes. We had machines and so forth. It often felt like we had more conversions of attitude in the kitchen than in the dining room when people had what they called "D" which was short for discipline. At times, we had boys get up early in the morning and run the track. We also had cows. Somebody gave us 85 [¢] bred Herefords and a bull. We had pigs, we had chickens and we had a farm. We had to get in 14,000 bails of hay every year and that's what the staff and our own children did every summer. ~~Because~~ We also had 6-8 horses, a donkey and a pony. All of them given to us by grateful parents.

We would have suspension if somebody was smoking or something like that. They would be suspended for a period of time. If anything had to do with sex or with drugs or alcohol they were expelled. Sometimes it was alcohol or drugs they might be re-instated if they came back in ? attitude.

^{Repentant}
Dorms were inspected daily. Students worked an hour every day with staff members cleaning the school; we had no janitors. Staff and students worked together. They all served tables, ~~table to table~~. Every student, at least once or twice a week, he would eat early and then he would be responsible for serving 24 people at their tables. Manners were very much kept up. Courtesy was a ^{very} wonderful thing. We also had a code of honour. I copied it from another university. The code of honour was if we had done something wrong, we should go in and report ourselves. If someone else knew that somebody had done something wrong, they would go to the person and say we know you've done this wrong, it hurt the spirit of the school or could be dangerous or hurt some body else's property or something. We would tell that person to go and report themselves to the Dean or to the Head Master or someone. If they did not do that, that second person would go back to them and say, I will go with you and we will report this. And if they did not, it'd just like we would do in any family with a brother. If my brother had stolen money from my mother or father I would tell him to go put it back and confess it, if not, I would go with him to confess it. If not that, then I would have to go tell on him to keep order in the place. We had a banner that said peace is a tranquility of order and that's what we intended to have. Respect and order ^{at} all times and in every place.

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We had hair disciplines. Hair had to be in such a way that it was acceptable to the uniform. We would have no brush cuts or skinheads. We would not have long hair, there was, I don't know exactly what it was but it had to look neat all the time.

Every morning we had a religious chapel that lasted probably 45 minutes which was hymns, prayers and a short lesson given by the Head Master, it could be a member of the staff or someone giving a testimony of how they came to Christ and so forth. At the end of the chapel, when I was the Head Master, I would go to the back door, shake hands with every student that came through that door, greet them, and if they wanted to be hugged I would be glad to hug them. That was ~~imposed~~ to 250 students and 100 members of staff.

When people would come to my office for counselling my wife ^{OR DEAN} was usually there. There were times when there were hugs there too, ~~(but nothing sexual.)~~ All our doors where counselling was done had glass in them and, or else were left open. We did not allow anything to happen and I told people if there was ever any sexual activity or any accusations of it, it would not be dealt with pastorally. First it would be dealt with legally at first, and later pastorally ~~but I never had to deal with one and it wasn't even that significant.~~ A young man who had just joined the staff after he graduated. He happened to go into the girls' dorm. We had a fire watch every night just to be sure, we had no sprinklers. And the girls' dorm, men were not supposed to go in it, they would open the door and smell for smoke and the Lady Deans would be responsible for checking the dorm as well and this boy, he met with a girl and I don't know if anything happened but what immediately did, I don't know whether it was in the middle of the night or the next morning, I think it was the middle of the night, I'm not sure. Anyway, I called the boy's father. He lived in Rochester, New York. I said, pick your son up in Syracuse, we will drive him to Syracuse but he has crossed the line in the girls' dorm after hours and we don't know what happened or what didn't happen. It was also at night, around 9 o'clock for all staff and all students and so was the chapel in the morning a short service called ? in the Anglican Church, it's a prayer, it's a hymn, it's a reading of scripture. And that, ~~we~~ put the students to bed with this every night, at least that's the last thing I did and we had no troubles in the dorm because they were in the presence of God with the hymn, with an organ and it was a key thing that happened.

^{CONSPIRACY} Teachers were on call at any time, they could be gotten up in the middle of the night as any parent would with their own children. We had mentioned light groups and people mentioned about lights being put in their face when they talked to some body they couldn't see. I have never heard of that happening at Grenville. I certainly didn't know of it. If I had known of it I would have stopped it, advised the teachers or whatever. We did have groups for instance when somebody stole something. That was a big issue, it gave us an opportunity to talk about stealing, the repercussions of it, the danger of it, the wrongness of it. We would call the entire student body together in the chapel with all the staff related to and we would talk about it. It would be an issue, a training time. At the end of that we would go outdoors where there was a Dean of Women and Dean of Men. I think I was available at the front of the chapel. I would ask them at least two questions: did you take this from this person, and they would say no sir, I say do you know who did, no sir. And that was it. I don't know if we ever asked the question would you tell us if you knew who did it. But anyway, this, and we let them know that they were not only lying before men they were lying before God in God's house if they said any of these things.

Young people when they left the school to go for athletic events, they would have to go in uniform. They could change when they got there. There were never any short shorts or short skirts allowed on our campus.

From what I was talking about previously that was a light group, ~~we would bring in a light of a situation to people that were not punitive things at all.~~ There might have been smaller ones

We had some different prayers we prayed that were taught to us by other people. In situations where there was a disagreement or something, we prayed a prayer. Started out Holy Spirit of truth prevail, was the first phrase, Lord show me where I am wrong, and Lord change my heart. Another prayer that worked very well with young people was when they lost something, like a contact lens, even things in the snow. We would say alright, we're going to pray together. "Nothing is hidden from a child of God."

I was just talking about a prayer. Nothing is hidden from a child of God. It was amazing how people would come to me and say "I found this, I prayed that prayer, found it, thank you so much". We would always have prayer for kids before they took exams. Anybody that wanted prayer or if they wanted counseling or anything we would make certain we quote You Hans Sebastian Bock before he ever composed a piece he said the phrase in Latin "yeh su ~~W??~~ ve" which meant Jesus help me. At the end of every composure of composition he would put "~~W??~~ dao gloria" which meant in Latin "to God alone be the glory" and had so many kids tell me and then they started doing that on their exams. I had a graduate come to me the other day and they said "you prayed with me one time for an exam. I went and had a wonderful time in that exam, I tried to find you so you could pray for next exam but I found somebody else to do it". That was the kind of care we gave the kids. We were totally dedicated to the young people. Our lives. We were missionaries on that field and that was just the way we lived and anything less than that wasn't anywhere at all. We were there most of the time seven days a week and weekends. They went home one weekend a month back-in those days and every Friday night it was a school night and I don't know whether it was Friday or Saturday we did this but they all were assigned to a family in the college and they would do something as a family group. They could go to a movie. They could go off skiing. They could go off picnicking. They could go bowling. They could do anything. It was up to the adults in their family. It would be about three adults. We use to have singles as well as married people and we would mix them together and I believe that was Saturday night but I think Friday night was a night where we all did something together. Everything from ~~2222-3-2222~~ strike roads or cross-country skiing or tournaments in the gymnasium or maybe the school would be even taken....many times we would take them in the winter. We would take troops that would want to go on ski weekends and we would go for two nights. We would go Friday night. We would have devotions together on Friday night. They would ski all day Saturday. We would have devotions again. Fellowship time on Saturday night and Sunday we would ski and then we would return to school. They were delightful and wonderful things and all of them in discipline attitudes. We had numbers of kids come and ask to find Christ and were converted to Christ. I will never forget one young lady she said "Father ~~222~~, I have got to have a change in my life" and prayed prayers in my office. This happened a number of times but this particular one I remember ... that young lady now is a teacher amongst ladies and ~~2222~~ it is in Ottawa. I don't know what her married name is but her name was Cathy Gontis and they were just wonderful wonderful situations came from this. The school began to grow like ~~222~~. We had staff coming. We...I think in about 1973 we had probably 35 staff. During our last ten years, last year or so we have 100 staff and 230 high school students plus an elementary school I imagine that was about 70. Our dorms were packed. We built buildings. We built a new double gymnasium. We built a track and field. We built an obstacle course for those who couldn't do contact sports. We built a new boys' dorm. They would take care of 150 boys and I remember one year we could not get another one in it was so full. We built a big lounge. We built a new dining room. We built staff residences. We lived in trailers for a few years in the beginning from 1969 to 1985 and then we had perfect buildings for everybody. The staff

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^{587 P 600}
~~received a stipend of different~~ ... it started out about \$25.00 a week as I remember but it grew to about \$9,000 to \$11,000 a year plus room and board plus the ~~high~~ school cars assigned to them that they did not have to buy any cars, the school paid the insurance. We had vans they could use if they were taking anything. Everything was provided. And everything we did and in 1997 when we retired I think the budget was just over \$2 million dollars a year.

But that was the main reason because actually the staff had money they could use for anything. They didn't have to buy anything but their clothes and what they wanted to do otherwise but I can answer more questions on this maybe some other time. I keep thinking of some things. ~~He was confirmed about 65 of our staff members I believe it was at one time.~~ I think it was September 29th, 1976 and he ordained two of us Al Haig and myself as priests on September 29th, 1977 so exactly 30 years ago and the students were often times baptized and confirmed in the Anglican church. That was a regular procedure every year and it was their choice ~~with~~ the family's understanding and approval etc. In fact any discipline that were given to students were always checked out with parents. We did not want to do anything parents would not support us on. We knew that could end up in big problems. In the early days paddles we used. I never paddled a girl, at least I don't think I did or remember doing it but I did paddle boys occasionally and so did deans of men and it was usually three or five licks with a paddle not as hard as could swing them by any means and I would often tell students. I said you don't have to take this discipline with a paddle. You can give it to me. You can paddle me and they all said "No, I won't do that. I will take my discipline." Only except one boy he really lifted my behind. So I didn't do that any more. We had an awful lot of fun with these kids. There were athletics of all kinds. We had Gilbert and Sullivan Operettas every year. We had a choir that sang at the Sky Dome. On a yearly basis we had bands. We had. My wife and I had a cottage and also there was a cottage next door that the staff owned. I bought it and sold it then and then there was another piece of property of 3 1/2 acres on a point upon a hill where we took fall camping and spring camping particularly for Grade 7 and 8s. We had boats they used on the river. We had ski boats. I taught hundreds ~~and hundreds~~ of kids how to ski. We never had an accident at one time. I trying to figure of other things we did. All kind of ~~200~~ things off campus. But we often told kids when they were on discipline of any kind that going to class was a privilege, not a right and wearing uniform was a privilege and that it was not a right. ~~Usually~~ Uniforms were always neat and clean.

In regard to chapels and religious trainings I was the priest that celebrated the communion service and gave the sermons on Sunday morning and I tried to teach as much of the scriptures as I knew. We were not hesitant to speak against homosexuality or against euthanasia or any of the things that seemed so popular these days but nevertheless I thought like that I had to tell him too that I had an obligation to the parents, I had an obligation to God and that was the way it went and I remember one time when I called Bishop Peter Mason before he was a bishop and I said "Bishop what is my responsibility" ~~say he wasn't Bishop I am sorry~~, he was in Montreal. I said "Peter what is my responsibility to teach these kids in regard to Hell. The scriptures ~~in~~ Hell to me looked ???? Jesus talked more about perishing and Hell's fire and damnation as people call it these days. But he talked about that more than he talked about Heaven. And I said "what about ~~Hell~~ ^{HELL} He said "well he said, if it is not literal it is definitely as serious and as severe as the literal language makes it". So I could not be in a place as a Minister of God teaching young people about eternity as well as about this planet without mentioning those things.

And there is one occasion in ~~2000~~ ²⁰⁰³ ~~postings~~ that make it look far different from what it was. There was a bunch of children that went to Rochester New York for a weekend with some of the kids that lived there. And when they came back their parents told ~~students~~ ^{that} Father Farnsworth "these kids have been lying to and they have been disobedient through the weekend could you give them some sort of teaching or discipline. I did not want to put them on any discipline. But what I did do the school had the benefit of a wood chip boiler

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that burned at about 2000 degrees Fahrenheit. I said "young people your parents have called me and told me of your activities. I would like you to follow me". So I took them down to the boiler room, kept them about ten feet away from the furnace and I just opened one of the furnace doors. I said "the scriptures talk about that you will have their part in the ~~light~~ of fire" and I said ... I have some other illustrations about lying in scripture, how severely dealt with and I assume I did that ... I mean that would be what I think I would do. I opened it up so that they could see the red hot coals and that was it. And I had one complaint and that was from a Presbyterian minister and then I have seen some internet postings about it lately. One girl wrote me a letter and said I held her face to the flames. She have been ~~long~~ if I had done that. BURNED

I think I might have mentioned that we did not advertise usually we may have been in the Anglican or United Church paper but many times ~~we~~ didn't like the things that were in there so we did not put ~~them~~ in the library but our school grew by word of mouth. Not so much advertising or going after it through ... we also had trips to where the Shakespeare ~~was~~ GSC Woon ~~where he is now. Did Shakespeare?? situation?? Greenville?? drama festivals~~ even the one in all of Ontario and Toronto at one time. ~~There were five~~ There were five plaques in the hallway in the lower part of the school where our kids won the Fulford Cup debating series and that was the prestige cup of all the private schools of Canada. ~~Although we were not in that private school thing we came home with the plaque.~~ It was just amazing. Also won awards in public speaking, poetry. In talking ~~back~~ Masters ~~governances~~ day-to-day operation of the school we had a dean of men who had and deans of women ~~as house~~ Masters who helped as assistant deans. All serious situations were brought to the head master's office where my wife and I met together. At times we had separate offices. The last two or three years we had one large office. If there is a serious situation we would call together with the ~~which~~ A TEAM which was five, six or seven people. I am not sure. Ken MacNeil. I don't know if I mentioned his name who ended up being one of the head masters after I retired. The discipline was always agreed upon by all of us. We have been accused of many things that I never knew of and never heard of. I don't know if anyone else has heard of them. But I honestly think some of the people have gone delusional. Some of the things they said happened, some of the accusations of sexual abuse by ~~myself~~ Masters -- by me. They just did not happen, and things that may have happened in the previous administration Father Alistar Haig and his wife Mary we usually did most of those things but not all of them and we were not in the administrative place with them all the time even though the last year or two ~~2222?? I am not sure.~~ In regard to duties we had academic guidance counselors. We had guidance counselors that helped get people into the university of their choice. We had the Board of Directors which was internal. ~~We did have two people on the Board of Directors.~~ It was an internal board but we did have two people from the Community of Jesus. They were both teachers and as to the names I cannot remember. Somebody else may be able to do it for us. And we had annual board meetings and anytime we may get together for any reason ... ~~I am not going ... it has been so long since we were there but the day-to-day running of school we had housekeeping, we had the kitchen and dining room, we had maintenance, farm and barn, we had a music department at which staff and students were together.~~

(Completed by Tara Heppell)

The choir was made up of staff and students most of the time. I can't remember anything else. I know I would get up every morning, early in the morning, and I would take a recorder, such as this one, and I would make a list of things that were not clean. The main thing we wanted was to keep the place clean and neat. It was for the glory of God and we wanted it kept that way. So, I would make a list of things, early in the morning, give it to my secretary around 9 o'clock and these were to be passed out.

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At other times, in the last few years, we had ten departments of which I've named some of them. My wife handled five and I handled five and every Thursday we'd have a report from that department of what had been going on and the things they had planned to do and we would read those reports over the weekend and talk about it together and then figure out, either approve them or make suggestions or reject them and that went on for a good long time. When the school got larger, it was a lot easier to work by departments.

Our board of advisors met once a month and with them we gave financial statements, we gave status of the school, and so forth of these wonderful men and women, some of them had children in the school and I don't know much more to say about the governance of the school. I don't remember, ~~we did not have school at least in my time, school counselors or staff counselors, student heads of department. I don't remember that, there may have been but I'm not sure of it.~~ Oh, school always had prefect boy prefect and girl prefects. The had a pin that they wore that was a prefect and they earned it by good behavior and by leadership and it was given to them publicly and if there was anything wrong or went bad, the pins were removed. PREFECTS

We would take the kids sometimes to see baseball games, at the Sky dome, we'd take the kids I remember when Pope John Paul II came I was an usher when he was in Toronto and then when he came to Ottawa, we packed all the students together in buses and took them up to his open ~~there~~ communion. It was a wonderful occasion, it was raining like crazy. Everybody had a black garbage bag over their head to stay dry. But we kept our kids busy at all times. I was always available, as the headmaster, to parents or anyone else and it was never call waiting, it was never asked, ~~let them ask~~ (may I ask who's calling?) I never wanted that, I wanted every single one put through at all times and that's the way we just dealt with things. Courtesy and care for the other person, it didn't make any difference if it was student that was on discipline or one that was in the classroom ~~was first~~. In fact, when people were on discipline in the kitchen or in the dining room I made it one of my major jobs was, not jobs but privileges, was to go down and have a coffee or milk and cookies or whatever and just sit and talk with them because I was not their disciplinarian, of course I caused the discipline but I wanted to be with every one of them and that's where I got to know most of them.

I have many stories that I could tell about things that happened there but I was close to the people on the discipline or on "D" as they called it or on doing punitive actions such as dishes, or pots or whatever.

Todd, I hope I've covered the list, if not I'm keeping this tape recorder and some of these tapes here so I can go over something more specifically in case there's not enough. [?].

Every member of staff was responsible for students to care for them, to look after them, to give them any sort of instructions that they needed. I mean if they were up too late at night they had to listen to every member of staff, every person a parent. I hope I've covered this. Anyway, if I haven't, I'll do more later or you call me and I'll do more then.

The article in MacLean's said we had a student staff ratio of 1:6. I think that's right. I don't know how many teachers that would put in the school. The high school I think had 230 students or so, according to that article and there was a primary school of 70 to 80 kids, I'm not sure. I just don't know how many teachers there were all together but they were all tremendous, dedicated people. We would not allow people here that would not put the students first. It was a mission deal and the students were our mission and that's the reason parents entrusted their kids to us and there's no way I can say we did all things right. All say we did all things sincerely, to the best we knew how.

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We did take in a number of students that were iffy. They were risky students but they felt, I felt they had, the admissions department felt they had some real good stuff in them and most of them turned out just fine. Many kids, as I said, came to a real personal relationship with Christ. I do know, and it would always [?] to me that after they graduated they'd be off to university where they did not have the same regiment or care and supervision or activities and I think some of them lost their faith in God, some of them went on and ~~some of them~~, my goodness I can't even imagine what, I'm surprised at the ~~many of these kids~~ [?].

Some of these postings on the internet are coming from some of those that were disciplined. For instance this one boy, who he made a trysting place out of some blue gym mats, where he and another young man took girls in there and abused them. And one of them, a twelve year who looked like she was about twenty, came and was telling me she didn't even know how to explain what had happened to her. Anyway, in that particular case we had to expel for good, two young men, both families quite wealthy but very spoiled boys and they got away with a lot, in fact I'm assured that people get away with a whole lot of things we never do anything about but if I ever saw anything, I'd never turn my back. I've always dealt with it, either verbally or whatever. When it was necessary, I felt it was necessary to talk to a parent, even though I took many kids' confessions that parents never heard about, but that was a confessional bond, as a priest, I acted as a confessor and was always available. They didn't have to wait to get into my office, ~~there was, in fact, a lot of~~ [?] there was just tremendous opportunity in my life and I had hoped for them for theirs and I have others calling me now in tears about some of the things that happened or are happening now.

Just sad to see it happening.

Well, I'll shut up again now and come on again later if there's something else I can think of.

