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CONTENTS

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CREDITS

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SPECIAL REPORT

Calypso History Month

A Review by Herman Hall

9 When Calypso Reigned in New York

14 Lord Nelson at 90

FEATURES

Fashion Is Back!

15 From Harlem to Paris

Images by Leonard McKenzie

25 Testing Cuba's President Miguel Díaz-Canel

By Tarie Khoraam

26 Barbados Makes A Macho Move

By The editors

30 Republicanism: The Republic of Trinidad & Tobago

By Dr. David Brizan

DEPARTMENTS

5 Readers Time

BOOK REVIEW

6 Two Transformative Works by Anglican Preachers

By Herman Hall

8 Love for Despers and Laventille!

By Stella Richards-Alleyne

24 Events & Happenings — Pictorial

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2036 OLYMPICS IN CARIBBEAN

Great idea! I wholeheartedly agree that a summer Olympics can be held in the region due to technology and global instant communication

*Randy Mohammed,
London, England*

I love your August edition and your suggestion about hosting a future Olympiad in the Caribbean. That will be great for the region not only monetary and employment wise but a symbolic gesture of integration when all the islands of the Caribbean regardless to size, language, culture and system of government can jointly host the most popular event on earth.

*Josh McBarnette,
Philadelphia, PA*

I agree that an Olympic Games or even FIFA World Cup soccer can be held in the Caribbean. 2036 may be too soon for that year's Olympic because studies, debates and proposals have to be made before formally sending the application to the International Olympic Committee.

*Rebecca Sterling,
New Rochelle, NY*

Fat chance! Keep on dreaming! It is a wonderful idea, however, the present crop of dull political leaders, especially within Caricom (Caribbean Community), are not visionaries. "Massa" or white leaders and marketing experts from other countries will first have to suggest it to Caribbean leaders.

*Theodora Gill,
St. Lucia*

LATE CALYPSONIAN WINSTON SOSO

Professor Ray Allen needs a standing ovation for his beautiful tribute to the Vincentian calypsonian Winston Soso and for asserting the contributions of Frankie McIntosh and Clymax Band in making Soso into a fantastic calypsonian.

t...@... net

I did not realize that Winston SoSo, one of my favorite calypsonians, passed until my friend who lives in Maryland sent me her copy of your magazine revealing the sad news. May he rest in peace. As a calypsonian from the Eastern Caribbean who lived in New York, he did not get the accolades that calypsonians from Trinidad & Tobago receives but he was amongst the best in calypso land. His tunes are classics that will be enjoyed by ca-

lypso fans of the future. As one who once dabbled in the promotion of calypso shows, I have always defended Charlie's when people badmouthed him. Charlie's (Rawlston Charles), the man from Tobago is a decent man; I was not surprised when I read at the bottom of the article that he attended Soso's funeral.

*p...@....com
West Palm Beach, FL*

DISGRACED GOVERNOR CUOMO

No Caribbean man including male writers should ridicule New York's former Governor Andrew Cuomo for what he allegedly did because when it comes to groping women Caribbean men are on very top of the list. Remember, what the late Singing Sandra said in her popular calypso! Every word in Sandra's "Die with Dignity" is true - "They want to see your whole anatomy/ they want to see what your doctor never see/ to get the work you have to go to bed with he/ they want to see how you look without your clothes/ they want to see if you have a mark on your belly." Andrew Cuomo did not do half of what Singing Sandra said Caribbean men do.

D@... org

I wonder why Herman Hall awaited until Governor Andrew Cuomo was pushed out of office before revealing what happened at the carnival breakfast on Labor Day between Governor Cuomo and Mayor de Blasio. That article should have been written before and not after the lion was fatally wounded.

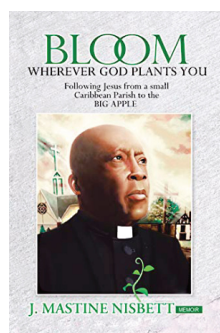
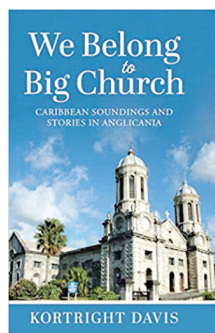
*Jessica Pierre
Brooklyn, NY*

EDITOR'S NOTE: We received several letters stating that we exposed after the fact the feud between the former governor of New York State and the soon-to-be former mayor of New York City. It was public knowledge that both men did not get along. The senders may be new readers because in our "tit bits" or "What's Happening" sections in our carnival editions, we sometimes expressed with humor how Cuomo and de Blasio avoided each other at the carnival breakfast and the carnival parade. One of them would stay on Buffalo Avenue or Eastern Parkway upon learning his adversary was already inside the breakfast tent.

Letters, whether praising or criticizing us, are always appreciated. We regret that owing to limited space we cannot publish each letter and it is edited. No phone calls please. Email preferred. editor@everybodysmag.com.