I think I mentioned that every morning that we had a flag raising, no matter what the weather was, it could be snow or everything. We'd be out around the flag. We had the Canadian flag, we had the Ontario flag and we had the Christian flag and we sang the royal anthem and the national anthem everyday and all staff and all students had to be there. If we had a fellow [?] blowing, ~~I don't know what he blew~~, we'd gather around in a circle and it was just a time of corporate order.

I just thought of something. When we built our new chapel it was completed in 1994, started in 1992, the first thing we did, as well as have services in it, we decided we wanted to read the entire scriptures, the entire bible within that chapel. We had students volunteer, we had staff volunteer, we had parents volunteer, we had guests around the area volunteer. The entire scriptures, all 66 books were read two and a half times in that chapel. This went on, if I could find out how long, I think it was a month or so but everything we tried to do, we tried to do with putting Christ first as best we understood him and to some people it would be nuts but to me it's not nuts. The reality is really eternity. All the things that we see the temporal, they are, ~~they~~ really are temporary. In the creed, in one of the creeds the niacin creed is "I believe in God the Father, creator of all things, and I believe in all things visible and invisible". We earnestly tried to direct people to the invisible God. I'm not going in to any of the details but some of the, we had some marvelous experiences here [?].

For instance, we started chapel and some student would stand up and say something. I remember one girl and the chapel is supposed to last for forty minutes, well this one went two hours and forty minutes and one girl stood up, it was a forum in which they could say what they were hurt about or anything else, you might call this a light group. Because it brought a lot of things to light. And I remember she came and stood up and I could weep when I hear it, she was a young girl and she did not have fully developed breasts and she

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came up and said I am hurting because some of the boys here would go by me on the wall and put there hands on the wall as if to say flat chested and she began to cry that she was so hurt. I'll never forget one of the senior girls, she was sitting at the head table, she got up from the head table, she went to the microphone where that girl was and stood beside her, as she spoke and the entire student body came in sympathy with this young girl and other people began to share things that had happened to them that had hurt them and staff and students were there for two hours and forty minutes. We had no classes that morning, it was just concentrated time of feelings and we had numbers of boys, went back to that young lady and told them how sorry ~~she was~~ ^{THEY WERE} we had numbers of those things, they went regular. I mean it may be a couple of months before something else like that would happen but there was an activity of the spirit of God in the College all the time. I don't say that to blow my horn, it is not so, ~~we prayed to those things~~. I want those things, in fact our whole reason for being in our mission was to bring these people into the realm of the Christ and of the God his father and that's the reason I go with my cards today, trying to just pass on the information and the scripture that says, ~~I'm not ashamed to quote it, it says:~~ "Jesus said go ye into all the world and preach the gospel to every creature". Well I have no pulpit anymore, I may not even have an ordination, except I had two ordinations before I had this one but I am determined to spend what part of my life I have left in good health, spreading the word of God, ~~the way they~~ ^{THEY WOULD} would take a chapel service and they would tell the story of their lives, the good, the bad and the ugly and how God gave them and God brought them to Grenville and how they loved ~~the~~ kids there and kids would rush forth and hug the staff for being so honest and open. And I know I have said a lot about the Christian ideas but this is the reason Grenville Christian College was built and it was the parents ~~and~~ ^{that} ... my wife's and I main responsibility was to keep that spirit alive and a place where every child knew they were loved by God, loved by us, forgiven for whatever wrong would be and strengthen and it was ~~just~~ ^{just} amazing. Again it is not something we did, it was something that was done probably in spite of us ... in spite of things we have done wrong but I will tell you an experience I have never known since. Never thought it would ever happen.

I remember when one other occasion students were asking questions they thought my wife and I owned the school and different rumors would go around the school like crazy. So I said look tomorrow we are going to have question and answer situation. I want all of you ... the day after tomorrow I want you to write any question you may have of any kind to us and I will take those questions and our chapel will be answering your questions about anything and everything and we had that and it went for a good long time at chapel. Well we answered every single question and I went to the ~~board~~ ^{board} head and asked for advice. Is this proper to expose myself and the school to this kind of open forum and as far as I am concerned a man named ~~John Chateaux~~ ^{John Chateaux} took two of the lower schools in Canada and brought them to the two highest. He was our advisor for a number of years. A number of years he worked with my son Don. He worked with me and he said by all means give me the question in writing and you answer them the next day at chapel. We had wonderful things like that. We never tried to be ... they were down and we were up. We were parents in every way we knew how. Forgive me I just ... some of these things break me up when I think about it.

Todd I guess I need to say and I probably said it often and don't realize I have, but our mission in the Christian school was to give people a top notch world class education which many of our students have told us we accomplished it. But the first mission was not that. It was to give them an awareness of an almighty God and that there was an upside tremendous for those who followed him and a very serious downside for those who did not and I am not sure we did it right - depends on the age in which we live when I read the scriptures when I read scriptures like Jude or first, second, third ~~book~~ ^{book} of revelation. I think we were probably too lenient in some ways variously because the words of Christ are so different but our aim was to shoot as high as we could towards God and to leave people with an Indelible imprint of what the Christian life was all about, the experiencing of body and blood of Christ, of repentance, of obedience, of gratitude and of thankfulness and that we

John
Schaffter

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tried to do every day in every ~~single~~ way we possibly could and I would be glad to answer any questions. I realize that it is not normal or average rather, maybe normal but ~~not~~ average of course but anyway that was our reason for being and for me personally it still is and I think it is also what Reverend Gordon Mintz as well.

Thank you so much for listening ~~to~~. I will add more if it comes.

Evangelism
 Todd I want to bring up another subject that we talked about earlier. It was about the two questions that were asked to Gordon Mintz about a bishop. Personally I think this had to be some old time staff complaining about something but as far as I know there was no mass ~~reportance~~ or I remember nothing of any ~~reportance~~?? I do know there was one. I do know the man at the time who looked after the farm from what was said to him. I don't know what they were and I never experienced anything said the students at all about such a thing. ~~We share things among the staff but not the students of that nature.~~ And that was under the administration of Alistair and Mary Hagg. Also in regard to the blue book he asked if there was a blue ??? I do remember there was a blue pamphlet that was talked about. I think it was a book of prayers that had to do with confession of sins such as ... I would ~~denounce~~ *denounce* the world of flesh and the devil as we say in our baptismal services in the Anglican church. To my knowledge I never used that book. That also was on the Reverend and Mrs. Al Hagg. Whatever happened to that book I have no idea. Never heard of it since. Remember wanting to look at it one time but I don't know that I ever found it. But I want to make sure that I tell the truth.

I can not in any way shape or form say anything that is not right. I could make a statement such as this if you want to know about a blue book that we used in prayers and the prayers were not in any way near opposite of what the Anglican church would have ... at least i don't remember them being ... you would have to ask Alistair and Mary Hagg who were the administrators at the time it was given because I was not in any administration until 1983 in the fall. So they might remember. And I think some of the most serious criticisms of my administration are coming from things that actually happened under their administration which was in 1969 up until the fall of 1983. So I will say anything you want me to say but I cannot give the impression or can I tell anything that was an untruth or that I was not absolutely certain of and I don't know how to do that and I don't want to hurt your case and be an enemy to the man that is trying to help me but I know I can't say anything that isn't truth and I don't ~~what the truth is so forgive me for being such a pain in all of this and I have thought about it ever since you and I talked and ever since Gordon mentioned it to me.~~ And it was well before his time I am certain because it was away back and it may be ... it may have been used with staff. I am quite certain it was never used with students but ??? a prayer of purification just like we have a prayer of repentance around Ash Wednesday, a ~~potential~~ service.

Penitential

That is all I can remember if I think that is what it would be like. I don't have any assurance of it. That is the only kind of thing that would have been accepted to the church or accepted by me anyhow. Todd there is another thing about discipline. Discipline for us was not punitive it was instructed. I will give you an illustration that a doctor to whom I go to said one of his ... ~~He~~ is a psycho therapist as well as an MD. And one of the girls he saw was from Greenville Christian College. She was a girl that came over from South Africa. She was white, her parents were white, her father was high up in the ... you may have seen the movie "Top Gun". He was one of the administrators at Mirlmar where the Top Gun movie was all about. Anyway this girl who ~~they named Paul~~ thought only black people cleaned toilets and things. But we had a work program where everyone had to do an hour's work a day to clean bathrooms, dorms and so forth and she just could not believe she is a white person being asked to clean toilets. So if we don't do that...so she was sent to my office because she refused to obey the deans and she told the doctor that I went with her and he said she told him that I took the toilet brush and cleaned the toilets and helped and showed her how to

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clean the toilets. She was so touched by that that and the doctor said that she could not believe ... she said something that she could not believe the redemptive process for forgiveness and so forth. But anyway that was the way we tried to do things and that was the basis of our life really. It wasn't just to make people to obey it was to teach them the joy of obeying and what they could accomplish. That story just came to me this morning. So I will just put it on there for your information. It may be too much information. Take care. ~~xxx~~

Tab 47

It is not easy to live in the Light because our pride and ego are so extremely strong. We feel our survival, success, and acceptance depends on our being seen as right in almost all we do. Also because we generally do not know ourselves or our own unconscious motivations, we often think of ourselves as other than we actually are. Nevertheless, because of our great need, the Holy Spirit pours out abundant grace to enable us to live in the Light.

Openness does not require us to discuss intimate or personal matters that should be shared only in private counseling or confession. Living in the light is a willingness to open our hearts to care enough about others to seek God's best for them. It is perseverance through conflicts — with the assurance that "all things work together for good," and that God is at work in this process for our mutual growth toward maturity and freedom in Christ. It may mean suggesting that someone take a rest, offer help with a person's work load, or asking someone else, such as a priest, minister, or counselor, to talk with the person about whom one is concerned, or simply praying for the one in need. Living in the Light is caring for the whole person.

Perseverance does not mean to be adamant or impatient in trying to convince another person of anything. But if we see the other person floundering, it means to be willing to speak to him or her as often as needed. Nevertheless, when we have expressed our concerns, we must be willing to give them to the Lord and trust God to bring resolution to the situation.

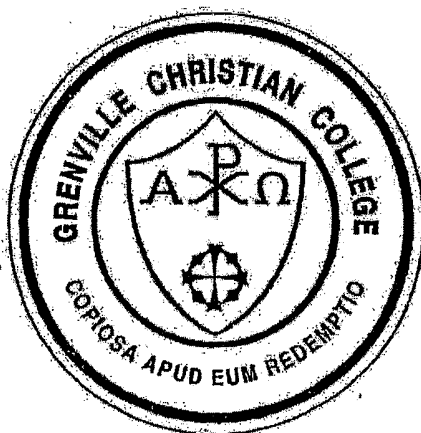
The monastic *Chapter of Faults* is an ancient practice which was intended to bring spiritual help to the monks or nuns in their respective Communities. It was a way of reconciling their individual differences as well. "Living in the Light" is a modern adaptation of this very sound, practical way for Christians to live together or associate with other Christians in close-knit, open fellowship.

It is clear from I John that walking in the Light together must be done in love and caring concern, and that the fruit of the Spirit should be evident in all our Christian relationships. We must always remember that the purpose of living in the Light is to come out of our own ways, opinions, will, and understanding into the fullness of the truth which is Jesus Christ alone.

Tab 48

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GRENVILLE CHRISTIAN COLLEGE



STUDENT HANDBOOK

1994 - 95

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HOLIDAY SCHEDULE 1994/95

September 5	Labour Day
September 6	Former students return
September 7	New students arrive
September 8	Classes begin
October 7	12:00 noon. Classes end for Thanksgiving Break
October 11	Students return by 9:00 p.m.
November 10	12:00 noon. Classes end for November Break
November 14	Students return by 9:00 p.m.
December 15	Christmas Banquet
December 16	Students leave for Christmas Holidays
January 2	Students return by 9:00 p.m.
February 3	12:00 noon. Classes end for February Break
February 6	Students return by 9:00 p.m.
March 10	12:00 noon. Classes end for March Break
March 26	Students return by 9:00 p.m.
April 13	12:00 noon. Classes end for Easter Break
April 17	Students return by 9:00 p.m.
May 19	12:00 noon. Classes end for Victoria Day weekend
May 23	Students return by 9:00 p.m.
June 9	Graduation Banquet
June 10	Commencement Exercises

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DEPARTMENTAL CONTACTS

Below is a list of people you may wish to contact with specific questions.

Headmaster/Priest	The Rev. Charles R. Farnsworth
Provost/Chaplain	Mr. Ken MacNeil
Director of Studies	Mrs. Joan Childs
Director of Admissions	Mr. Don Farnsworth
Business Office	Mrs. Sue Farnsworth - Business Manager Mr. Don Farnsworth - Financial Aid Mrs. JoAnn Jones - Student Accounts
Guidance Office	Miss Julie Case - Academic Achievement & Scheduling Mrs. Donna Robertson - College and University Advisor
Music Office	Dr. Alan MacMillan - Choir Director Mr. Malcolm Gillis - Band/Orchestra Director Mrs. Connie MacMillan - Private lessons
School Nurses	Mrs. Kati Rawson Mrs. JoAnn Jones
Deans	Mr. Jim MacNeil - Boys Miss Judy James - Girls
Physical Education	Mr. Dave Poth Mrs. Margaret Mintz

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WEEKDAY TIMETABLE

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Breakfast	7:30 - 8:00 a.m.	7:30 - 8:00 a.m.	7:30 - 8:00 a.m.	7:30 - 8:00 a.m.	7:30 - 8:00 a.m.
Chapel/ Activity Period	8:20 - 9:20 a.m.	8:20 - 9:20 a.m.	8:20 - 9:20 a.m.	Per. 1 8:20 - 9:10 a.m.	8:20 - 9:20 a.m.
Period 1	9:25 - 10:25 a.m.	9:25 - 10:25 a.m.	9:25 - 10:25 a.m.	Per. 2 9:15 - 10:05 a.m.	9:25 - 10:25 a.m.
Period 2	10:30 - 11:50 a.m.	10:30 - 11:50 a.m.	10:30 - 11:50 a.m.	Per. 3 10:10 - 11:00 a.m.	10:30 - 11:50 a.m.
Lunch	12:00 p.m.- 12:30 p.m.	12:00 p.m.- 12:30 p.m.	12:00 p.m. - 12:30 p.m.	Per. 4 11:05 - 11:50 a.m.	12:00 a.m.- 12:30 a.m.
Period 3	12:50 p.m.- 1:50 p.m.	12:50 p.m.- 1:50 p.m.	12:50 p.m. - 1:50 p.m.	Lunch 12:00 - 12:30	12:50 p.m. - 1:50 p.m.
Period 4	1:55 - 2:55 p.m.	1:55 - 2:55 p.m.	1:55 - 2:55 p.m.	Per. 5 12:50 - 1:40 p.m.	1:55 - 2:55 p.m.
Period 5	3:00 - 3:55 p.m.	3:00 - 3:55 p.m.	3:00 - 3:55 p.m.	Activities 2:00 - 5:10 p.m.	3:00 - 3:55 p.m.
Sports and other Activities	4:10 - 5:10 p.m.	4:10 - 5:10 p.m.	4:10 - 5:10 p.m.		4:10 - 5:10 p.m.
Dinner	5:30 p.m.	5:30 p.m.	5:30 p.m.	5:30 p.m.	5:30 p.m.
After Dinner Activities	6:15 - 7:15 p.m.	6:15 - 7:15 p.m.	6:15 - 7:15 p.m.	6:15 - 7:15 p.m.	6:15 - 7:15 p.m.
Study Hall	7:30 - 9:00 p.m.	7:30 - 9:00 p.m.	7:30 - 9:00 p.m.	7:30 - 9:00 p.m.	Family Night 7:30 - 10:00 p.m.

Academic classes take place during Periods 1 through 5. Students in grades 7 - 10 take 8 classes. Students in grades 11 - 12 usually take 6 or 7 classes with 1 or 2 spares. There are 5 periods per day. Using an 8 day rotation students attend 5 out of their 8 classes each day. An example of a typical eight day cycle is shown below:

Monday - Classes 1, 2, 3, 4, 5
 Tuesday - Classes 6, 7, 8, 1, 2
 Wednesday - Classes 3, 4, 5, 6, 7
 Thursday - Classes 8, 1, 2, 3, 4

Friday - Classes 5, 6, 7, 8, 1
 Monday - Classes 2, 3, 4, 5, 6
 Tuesday - Classes 7, 8, 1, 2, 3
 Wednesday - Classes 4, 5, 6, 7, 8

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WEEKEND SCHEDULE

Family Nights

On Friday nights, beginning at 7:30, students meet in their assigned "family" groups in the homes of staff members who act as heads of families. Student families enjoy a wide variety of activities throughout the school year.

Saturday Schedule

Breakfast: 9:00 a.m. - 9:30 a.m. Optional "pick-up style" in dormitories
 Work Assignments: 10:00 - 11:00 a.m. Dormitories to be clean and in order before this time
 Study Hall: 11:30 a.m. - 12:30 p.m.

Lunch: 1:00 p.m. For all students in School Dining Room

Afternoon: Free time with optional town shopping trip - times to be announced. (#1 School Uniform is worn to town)

Supper: 6:00 p.m. - 6:30 p.m. Cafeteria style - optional in Dining Room
 Activity (or optional Study Hall) for everyone: 7:30 p.m. - Places to be announced

Dorm Time: 10:00 p.m.

Lights out: 10:30 p.m. - Jrs.
 11:00 p.m. - Srs.

Saturday Night Activities

On Saturday evenings, activities are arranged to provide fun and relaxation after a busy week of study. They also help to give the student body its characteristically strong school spirit. Sometimes these activities are compulsory for all students. On other occasions there is a study option.

Sunday Schedule

Rise: 8:00 a.m.

Optional light breakfast in dorm: (approximately 8:45 a.m. - 9:00 a.m.)

All dorm duties completed by 9:15 a.m.

Chapel (Holy Communion): 9:30 a.m. All students attend.

Brunch: following Chapel

Afternoon: free time - Snack provided at 2:30 p.m. in the Dining Room

Supper: 5:15 p.m. - For all students in Dining Room

Compulsory study hall for Grades 7 - 10: 7:15 p.m. - 8:30 p.m.

Optional study hall/Activity time for Grade 11 - OA: 7:15 p.m.

Dorm Time: 8:30 p.m.

Lights Out: 9:30 p.m. - Juniors; 10:00 p.m. - Seniors

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DEVOTIONS AND WORSHIP

Christian faith is central to our lives. Each day begins with a form of devotion; at times this is formal and held in the Chapel, at other times it is less formal and held in the Dining Room.

Communion: Held weekly for the entire School family, Holy Communion is celebrated on Sunday at 9:30 a.m. in the Chapel of the Good Shepherd. The worship service follows the Anglican Book of Common Prayer. Parents and guests are warmly invited to join us for Sunday church and for brunch afterwards in the Dining Room.

Roman Catholic students also may attend Mass on Sundays and Holy Days at St. Francis Xavier Church in Brockville.

Compline: After weeknight study halls, students gather in the Chapel for the ten-minute service of Compline. At the end of this peaceful service, students go quietly to their dormitories.

PARENTAL VISITS

Parents are most welcome to visit on weekends. A student may obtain permission to go "off campus" only with his or her own family or guardian. Permission is given by the deans, and students should sign out at the Front Office. Please contact the deans at least two days in advance of an "off campus" visit.

Off-Campus Visiting Hours:

Saturday 12:30 p.m. - 7:00 p.m.

Sunday 11:30 a.m. - 7:00 p.m.

Students wear Number One uniform on Saturday outings and may wear good casual clothes for Sunday afternoons off campus.

WORK PROGRAMME

Participation in the work programme is an integral part of student life at Grenville. It provides an opportunity for the development of many practical skills as well as an attitude of respect and responsibility for the physical upkeep of the School. It is expected that students will willingly accept the challenge to perform each task to the best of their ability.

Approximately six hours a week are allotted to the work programme. Work assignments include kitchen and dining room duties such as serving, dishcrew and food put-away, as well as housekeeping and maintenance jobs.

Grades 7 to 10

- 2 or 3 hours a week at 4:00 or 6:00 p.m.
- 2 hours a week working with other students and staff on cleaning the school
- 1 or 2 hours a week doing a breakfast or weekend duty

Grades 11 to OA

- 2 hours a week working with other students and staff on cleaning the school.
- 1 hour a week doing a breakfast, supper or weekend kitchen duty
- 3 Lunch or breakfast duties during spare periods

COMMUNITY SERVICE

Grenville Christian College is expanding its Community Service programme. The purpose of this programme is to develop growth and self-esteem and give a sense of fulfilment while caring for others. During the school year, all students will be expected to contribute at least 20 hours to this programme.

On-Campus Service Opportunities:

- Elementary school teaching assistant
- Tutoring
- Office/secretarial helper
- Altar Guild
- Audio Visual Assistant

Off-Campus Service Opportunities:

- Hospital Volunteer
- Hospital Choir
- Charity canvassing
- Nursing home volunteer

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TELEPHONING HOURS

Students not in scheduled activities may receive telephone calls at the following times:

Monday through Friday	6:00 - 7:00 p.m.
Saturday	1:15 - 7:15 p.m.
Sunday	12:00 - 5:00 p.m.
	6:00 - 7:00 p.m.

The switchboard is not able to put telephone calls through to students during classes, study hall, or scheduled practices.

To avoid having parents wait while a student is located, it is often wise to prearrange a regular calling time.

An emergency telephone line has been installed in the event of switchboard failure. The emergency number is (613) 345-2173.

HOLIDAYS AND BREAKS

The school calendar allows students' academic needs to be met while providing adequate family holiday time.

Students are asked not to leave early or return late for holidays. Those who do must make up missed time during subsequent weekends or holidays. Students needing overseas flights are reminded to book early, bearing in mind the travel time necessary to and from the respective airport.

Appointments which require a student's absence should be arranged for regular break or holiday times. In an emergency which requires a student to be absent during school time, parents or guardian should contact the Director of Studies or his/her Dean. An Off-Campus form (see Parental Visits) must be filled out by the student.

Students must have parental and host permission to spend a break anywhere other than with parents or with a guardian. Please have parents (or guardian) and hosts communicate with the Dean at least one week in advance. Travel Forms (issued during the summer) giving the locations and means of transportation of break destinations should be completed and handed in at Registration or sent to the School as soon as possible in the school year.

All students travel to and from school in Number One uniform. School rules apply while in transit.

On breaks and holidays, students are expected to visit parents or guardians. If, on short weekend breaks, it is not feasible for a student to leave the College, he/she may make arrangements to remain on campus. Permission must be secured from the Deans at least one week in advance. A small fee for room and board will be charged for this privilege.

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EXTRACURRICULAR ACTIVITIES

Students are encouraged to participate in as many activities as their academic responsibilities will permit. In cases where academic performance is unsatisfactory, a student may be required to withdraw from a given sport or activity until marks improve.

The following activities are offered to students:

YEAR-LONG OR SEASONAL ACTIVITIES

High School Choir - Grades 10 - 0A
 Boys Choir - Grades 7-10
 Girls Choir - Grades 7 - 10
 Junior and Senior Bands
 Orchestra - Spring
 Debating
 Yearbook
 Drama Production - Fall
 Gilbert and Sullivan Production - Spring

TEAM SPORTS

FALL	WINTER	SPRING
Boys soccer	Boys Hockey	Track & Field
Girls basketball	Boys Basketball	Badminton
Boys volleyball	Girls volleyball	Girls soccer
Cross country running	Cross country skiing	Tennis

THURSDAY AFTERNOON ACTIVITIES

On Thursday, the afternoon is devoted to a selection of indoor and outdoor recreational activities. Horseback riding, skating, cycling, non-competitive tennis and hockey, softball, and swimming meet at various times of the year. Team sports, yearbook, play practices and optional extra study time also meet during the afternoon.

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CODE OF BEHAVIOUR

The well being of the total school family is best served when each student becomes responsible for adopting a code of behaviour within the guidelines of the general school rules.

Grenville Christian College is not a school for young people who need many rules backed by harsh sanctions. The School expects its pupils to behave well, and experience has shown that most, given the chance, do just that. Young people rise to our expectations. By being trusted, they become trustworthy.

Exceptions are sometimes those whose emotional needs have not, for whatever reason, been met. Such youngsters need help to develop their self-esteem and self-discipline. The School guarantees to do its part, but the role of parents is crucial. When youngsters behave badly, there are nearly always factors at work outside and beyond the control of any school.

Grenville encourages students to develop the ability and maturity to make appropriate decisions for themselves and to feel accountable for these decisions. If mistakes are made in the process, the important thing is for students to learn from the mistakes and to choose not to repeat them.

Even the finest young people need firm, clear guidelines - and boundaries in the process of maturing into adulthood. The following school rules will assist a student to be a responsible citizen in the school family and will clarify the expectations of the school for all members of the student body.

It is also the expectation that each student will conform to the spirit of the school family. Where behaviour or attitude is seen to place this spirit in jeopardy, appropriate disciplinary action will be taken.

From the Headmaster...

The adult members of the Grenville community and I promise to make your schooldays as productive, happy and rewarding as we can. In return, we ask that you agree to respect these basic rules.

1. Treat others well, whether you like them or not. (No one has the right to make anyone else miserable.)
2. Do not hinder others from learning. (No one has the right to disrupt a class or study period.)
3. Do nothing against reason and good sense. If you feel angry, troubled, or depressed, don't vent your feelings in a self-destructive, anti-social way. Speak in confidence to an adult member of the Grenville community. (Talking to a good listener can really help.)

The General School Rules follow...

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GENERAL SCHOOL RULES

1. The following actions are major violations of school rules and will result in expulsion or a suspension. A search of student's belongings may also be deemed necessary and will be done in the presence of the student involved.

- stealing, shoplifting
- destruction of property
- cheating/plagiarism
- possession, use, or being in the presence of others using illegal drugs or alcohol
- possession of guns, knives, lighters or matches
- physical bullying resulting in injury of another
- attitudinal or behavioral problems which pose a threat to the individual or members of the student body and their property

2. Infractions of the following school rules may result in internal suspension. This means spending the period of suspension at the school working at some assigned chore under the supervision of staff members. If an internal suspension involves missed classes, assignments are given to the student, and study time is arranged. Repeated infractions of these school rules may lead to external suspension or expulsion.

These include:

- lack of cooperation and a general disrespect such as harassment or racial discrimination, towards other students or faculty members.
- smoking or possession of cigarettes or other tobacco products
- use or possession of personal stereos, walkmans, or radios on Campus or during School trips. (This includes organized travel to and from school)
- "special relationships" - although Grenville strongly supports the philosophy of co-education, "special" relationships between boys and girls are not allowed at G.C.C. We desire a spirit of friendship to exist among all students free of the exclusive and competitive demands which "special" relationships impose. Physical displays of affection are not permitted. Visitation to dorms of the opposite sex is not permitted.

N.B. Storing of prohibited items in luggage areas of the dorms or other areas of the school is not permitted. Nor should students intentionally bring such items on Campus and ask to have these kept safe for them until the next holiday.

3. Repeated infractions such as lateness or other irresponsible behaviour will result in extra duties or loss of privileges.

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OTHER GENERAL RULES

1. Students are to respect and obey all Faculty and staff members as well as students placed in responsible positions. Older students are to show a care and concern for younger students. Younger students are to look up to and respect older students.

Courtesy in action and speech is to be used at all times. Bad language, swearing, or off-colour talk are not permitted. Students stand when a teacher or other adult comes into a classroom and when a lady or staff member arrives at a table in the Dining Room. This does not apply to the Library and Study Hall.

2. The Chapel is always to be a place of reverence. Students should be in the Chapel a few minutes before a service is to begin. Before and after a service, there should be no talking in the Chapel or lobby areas.
3. a) Students should stay within the area of the following boundaries. The front gate by the highway is the Southern boundary. The driveway between the Headmaster's residence and the Stone House is the Western boundary (the Barns, Obstacle Course and Orchard are off limits without permission). Murray Hall and the Tennis Courts are the Eastern boundary and the Playing fields behind the school are the Northern boundary. Please keep off School driveways as much as possible; you must be considerate of vehicles.

For a better understanding of the boundaries, see the diagram on the back cover of this handbook.

b) Students are not to be at the pool, the river, in any garages, shops, furnace building or Staff residence, including lawns in front and back of these apartments, without permission from an adult Supervisor. External fire escapes, (except during a drill), roofs or any other exterior part of the complex are off-limits. Special permission must be obtained prior to going on any trails behind the School. A sign-out and sign-in are also required if permission is granted for this. Please remain on School property at all times.

c) After dark, there is to be no walking around outside the buildings. Students are permitted outside MacDonnell Hall entrance on the lighted area only. Locked doors are not to be trespassed. Outside doors will be locked at 5:30 pm - 6:00 pm. Students should use inside routes to the dorms after these times.

d) Students are to be in the Kitchen only when they are assigned to some specific task. Refrigerators, freezers, and the store room are off limits to students unless sent by a member of staff. Similarly, the coffee machine and juice dispensers are to be used only with permission.

e) The following rooms are off limits to students unless under the direction of a Faculty member: The Teachers' Room, High School Receptionist Office, Science Workroom, Computer Office, Mail Room, Administrative and Business Offices, Elementary Classrooms, Sewing Room, Yearbook/AV Room, Maintenance Room, Housekeeping Office, Infirmary Office, Gymnasium Offices, Dorm Offices.

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4. **IT IS VITALLY IMPORTANT THAT EACH STUDENT DEVELOPS A SAFETY CONSCIOUSNESS IN ALL ACTIVITIES AND CHORES.** Care must be taken around the Waterfront, Pool, and Vehicles. No student may use power equipment in the Kitchen or Shops without the instruction and permission of a staff member. Students **MUST BE SEATED** while riding in a School bus or on any Chartered bus hired by the School. As well, be careful not to touch light fixtures, fire alarms or equipment, or any security items.

Fire Drills

IT IS IMPERATIVE THAT FIRE DRILLS BE TAKEN SERIOUSLY. These drills are held regularly at various times of the day or night. Proper exits for classrooms and other areas are posted. Windows and doors should be closed when an area is vacated during a fire drill.

During class time: Leave the School using the designated exit for your classroom or area and report by classes to the area directly north of the Kitchen Dining Room complex.

At all other times:

Boys: Leave the School or Residence and congregate (by dorm rooms) at the parking lot north of the Boys Dorm.

Girls: Leave the School or Residence and line up (by dorm rooms) at the east side of Murray Hall.

At these meeting places, it is important to wait quietly for attendance to be taken and any other any instructions to be given.

Further details about fire drill procedures will be given by the Deans during Orientation.

5. **Damage to school property will be the responsibility of the students involved to report the extent and circumstances. Charges will be applied to Student Accounts of those responsible.**
6. **The borrowing of personal belongings of others without permission is prohibited.**
7. **IN ORDER TO ENCOURAGE STUDENTS WHOSE FIRST LANGUAGE IS NOT ENGLISH TO LEARN THE LANGUAGE, THEY MUST USE ONLY ENGLISH IN THEIR DAILY SPEECH UNLESS INVOLVED IN A LANGUAGE CLASS OR SPECIAL ACTIVITY.**
8. **Chewing gum is not allowed in the following: during class, at mealtimes, at worship services or assemblies of any kind.**
9. **Offensive or inappropriate literature is not permitted and will be confiscated. Disciplinary action may follow if warranted.**

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DRESS CODE

Each young person is expected to take pride in personal appearance and maintain high standards of grooming and dress.

Uniform items are to be neat, clean, and in good repair at all times.

Non-uniform dress is neat, conservative, and in traditional, good taste. Blue jeans, tight-fitting or oversized clothing are not worn. Skirt and kilt length is below the knees.

Boys' hair is cut in a moderate, short style, parted, and including a tapered back and medium side burns.

While girls are in uniform, shoulder length or longer hair is worn pulled back. For girls, simple jewellery only. For example: one pair of small earrings in the lower hole and a fine gold or silver chain is acceptable.

All clothing items should be CLEARLY marked with the student's name.

Clothing Guidelines for School Activities

Sunday Church/Special Banquets:

Girls: dresses or skirts

Number One uniform is permitted on Sundays

Boys: dress suit or sports jacket with coordinating slacks

Number One uniform is permitted on Sundays

General Weekend Dress:

Girls: skirts, blouses and sweaters on Friday evenings and Saturdays. Pants and walking shorts are occasionally worn for activities.

Boys: nice trousers and coordinating shirt with collar or sweater, comfortable shoes

Recreational Activities:

Winter: boots, warm jacket and pants, long underwear, hat, scarf, mittens or gloves

For winter hikes or camping (optional activities): three-season sleeping bag, Gortex or similar jacket, hiking boots

Skating/hockey (optional activities): ice skates, outdoor winter clothing

Swimming:

Girls: Bathing suit (one piece, lined, low-cut legs)

Boys: Swim trunks (volley length, not tight)

Spring and Fall camping/hiking:

rain gear, hiking boots, sleeping bag

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STUDENT SERVICES

Meals: Since all meals at Grenville are served family-style, we are not able to provide special meals for those who choose to be vegetarians or who want a low-fat diet. However, our nutrition department, in conjunction with outside nutritionists, has worked very hard to ensure that our meals are balanced and as low-fat as possible. We will also provide extra salad and fruit for those who wish to cut down on meat and cheese dishes, and we will provide peanut butter as a red meat substitute. Students unaccustomed to eating three regular meals a day often find that they possibly gain weight at Grenville, particularly if they snack on high-fat foods between meals. We will be glad to help students establish healthy eating practices if they or their parents request it through their table heads, the nurses or deans. Special needs regarding food allergies should be noted on the medical form and discussed with the nurse upon arrival.

Allowances: All students for whom parents have made arrangements will receive a weekly allowance. These will be given out each Friday immediately after dinner, unless otherwise announced.

Money from Student Accounts: A form was enclosed in the "Important Papers" section asking parents to specify the amount which can be withdrawn from the Contingency Account without permission. Withdrawals above the maximum may only be made with verbal or written parental authorization.

Passports, Visas, and Tickets: The Business Office receives students' passports and visas for safekeeping after each holiday break and returns them immediately before the next break. Train and airline tickets should also be handed in for safekeeping. It is the student's responsibility to see that they give their important papers, etc. to the Business Office representative.

Infirmary: Two staff nurses provide health care on a 24-hour basis. A Brockville physician also holds infirmary hours four mornings a week. In emergencies a Brockville physician is immediately consulted. Except for vitamins, all medications (including cough syrup, aspirin, laxatives, allergy pills, etc.) are kept in the Infirmary and dispensed by the nurse on duty.

Hours: Mon - Fri: 6:45 - 7:10 a.m. Girls 7:15 a.m. Boys
12:30 - 12:40 p.m.
6:00 - 7:00 p.m.
After evening Study Hall
or Compline for 15 min.

Sat: 7:45 - 8:10 a.m. Girls 8:15 a.m. Boys
1:40 - 2:00 p.m.
6:30 - 7:00 p.m.

Sun: 9:00 - 9:20 a.m.
11:30 - 12:00 p.m.
6:15 - 7:00 p.m.

Drycleaning: Drycleaning and mending is handled on an individual basis by a local drycleaning firm, which picks up and delivers the clothing directly to the School.

Hours: Boys: Check-in -- Mon. 7:00 - 7:20 a.m. Girls: Check-in -- Tues. 7:00 - 7:20 a.m.
Pick-up -- Wed. 6:00 - 7:00 p.m. Pick-up -- Tues. 6:00 - 7:00 p.m.

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Laundry: New coin-operated laundry machines have been installed in the boys' and girls' dormitories for each student's personal use. These machines will replace the laundry system used in past years. The cost per load will be \$1 for washing and \$.50 for drying. Extra instruction in laundering procedures will be given to students who have little experience washing their own clothes. The School will provide *Shaklee Basic L*, a liquid laundry detergent which is non allergenic and environmentally friendly. Students will have the option of supplying their own laundry detergent. Sheets are provided and laundered by a laundry service. Students bring and launder their own towels and washcloths.

Telephones: Pay telephones are available in the dormitories for student use during their free times. In the girls' dorm, the payphones are located on all three floors. In the boys' dormitory, the payphones are located near the gym entrance and on second and third floors. Phone calls are only placed to the student's families or guardian. The number of telephones is limited, and they are not for general use, i.e. calling friends. Use of another student's calling card is never permitted. In-house phones are off limits except for receiving outside calls or answering a page.

Mail: Mail is handed out daily, and students have access to an outgoing mail box in the Student Lounge. Stamps may be purchased at the General Store.

Town Trip: On Saturday afternoons, a bus to the local 1000 Islands Mall will be provided for students needing to purchase small items. Students wishing to take advantage of this will be able to sign a "Town List" in their respective dorms. Times for sign-ups and the trips themselves will be announced.

General Store: This service is available for the sale of candy, etc., and some school supplies. The General Store is located near the South entrance of the Small Gymnasium in MacDonnell Hall.

Hours: Mon. - Fri.: 6:00 - 6:45 p.m. Sunday: 1:00 - 1:30 p.m.

Student Lounge: Located on the Lower Floor, this room is provided for students to relax, read or quietly converse. To respect others wishing to use this facility, it should be left in good order at all times. Television watching is restricted to News Programs after supper Mon - Fri. On Saturdays and Sundays during free time, permission may be obtained from the Supervisor on duty to watch quality programs. If a program is assessed as being inappropriate, then those watching will be asked to change the channel.

Gymnasiums: The Gyms are available in free-time periods if there are no other practices scheduled. Only indoor running shoes may be worn in the Gyms. (NO street shoes or outdoor running shoes are permitted.) On the weekend, athletic equipment will be available to sign out.

Tennis Courts: The tennis courts generally are available at 4 p.m., after supper and on weekends. During busy times, sign-ups may become necessary and will be announced accordingly.

Swimming Pool: The pool is available for student use (only when supervised by an adult lifeguard). Times will be announced.

1179

ACADEMIC INFORMATION

The High School Receptionist Office is located at the east end of the second floor, near Room 201.

1. The receptionist is there to help you and to answer any questions you might have throughout the day.
2. Any student who is late for class should go directly to this office to be issued an admit slip.
3. Academic requests, such as to change courses, should be submitted in writing to a receptacle outside the Receptionist's office.
4. Appointments to see the Director of Studies, Guidance Counsellors or Deans should be arranged through the High School Receptionist.

Fr. and Mrs. Farnsworth are daily available to see students. Please call "0" or give a note to the Front Office Receptionist for visits with either or both.