Two Transformative Works by Anglican Preachers

By Herman Hall



WE BELONG TO BIG CHURCH

Caribbean Soundings and Stories in Anglicania

By Rev. Kortright Davis

Tellwell Talent Publishing, April 2021

HC – Amazon – \$19.90 – Kindle \$5.00

216 pages

BLOOM WHEREVER GOD PLANTS YOU

Following Jesus from a small Caribbean Parish to the Big Apple

By Rev. J. Mastine Nisbett

AuthorHouse Publishing

PB – Amazon – \$13.99 – Kindle \$4.99

196 pages

19th century and early 20th century immigrants from the then British West Indies or British Caribbean did not only bring their music and culinary to America but also their respective religions. Like other Anglophone immigrants, the clergy found challenges settling down in the land of hope and opportunities regardless of their respective faiths.

Whether Anglican, Methodist, Presbyterian, Moravian, Roman Catholic and other faiths, 19th and early 20th centuries priests, ministers and the faithful from the Caribbean and Africa found that the order of service in American churches was not a carbon copy of the West Indian or British model. And racism of all shades and stripes - institutional, structural, and systemic - existed in American churches.

Racism had sharply declined by the time the Reverends Kortright Davis and J. Mastine Nisbett arrived in America. Yet, in their respective books, *We Belong to Big Church: Caribbean Soundings and Stories in Anglicania* and Nisbett's *Bloom Wherever God Plants You: Following Jesus from a small Caribbean Parish to the Big Apple*, Reverends Kortright Davis and J. Mastine Nis-

bett described certain events that may be viewed as borderline racism. They did not allow those problems to derail them from their mission.

According to the U.S. Census Bureau, in 1900, there were 20,336 foreign-born blacks among the 8.8 million blacks in the U.S. Ten years later, 1910, black immigrants totaled 40,339, and the 1920 census revealed a black immigrant population of 73,803. The closeness of the British West Indies contributed to the increase in population flow from the region. Many of the recent arrivals brought along the British tradition of worshipping.

In New York and other east coast cities, immigrants soon found out that segregation and separation prevented them from getting an enthusiastic welcome from white congregants. One day in the 1920s, a West Indian couple brought their baby to be baptized in a white congregated Episcopal Church located in Bedford Stuyvesant, Brooklyn, NY but the priest advised the couple to have their baby baptized in the Anglican Church a few blocks away and primarily a black congregation. Many immigrants who were devoted Anglicans were also astonished to learn that they were now Episcopalians.

In 2021, there are churches in New York City congregated by Caribbean and African immigrants that strictly adhere to the traditional Anglican or Church of England form of worship and not the American Episcopal style. The Rev. T. Anne Daniels of St. Vincent and the Grenadines who recently retired from Wakefield Grace United Methodist Church in the Bronx, NY emphasizes to her congregation that she conducts her services as dictated by founder John Wesley. Both Wesleyan and United Methodist Churches practice the decree of John Wesley but a thin line separates two styles of worship in immigrant America.

Early immigrants found a welcome mat in Black Baptist and African Methodist Episcopal (AME) churches. Still the style of worship – singing, dancing, drumming and letting out their emotional spirits – were almost the opposite of how services were conducted in their respective islands.

The immigrants soon found a solution. They began to build their own churches. Then, to worship traditionally, friends and family invited priests from the West Indies to emigrate to the USA to conduct services in the same way back 'home.'

For example, in 1905, two brothers, Ned and Edwin Baker of Nevis residing in downtown Brooklyn, together with other Nevisians and West Indians, established Ebenezer Wesleyan Methodist Church at 114 Myrtle Avenue. The immigrants needed a minister; they invited Ned and Edwin's brother, Rev. Alfred Baker, a Wesleyan preacher in Nevis, to accept the position. Accordingly, Rev. Baker sailed into Ellis Island; a week

later, on August 14, 1905, he officiated at the first service held at Ebenezer Wesleyan Methodist Church.

In 1948, Rev. Alfred Baker's son, Bertram L. Baker, became the first black elected to the New State Assembly. In a biography of Bertram Baker, "Boss of Black Brooklyn" by Ron Howell, one can get an insight into the role of West Indian clergymen in N.Y., such as Rev. Charles Garfield Howell, an Anglican priest, who landed at Ellis Island in 1912 from Barbados.

By the time Rev. Davis and Rev. Nisbett jetted to the U.S. in the 1970s-1980s, the congregation in many big cities, such as New York and Boston, consisted of many Caribbean immigrants and most churches were integrated.

Rev. Davis is an Antiguan who grew up under the roof of the historic St. John's Anglican Cathedral. The magnificent edifice enthralls visitors to Antigua. Davis studied for the priesthood at Codrington College in Barbados. From 1986 to 2013, he served as Rector of the Church of the Holy Comforter in Washington, D.C., and is a founding member of the Caribbean Conference

of Churches. As a Professor of Theology at Howard University School of Divinity, he has written several books; some translated into other languages. *We Belong to Big Church* is his latest offering.