5. The Dormitories are off limits during class hours. A permission slip must be obtained from the High School Receptionist if an emergency arises.

Bookshelves - Each student is assigned a bookshelf on the Second Floor for textbooks and other academic materials. All items on the bookshelf must be well labelled. Students must not borrow or disturb another's personal property. A student requiring an extra bookshelf should see the Receptionist. Bookshelves must be kept neat at all times. Random daily checks of bookshelves will be done throughout the day. A checklist for keeping a neat bookshelf is posted on 2nd High School Floor Bulletin boards. Infractions of anything on the list will result in an extra work duty at the following meal.

Demerits - Demerits are given for lateness to classes, Study Halls, Work Duties and Meals accordingly:

- 1 Demerit for lateness up to 3 minutes
- 2 Demerits for lateness over 3 minutes

- 1 Demerit will be given for leaving books on the Lower Floor at inappropriate times.

A Student that receives 3 Demerits or more will be required to work these off at the end of the week. If a student continues to receive 4 or more Demerits in a week over successive weeks (3 or more) then the respective Dean will be notified. The Dean will have an interview with the student and extra discipline may result. 3 demerits = 1 hr. of work.

Guidance - Many materials are available in the Education and Career Centre to assist students with questions about university and college selection and career requirements. The bulletin board on the Second Floor keeps students posted on University and College programmes and career and job opportunities.

Questions about college and university applications and careers should be directed to Mrs. Robertson. Academic problems or scheduling questions should go to Miss Case.

Course timetables are carefully selected for each student by the Guidance Department in consultation with the students and parents and in consideration of long-term goals. If a student desires to drop a course and add another course, he should turn in a "Drop-Add Form" to the High School Receptionist. An appointment with the Guidance Counsellor will then be arranged. A student should continue in the original course until he/she receives permission from the Guidance Office to change.

1180

Morning Memo - A "Morning Memo" is issued Monday through Friday and is distributed to each class and to various other parts of the school, including the notice board outside Room 202 and on the Third Floor. Teachers read this memo to students when it arrives in the morning, but each student has the responsibility of consulting it for details. It will contain items of interest for various individuals, classes, teams, or groups. Any changes to the day's schedule, meetings, or practices not included in the memo will be announced at the close of each meal.

Textbooks - Textbooks are sold on the day of registration. They are to be kept neat, tidy and free from graffiti. The student's name is to be written neatly on the grid provided. Students may highlight or make neat marginal notes in a textbook for study purposes. If a textbook is to be used in the next year, it can generally be returned to the School for credit. However, highlighting or notes will prevent the book's resale to the School.

Notebooks - Neatly written notes are to be kept for each subject in a manner described by the teacher. Teachers may inspect notes at any time. Graffiti on notebooks or carelessly written notes or assignments may necessitate their being rewritten.

School Supplies - A small stock of various stationery supplies such as loose-leaf refills, pens, pencils, etc., are for sale at the General Store. Students are advised to use weekends home or shopping trips to Brockville to purchase major school supplies.

Spare Periods - Spare periods are designed for study, music practice or for work. The dorm is off limits during spare periods. Each student must be in the place assigned for that period. Attendance will be taken.

Daytime Study Halls

1. Students are to study in the assigned classrooms, not in the dorms, during daytime study halls. It is to be a quiet, productive time.
2. Students may ask the supervisor for a pass to use the computer lab. Before leaving students should sign out. Passes are to be turned in to the High School Receptionist on the second floor.

Evening Study Halls - Evening study will be held from 7:30 - 9:00, Monday - Thursday, and from 7:15 - 8:30 on Sunday. (Sunday nights are optional for grade 11's and seniors.)

On week nights, the first bell for study hall will be rung at 7:20, at which time students should get all their books, assignments, and other materials required for the evening. All students are to be in their assigned places prepared to study before the second bell rings at 7:30.

1181

Junior Study Hall

Weeknights

1st half - 7:30 - 8:10
 Break - 8:10 - 8:17
 2nd half - 8:17 - 9:00

Sunday

7:15 - 8:30

Students in grades 7 - 10 study in the Dining Room. You are to be seated with your books when Study Hall begins. Attendance is taken.

1. If you want to use the Library, Computer Lab or Art Room during the first half or you have a tutorial, you should go directly there before 7:30 p.m. Music practices are also scheduled during study hall. Students whose practice time begins at 7:30 should be in place at that time and should not go to study hall first. Throughout the rest of the evening students must ask the supervisor and sign out as they leave study hall to go to the practice room.
2. Study hall must be silent, with no talking to anyone without permission from the supervisor. If students have questions or needs during study hall, they should raise their hands and remain seated until a supervisor is able to respond.
3. The Dining Room supervisor will assign you a place to work with another student if this is necessary.
4. The Library is to be used for research purposes only. The Librarian will not give you permission to study together.
5. The Computer labs are not to be used for sending personal messages. They are for school work only. Anyone misusing the Computer Labs will lose the privilege of using them.
6. There is a seven minute break in the middle of study hall. This is a time for students to stretch, use the washrooms, and go to tutorials, the Library, or other assigned areas. Otherwise, students should not leave the study hall without permission. The dormitories are off limits.
7. To leave Study Hall, you must -
 - a) Ask permission from the supervisor
 - b) Sign out
8. Please go promptly from place to place and do not linger in the halls.

1182

Senior Study Hall

Grade 11 and Senior students may study in the dorm. Studying in the dorm is a privilege and requires students to use their time responsibly. Those who do not study well independently will be assigned to a supervised study hall. The following guidelines apply to senior study hall.

1. Study hall begins at 7:30 on week nights and at 7:15 on Sunday (optional). Students should be in their assigned rooms at that time.
2. This is to be a quiet study time. There is to be no socializing.
3. Seniors wanting to use the Library, Art Room or the Computer Labs must be there before the second bell or wait until after 8:00. It is very distracting to junior students if seniors wander in just as they are trying to settle down.
4. Please go promptly from place to place and do not linger in the halls.
5. Those needing to study together may do so in the dorms as long as they do not disturb other students. Boys and girls who need to study together may use Room 202. The Library, Family Lounge, stairwells and halls are not to be used for this purpose.
6. The Computer Labs are NOT to be used for writing letters or for sending personal messages. They are for school work only. Misuse of the computers will result in the loss of this privilege.
7. Please take any study breaks on your own in your study room rather than with other students.
8. If you are leaving the Dorm, please sign out on the sheet posted on the Dorm door.
9. You may not go to bed without permission during evening Study Halls.
10. Study Hall ends at 9:00. If you finish your assignments before then, **REVIEW!** Regular review is what makes the difference in what you retain for tests and final exams.

1183

Late Lights

Students in grades 9 - OA may study after regular study hall hours if necessary. Before returning to study after Compline students must first sign out of the dormitory. They should be at the Late Lights location by 9:45 p.m.

1. Girls may study in the Dorm or in the Library or Computer Labs as needed.
2. Boys may study in Rooms 307 - 308 or in the Library or Computer Labs as needed.
3. Girls who want to study together should do so in the Dorm.
4. Boys studying together should do so in Room 306.
5. Any girls and boys needing to study together should do so earlier in the evening.
6. Late Lights ends at 11:30 p.m.

Homework: Homework assignments should be written down at the time they are assigned. A study calendar is available for this purpose. Students who do not complete their homework will be assigned to go to extra study halls, at 4:00 or after dinner, and on weekends.

Averages: Approximately every three weeks, teachers submit to the Guidance Office an academic average for each student. This average is based on daily work, tests and quizzes and is used to monitor a student's progress. If the Director of Studies or Guidance Personnel are concerned about a student's average, a guidance conference and/or a call to parents may result. Regular participation on a sports team or in other extra-curricular activities depends upon a student's maintaining satisfactory averages.

Extra Weekend Study Halls: If a student is failing, negligent in completing the week's work, is not working to potential, or has been absent, he or she, upon request or at the discretion of the teacher concerned, may be assigned to do weekend work in that subject. This involves studying Saturday afternoon, Saturday evening and/or Sunday afternoon.

Library - The Library must always be a place of quiet out of concern for others. Books that are left unattended will be removed by the librarian.

Reference books must never be removed from the Library. Books may be borrowed only after they have been properly signed out at the discharge desk. They must be returned by the due date. Fines for overdue books must be paid promptly.

The details about the use of the Library will be posted and discussed at an Orientation session.

Library Hours

Mornings	8:45 - 11:50
Afternoons	12:45 - 5:15
Evenings	6:15 - 11:30 p.m.
Saturday	During morning study hall and from 2:00 - 5:45 p.m.
Sunday	12:30 to 5:15 and 7:10 to 9:00 p.m.

1184

Extra Help

A student encountering difficulties in any subject has a range of extra-help alternatives. Help is provided by the teacher during class while seat work is in progress. Teachers may set aside time after school, in the evenings, or on weekends to provide extra assistance. Also, tutorials by fellow students can be arranged.

Students are expected and encouraged to ask their teachers and/or guidance counsellors for extra help.

1185

DORMITORY LIFE

Dorm Schedule:

Weekdays: Lights On: 6:30 a.m.
 Dorm Duties: 6:55 a.m.
 Uniform Inspection: 7:15 a.m.
 Dismissal from Dorm and Dorm Inspection: 7:20 a.m.
 Flag Raising and singing of National Anthem: 7:23 a.m.

Mandatory evening attendance: 9:30 - 9:45 p.m. in dorm rooms
 Late Lights deadline: 9:45 p.m.
 Quiet Time: 9:50 p.m.
 Lights Out: 10:00 p.m. for Juniors; 10:30 p.m. for Seniors

No students are to be in their dormitories without permission from the High School Receptionist, Phys. Ed. Teacher or the Dean between the hours of 8:15 a.m. - 12:30 p.m. and 12:45 p.m. - 4:00 p.m.

With the exception of Saturday breakfast and supper, attendance at all meals is compulsory.

After 9:45 p.m., students should be at Late Lights or in their respective dormitories. ALL students must be in the dormitories from the close of Late Lights to dismissal the following morning (unless at an assigned duty). No one should be outside without permission after dorm time.

Saturday: Sleep-in permitted until lights on at 9:15 a.m.
 Optional pick-up breakfast in Common Rooms: 9:00 - 9:30 a.m.
 Dorm Duties: 9:30 a.m.
 Dismissal: 9:50 a.m.
 Evening Dorm time: 10:00 p.m.
 Lights Out: 10:30 p.m. for Juniors; 11:00 p.m. for Seniors

Sunday: Lights On: 8:00 a.m.
 Dorm Duties: 8:40 a.m.
 Snacks Available: 9:00 - 9:15 a.m.
 Dismissal: 9:15 a.m.

Evening Dorm: 8:45 p.m.
 Late Lights Deadline: 9:00 p.m.
 Quiet Time: 9:15 p.m.
 Lights Out: 9:30 p.m. for Juniors; 10:00 p.m. for Seniors
 11:00 p.m. students from latelights

NB. The pay phones must not be used after lights out. In the event of an emergency need to call parents after this time, then written permission must be obtained from the floor supervisor on duty.

The Common Room:

This multi-purpose room is for recreation and relaxation. Since many will wish to benefit from this facility, it is important that it be treated well and that activities be carried out with consideration for others. Those failing to observe this may be denied the privilege of using this room for a period of time. The rules for television watching are the same as for the Student Lounge.

1186

DORMITORY RULES

1. Room leaders and Floor heads are responsible to see that the dorm runs smoothly. Please give them your co-operation and learn to perform your own duties well.
2. No student should be in any other student's room unless the occupant(s) is(are) present.
3. **Security:** Lockers or drawers should be kept locked any time you are NOT attending to them. Stealing is a serious offence. Encouraging someone to steal by leaving valuables unprotected is a disservice to everyone. The only locks to be used are those assigned to you.
No more than \$20 should be kept in the dorms. Extra money can be "banked" in the Dorm's "Safe Keeping". (Announcements pertaining to this will be made periodically, but immediately following a School Break is an important time to do this.)
Borrowing and lending is an unwise practice and is strongly discouraged as it leads to people feeling free to "help themselves" without permission. "Borrowing" in this fashion will be considered stealing.
All medicine (including aspirin, diet pills and cough syrup) is to be handed in to the nurse. This includes antibiotics, Gravol, cough syrup, laxatives, allergy pills. Vitamin pills **ONLY** are permitted in the dorms.
3. A further note regarding damage to property: After a possible room change or at the conclusion of the year, if damage to a room is not accounted for, then the occupants of the room will split the cost. An inspection of rooms will happen prior to the start of the school year to ensure that students will not be billed for prior damage.
4. Electrical devices permitted include low wattage (60 watts max) desk lamps, alarm clocks, electric shavers and blow dryers. Electric heaters (except those provided by the school), decorative lights, spotlights, and electric kettles are NOT permitted.
5. Screens on dormitory windows are not to be tampered with. Dorm windows are not to be used as entrances or exits to and from the dorm.
6. The dorm is to be a place of quietness and peace. Loud and raucous behaviour will not be permitted at any time. There is to be **NO** roughhousing.
7. The dorm is to be kept neat at all times. Students changing clothes for team practices, work assignments or any other activities are to leave clothing, etc., extremely neat. (Hooks are provided in boys' lockers for clothing not being used.) Bedspreads are to be folded neatly when not in use. Before leaving the room, make sure curtains are open, lockers/drawers are locked and lights are off.
8. Students are permitted to decorate their rooms in good taste. Posters are to be approved before they are put up. Subject matter pertaining to drugs, alcohol, or tobacco products, rock groups etc. is not allowed. No posters or pictures are to be mounted on the walls. Further information about room decorating will be given early in the school year.
9. Both a bottom and top sheet are to be used while sleeping. As well, a mattress cover must be on the mattress.
10. Slippers and bathrobes must be worn to and from the shower and bathroom, for health reasons. Also shoes or slippers should be worn in the room rather than bare or sock feet.
11. Slippers, a bathrobe and a flashlight must be readily available every night in case of emergency, fire, or drill.

1187

12. When polishing shoes, use a newspaper or other protection on the floor or desk. NEVER put polish on the rug or beds in the rooms.

Failure to comply with Dorm Rules may result in being assigned extra duties or being put on Room Restriction.

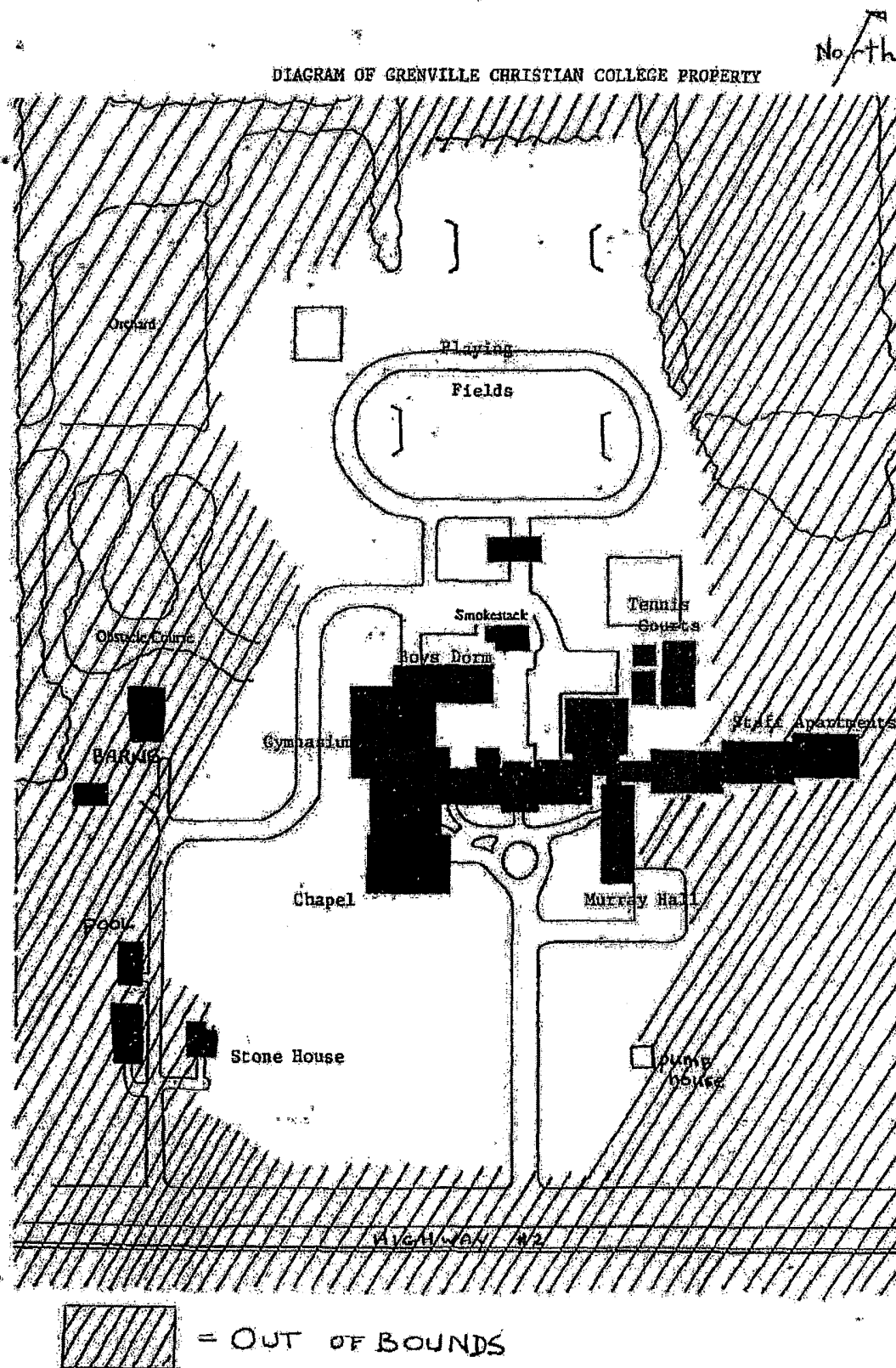
Laundry System:

New for the 1994-95 school year is the system whereby students are doing their own laundry. Instructions regarding this will be given. Above all, good follow-through in the doing of personal laundry is most important. Many people will want to use the machine, so time is precious. Be considerate, clean up after yourself and don't go away and 'forget' about your laundry. Please ask for all the instructions you wish for operation of the machines.

1188

O CANADA

O Canada! Our home and native land!
True Patriot-love in all thy sons command.
With glowing hearts we see thee rise.
The true north strong and free.
From far and wide, O Canada, We stand on guard for thee.
God keep our land glorious and free
O Canada, we stand on guard for thee.
O Canada, we stand on guard for thee.



Tab 49

profound influence on the daily operation of the School and on the lives of its students. Although staff have come from a wide variety of religious backgrounds, there is a strong sense of unity of purpose. (Most are now confirmed Anglicans.) The Book of Common Prayer Communion Service provides direction and orderliness in worship. We think students need this at the time in their lives when structure and orderliness are most needed but are often most lacking.

Besides the Communion Services held three times per week, there is also a candlelight Compline Service held three nights per week prior to bedtime. Worship services are mandatory for Faculty and students.

Although we have no formal Religious Education classes at any grade level, frequent talks by the Headmaster or Faculty members in chapel services or assemblies stress the spiritual and the practical responsibilities of life. This can be in the form of a challenging exhortation or can be a direct, caring reproof for any area of irresponsibility. Attitude, which is stressed as being paramount, is commended or addressed as the need arises.

A personal faith in Jesus Christ and a commitment to His will in one's life is encouraged through Chapel talks or through personal counselling. This faith is nurtured through voluntary Bible studies on a weekly basis.

An attitude of genuine gratitude is fostered through frequent reminders of the many things we have and enjoy at home, in school, and in life in general. Each one is encouraged not to take things for granted. A grace is said at each meal, and a personal, handmade birthday card is given to each student on his or her birthday stressing the blessings upon each person's life through a special verse of Scripture.

Students are encouraged to experience the joy of answered prayer. Through this they learn that God has a personal interest in them.

Students by classes are encouraged to develop an interest in others. Part of this is carried out through community service projects such as collecting for the Heart and Stroke Foundation, the Cancer Society, and by visiting and helping elderly people in nearby nursing homes. Consideration, care, and concern for others are stressed often.

There is a concerted and ongoing attempt to foster a Christian family spirit in the School. Faculty and staff open their homes to students on a regular basis. A friendly, happy relationship is encouraged through this. Since Grenville is a co-educational institution, the relationship between girls and boys is of special concern. Most activities are co-educational, but students are not permitted to form "special" relationships which foster a competitive and exclusive spirit and are a hindrance to academic progress many times. The family spirit is most important.

Although G.C.C. is a private school and is not a parish, our Diocesan Bishop, The Right Reverend Allan Read, has been a faithful and encouraging counsellor to the Administration, Faculty, and students. We welcome and are very thankful for frequent visits and for his help.

1197

The Right Reverend Henry Hill, former Bishop of Ontario, was designated by the former Primate, Archbishop Edward W. Scott, as ecclesiastical advisor to the College. We are very thankful for his contribution to the spiritual growth of the Faculty and staff.

Tab 50

1210

March 27, 1981

HOW DO WE HERE AT GRENVILLE NURTURE CHRISTIAN VALUES?

We dare to set standards; absolutes

We dare to set a standard. This is absolute; this is what we believe, and we expect the students to follow and obey.

We are not afraid to say there is a right and a wrong.

No double standards - not just theory, but it is lived out in our everyday life
No "Do as I say, not as I do", but rather "Do as I do".

We look to see what is wrong in us first if there is a problem.

There is greater commitment on the part of the staff than what they expect of the students.

Prefects are given responsibility, not just privileges.

We teach a whole new way of life in treating others with respect as people.

We are not afraid to say "this is the way, walk ye in it" (Deut.)

We structure schedules so teenagers are not forced into situations where they would be tempted.

* Students are allowed to express their feelings and "let steam off" so things don't build to the explosion point and the point of discouragement and depression.

The rules are not rigid in the sense that there is care behind them.

This is a life in entirety: not just school, not just home, not just social life. Values are stressed in all parts of life.

When you put limites on students, they see demands in themselves that they never realized were there. Also, they are forced to branch out into different areas when they are not allowed to do certain things - this results in all kinds of talents being expressed.

Wholesome relationships are stressed and built.

Good values aren't boring - square dancing, drama, operettas, choir, band, etc.

Teach them how to build wholesome relationships so when it is time for them to build life-time relationships (marriage, for example), they know how to relate on a deep and lasting level.

We start with the basics and start at the inside and work out. We start with an absolute and every aspect of life is molded by that standard.

If there was no God, there would be no motivation to live this way. It is a way of life - not a legalistic system of rules and regulations.

Social pressure used to keep people from doing things that were wrong. Now it encourages and forces people to go against what they morally believe is right.

1211

2

God is -- God demands -- God helps -- God forgives

If you slip, there is forgiveness - you are not banished
- you are not a failure

There is challenge to grow and move ahead and make something of yourself.

The teenage years are years of real impression and years when young lives can thrive on challenge. If there is no challenge, there is nothing.

Honour Roll - challenges, pushes to achieve, healthy competition.

We not only state rules, we also enforce them and follow through. There is commitment and concern to enforce standards - consistency.

Nothing is hidden or swept under the rug or overlooked - things are brought into the open.

Most of these things, parents want to enforce, but they aren't always with teenagers (weekends, when they are with their friends, at school, etc.) Also parents are idolatrous, threatened, lack authority.

Absolutes are stressed here. There is good music and bad music
There is good literature and bad literature
There is good art and bad art

It is not an "anything goes" philosophy - there is a right and wrong.

Students are not put down; they are accepted as people. When you know you have faults, you are less likely to put the other person down for his faults.

Students are challenged to face their reactions that are adverse to standards set and to express both positive and negative feelings.

Inner hurts are dealt with.

We don't gradually introduce students to standards - they are introduced "cold turkey"

Students learn to weigh standards: i.e., sports aren't everything.

We praise creativity - public speaking, drama, honour roll, poetry, boys playing flute. Oftentimes, students in "the world" are put down for these things.

We are patriotic.

Stress dressing well.

Don't compare with others - respect people as individuals.

The world treats teenagers as adults, as if they already know everything and don't have to learn anything. We treat them as teenagers who need to learn respect, and mature into adults.

Generation Gap

A lot of teenagers think adults don't understand. Times are changing but their parents aren't.

1212

3

Respect for heritage is taught
 respect for country, for authority, for parents.

Generation Gap - lack of authority in parents
 lack of communication
 parents have double standards

Teenagers are in a culture all of their own - music, dancing, etc. They are in
 a "me-centred" culture.

Teenagers here are in a life centred around more enduring standards.

Democracy - because teens are in the majority, they think they can dictate to
 the world.

School system - Moral Values Education

Raft in the middle of the ocean - 10 people - only 9 can stay - who goes?
 Is it worse to steal from Woolworth's or from your neighbour's locker

Teacher is not allowed to impose his moral judgement on students or to interfere
 Everything is relative - no absolute such as "stealing is wrong"

No Absolutes Creates:

fear
 lack of respect
 confusion
 insecurity
 "I better get mine before someone gets me"
 leaves students as the final judge - as God
 creates lack of trust
 Humanism

Alberta has dropped Moral Values Education.

Tab 51

Ex. 12
1328
Includes memory
stick w/ recording

**INDEX OF TIME STAMPS OF HIGHLIGHTED SECTIONS FOR TAB 12 OF
SUPPLEMENTARY MATERIALS TO THE MOTION, SIDE B OF AL HAIG TAPE**

Number	Transcript Ref	Time Stamp on Side B
1	Page 3, para 2	8:07
2	Page 3, para 3	8:29
3	Page 3, para 4	9:07
4	Page 3, para 5	9:30
5	Page 3, para 10	11:16
6	Page 4, para 1	12:08
7	Page 4, para 2	12:43
8	Page 4, para 4	12:55
9	Page 4, para 5	14:13
10	Page 4, para 7	14:53
11	Page 4, para 9	15:47
12	Page 5, para 5	18:15
13	Page 5, para 6	18:30
14	Page 5, para 7	18:52
15	Page 5, para 9	19:46
16	Page 6, para 1	19:59
17	Page 6, para 3	21:21
18	Page 6, para 4	21:46
19	Page 7, para 4	24:23; 24:42
20	Page 7, para 7	25:30
21	Page 7, para 8	25:48
22	Page 7-8, para 10	26:30; 26:50
23	Page 9, para 1	31:08

1329

**TRANSCRIPT OF SIDE B OF TAB 12 OF SUPPLEMENTARY MATERIALS TO
THE MOTION, ALSTAIR HAIG TAPE RECORDING**

[...]

(continuing from Side A that discussed the idea to set up the school and the first financial difficulties and issues building it)

- 0:30
- The section on pumps and on the upper left hand corner on one of the pages was an ad JR Arthur Leitch and company: pumps. I asked for the owner Arthur Leitch and told him our needs and told him my name and the name of the college. And there was a pause at the end of the line and he said "You said your name was Al Haig," And I said "Yes."
- 0:57
- He said "Were you ever a member of Deer Park United Church" And I said "Yes, I was a member there for years." He said "I'm a member of Deer Park United Church too, and we'll help you get your pumps; we'll help you get your collecting station, and you'll have them at our cost." Another miracle. Another tremendous break.
- 1:24
- We kept on digging and we kept on praying. Then one day Ralph, our bulldozer operator came in and said "Al we've got a problem. The people from the Department of the Environment say that we've got to line our three acre lagoons with clay to make them waterproof." "But Ralph that'll take tons and tons of clay, can you imagine how many truckloads of clay that would take to line those 2 three acre lagoons." "I know but it's got to be done."
- 2:04
- All I could see was dollar signs and by this time our school was a \$150,000 in arrears. We told Ralph to keep on digging however and we would keep on praying. The two lagoons were to be 9 feet deep, and slowly but surely, Ralph dug and dug until he reached that 9 foot level.
- 2:37
- And do you know that when he reached the 9 foot level there waiting for us was a thick rich bed of absolutely pure clay. Ralph came bounding into my office. "I can't believe it" he said. "All I have to do is scoop up that rich clay and push it up the walls and pack it down and those two lagoons will be absolutely watertight"
- 3:11
- The Environment people were very happy and we were overjoyed. We dug the trenches. We laid the pipes. We got blisters and sore backs. But there came the day when we threw the switch, and our lagoon system churned into action and what was to cost us \$78,000 actually cost us \$9,000. God had magnificently answered prayer.

1330

- 3:56
- By now though, our financial situation was desperate. Something had to be done. The thought came to us that I should write to all the major businesses and foundations all across Canada. So I got a book with all the foundations written in, I wrote all the major industries across Canada in a desperate plea for financial help.
- 4:33
- Ninety-six letters went out and ninety six replies came back. "I'm sorry we're most impressed with what you're trying to do, but our funds are completely drained at this time and we wish you every success."
- 5:00
- One of the last replies was from the chairman of the Montreal Trust Company, Mr. Frank Case. His letter started out just as all the others had done: I'm sorry we are unable to help you at this time. By this time, I had become thoroughly discouraged with all the negative replies and so I hastily put it aside without reading the very last line which said something like this: perhaps next year if you get in touch with me we can give you some financial aid.
- 5:49
- Next year came, and we were in even more financial trouble. And one day a telephone call came, it was Frank Case. "Why haven't you touch with me?" he said. "I told you in my letter that we could possibly help you."
- 6:12
- Well, I stuttered in embarrassment and tried to recoup while he said "I'd like to come and visit your campus and see through your school." I was delighted and a day was set for his visit.
- 6:29
- The day came and he walked in with his handsome young son and I took him through our school, which was still pretty shabby. All we could do was with our meager resources was paint a few walls and tidy up and patch the cracked plaster. But after we've done a tour of the school, Frank Case sat down with me in my office, and he said "I'm awfully sorry that this gift cannot be greater, but the Windsor Foundation has authorized me to give you this cheque for \$5,000."
- 7:12
- I just about leaped across my desk to embrace Frank Case. That was the largest gift we had ever seen in the four-year history of our school. Mr. Case moved to Brockville and took up residence. And he has taken a special sacrificial interest in our school and has since become the chairman of our board, and a valuable tool in God's hands to raise our school from the depths financial difficulty to place now we are thriving and blessed with an overload of students.

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- 8:00
- I now come to the part of my story that is, I think, most significant.
- 8:07
- Our philosophy as a school, followed the normal philosophy of our day which was take the liberal open-ended approach to education and to the discipline of young people
- 8:29
- We along with the rest of our nation and generation accepted the theories of Dr Benjamin Spock that you shouldn't curb the psyche of a youngster, you should let him do what he wants, let him choose his own way, just passively guide him, let him make all his choices, let him express himself how he wants to
- 9:07
- Our whole Canadian education system has swallowed this philosophy hook line and sinker – our mothers and fathers of our nation have swallowed this philosophy hook line and sinker with the result that we have a whole generation of insecure, angry frustrated young people
- 9:30
- Our educational system has reduced its standards, it has steered away from basics. It has abandoned the old tried and true ways of learning mathematics, learning grammar, learning spelling, learning how to read and write.
- 9:53
- With the result...there are no short cuts. Education has to be hard work.
- 10:10
- The modern approach says "lets make education fun"! I'm not against having fun in the classroom but there is no substitute for hard drill, careful repetition, dogged determined learning. And the real fun and the real satisfaction comes with a feeling of accomplishment, with a feeling of getting somewhere.
- 10:39
- We can't escape the fact that we've got to learn that multiplication table. We've got to learn the secret of proper grammar, we've got to learn the drill of careful accurate spelling and reading, that most valuable tool of all, has to be learned in those basic exercises in grades 1, 2 and 3 and then developed and expanded throughout the rest of your elementary and high-school education
- 11:16
- Suffice it to say, GCC, for the first four years of her history followed the easy way. Our teachers followed the philosophy of the day which is peace at any price. Don't cross the students' will, they might not like you. Don't demand too much of a student, let him go at his own pace, let him choose for himself. The result was, our school was like any other public school, filled with angry, rebellious, self-willed children.

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- 12:08
 - The attitude of the student was to put down the teacher, get the upper hand, get away with as much as you can, get away with doing as little work as possible. Our school was in trouble... it was in trouble financially, it was in trouble on the inside, our direction and our purpose was not clear, our leadership was weak.

- 12:43
 - Then came the day that heralded the biggest miracle in all of the history of GCC

- 12:55
 - The two directors of COJ on Cape Cod came to visit our college. Their names were Mrs Cay Anderson and Mrs Judy Sorenson – they were old friend of ours whom we had not seen for about 10 years. They directed a very beautiful, ordered community on the shores of the ocean at Rock Harbour in Mass.

- 13:35
 - We gathered the members of our staff together in Lucas Lounge and settled down to hear what these two loving middle aged ladies would say to us, in a very definite, very steady quiet, forthright way: these two ladies told us where we were wrong.-Where we had failed as a college. Where we had failed as an educational institution

- 14:13
 - They loved us enough to tell us the truth. They told us where we were too permissive, too soft, where we were dishonest in our dealings with young people, where we loved ourselves too much to sacrifice, where we refused to take our place of authority as the leadership of the college, where we had failed as teachers, where we had failed as administrators, where we had failed as examples for our students

- 14:53
 - It hurt. Every word they spoke cut deeply within me. The truth hurts. But the truth also heals and the truth also sets us free.

- 15:07
 - The greatest miracle of all is: that our staff all 60 of us, listened and learned and accepted what Cay Anderson and Judy Sorenson said to us that day and we knew where we were wrong and for the first time in all my life I saw a genuine repentance in the hearts of 60 staff members of GCC

- 15:47
 - We were truly sorry for the easy path that we had followed, we were ready to make amends we were ready to change and by Gods help, we would change.

- 16:03
 - Cay Anderson and Judy Sorenson said if you're willing to pay the price, if you're willing to discipline yourselves, if you're willing to sacrifice, then you will see the results, your

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school will change, your direction will change, this school instead of being \$150,000 in debt, will have all its financial needs met, furthermore you'll have more students knocking on your door than you can handle.

- 16:41
- Really is astounding that an entire college with a staff of 60 or more can make a complete turn in mid stream and take a completely different philosophical course can admit the errors of its ways can accept the fact that it is wrong and then determine to change
- 17:14
- But that is exactly what happened, 4 years ago at GCC.
- 17:24
- And a staff that had heretofore been divided and fractured with a multitude of opinions and directions. A staff of 60 people all of whom wanted to be director...that staff of dedicated talented individuals became welded together in one open, honest sacrificial unit
- 17:58
- Instead of angry rebellious sloppy looking students, we had open faced, honest well dressed neat and respectful students
- 18:15
- Our teachers are no longer afraid of their pupils, they have taken their place as the authority in the classroom and the students know it and accept it and respect it
- 18:30
- We have learned something that the world has seem to have forgotten young people long to have authority over them – they want parents and teachers that they can respect. They do not want parents and teachers who are pushovers and pantywaists
- 18:52
- We had a whole generation of people today saying love me enough to stop me! Love me enough to take all my flack and resistance and persevere with me and lead me in the right way show me by your life and example, I need direction, I need moorings, we see definite and unmistakable change in the lives of the students that come to GCC And its not surface change, its change at the very roots of their being
- 19:29
- They learn to have their wills crossed. They learn how to work, they do hours of work jobs every week, washing the floors, washing windows, feeding the pigs, picking applies, digging potatoes
- 19:46
- But the secret seems to be in being absolutely direct, open and honest in every word and action with our students

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- 19:59

- We don't any longer try to manipulate our students, we tell them exactly what's required of them and we stick to it and persevere with them until what we want of them is accomplished

- 20:15

- And the benefits of this new way of life are twentyfold, our track team is breaking records, in the all eastern Ontario T& F meet, our boys became record holders, on basketball floor, our boys put forth effort far beyond their natural means...whenever there is a time out, the huddle up and ask God for that extra strength that will put them over the top. Our school puts on plays, operettas and far beyond the abilities those students thought they possessed and its because they learned to depend on a power that is far greater than they are – they have learned to accept correction and learned that correction is not rejection, but really love, of the highest sort

- 21:21

- I know that our philosophy runs counter to the accepted philosophy of the day. But we've accepted the fact that we are in a very definite way, a counter culture, its as if we have reinvented the wheel and we intend to shout the good news from the house tops

- 21:46

- The old tried and true principles, the sermon on the mount, honesty and openness are still the principles that work in human life and bring happiness to individuals

- 22:03

- We never advertised for teachers, we never have too – we have all the teachers we want and all of them are working at a tremendous financial sacrifice

- 22:16

- Today with our school filled with students and our bills all paid, our teachers continue to work at a financial sacrifice a single teacher gets \$30/week...but the benefits of serving at GCC are untold

- 22:41

- I never have to worry about hiring teachers or I never have to worry about teachers leaving. Our teachers have committed their lives to God's service on the campus of GCC

- 22:59

- More and more teachers are coming, in the fall we have 2 teachers, one with her Master and another with her Doctorate, are coming to take up the yolk at GCC

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- 23:17
- This year we're going back to the ancient language of Latin and making it a required course at GCC because we believe that the English language and its literature are based and rooted in the foundational disciplines of Latin
- 23:45
- And from JK through Gr 13, we teach the basics – the 3 Rs, we teach the disciplines, the foundational equipment that is absolutely necessary for higher education
- 24:02
- Our young people in grade 3 and 4 are reading as well as some university students from other schools. Our students know how to write properly because they have been taught the slope and the neatness of proper writing
- 24:23
- Our students are learning to express themselves in complete sentences with good grammatical construction. Our students are topping the courses in colleges and universities, simply because (24:42) they have learned how to sacrifice and how to study and learn and pay the price
- 24:49
- GCC is under the direction of a group of 4 people: I and my wife, and Rev Charles Farnsworth and his wife Betty – the four of us make up what is called the pastoral committee
- 25:13
- We are responsible for the health and welfare, spiritual, academically, physically, of the 260 people under our care
- 25:30
- We are held by the others as their authority, we are accepted as their authority, we are respected as their authority. And we are loved because we are their authority
- 25:48
- I believe that an individual is happiest and most inwardly secure when he looks up to, reveres and follows an example of authority
- 26:04
- Most men dream dreams and have inner aspirations, but not too many men see their dreams come true, I believe that I am one of those fortunate men who in his lifetime sees his dreams come true
- 26:30
- I know that there is a greater sacrifice ahead, I know that all of us at GCC must deepen our commitment we must go even further in our dedication because God isn't done with

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us yet, (26:50) he's got a lot more of his sacrifice and his blessing ahead for each one of us

- 27:00
- I have been blessed with a wife who has been truly a help-meet to me. She has gone through heartache, suffering and pain alongside of me, but without her there is no way that GCC could have come into being. We have been a team together and I thank God for her life. And so I would like to conclude this tape with her voice, not mine.