Davis captures the drama of newly arrived immigrants' first experience attending church in America. Any immigrant, regardless of denomination, while reading *We Belong to Big Church* can smile as they reminisce about their first visit to a church in America. He includes excerpts of sermons and speeches he gave in the Caribbean and elsewhere in other chapters. In the later sections, the reader realizes why Rev. Davis presented "Stories in Anglicania" when he answers his question. "What does it mean to be Black, Anglican, and West Indian all at the same time?" The retired priest is also saying that regardless to what part of the world one is living and regardless to how Anglican or Episcopal services are conducted that person is still a follower of the Anglican communion.

The front cover photograph, St. John's Anglican Cathedral in Antigua, may mislead the reader into be-

Continue on page 8

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lieving that the book is about the colossal 176-year-old church that Antiguans/Barbudans call the Big Church.

Rev. J. Mastine Nisbett hails from Nevis in the Eastern Caribbean. After graduating high school, young Nisbett found employment in the island's agriculture department. His boss observed his dependability, skill, and potential; therefore, the department chose Nisbett when an opportunity arose to send someone to Trinidad to study agriculture.

But, to everyone's amazement, young Nisbett declined the invitation. He already had a close encounter with death while swimming and believed the Holy Spirit had a higher calling for him. So, rather than going to Trinidad to learn the art of farming, Nisbett went to the United Theological College of the West Indies in Jamaica.

After becoming a priest, he was assigned to a church in Antigua, generally designated to a senior priest. However, within two years, he received a call from Rev. Henson Jacobs, a renowned priest from the Caribbean residing in Brooklyn and an early supporter of EVERYBODY'S Magazine. Jacobs encouraged Nisbett to apply for St. David's Episcopal Church vacancy in Cambria Heights, Queens, NY. Nisbett would remain at St. David's from 1986 until he retired in 2017.

In Bloom Wherever God Plants You, Nisbett shows that God was his guiding light and everyone's guiding light. One can relate to the title and depth of the book. Rev. Nisbett's sincerity and humility are captivating throughout.

Rev. Joshua Mastine Nisbett exemplifies what it takes to follow one's calling. Despite the ups and downs of his journey, he persevered where someone else might have given up. Several times he was tested, but his faith kept him grounded. The book is indeed Nisbett's memoir. References of stories in the Bible and breathtaking stories in his life capture one's interest. For example, he reminds the reader that Joshua led the Israelites to the Promised Land, and it was another Joshua who led the congregation at St. David's Episcopal Church, Cambria Heights, NY, to their "Promised Land." This book is a fantastic read. Nisbett encourages everyone to bloom wherever the Almighty plants that person.

These books are timely - especially now since the nation's fabric is under stress - as they add a reflecting stone to the still evolving American mosaic. As such, the books are striking and revelatory for their religious import and for highlighting the need for a purpose-driven life that transforms not just the individual but the enemies of social justice and piety.

Love for Despers and Laventille!

By Stella Richards-Alleyne

Iron Love

A Story of The Desperadoes Steel Orchestra

By Patrick Roberts

PR Trinidad Publishing, 2021

US\$50

215 pp. Illustrated, Hardcover.

patrickroberts779@gmail.com



Iron Love is just not words, though. In true West Indian style, there is a lagniappe housed within its centerfold. An Art Gallery of beautiful period architecture, Gingerbread Houses, Chattel Houses, some recently deemed Heritage Sites, but all of them housed the minds and souls of ancestors and their descendants of the immediate and extended Laventille/Despers family.

A compelling and read. Patrick Roberts seems to be sitting at our side, unapologetically professing his unadulterated love for Despers and Laventille.

He regales us with some saucy snippets of his personal growth, neatly embroidered within the folds and foibles of that great steel band and its largely misunderstood womb, that suburb of Port of Spain. Iron Love takes us on a compelling journey. Events outlined in 1834 hold our interest as much as the events of 2021.

Throughout it, all, the pervasive motifs of love, loyalty, and commitment abound. And most of all, just in case you were uncertain, it is made joyfully clear that Despers IS Laventille and Laventille IS Despers - Iron Love.

Stella Richards-Alleyne is an Educator, Researcher/ Exponent of the Traditional Mas Characters of Trinidad and Tobago particularly, "The Bat."

"Isn't it a beauty?" My words to a friend who was sharing her excitement after reading 'Iron Love.' I continued, "Ever so often I reach for it to re-read a line or paragraph... this could easily be an international Best Seller!"

Like a thrilling movie series done too soon, one is left yearning for a sequel for more intimate glimpses into Despers and Laventille and even of the author himself.

'Iron Love,' by Patrick Roberts, a book about the world-renowned Laventille born and bred Desperadoes Steel Orchestra is an enthralling historical, sociological, spiritual, cultural, and biographical discourse. An excellent narrative of not just the conception of our best steel band, but of the Midwives, Doctors and Ancillary staff - enablers of its birth--and the Elders, Arrangers, Captains; the entire Laventille community, who groomed and raised it and continue to, ensuring that the Despers Brand reigns larger than life, always.

Month in New York Calypso

By Herman Hall

Trini Breakfast Shed of Brooklyn proudly presents this Special Feature of Calypso History Month.



In 1937, the Roaring Lion performed at New York's famous Waldorf Astoria Hotel. President Franklin Roosevelt, in attendance, asked Lion from which he came? "Sir, I'm from British Trinidad, land of the calypso," Lion replied. Later that night, before going to bed, a gratified Lion composed the classic "Trinidad - Land of the Calypso." (Photo): The Roaring Lion was honored by EVERYBODY'S Magazine in 1993 at an event held in Brooklyn. He wore a white hat and blue suit. L to R: Sherlane Hendrickson, the late Lord Kitchener, Singing Francine, the Roaring Lion, the Mighty Sparrow, and Chalkdust (back) Rootsman in dread and extreme right, Poser.

Photo Lloyd Patterson

October 2021 marks the 19th year since October was officially declared Calypso History Month. In 2002 the Trini bago Unified Calypsonians' Organisation (TUCO) conceived the idea, and the government immediately embraced it.

Roy Lewis, who changed his name to Lutalo Masimbae and known as the rapso singer Brother Resistance, president of TUCO, envisioned a month of lectures and seminars about the history of calypso. Brother Resistance, who died in July 2021, felt Calypso Month must be celebrated with a theme each year. Thus, the former University of the West Indies graduate embraced the famous saying "By calypso, our stories are told."

What a slogan! From the late 19th century to the middle 20th century, calypsonians served as our grassroots journalists of the day.

Through their songs, they made the day's news easily accessible to the population across the Anglophone Caribbean when newspapers and radio stations were few and biased towards the ruling class. One can study the calypso lyrics of any era, for example, the 1930s

Continue on page 10

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Calypso Month in New York



A 1931 Brunswick calypso record of Wilmoth (Papa) Houdini's "Stop Coming and Come" backed by Gerald Clark's Night Owls recorded in Brunswick, NJ. Houdini claimed that he was the first American-born calypsonian. He was raised in colonial Trinidad.

Continue from page 9
and 1940s, and become knowledgeable of the history of that period, from boxer Joe Louis fights and Professor George Washington Carver's achievements to Adolph Hitler dastardly actions in World War II and King Edward VIII abdicating the throne as King of the United Kingdom and the Dominions of the British Empire to marry the twice divorced American Wallis Simpson.

"More and more calypso islands are now observing Calypso History Month. Many of their calypsonians became superstars such as Mighty Gabby and Ras Isley in Barbados, Invader in St. Lucia, Ajamu and Inspector in Grenada, St. Vincent and the Grenadines Alston Becket, Antigua and Barbuda's King Obstinate and King Short Shirt. And, one has to remember the late Arrow from Montserrat, Winston Soso from St. Vincent, and King Swallow from Antigua," explains calypso aficionado Michael Reid.

Believe it or not! Calypso was once the national music in colonial Jamaica.

There is a missing link or city and country in the development of calypso music. One can make the case that without New York and the U.S., the calypso artform may not have survived.

From the 1920s, calypsonians came to New York to record and market their songs. Calypso music was on the top labels of the day, such as Decca Records and Brunswick Records. Thomas Edison founded the latter as Brunswick Phonograph Company.

By the 1940s and early 1950s in the U.S., calypso music was as popular as rock music.

Continue on page 12



At the famous Village Vanguard of the 1940s: Sir Lancelot in tuxedo and Gerald Clark with clarinet. Others in photo of Gerald Clark Orchestra are Macbeth the Great, Felix Pacheco, Gregory Felix, Rogelio Garcia, and an unidentified musician.

Photo courtesy of Lancelot Pinard

Calypso Month in New York

NEW YORK ENQUIRER, MONDAY, JUNE 10, 1940

The Pepper Pot which is always a popular spot is being packed these nights by lovers of godo food and intimate entertainment. Mickey Wolf is always a good host and goes out of his way to make visitors to his famous place happy. Gerald Clark and his Calypso entertainers are certainly gaining popularity with patrons of the Village Vanguard. The type of songs and the performance offered by these colored chaps is entirely different from anything you've ever heard. Popular George MacFarlane is now at The Club Caravan. Johnny Lutz, popular doorman at the Open Door looks quite cool in his new summer uniform. The Door is very popular and offers intimate entertainment. Bob Hoag, your host, has thousands of friends who drop in to exchange pleasantries with the handsome Bob.

THE NEW YORK SUN, MONDAY, JUNE 3, 1940.