Betty:

- 27:51
- the area on which Al has said very little is the life of our GCC community our staff
- 28:03
- It is written that: one can chase a thousand and two can put ten thousand to flight, and basically that word has been our philosophy of our life together here at GCC
- 28:22
- Al has said Staff remuneration is minimal to say the least, but yet there is a reward that can't be measured in dollars and cents for all those that work together here with us.
- 28:39
- There is no way to minimize that there is a sacrifice to living in this type of a community, anyone, and we certainly do, who values a close family unit, and we certainly do, has a certain degree of very real sacrifice, as they move into a larger family and much of the indigenously little unit has to be put aside as we pick up a relationship with a greater family called together to create an organism out of which a life can flow into which a 150 outside young people can move yearly and can be lived by something that is rather intangible to them, something beyond the classroom and the dining room, but just through the life of an indigenous life giving community.
- 29:52
- We know that life comes out of of sacrifice, not in masochistic sense, but somehow as we lay down our lives, there is a reward that is far beyond the multiple of all our lives laid down together. There is no way that the life the young people who come to our school could be as deeply affected as they are, were it not that they sense a life that is bigger than theirs, bigger than ours, but we see as the life of Christ as a community of people who give their lives together at a degree of sacrifice for a purpose.
- 30:47
- As young people come to our school they sense very much the feeling of family and not that of an institution, and we're grateful for that, as this is what we longed to be, a family organism, something that is felt and not something we can just report about.

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31:08

- We know that real things are caught not taught. Deep abiding principles and so as we live together we trust that our life together creates an abiding principle which our young people can sense and by which they can be changed. Its an exciting call, it's a difficult one, but we're grateful for the chance to be part of a group of people

Tab 52

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Court File No.: 08-CV-347100CP

**ONTARIO
SUPERIOR COURT OF JUSTICE**

BETWEEN:

**LISA CAVANAUGH, ANDREW HALE-BYRNE,
RICHARD VAN DUSEN, MARGARET GRANGER and TIM BLACKLOCK**

Plaintiffs

- and -

**GRENVILLE CHRISTIAN COLLEGE, THE INCORPORATED SYNOD OF THE
DIOCESE OF ONTARIO, CHARLES FARNSWORTH, BETTY FARNSWORTH,
JUDY HAY THE EXECUTRIX FOR THE ESTATE OF J. ALASTAIR HAIG, and
MARY HAIG**

Defendants

*In the matter of a Proceeding Instituted Pursuant to
The Class Proceedings Act, 1992, S.O. 1992, c.6*

**AFFIDAVIT OF TIM BLACKLOCK
(Sworn October 13, 2010)**

I, **TIM BLACKLOCK**, of the City of Kingston, in the Province of Ontario, **MAKE OATH**
AND SAY as follows:

1. I am a proposed Representative Plaintiff in this action and as such have knowledge of the matters hereinafter deposed to. The evidence contained in this Affidavit is based on my personal knowledge or on information provided to me, in which case I indicate the source and believe it to be true.

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Background

2. I was born on May 4, 1961. I grew up in Kingston, Ontario and was raised by my mother and father.

3. Originally, I had attended LaSalle Secondary School ("LaSalle") in Kingston, Ontario for grade 9. I had a poor attendance record at LaSalle and didn't pass all of my classes. Around this same time, my mother began to do some research looking for a boarding school with a family environment that would ensure I attended classes and also had a healthy religion base. My mother came across Grenville Christian College ("Grenville") in her research and phoned them to request a brochure.

4. After receiving and reviewing the brochure, my parents thought Grenville would be a good school for me to attend and in September, 1976 I was enrolled in their grade 9 program. I was reluctant to attend Grenville, but my father told me to try it out for a few weeks and that he would come get me if I was not happy at the school. I was enrolled at Grenville until the spring of 1977. I was fifteen years old.

My Arrival at Grenville

5. While I attended Grenville, Father Al Haig was the headmaster and Father Farnsworth was second in command.

6. Since my family's home was in Kingston, Ontario and the Grenville school was in Brockville, Ontario, I was enrolled at Grenville as a boarding student. The boarding students lived on campus.

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7. I believe the main building at Grenville was two-storeys and had very high ceilings. The ceilings were so high that when viewing the building from the outside, it would appear to be at least a three-storey building. To get from one floor to the next, you had to climb two flights of stairs. The first flight ascended in a northerly direction and the second flight ascended in a southerly direction with a landing in between the two flights.

8. When I first arrived at Grenville, a Grenville staff member helped me unpack my things. I had brought a carton of cigarettes and an alarm clock radio with me. These items, and any other items that the staff member didn't feel I should have, were confiscated.

9. Also when I first arrived, I wanted to call my parents. I recall that the only phone available to students was a pay phone. Students were restricted from making calls unless they had the permission of the staff and any calls made had to be monitored by a staff member or a senior student.

10. When I expressed my desire to call my parents, the school staff suggested that I not call. In fact, my parents were even asked to not call me at school because it could make me home sick and, since this was my first time away at school, the staff assured my parents that they knew what was best for me and how to handle me. It was unexplained decisions such as this one which left me feeling abandoned.

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Life as a Boarding Student

11. The male boarding students were housed in a one-storey building located to the right when you entered the main driveway ("Dorm"). The Dorm had one long hallway with many small rooms off of it. Each of these small rooms had a bunk bed and a sink. Two male students would occupy each room. At the end of the hall there was a bigger room which was where the Dorm parents resided. Mr. and Mrs. Phelan were the parents at my Dorm.

12. I believe that there was a separate dormitory for the female boarding students, but I do not know where it was. Since I was a male student, I was not allowed to be there.

13. As a boarding student, I lived in the Dorm and shared my room with one other Grenville student, Robert Custudio. I recall that another boarding student who lived in the Dorm, I think his name was Colin, had alleged that he had been molested by his roommate, a boy named Glen Dudley or Dudley Glen. After this allegation was made, I was approached and told of the abuse by a senior-staff-child student by the name of Terry Leach ("Leach"). Leach's parents were both employed by Grenville, but I do not recall in what capacity.

14. Leach told me that the school wanted to expel Colin's alleged molester, but it did not want the bad press to damage Grenville's reputation. Leach advised that he had a plan and that I would be looked upon favourably if I went along with it. Leach's plan was for me to get into a fight with the alleged molester, which would get him sent home for fighting, but for which I would not be punished. I decided to go along with Leach's plan.

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15. It was arranged that Terry, the alleged molester and myself were alone in a room together. The alleged molester and I began to fight. Anytime the alleged molester started to get an advantage over me, Leach would pull him off of me and hold him so I could hit him. The following day, the alleged molester was sent home for fighting and the entire molestation accusation was covered up.

Typical Day at Grenville

16. A typical day at Grenville included: getting up early, changing into your uniform, eating breakfast, attending a church service in the morning, attending class, eating lunch, participating in recreational activities, eating dinner, and attending a church service after dinner. After church, I remember going to my room to get ready for bed and chatting with my roommate. I don't recall doing anything else at night and believe that the lights were out pretty early.

17. Most of the time, I was not lucky enough to be allowed to participate in the recreational activities. Instead, this is when I would be expected to go to the pig barn. The Grenville staff were aware that I came from a farming background and because of this I was expected to do chores at the barn. Some of the staff children and some of the other students that were being punished would also do these chores. The chores included opening donated spoiled dairy food and cleaning the pig pens.

18. When I was allowed to participate in the recreational activities, I recall playing badminton and cross-country skiing.

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Abuse

19. Exactly two weeks to the day after I had arrived at Grenville, I snuck over to the pay phone without being seen by the staff and secretly asked the operator to place a long-distance collect call to my father. I told him that I was not happy at the school and asked him to come pick me up. My father declined and told me to stick it out for the whole school year.
20. Immediately after the telephone call to my father, I snuck away to a nearby store to purchase some cigarettes. Since my father had refused to come and get me, I devised a new plan: to get kicked out for smoking. I figured that if I could manage to get kicked out, my father would have to come and get me.
21. When I returned to Grenville from the store, my Dorm father, Mr. Phelan, could smell the cigarette smoke on me and asked me if I had been smoking. I told him I had been. Mr. Phelan took me to Father Farnsworth to discuss my punishment.
22. When I told Father Farnsworth that I had been smoking, Father Farnsworth asked me what I thought my punishment should be. I remember responding that I should be expelled. Father Farnsworth explained that he had something else in mind and this is when I learned that punishment was not getting kicked out, it was getting beaten with the paddle. While calmly explaining my punishment to me, I recall Father Farnsworth walking over to where the paddle was hanging on the wall. He reached for the paddle and took it down off of the wall. He proceeded to tell me the story of how someone he knew at the Community of Jesus had made the paddle especially for him.

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23. The wooden paddle was also known as "Louie". It was called "Louie" because the word "Louie" was burned into the wood. This paddle was home-made specifically to administer punishment. The paddle was made from a piece of hardwood that was approximately 1 ½ to 2 inches thick and had a handle that could be swung with both hands, similar to the way one would swing a baseball bat. There were holes drilled into the wood to prevent any interference from the wind and to permit a clean swing.

24. We continued to have a normal conversation about the discipline about which I was about to receive and how it was to occur. We did not discuss how many times I was going to get hit with the paddle. I recall thinking that I was only going to get hit one time since, at that time, I thought Father Farnsworth had been reasonable in explaining to me that getting hit with the paddle was the consequence of my breaking the rules. I accepted that I should be punished.

25. On this occasion, I walked over to the high-back leather chair, stood on my tip toes and bent over it. I placed my arms on the arms of the chair and Mr. Phelan put his weight on my arms as he placed one knee on the seat of the chair. I was warned not to struggle. I recall being told that for my own safety I should not move or drop down to my toes while I was being paddled because, if I did, I could be beaten across the back. At this point, I realized that Mr. Phelan was applying a lot more pressure to my arms than I thought was necessary.

26. Getting beat with the paddle is an experience I have never forgotten.

27. I recall that after the first time Father Farnsworth hit me, I looked to Mr. Phelan to release my arms, but he didn't. Then, I was hit again. I remember looking into the eyes of Mr. Phelan.

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Mr. Phelan simply looked away as I was repeatedly hit. I was severely concerned for my life. I stopped breathing and was beyond crying. I was in complete shock. I had strong gluteal muscles, which I had clenched for the first few hits. However, I was hit so many times that I remember not even being able to clench these muscles anymore to protect myself from these blows.

28. I received no less than ten and no more than twenty full swings from the wooden paddle that day.

29. As a result of being paddled, I sobbed quick breaths for the remainder of the day and for most of the night. When I returned to my room, I recall showing my roommate the damage that was done. I was left black and blue from the back of my knees to the small of my back. I could not sit down without pain for many weeks. To this day, if I close my eyes I can go back to the pain and the fear I was feeling in seconds.

30. I also recall eating breakfast the following morning. I was staring at Father Haig wondering how he could have let this happen to me. Father Haig noticed my stare and smiled back at me as if he had no idea why I was staring at him. Looking back, I don't think Father Farnsworth discussed my discipline with Father Haig. In any event, I was shocked that two seemingly sensible men administered such a brutal beating in the way that they had. I have stopped trusting sensible-seeming men in all positions of authority, especially the ones who were supposed to be religious after this incident occurred.

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31. Despite being punished for smoking, a few of my fellow classmates and I decided to continue smoking and bought more cigarettes. On Sunday afternoons, we would sneak off into the fields on our way back from the barn to smoke. The pig smell would help mask the smell of the cigarettes and prevent us from further punishment.

Running Away

32. On another occasion, the Grenville staff tried to beat me after Mrs. Phelan had found me in her apartment. I had borrowed a pair of scissors and had promised to return them to Mrs. Phelan promptly after I had used them. When I knocked on my Dorm parents' door to return the scissors, no one answered. The door had been left slightly ajar. I entered the room and set the scissors down. As I turned to leave, I heard Mrs. Phelan walking down the hall. I knew that she would not understand why I was in her room and began to run. I believed that she would not admit to leaving her door ajar.

33. This was the first time I tried to run away from Grenville. I heard from my fellow classmates and do verily believe that the Grenville staff searched for me, but could not find me. I had hitch-hiked all the way to Prescott, Ontario which was approximately 20 kilometres away from the school.

34. Eventually, I returned to Grenville. I managed to return to my room without being seen. I hid in my room under some clothes in my closet.

35. Once the staff caught me, they brought me before Father Farnsworth for my punishment. This time, when Father Farnsworth and the other staff went to beat me with the paddle, I fought back. I threw a lamp at Father Farnsworth and tried to jump out of a third-storey window in

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Father Farnsworth's office. I thought I would be able to grab onto the fire escape, but even if I had fallen to the ground, it would have been better than being beaten with the paddle. There was no way I was going to get the paddle again.

36. Before I reached the window, Mr. Phelan tackled me. Mr. Phelan and Father Farnsworth struggled to pin me down to enforce their punishment. After several minutes of struggling, Father Farnsworth instructed Mr. Phelan to go to the grade 13 class and recruit the assistance of two of the staff members' kids. These two kids were big.

37. When Mr. Phelan returned with these two kids, the four of them continued to try and pin me down. Each of them was trying to grab an arm or a leg, but as soon as one of them would let go, the other three were not strong enough to hold me for the fourth to administer the blows from the paddle. We came to a standoff and I recall feeling tired and like I was going to have a heart attack. I was able to negotiate the end of the struggle, by telling Father Farnsworth I would accept the paddle only if the others were not holding me.

38. I walked to the chair, went up on my tip toes, bent over the chair and held the arms of the chair myself. Father Farnsworth walked over and ever so slightly gave me only one tap with the paddle. He then directed me and the two staff kids to return to class. I recall the sight of the room as I was leaving, everyone was sweating and I had ripped the shirt buttons off of almost everyone's shirts. But most of all, I recall that I had survived.

39. To this day, I don't know why Father Farnsworth did not beat me, but I'm sure that something happened to have changed his mind. Whatever it was, I was sure glad that it had.

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Embarrassment

40. I remember being gathered together with my fellow classmates to witness other students being punished by the Grenville staff. My understanding was that the purpose of having me and my fellow classmates watch was to further embarrass and humiliate the students being punished.

41. I recall one occasion when Tim Haig, the son of Father Haig, was caught holding hands with a female student, the daughter of Mr. and Mrs. Leach. Both Tim and the female student were ordered to stand up on either side of the chapel in the school where they were ridiculed in front of the entire student body for approximately fifteen minutes. These two students were forbidden from ever being alone together again. I recall crying from the embarrassment and humiliation that these two students were subjected to.

42. I also remember seeing Mr. and Mrs. Leach watching their daughter get ridiculed. Mr. Leach's eyes were red with sadness as he helplessly looked on. A strong belief of the Community of Jesus is that parents are not capable of disciplining their own children because they are mirror images of themselves. Therefore, it was necessary to let someone else discipline your children and accept this discipline as something that was normal and in their best interest. At the Community of Jesus, it is considered normal for children to be removed from their parents' home and placed in the homes of people who will administer punishment and discipline the children deserve, if needed. The Leaches were staff members, and all staff members played by the rules, even if it was their own daughter.

43. After the embarrassment of these two students was completed, all the students went to church. I believe that the female student was told to leave the church and pack her things

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because she was going to be sent away from the school for a few weeks to the Community of Jesus. When the female student returned to Grenville about two weeks later, she seemed to have changed: she wouldn't even look at Tim Haig. To me, it appeared as though she was missing the glow she had before this incident occurred.

44. As for Tim Haig, I believe he remained at Grenville. I am not sure if he received any punishment. It is likely that the staff would have blamed the girl for initiating the conduct and, not so much Tim Haig, as boys were always told that we could not help ourselves. Girls, on the other hand, would be assumed to have been promiscuous.

Another Attempt to Run Away

45. During the winter of 1976, I had grown tired of living in constant fear and attempted to run away from Grenville and return home. Although I really didn't trust my parents anymore, I thought I was safer at home than at Grenville. Myself and two other students, who also wanted to leave Grenville, followed some nearby railroad tracks towards Brockville, Ontario. While we were walking, I received, what I believe to have been, a severe case of frost bite. Although I was wearing a good pair of winter boots, gloves and a warm coat, the portion of my legs from my knee to just below my jacket was only protected by my corduroy pants. This part of my legs had become frozen to the point where they had lost all sensation.

46. I also recall one of the other two students actually fell asleep on the railroad tracks. I realized that a train was approaching and pulled him off of the tracks.

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47. When we were found by the Grenville staff at the Brockville train station, I learned that the staff had seen us much earlier on. Instead of approaching us earlier on, the staff let us walk all the way to the train station despite the weather conditions.

48. When I returned to the school, the staff had me spend the night in a hot bath. I was not seen by a doctor and my parents were not notified. My parents were not even notified that I ran away.

49. Eventually, these two fellow students were expelled from Grenville.

Light Sessions

50. I also remember events that were referred to as 'light sessions'. Light sessions took place in the middle of the night. Older students would shine flashlights in the faces of younger students who were expected to confess something. Until a confession was made, the student was not permitted to return to their bed.

51. I recall two-consecutive nights when I was woken up and taken to a room where a light was shined in my face and I was repeatedly asked what was wrong and forced to pray and confess. I made up some sins because I knew that only after obeying could I return to my bed to sleep. This light session was held by one of the senior staff children, who I later learned was a Farnsworth.

52. On the second night, I recall asking why I was being woken up. The response I received was that earlier in the day I was seen with a sad look on my face. I tried to explain that my

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expression was because I had been woken up the previous night and was tired during the day.

But again, until I confessed I was not allowed to go back to sleep.

Refusal to Return

53. In June, 1977, after I had completed a full year at Grenville, the school officials tried to convince my parents to allow me to stay at Grenville for the summer months. I refused. Instead, I was enrolled at a Catholic school in Kingston, Ontario. After a few months at this new school, I quit because of the negative attitude I had developed towards religion while I was at Grenville.

54. As a result of my experience at Grenville, I have developed feelings of betrayal towards my parents for sending me there. I no longer believe that my parents could make choices for my well-being. I lost all interest in education and left home at the age of seventeen. Since that time I have learned to fend for myself. I also lost trust for people in positions of authority, including priests or ministers of any kind.

55. I do not believe that the education of students was the primary goal of the staff at Grenville. Instead, the goal at Grenville was to recruit people for a lifetime of donations or services, for the benefit of Grenville and/or the Community of Jesus. These goals were sought to be fulfilled by subjecting students to embarrassment, physical abuse and psychological abuse.

My Role as a Representative Plaintiff

56. I am prepared to act as a Representative Plaintiff on behalf of all the former students of Grenville Christian College.