Cafe Life in New York

Tony Martin Returns to Versailles—Other Calendar Events—Who Was Where.

By MALCOLM JOHNSON.

At Theodore's: Vincent Astor, Lucy Monroe, Alfred G. Vanderbilt, Jonah Goldstein, Jean Hersholt, Lawrence Tibbett, Jane Pickens.
At Cafe Society: Robert Benchley, Donald Budge, Dr. and Mrs. Frank Black, Dinah Shore.
At the Village Vanguard: Noel Coward, for whom the Calypso Singers have written a new ballad, "Noel Coward, His Lordship"; Franklin D. Roosevelt Jr., Victor Moore, A. C. Blumenthal.
At Belvedere Sports Bar: Joyce Matthews, Mike Jacobs, Elliott Nugent.

NEW YORK WORLD-TELEGRAM, WEDNESDAY, MAY 29, 1940.

Out in Woodside the QUEENS TERRACE will present a new edition of its floor show, with Danny White, Jean Savage and Winston and Diane; Eddie Duchin and his orchestra leave the PERSIAN ROOM of the Plaza after two months (Dick Gasparre's crew replaces on Friday); the Clemente Rhumba Orchestra joins Irving Conn and his American music at Ben Riley's ARROWHEAD INN, giving this beautiful spot its first continuous dancing in the last eight years; and Alies, a Calypso dancer, debuts at the VILLAGE VANGUARD.

GUARD, which already has the Calypso music of Gerald Clark and his band.

NEW YORK POST, THURSDAY, MAY 30, 1940

GOING OUT TONIGHT? by Richard Manson

Thrifty . . .

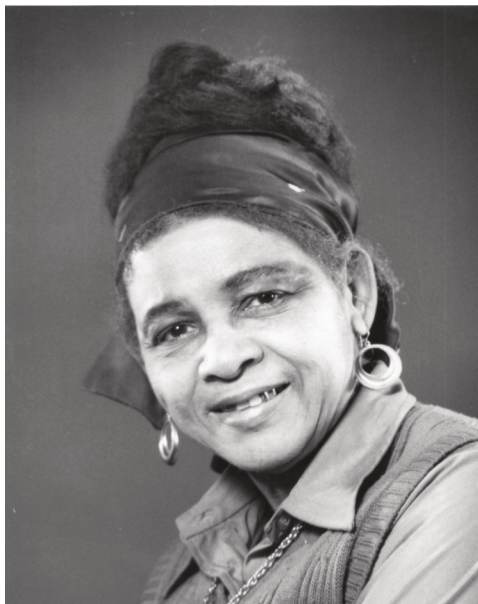
Night Club: Village Vanguard, 178 Seventh Ave. South. Max Gordon's Bohemian cellar has been making the town Calypso-conscious for some time and tonight he adds a Calypso dancer, Alies, who will interpret the unusual ballads dispensed by Gerald Clark and his Trinidad troupe. She's an attractive stepper who appeared here last year with Bill Matons and did a stint later at the Martinique. Clarence Profit's trio rounds out the entertainment with a program of "swing chamber music." Dinner starts at \$1; drinks are 40 cents and up; Delmonico steak at \$1 is a supper specialty and you can get a variety of sandwiches and other snacks at modest prices. There is no cover charge but the minimum after 10 is \$1 (Sat. \$1.50).

New York tabloids of the 1940s frequently highlighted calypso shows. For example, on May 29, 30, June 3, and 10, 1940, New York World-Telegram, New York Post, The New York Sun, and New York Enquirer respectively highlighted venues where Gerald Clark and his Calypso Orchestra will be performing.

Calypso Month in New York



A 1940 Decca record with vocals by Atilla De Hun (Raymond Quevedo), Lord Beginner (Egbert Moore), The Growling Tiger (Neville Marciano), and accompanied by Gerald Clark and his Caribbean Serenaders recorded in New York City.



Daphne Weekes (1913-2004), who hailed from Trinidad & Tobago, was the first woman to organize a calypso band in The U.S. She was an organizer of Harlem West Indian carnival and, later, Brooklyn's carnival. Weekes encouraged the establishment of EVERYBODY'S Magazine and proudly sold editions to friends.

Continue from page 10

One of Ella Fitzgerald's first hits, "I Killed Nobody But My Husband," was a calypso composed by calypsonian Wilmoth "Papa" Houdini. He named the humorous song, "He Had It Coming." Fitzgerald and Louis Jordan landed "I Killed Nobody But My Husband/He Had It Coming" number one on the R&B Juke Box chart and number seven on the U. S. pop chart.

The first song to sell one million records was a remake of Lord Invader's Rum and Cocoa Cola by the Andrew Sisters.

The first album to sell one million copies was Harry Belafonte's Calypso, a remaking of many early calypso songs.

Before he became leader of the Nation of Islam, Minister Louis Farrakhan recorded a calypso album.

The late great poet and civil rights leader Maya Angelou sang calypsos early in her career.

Trinidadian calypsonian Sir Lancelot (1902-2001) appeared on Broadway and in Hollywood movies singing calypsos. One of his witty calypsos, "Making Love in Central Park," captivated America. Check out those Hollywood blockbuster black and white movies of the 1940s such as "I walk with a Zombie," "The Ghost Ship" and "The Curse of the Cat People," Sir Lancelot (Edward Pinard) acted in all of them and in more than 15 major films.



The Honorable Louis Farrakhan once sang calypsos.

Photo Kwame Brathwaite

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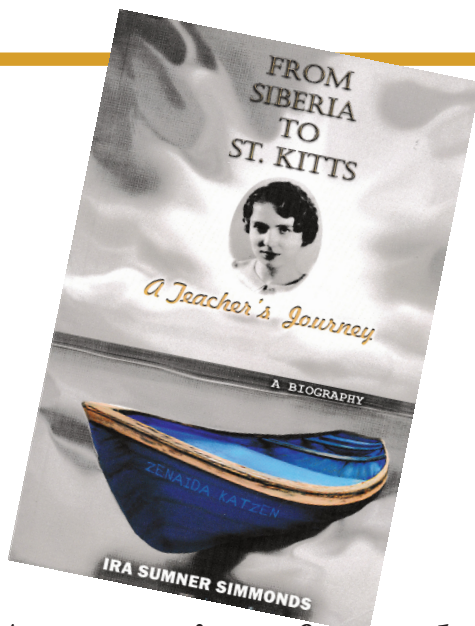
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Kirkus Review

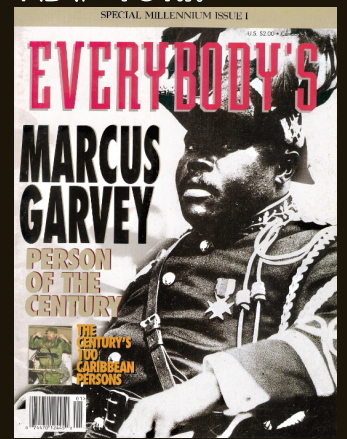
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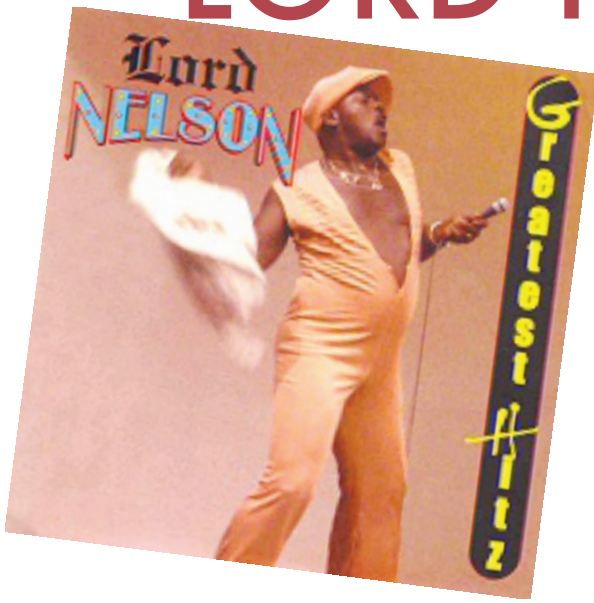
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LORD NELSON AT

90



By Herman Hall

At 90, Lord Nelson remembers everything. At the end of July, the day before his 90th, he called this magazine's publisher and reminded him that he "Papa Nello" in 2021 was still going strong and performing. Nelson, whose memory is as sharp as a razor, continues to be one of the best dancers on stage.

In his call, he also marveled at the durability of the magazine as he reflected on his early support for EVERYBODY'S since 1977. He is correct.

Nelson deserves to be among calypso's greats such as the Roaring Lion, Atilla De Hun, the Mighty Sparrow, Shadow and Lord Kitchener. There may be a reason why some kaiso aficionados believe that he isn't as celebrated as he should be.

Born in Tobago, he lived in Trinidad and worked at the Red House as a messenger before getting a better job in the immigration department. His uncle, who lived in the U.S., sponsored him. He arrived as a permanent resident. He was young and a green card holder; therefore, he was drafted into the U.S. army and he fought in the Korean War. Yes, Nelson is a Korean War veteran.

After his military duties, he lived in the U.S. and USVI. As a result, he could not participate in calypso competitions in Trinidad & Tobago which could have enhanced his image. In the main, calypsonians had to win competitions and crowned calypso king and later calypso monarch to become a household name.

Several of Nelson's hits were in contention for road march and calypso monarch. But, by then, Trinidad & Tobago proclaimed that one had to be Trinbagonian to be eligible. Nelson was an American citizen.