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57. I further understand that the major steps in a class action are generally as follows:
- a. Commencement of the action by issuance of a Statement of Claim, which was done in this case on January 15, 2008 and subsequently amended;
 - b. Motion for Certification;
 - c. Notice to the Class of Certification and the right to opt out;
 - d. Discovery of Documents (listing of relevant documents);
 - e. Examination for Discovery (lawyers asking me questions);
 - f. Pre-Trial Conference (where a judge may help the parties explore possibility of settlement);
 - g. Trial of the common issues;
 - h. Notice to the Class because individual participation is required;
 - i. Determination of individual issues (I understand that who gets how much is decided as this stage);
 - j. Distribution of proceeds of resolution by way of judgment or settlement;
 - k. Appeals (at various stages); and,
 - l. Settlement (if at any time).
58. I also understand that, in agreeing to seek and accept an appointment by the Court as a Representative Plaintiff, it is my responsibility, among other things:
- a. To become familiar with the issues to be decided by the Court;
 - b. To review the Statement of Claim and amendments thereto;
 - c. To assist in the preparation and execution of an Affidavit in support of the Motion for Certification;
 - d. To attend, if necessary, with counsel for cross-examination on the Affidavit;

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- e. To attend, if necessary, with counsel for an Examination for Discovery, where I will be asked questions;
- f. To attend, if necessary, with preparation and execution of an Affidavit of Documents (listing documents I have);
- g. To attend, if necessary, with counsel at a trial and give evidence regarding the case;
- h. To receive briefings from class counsel;
- i. To express, in some circumstances, my opinion on the strategy to class counsel;
- j. To express my opinion to class counsel and to the Court of offers to settle;
- k. To express my opinion to class counsel and to the Court if settlement positions are to be formulated; and,
- l. To assist in the preparation of and sign an Affidavit in support of Court approval of any settlement.

59. To date, I have taken the following steps and agree to fairly and adequately represent the interests of the class members:

- a. I retained Ms. Merritt, Mr. Raikes and Mr. Haber to act as counsel;
- b. I am a member of the Steering Committee for the action, of which meetings I attend regularly;
- c. I have discussed this action with other members of the class and members of the Steering Committee;
- d. I have read and commented upon the Statement of Claim;
- e. I aided in drafting this Affidavit.

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60. I intend to take the following steps to continue to fairly and adequately represent the interests of the class members:

- a. To interact with other class members, receive their input and generally act as a filter for information for class counsel;
- b. To attend information meetings, and to continue to attend Steering Committee meetings; and,
- c. To instruct counsel.

61. I have reviewed the Litigation Plan, attached to the Notice of Motion as Schedule "A", which includes, among other things, Notice to the Class Members if the action is certified. I have reviewed the notice program and believe that, if implemented, it would notify a majority of the class members.

62. I understand the common issues being asserted by counsel are as follows:

- a. Did the Defendants owe a duty of care to the Plaintiff classes?
- b. Did the Defendants breach the duty of care owed to the Plaintiffs?
- c. Did the Defendants owe fiduciary obligations to the Plaintiffs?
- d. Did the Defendants breach their fiduciary obligations to the Plaintiffs?
- e. Are the corporate Defendants vicariously liable for the conduct of the individual Defendants and staff of the Grenville Christian College?
- f. Does the conduct of the Defendants merit an award of punitive damages?

63. I have reviewed the Litigation Plan, attached as Schedule "A" to the Notice of Motion, which class counsel have developed to advance the proceeding. I do not have any expertise

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which would permit me to evaluate the legal aspects of this plan, but I accept that this plan has been formulated by class counsel and that they will be urging the Court to adopt it.

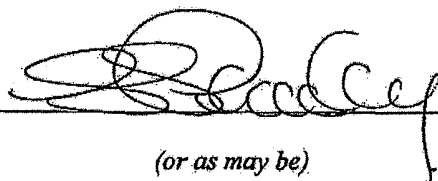
64. I believe that I can fairly and adequately represent the interests of the Class, and I am committed to fulfilling my responsibilities.

65. I believe that a class proceeding is preferable to requiring each student and his/her family to bring an individual claim against the Defendants. Many of the former students would not be able to afford the cost of such litigation. There are others who are still very emotionally troubled by what happened to them at Grenville Christian College, and forcing them to bring an individual action may re-victimize them.

66. I further believe that the former students that I have spoken with prefer a class proceeding.

67. I make this Affidavit in support of the motion to certify this action as a class proceeding and for no other or improper purpose.

SWORN BEFORE ME at the City of
Kingston, in the Province of Ontario,
this 13 day of October, 2010.



(or as may be)

Susan C. Powley, a Commissioner,
for taking oaths, Acting City Clerk,
The Corporation of the City of Kingston.
Section 1 (2) (1), R.S.O. 1990 c.G17



TIM BLACKLOCK

1602

LISA CAVANAUGH et al
Plaintiffs

-and- GRENVILLE CHRISTIAN COLLEGE et al
Defendants

Court File No. 08-CV-347100CP

**ONTARIO
SUPERIOR COURT OF JUSTICE**

A PROCEEDING INSTITUTED PURSUANT TO
THE CLASS PROCEEDINGS ACT, 1992, S.O. 1992, c.6

PROCEEDING COMMENCED AT TORONTO

**AFFIDAVIT OF TIM BLACKLOCK
Sworn: October 13, 2010**

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Lawyers for the Plaintiffs

Tab 53

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1 cry for their shame, for them being humiliated you know.

2 So yes, it had an effect on me, an emotional effect.

3 31. Q. And that is another category of conduct that
4 you consider to be abusive?

5 A. Yes, extremely.

6 32. Q. And that you consider to be significant to
7 your claim?

8 A. Sure.

9 33. Q. And bear in mind when I say your claim I only
10 mean what you say was done wrongly to you as opposed to
11 other members of the class that might have come later?

12 A. I just experienced it by watching it and it
13 had a negative effect on me of course.

14 34. Q. I just want to make sure that we're clear
15 that when I say your claim I'm referring to you
16 specifically?

17 A. Sure.

18 35. Q. And then at paragraph 50 of your Affidavit
19 and following you describe events that were referred to
20 as "light sessions"?

21 A. Correct.

22 36. Q. Were they referred to as "light sessions" at
23 the time?

24 A. I was woke up in the middle of the night ---

25 37. Q. Sorry, did students call them at the time you

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8

1 were there, were students referring to these events as
2 "light sessions"?

3 A. I didn't know that they had a name at the
4 time.

5 38. Q. That's fine, I just wanted to clarify where
6 the name comes from. But in any event you describe these
7 sessions of being woken up in the night and having lights
8 shone in your eyes and forced to confess sins and all
9 that stuff, we can generally call those "light sessions"
10 for today?

11 A. Okay, yes.

12 39. Q. That is another type of abusive conduct that
13 you were subjected to?

14 A. That's correct.

15 40. Q. And it's also significant to your claim?

16 A. Correct.

17 41. Q. I assume that these "light sessions"
18 contributed to this environment of fear and intimidation
19 you described?

20 A. Exactly.

21 42. Q. And then after the "light sessions" in your
22 Affidavit you talk about your refusal to return and going
23 to this other Catholic school and quitting there. And
24 you talk about some of the impact that all of this
25 conduct has had but there isn't as I see it any other

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9

1 major type of abusive conduct. Have I covered off all
2 the types of abusive conduct you were subjected to?

3 A. I was not -- not exactly, I ran away from
4 school.

5 43. Q. But that's not abusive conduct to be fair, so
6 that's what I'm trying to focus on and you will I promise
7 get an opportunity to tell the whole story. But I need
8 to understand exactly what your evidence is first. So in
9 terms of types of abusive conduct, other than what we've
10 already talked about, what was left or what else
11 happened?

12 A. I didn't get proper medical attention.

13 44. Q. And this is when you had the frostbite?

14 A. Well I don't know if it was frostbite, my
15 legs were froze solid, enough to rip my pants.

16 45. Q. But that's the incident?

17 A. Yes.

18 46. Q. The failure to give you proper medical
19 attention will be another major type of abusive conduct,
20 correct?

21 A. Yes.

22 47. Q. Anything else?

23 A. Not that comes to mind.

24 (OFF RECORD DISCUSSION)

25 BY MR. ADAIR:

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22

1 when you got divorced?

2 A. Fourteen.

3 135. Q. Let me take you back to your time at
4 Grenville ---

5 A. Excuse me, we weren't officially divorced, we
6 were separated.

7 136. Q. Fair enough, thank you. Will you have a look
8 for me at paragraph 8 of your Affidavit sir, describing
9 your arrival at Grenville and the cigarettes and the
10 alarm clock radio.

11 A. Yes.

12 137. Q. Those items I take it were confiscated, the
13 cigarettes and alarm clock?

14 A. Correct.

15 138. Q. What other items were confiscated at the
16 time?

17 A. I don't believe I had a camera. The alarm
18 clock was a gift from an uncle.

19 139. Q. Sorry, what other items were confiscated?

20 A. Yes, I don't recall.

21 140. Q. Is it your best recollection that some things
22 were confiscated and you just can't remember what or that
23 the only things that were confiscated were the cigarettes
24 and the radio?

25 A. I believe to the best of my knowledge that it

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23

1 was just the cigarettes and the alarm clock radio, yes.

2 141. Q. Do you remember who the staff member was?

3 A. No.

4 142. Q. Do you remember whether or not they explained
5 to you why the cigarettes and radio were being taken
6 away?

7 A. Well the cigarettes you know I was under age,
8 I shouldn't have had them so any adult would have taken
9 them from me.

10 143. Q. Just so we're clear, what I'm asking right
11 now is whether anyone told you why. I understand that
12 reasoning and it seems sensible but did they tell you why
13 they were taking it?

14 A. It was against school rules.

15 144. Q. And how about for the radio?

16 A. Same thing, that was -- I could understand
17 the cigarettes but I couldn't understand not being able
18 to listen to the radio.

19 145. Q. But regardless of your reaction to whether
20 the confiscation was appropriate, it was explained to you
21 in each case that those items were against school rules?

22 A. I wasn't aware that you couldn't take a radio
23 to school.

24 146. Q. Sorry, someone explained that to you, these
25 things are against school rules and therefore I am taking

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24

1 them?

2 A. I don't recall. I remember having a
3 conversation with the person. They said they were going
4 to help me unpack but they pretty much unpacked, okay.

5 147. Q. And the conversation that you had was it in
6 any way intimidating or heated or was it a normal
7 conversation?

8 A. Well it was sort of in my -- I felt my
9 privacy you know when somebody is getting in all your
10 stuff, I felt that you know I remember feeling a little
11 bit violated.

12 148. Q. But the conversation was carried on in normal
13 tones of voice, there was no yelling or anything like
14 that?

15 A. No, I believe it to be normal, yes.

16 149. Q. Did you walk away feeling like you had been
17 intimidated in any way by the staff member?

18 A. I believe that the rules were reinforced or
19 were explained to me that you couldn't smoke obviously
20 and they didn't want us listening to music I guess.

21 150. Q. I take it your parents were not aware you
22 were taking cigarettes with you?

23 A. No.

24 151. Q. I take it your parents would not have
25 approved if they had been aware?

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25

1 A. Correct.

2 152. Q. And as you've said you were under age?

3 A. Yes.

4 153. Q. And would you agree with me that it was
5 appropriate to take the cigarettes away in the
6 circumstances?

7 A. I agree.

8 154. Q. And I take it your view is that it was not
9 appropriate to take the radio?

10 A. Yes, I didn't believe that to be fair and it
11 was never returned.

12 155. Q. Moving on to paragraph 9, you describe
13 wanting to telephone your parents?

14 A. Yes.

15 156. Q. And who would you have to go to for
16 permission in order to make a phone call?

17 A. My dorm parents.

18 157. Q. That would be the Phelans?

19 A. The Phelans, yes.

20 158. Q. Did you ever have occasion to ask them for
21 permission?

22 A. I don't recall.

23 159. Q. Do you recall whether you ever did make any
24 phone calls home over the course of that entire year?

25 A. I recall making one phone call but somebody

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1 374. Q. We're not going to get anywhere with this --
2 that's fine, just leave it alone.

3 Paragraph 26, you say: "Getting beat with the
4 paddle is an experience I have never forgotten". I take
5 it that's because of the severity and the pain?

6 A. Yes.

7 375. Q. And the sort of feeling that you were being
8 violated by a someone in a position of authority?

9 A. I was being held by an adult in his forties -
10 --

11 376. Q. And beaten?

12 A. And being beaten by another adult in his
13 forties with something that was comparable to my memory
14 to similar to a cricket racket or something you know.

15 377. Q. And there was no question in your mind at the
16 time that that number of strokes with that force and that
17 paddle was abusive?

18 A. No doubt, I'm an adult now, I've raised kids,
19 I've coached hockey, ball, I've never laid a hand on any
20 of my kids.

21 378. Q. At the time you had no doubt it was abusive?

22 A. At the time I was in shock. When it was over
23 I needed medical attention.

24 379. Q. And you had no doubt at the time that that
25 was abusive, you expected one stroke ---

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1 A. Yes, it was absolutely ridiculous. I looked
2 up at the guy's eyes that was holding me and I couldn't
3 believe he was still holding me. This guy is supposed to
4 be my dorm father.

5 380. Q. And you knew from the moment that the beating
6 ended, at least from that moment if not before, that you
7 were injured?

8 A. Oh yes.

9 381. Q. And you say in paragraph 27, you say, I think
10 you'll have to go over to the next page, you say right at
11 the top there page 8, "I was severely concerned for my
12 life", do you see that?

13 A. Yes.

14 382. Q. So do I take it you were genuinely concerned
15 for your life while you were being beaten?

16 A. I quit breathing at some point. I was
17 counting, you know, one and then it went two and then I
18 was keeping count and you know anybody can count to ten
19 pretty easy and I lost count.

20 383. Q. I'm not suggesting that you didn't have good
21 reason to be concerned, all I'm asking you to do is
22 confirm that this is not some wild exaggeration, you were
23 genuinely concerned for your life?

24 A. Yes.

25 384. Q. Now this was all of course punishment for

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1 smoking, correct?

2 A. Yes.

3 385. Q. And you were not given any warnings I take
4 it, this was the first time you'd been caught smoking?

5 A. This was the first time, yes.

6 386. Q. You were not given any warning?

7 A. No.

8 387. Q. You were just marched in and beaten?

9 A. Yes.

10 388. Q. You were a brand new student at the time?

11 A. Two weeks in.

12 389. Q. And you were beaten to the point where you
13 were afraid for your life, correct?

14 A. I was afraid they would never stop hitting
15 me.

16 390. Q. As you said I was severely concerned for my
17 life, correct?

18 A. For my health and my life, I don't know, when
19 you're a kid I was scared to death, what do you call
20 that.

21 391. Q. Paragraph 29 you say that when you went back
22 to your room that day you showed your roommate the damage
23 that had been done, do you see that?

24 A. Yes.

25 392. Q. And so I take it you told your roommate

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1 immediately what had happened?

2 A. Yes, he saw what happened.

3 393. Q. And you told him about the story basically?

4 A. Yes.

5 394. Q. This was at the time a fairly small school,
6 there wouldn't have been that many Grade 9 students for
7 example?

8 A. You know I don't know how many people were
9 there.

10 395. Q. Was it an environment in which word of this
11 kind of thing would spread reasonably quickly?

12 A. Yes. See by me telling my roommate or
13 showing my roommate the damage I'm pretty sure he would
14 have went and whispered stuff around and that would
15 create the air of fear and intimidation for anybody else
16 doing anything wrong, you wouldn't believe what happened
17 to this kid you know.

18 396. Q. Because if everyone knows that that kind of
19 punishment is being handed out ---

20 A. If it's in the air, yes.

21 397. Q. --- it's a pretty strong deterrent for them
22 not to do it?

23 A. For sure, yes.

24 398. Q. How did your roommate react, what did he say
25 back to you?

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1 A. I don't recall what he said. I have spoken
2 to him recently and asked him if he remembered and he
3 said he definitely does and that he's never been the
4 same.

5 399. Q. This is to Mr. Costudio?

6 A. Costudio, yes.

7 400. Q. And where is he living?

8 A. In Bermuda.

9 401. Q. And do you have a phone number or email
10 address for him?

11 A. He's on Facebook if you want to look him up.

12 402. Q. Is that how you got hold of him?

13 A. Yes, and I also asked him if ---

14 403. Q. Sorry, just before you get there, did you
15 message him on Facebook, that's how you got hold of him?

16 A. Yes.

17 404. Q. Could you produce for us the response that he
18 sent to you, your email to him and the response he sent
19 to you?

20 A. Yes.

21 405. Q. I should tell you this is a question for your
22 lawyer so I don't ---

23 A. No problem. I sent actually a copy to
24 Loretta of our conversation.

25 406. Q. Mr. Vogel, will you produce that for us

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1 538. Q. You move on in your Affidavit and begin
2 talking about these "light sessions"?

3 A. Correct.

4 539. Q. And you say:
5 "I also remember events that were
6 referred to as "light sessions"?"

7 A. Correct.

8 540. Q. Who referred to them as "light sessions"?

9 A. During the school year when I was there I
10 didn't know what they were called. All I know is you
11 were woke up ---

12 541. Q. Sorry, just before we get into describing it,
13 I'm not trying to cut you off, who referred to them as
14 "light sessions" and when?

15 A. They were explained to me as "light sessions"
16 on Factnet. And I didn't realize what they were talking
17 about until they described what a "light session" was and
18 I had experienced it. So I referred to them after that
19 as "light sessions".

20 I wasn't tapped on the shoulder and said you're
21 going to a "light session", I just remember being sound
22 asleep, woke up and took into a brightly lit room and
23 told to confess, that I had things to confess. And I
24 didn't know what they were talking about so I made some
25 stuff up so I could go back to bed.

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1 542. Q. So they were not referred to at the time as
2 "light sessions"?

3 A. I didn't know what they were called.

4 543. Q. And other than what you've told me just now
5 and what's in your Affidavit, is there anything else of
6 significance to tell me about the "light sessions" and
7 what took place, you were woken up in the night, made to
8 confess?

9 A. You couldn't go back to bed until you did
10 some sort of confession.

11 544. Q. And it was older students doing this to you?

12 A. I believe so, yes, well they were older for
13 sure.

14 545. Q. Not staff members?

15 A. I believe they were children of staff
16 members.

17 546. Q. And did any of these other students ever tell
18 you any of the names of staff members on whose behalf
19 they were doing this?

20 A. No.

21 547. Q. They didn't say I'm doing this because
22 Farnsworth told me to?

23 A. No.

24 548. Q. They didn't say I'm doing this because ---

25 A. No, I heard that, no, I heard that one of

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1 them, one of the Farnsworth boys was going through to be
2 a minister or something and this was something that they
3 were whatever, I don't know, helping people.

4 549. Q. When did you hear that?

5 A. That was -- when we discussed -- I discussed
6 it in you know I got woke up last night, right, and they
7 said well yes, one of the Farnsworth kids are ---

8 550. Q. Training to be something?

9 A. Something religious, yes.

10 551. Q. And who told you that?

11 A. It might have been my roommate, it might have
12 been another kid in the dorm, I don't know.

13 552. Q. It was well known that these "light sessions"
14 were taking place?

15 A. Well they happened to me but I never asked
16 anybody else if it happened to them.

17 553. Q. You did talk to your roommate about it?

18 A. I would -- we talked about pretty much
19 everything.

20 554. Q. And your roommate would be a couple of feet
21 away from you, these weren't big rooms were they?

22 A. No, we would have been in the same room, yes.

23 555. Q. So he presumably would have been aware that
24 you had been woken up and made to confess?

25 A. The next day, you know I would have told him.

716

1699

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Tel: (613) 231-4664 1-800-893-6272 Fax: (613) 231-4605

91

1 556. Q. He wouldn't have heard it in the night,
2 somebody coming into your room and dragging you out of
3 bed?