Nelson always loved singing and dancing. While in the military, he sang for his colleagues, especially Sparrow's calypsos. Up to the late 1950s, he had not even

seen a photo of Sparrow. Nelson's army buddies encouraged him to sing for a living when his military duties end. He accepted their advice and he sang rhythm and blues, jazz, spirituals and calypsos in many bands including Tito Puente and Fats Green Orchestras.

"I never met Sparrow but I mimicked him. One night, in 1959 or 1960, I was singing in a club in Harlem, I heard people shouting 'Sparrow, Sparrow'. Thinking they were applauding me, I continued singing the Sparrow calypso just like him," Nelson explains. "A man came on stage and beckoned to give him the mike. I reluctantly did, thinking it was someone in the crowd who loved the calypso, but the man sounded just like Sparrow. The crowd went wild shouting 'Sparrow, Sparrow' and I still believed they were praising me." Clearing his throat, Nello continues, "I sang a verse and the man sang a verse. I still did not know it was Sparrow. Then we sang the last verse as a duo. I couldn't believe when Sparrow hugged me on stage saying he couldn't believe I'm singing his calypso just like him. From that night Sparrow and I have been best of friends." Nelson gets emotional, "up to that time, I did not consider myself a calypsonian and I did not even write a calypso. I mimicked calypsonians. Sparrow encouraged me to become a calypsonian."

As an American citizen singing in mainstream venues, Nelson got and secured gigs for many calypsonians including Sparrow who occasionally came to the U.S. in those days.

Nelson first hit was 'Garrot Bounce,' released when he resided in St. Thomas. He explains the meaning of 'Garrot Bounce.' "People from many islands, Trinidad, Antigua, Grenada and other places lived in the USVI illegally hoping to get into the U.S. They were called 'garrots.' When you heard anyone shouting 'Garrot Bounce,' it meant run for so because U.S. immigration is about to raid or question anyone seen on the street." Lord Nelson elucidates with immense gratification, "Sparrow came to St. Thomas; he took my tape of 'Garrot Bounce' to Trinidad and released it as a '45; in no time 'Garrot Bounce' became a hit around the West Indies and people believed I was from St. Thomas."

Nelson still dances on stage when he renders hits such as "Stella," "Lala," "Me Lover" and "Disco Daddy" as he did recently in Brooklyn's Prospect Park celebrating Tobago Day. He is a true calypso ambassador and one of the kaiso legends.

Fashion Shows Are Back

Photography by
Leonard McKenzie

In person fashion shows are back. Gone are virtual or zoom productions that came about due to Covid-19. True, the virus is not entirely under control, but people feel comfortable mingling again once they've been vaccinated. Anxious promoters and designers took their cues from Fashion Week and Fashion Month. Models are now strutting designers' creativity in cities around the world from Chicago and Los Angeles to Paris and Milan hoping their clothing will be mass produced for department stores by early 2022.

By late summer, shows were held in New York City's restaurants, street corners, parks and around swimming pools. Photographer Leonard McKenzie covered large and small fashion shows in Manhattan, Brooklyn, Dix Hills and Mount Vernon.



EVERYBODY'S
NEW YORK

Model: Chelsea Drummonds

www.everybodysmag.com 15

Wakanda Celebration Luangisa African Gallery



Kendra Strater is wearing a Maasai beaded wedding headdress and beaded Maasai bracelets handmade by the Maasai women in Tanzania. The Tie Dye materials are handmade by Jane in Tanzania.

In Mount Vernon, NY, Luangisa African Gallery presented the Wakanda Celebration, a day filled with numerous events and highlighted with fashions from Africa. Born in Bukoba, Tanzania, Rose Luangisa, designer and curator made it an enjoyable time for everyone. - The gallery is located at 374 Hawthorne Terrace; info@luangisa.com; (914) 720-7179.



Ase Ess Jae is wearing a Maasai shuka handmade in Tanzania and Zulu beaded bracelets handmade in South Africa. The unisex necklace is key of the desert Tuareg design made out leather handmade in Mali. The two amulets sticking out on both sides are called Gri Gri which is for protection against evil, danger or disease.



Phyllis Spencer is wearing a traditional Maasai head gear handmade by the Maasai women in Tanzania. The beaded bracelets are also handmade by the Maasai women. Watson Mere is wearing a unisex leather necklace with a Tuareg cross handmade in Mali. He is also wearing a traditional Tutsi beaded black and white warrior gear on his arms and upper body handmade in Rwanda. The bracelets on his wrists are made out of ebony wood handmade in Tanzania.

Phyllis Spencer is wearing a Zulu Beaded basket hat with glass beads and feathers handmade by Zulu women in South Africa. The Black and white bracelets are handmade by the Maasai women in Tanzania. She is also wearing a beaded black and white Maasai collar handmade by Maasai women in Tanzania. The makeup is by Mounira (@thebeautyclub.by.m) and Faiza Sylla_Mua (@faiza.sylla_mua).