4 A. No, no, I didn't get dragged out of bed. I
5 got tapped on the shoulder, come with me. You know it
6 was reasonable. I wasn't dragged out of bed. But I
7 didn't know where I was going or why I was going.

8 557. Q. But you would tell your roommate the next
9 day?

10 A. We would have talked about it for sure.

11 558. Q. And did he ever express to you any shock and
12 say this isn't happening to anybody else, what's going on
13 with you?

14 A. No, he didn't say anything like that that I
15 recall.

16 559. Q. Did he seem to react in a way that indicated
17 he had also experienced this kind of thing?

18 A. No, he was very cautious not to get in any
19 kind of trouble.

20 560. Q. Did he at any time suggest he had heard of
21 other people being subjected to this?

22 A. I don't remember.

23 561. Q. Did you ever hear of anyone else being
24 subjected to it?

25 A. I don't remember.

74726

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118

1 stopped, again that means that anybody who attended after
2 that time had a different experience from what you had,
3 correct?

4 A. I would believe so.

5 692. Q. And that a major part of your claim, this
6 emotional humiliation, is missing from their's, correct?

7 A. I would say that -- yes, I didn't get
8 emotionally humiliated like I witnessed ---

9 693. Q. But you saw it happen and that was upsetting
10 and in some ways embarrassing and abusive even to
11 everybody who witnessed it, correct?

12 A. Yes, it put some fear and intimidation into
13 you, right, yes, yes.

14 694. Q. Now I'm not going to ask you to have a look
15 at these unless your Counsel would like you to but there
16 is an affidavit that's been sworn in this matter by a
17 Reverend Byron Gilmore. Have you had a chance to read
18 that?

19 A. I don't think I've ever -- the name doesn't
20 sound familiar and I don't recall ---

21 695. Q. It's not jumping out at you?

22 A. What's that?

23 696. Q. Reading an affidavit of his is not jumping
24 out at you?

25 A. No, well there was -- I had some affidavits

Tab 54

1781

VICTORY

VERBATIM REPORTING SERVICES

T.J. Blacklock - 12

1 A. He asked me if I had seen the Globe
2 and Mail news articles. I said I had not. He said
3 that there was a lot of alleged abuse going on, and
4 I said to him, "Were you never beaten?", and he
5 said, "No." He was a day student who went home at
6 night. He said he had heard the rumours, but that
7 he had actually never knew of anyone.

8 65. Q. And was that the substance of it?

9 A. Very much so, yes.

10 66. Q. Now, what I want you to do is list
11 for me, to the best of your ability, the practices
12 that went on at Grenville while you were there which
13 troubled you. And just so you understand my
14 question, I don't want to hear about a lot of things
15 you read on the Internet thirty years later. I want
16 to know about the practices you were either a
17 victim, if you will, of, or that you understood went
18 on while you were there that troubled you. Can you
19 start by telling me about them?

20 A. Well...

21 67. Q. And we will get into specific
22 incidents, but I want to try to get the categories
23 first, if I can.

24 A. Everybody had short hair cuts. We
25 all wore grey pants and white shirts and some sort

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1782

VICTORY

VERBATIM REPORTING SERVICES

T.J. Blacklock - 13

of, I believe, a green plaid tie. We were all to dress identical.

68. Q. What, didn't you like the tie, or...

A. It was new to me. But, anyway, I understood that it was so that some people didn't dress better than others. It was to make everyone equal. It is not a bad philosophy, I guess. It didn't really trouble me, but that was, you know, that was the dress code.

69. Q. Well, coming from the environment you came from of the public school, did you resent the dress code?

A. I didn't know how to tie a tie, but I learned.

70. Q. Well, were you okay with the dress code, or did you...

A. Eventually, yes.

71. Q. So, are you telling me that, at first, you didn't like it and/or resented it, but, in time, you just accepted it?

A. Everybody accepted it.

72. Q. Okay. What else?

A. Just a lot of disciplinary. You had to ask to do everything.

73. Q. Like what?

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1787

VICTORY

VERBATIM REPORTING SERVICES

T.J. Blacklock - 18

1 flat paddle?

2 A. It was with a paddle made of special
3 hardwood by somebody at the Community of Jesus, and
4 given to them for a gift.

5 99. Q. At least on the "business" end, it
6 was a flat paddle?

7 A. It was a piece of wood.

8 100. Q. Were your pants on or off when...

9 A. Pants were on.

10 101. Q. Was that the first time you had been
11 caught smoking?

12 A. Yes.

13 102. Q. Were you aware of other classmates
14 in your year there who were given the paddle?

15 A. I don't know.

16 103. Q. Now, other than the things you have
17 already told me, because I just want to make sure I
18 have got it all, are there any other areas of
19 behaviour that you...

20 A. I was held by one adult while the
21 other adult beat me with the paddle.

22 104. Q. Was this on this occasion?

23 A. Yes. I am not very happy about it,
24 so that is why I...

25 105. Q. That is why you are here?

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VICTORY VERBATIM REPORTING SERVICES

1788

T.J. Blacklock - 19

1 A. Correct. Nothing to do with money.

2 106. Q. All right. Who was the adult that
3 was holding you?

4 A. His last name was Phelan. He was
5 supposed to be my dorm father, or dorm parent,
6 father.

7 107. Q. And he, what, held you wrist down on
8 the table?

9 A. No, no. I was bent over a chair on
10 my tiptoes, my hands flat on the arms like this, and
11 I was told by Father Farnsworth it was to protect me
12 from being hurt, because if I moved, it would
13 really...he could hit me in the back or something.
14 It was for my own protection. I was under the...
15 honest-to-God truth, I thought he was going to hit
16 me once.

17 I got into it, and after the first hit, the
18 guy tightened his grip, Phelan tightened his grip
19 and held me, and Father Farnsworth didn't stop
20 hitting me. I lost count. I quit breathing. I was
21 scared to death, and, you know, that is the truth.
22 So, if that is...

23 108. Q. Okay. Mr. Blacklock, was Phelan
24 standing in front of you holding your hands or
25 wrists down...

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VICTORY

VERBATIM REPORTING SERVICES

1789

T.J. Blacklock - 20

1 A. Correct.

2 109. Q. ...so that you couldn't pull away?

3 A. I couldn't pull away, and I was on
4 my tiptoes. I couldn't kick, I couldn't move, I
5 couldn't do nothing.

6 110. Q. I gather from what you have said
7 that it is, for you, this lawsuit is all about that
8 incident?

9 A. There was another incident that I
10 got accused of something, and I got told I was going
11 to get the paddle again, and I threw a lamp at
12 Father Farnsworth when he came after me, and I tried
13 to dive out of either a second- or third-storey
14 window through the glass. And whoever was in the
15 room with us then grabbed me and they tried to hold
16 me, to force me on the chair, but I had been through
17 that. I wasn't buying into that, and they were
18 unable to.

19 They left and got two either Grade 12 or
20 Grade 13 students, I believe to be staff children,
21 and came back. And the four of them could pin me,
22 but when one had to let go to hit me, I could break
23 free again. So, I don't know if it was because they
24 were in...we struggled for half an hour easily.

25 Finally, I thought I was going to have a

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Tab 55

EX 51
1979

GIRLS
OFFICIAL CLOTHING LIST
for
Grenville Christian College



1986/87

1980

GIRLS' CLOTHING LIST
1986/87

Uniform Items

All uniform items must be purchased at Halpern's (clothing) and Sloan's (shoes). No other brands are acceptable as uniform. (N.B. No button-down collar blouses.)

- 2 kilts - official Dress Gordon
- 1 blazer (navy) with school crest
- 1 cardigan (navy) with school crest
- 1 trench coat (navy) with zip-in lining
- 5 white blouses, long-sleeved (minimum)
- 2 white blouses, short-sleeved
- 8 pairs navy knee socks
- 1 track suit
- 3 gym shirts and 2 gym shorts
- 4 pairs white socks with school colours
- * * * * *

Available at Sloan's Shoes (opposite Halpern's in Toronto).

- 1 pair black Oxford school shoes
- * * * * *

Other Clothing Requirements

Casual Clothes: skirts, blouses and sweaters -- worn most Friday evenings and Saturdays for work and play. Dress slacks are worn occasionally as activities require.

Dresses:

Dresses for Sundays and special occasions
Long dress or gown for graduation banquet
(optional for gr. 7-11; required for gr. 12 & 13)

Shoes:

Comfortable shoes for active wear
Dress shoes
1 pair outdoor running shoes
1 pair indoor running shoes

Lingerie & nightwear:

- 1 bathrobe and 1 pair of slippers
- 2 pairs of pyjamas or nighties (knee length or longer)
- 2 full-length slips (minimum)
- modest bras and panties (waist briefs only)
- lightly padded bra if in gym or sports team

Sportswear:

- Suitable casual clothing for camping/hiking (trips in the Spring and Fall)
- a bathing suit (lined, preferably with cups-- no Speedo types or high-cut legs)
- 1 pair of ice skates

Winterwear:

- Suitable winter clothing for outdoor games and activities: boots, jacket, hat, scarf, mittens or gloves.

Bedding Requirements:

- 2 sets of sheets, (beds are 30" wide)
- 2 blankets or comforters
- 1 pillow and 2 pillow cases
- 1 mattress cover

Miscellaneous Requirements:

- 2 bath towels and wash cloths (minimum)
- clothes hangers
- sewing kit (needles, thread, scissors)
- flashlight
- Bible
- small alarm clock (no clock radios)
- Name tapes for clothes and other belongings
- laundry bag (for sending out dry cleaning)
- sleeping bag (optional)

Note: All belongings must be clearly labelled with the student's name.

1981

Sloan's Shoes

3455 YONGE STREET - TORONTO, ONTARIO M4N 2N3
(416) 483-9889

1986/87

MAIL ORDER FORM

for

GRENVILLE CHRISTIAN COLLEGE

SCHOOL SHOES

NAME _____

ADDRESS _____ CITY _____

PROVINCE/STATE _____ POSTAL CODE _____

Shoe Size _____ Width _____

QTY.	BOYS	PRICE	QTY.	GIRLS	PRICE
	Jarman #57 7483 Black Oxford	\$72.95		Savage Black Leather Oxford	\$58.95
	Width: D (Narrow) E (Medium) EEE (Wide)			Width: AA - B - D	
	Ontario Sales Tax	5.11		Ontario Sales Tax	4.13

_____ Cheque

_____ Visa # _____ Expiry Date _____

_____ Master Card # _____ Expiry Date _____

Amount _____
Shipping \$ 2.50

TOTAL _____

1982

GIRLSHALPERN'S LIMITED

1986/1987

**Price List and Order Form for
Grenville Christian College**

Measurement Chart:		Order No. G.C.C. _____	
Name _____	Grade _____	Amount _____	
Address _____		Tax 7% _____	
City & Province _____		if applicable	
Postal Code _____		Deposit _____	
Telephone No. _____		Balance _____	

Age _____ Height _____ Weight _____ Slender _____ Average _____ Above Average _____
 Clothing Size _____ Shoe Size _____ Sock Size _____ Blouse Size _____ Chest Measurement _____ Waist _____ Seat _____

Note: The following items must be purchased at Halpern's. Other items on the general clothing list are also available at Halpern's Ltd.

Important: Each article must be name-taped. For new students, items purchased from Halpern's before August 1st will be labelled with name tapes. (Cost - \$4.55)

Quantity	Merchandise	Price	Quantity	Merchandise	Price
	Kilts (official tartan) (2)	\$79.95		Blouses (white) short-sleeve (2)	\$21.00
	Cardigan (navy) with crest (1)	35.95		Blouses (white) long-sleeve (5)	21.00
	Blazer (navy) with crest (1)	79.95		Track Suit (1)	57.00
	Trench coat (navy) (1)	135.00		Gym shirt (3)	11.00
	Knee socks (navy) Reg. _____	3.75		Gym shorts (2)	13.00
	(8) Tall _____	4.25		Tube socks (3)	3.50
	Name Tapes	5.19		Laundry Bag	7.95

Notes:

We suggest that you and your daughter visit the showroom as early as possible. If you are unable to do so, please mail this order form as an indication of your requirements. Wrong sizes will be exchanged.

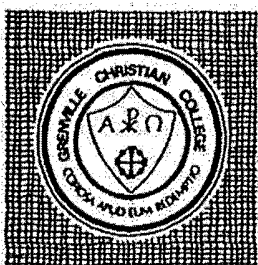
A deposit of \$25.00 must accompany each order. Full payment is to be made before delivery.

Master Charge # _____ Expiry date _____
 Visa # _____ Expiry date _____
 Cheque _____

Parent's Signature _____

Halpern's Limited
 3376 Yonge Street, Toronto, ON M4N 2M7
 For personal appointment, please call Mr. Lovell, (416) 482-1905
 Information Hotline: call Carol (416) 482-1905

1983



Grenville Christian College

P.O. Box 610
Brockville, Ontario K6V 5V8
613 - 345-5521

July 31, 1987

Dear Parents,

We are all enjoying the change of pace that comes with summer, but are also looking forward to the beginning of a new school year in just six weeks' time.

Several parents have asked us to provide a general outline of our requirements concerning clothing for our female students, so they can avoid purchasing "back to school" clothes in styles or fit which are not acceptable for casual wear at Grenville.

In general terms, the important thing to avoid is any clothing which is too tight or too short (above the knee), as well as skirts and dresses with slits or open-pleats where the opening extends above the knee, and form-fitting knitted suits, dresses or sweaters. Conversely, we do not approve over-sized garments — shirts, tops, etc., or shirts worn outside skirts. Necklines on all garments cannot be too low-cut or too loose, which allows cleavage to be exposed when bending from the waist. Nor are low-cut back necklines allowed.

Halpern's of Toronto supplies the uniform for most private schools, including Grenville. We are sure you will find their staff both knowledgeable and helpful concerning fit, length, etc.

Students are allowed to wear pants and Bermuda-length shorts for special events such as hikes, picnics, etc. No denim or corduroy jeans are permitted at any time, but dress corduroy and other dress pants in a neat, not-too-tight fit are acceptable. Sweaters may be worn over blouses, but T-shirts or undershirts worn alone or layered with each other or with big sweaters are not permitted.

Bathing suits are to be lined, preferably with cups, and be modest in appearance. No high-cut legs or Speedo-type suits are acceptable.

Dressier clothing for Sundays and special occasions must be not shorter than knee-length or longer than mid-calf, have no slits or open pleats above the knee, and be neither too tight nor too loose, with no low-cut necklines front or back.

1984

... 2

A full slip or camisole and half-slip must be worn with dresses and skirts, briefs must be regular waist style, with no hip-hugger or bikini types. Bras must be supportive; the thin tricot types are not acceptable since they are inadequate during sports such as basketball, volleyball, etc. Nightwear may be knee- or full-length gowns or pajamas. T-shirts, undershirts, or track suits are not acceptable sleepwear.

No makeup is worn with the School uniform, but tastefully applied light makeup is permitted with other outfits. No heavy makeup or gaudy jewelry is permitted. Jewelry worn with the uniform is limited to a watch, small pearl or gold studs (one pair only), one small ring per hand, a fine chain bracelet, and a cross on a fine neckchain.

For the Graduation Banquet, clothing for Junior students (Grades 7-11) is the same as Sunday or special-occasion dress. On Graduation Day these students wear their School uniform. For the Banquet, Seniors (Grades 12 & 13) wear mid-calf (sometimes referred to as cocktail-length) or tea- or full-length gowns. On Graduation Day they wear street-length white, off-white, or cream dresses under their rented Graduation gown and white shoes.

We hope you will find these guidelines helpful, but if you have any questions or require any further information, please do not hesitate to contact us.

Sincerely,

Judy M. James
Judith I.M. Stewart
(Miss) Judy M. James
(Miss) Judith I.M. Stewart
Deans of Women

JJ/JS/js

Tab 56

Ex. 62 2139

STUDENT REPORTS

File Name: M:\MDDATA\T\TURNCRPT.A30Date: April 30/May 1, 1993Department: Dean of MenReport By: Gord MintzStudent: Chris TurnerProblem:

- * Chris came down to my class near the end of the first period of Fri. aft. April 30
- * he was visibly shaking and said that he needed to go home this weekend and that he couldn't take it any more
- * I asked him if it was anything he could talk about or anything to do with school specifically
- * he said it wasn't -- he just needed a break and he had hardly slept this week
- * I offered to give him sleep permission and he said "You don't want to do that" so I asked him why and he said he is losing his "happy thoughts"
- * I told him to be more specific and asked him if he was thinking of hurting himself again -- his reply was "Yes."
- * during the next period I first let him talk about what he was upset about here and at home then he talked at length about how he was a failure as a Christian and as a person, a big disappointment to his mother and could never be forgiven for his past, etc. at which I asked him why he thought he was so special that he can't be forgiven if according to Jesus only a repentant heart and calling on him was necessary and if Hitler had so chosen even he could be forgiven
- * he agreed he really wasn't any special case and that lots of people have been forgiven for the same things he has done
- * he shared that when he was at his worst last week when he attempted the suicide he saw a "tunnel" with a dark black hole at the end of it which he knew to be eternity. He asked me if his vision was accurate. I said I really couldn't say but that I do know that people choose heaven or hell, light or darkness, and choosing suicide is directly against God and the gift of life he has given each of us so it may very well be that his vision was a warning of the consequences of his actions
- * I told him he ought to have a life confession if he is serious about putting his past behind him and walking on with God

Tab 57

Court File No. C68263

COURT OF APPEAL FOR ONTARIO*B E T W E E N :*

LISA CAVANAUGH, ANDREW HALE-BYRNE, RICHARD VAN DUSEN, MARGARET GRANGER and AMANDA AYLESWORTH THE EXECUTOR FOR THE ESTATE OF TIM BLACKLOCK

Plaintiffs/Respondents

- and -

GRENVILLE CHRISTIAN COLLEGE, THE INCORPORATED SYNOD OF THE DIOCESE OF ONTARIO, CHARLES FARNSWORTH, BETTY FARNSWORTH, JUDY HAY THE EXECUTRIX FOR THE ESTATE OF J. ALASTAIR HAIG and MARY HAIG

Defendants/Appellants

RESPONDENTS' CERTIFICATE

The Respondents certify that the following evidence is required for the appeal, in the Respondents' opinion:

- | | |
|-------------------------------|--|
| 1. Exhibit Numbers: | All numbered exhibits. |
| 2. The Affidavit Evidence of: | N/A |
| 3. The oral evidence of: | All witness who testified <i>viva voce</i> at the trial. |

March 24, 2021

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Lawyers for the Appellants/Defendants

Tab 58

Court File No. C68263

COURT OF APPEAL FOR ONTARIO*B E T W E E N :*

LISA CAVANAUGH, ANDREW HALE-BYRNE, RICHARD VAN DUSEN, MARGARET GRANGER and AMANDA AYLESWORTH THE EXECUTOR FOR THE ESTATE OF TIM BLACKLOCK

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- and -

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Defendants/Appellants

RESPONDENTS' CERTIFICATE OF COMPLETENESS

I, Sabrina Lombardi, lawyer for the Respondents, certify that the Respondent Compendium in this appeal is complete and legible.



 Sabrina Lombardi

March 24, 2021

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CAVANAUGH, et al.
Plaintiffs/Respondents

v. HAIG and GRENVILLE CHRISTIAN COLLEGE, et al.
Defendants/Appellants

Court File No: C68263

Court of Appeal for Ontario

Proceedings commenced in TORONTO

RESPONDENT'S COMPENDIUM

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