Hope Wade Designs at Mustard Seed Luncheon



Mikaela Adams

It was not surprising when Hope Wade, the internationally renowned designer, showed up with professional models at Mustard Seed annual luncheon. Mustard Seed was launched in 1978 to help the most vulnerable groups in Jamaica – children and adults with lifelong disabilities. Wade supports many charitable and educational institutions such as the American Cancer Society and, her alma mater - the Convent of Mercy Academy. When the Obamas hosted Darlene Love, the legendary vocalist, at the White House, she wore a Hope Wade design. - HWD – www.hopewadedesign@gmail.com - (845) 729-0448.



Sharlane Jamison



L to R: Sharlene Jamison wearing green sheet organza halter back gown; Zari Pennycooke wearing silver beaded V-neck dress with layered tulle; Hope Wade, designer and model, wearing African print asymmetric dress; Chelsea Drummonds wearing Fuchsia mikado 2-piece; Sabrina Nelson modeling a one shoulder sheer rose gown with feathers; Mikaela Adams wearing a gold beaded gown with rose and shawl.



Chelsea Drummonds (Faces of Beauty Model Team). She is wearing a Fuschia mikado 2-piece off the shoulder blouse with blouson sleeves. The flared maxi skirt is worn with a floral print sequin shorts.

Harlem Fashion Week

The Village of Harlem, home of late 19th century and early 20th century immigrants from Africa and the Caribbean, and renowned for art, literature, music and fashion, hosted Harlem Fashion Week. Outdoor shows were held in various places; seasoned and upcoming designers and models stole the shows. McKenzie images are from the show at 125th Street and Adam Clayton Blvd. Yvonne Jewnell New York founded by Yvonne Jewnell co-promoted the show. It was an officially sanctioned New York Fashion Week event. www.harlemfw.com



*Fashionable! Elegant! An attire for all seasons.
Designer: Maison Zelani*



Sometimes fashion and political activism go together mainly promoted on tee shirts. Reminder of George Floyd and others who were murdered by the police were part of Harlem Fashion Week designs.

Designer: Kama DePrince

Noni Styles

In her shop on Nostrand Avenue, Brooklyn, and on the sidewalk, Nonye Anyadiegwu who was born in Nigeria held a mini fashion show in the spirit of New York Fashion Month. "The vision behind 'Noni Styles' is to merge the rich, colorful, and vibrant patterns of African fabrics and designs with the contemporary style of the western world," says Nonye. "My goal is to dress my customers in a way that will make them look and feel like royalty in every sense of the word." - www.nonistyles.com - (929) 210-9710.

L to R: Models Resa Johnson, Paula Harris and Arit Fuller.



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Guyana Fashion Showcase



Cover Photo: Ranasha Barrow, a 21-year Guyanese strolled the walkway in a Randy Madray design then changed to display a David Rolle creativity (white dress.).

Launched in Georgetown, Guyana, two years ago, the Guyana Fashion Showcase was introduced to New Yorkers on Labor Day Sunday by promoter Philbert Giddings. The Marine Park Golf course in Brooklyn was the place to see the models and designers together with many of New York's celebrated models and designers. Michelle Cole-Wagner, a Guyanese-born, NY-based designer who has dressed pageant queens in elegant outfits showcased her talents. Sidney L. Francois, who is making waves in the Guyana fashion industry, with brilliantly crafted bridal gowns, and women's evening attire exhibited talents. And Randy Madray, a Georgetown-based dressmaker, added glitz to the show. - <https://www.facebook.com/guyanafashionshowcase/>





Raphelita by David Rolle.

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Events & Happenings

HYPOCRITES AND POLITRICKSTERS

The late reggae icon Peter Tosh was correct when, in one of his songs, he referred to politicians as “politricks with their politricks.” What happened on Labor Day in Brooklyn is an example. The West Indian-American Day Carnival Association (WIADCA) and politicians gave the impression that there would be no carnival on Labor Day. Yet, on Labor Day Mayor Bill de Blasio, Senator Chuck Schumer and even two members of congress and other “politricks” danced down the parkway “to keep the culture alive. Keeping our community safe.” Most of the politicians wore no masks although Crown Heights and Flatbush have a very high percentage of Covid cases. Keeping the culture alive! Pure nonsense. Trinidad & Tobago, the home of carnival did not have one in 2021 and will not in 2022.



THE QUEEN MEETS THE QUEEN

Dancehall Queen Spice poses with Pat Chin, an original promoter of reggae music and cofounder of VP Records. Check out Patricia Chin book, “Miss Pat: My Reggae Music Journey” available at VP Records and Amazon. Spice along with Shaggy and Sean Paul appeared on Good Morning America Summer Series Concert. Guess who gave Shaggy his first ever interview decades ago! EVERYBODY’S Magazine.



GRACEKENNEDY 2022 BIRTHRIGHT PROGRAM

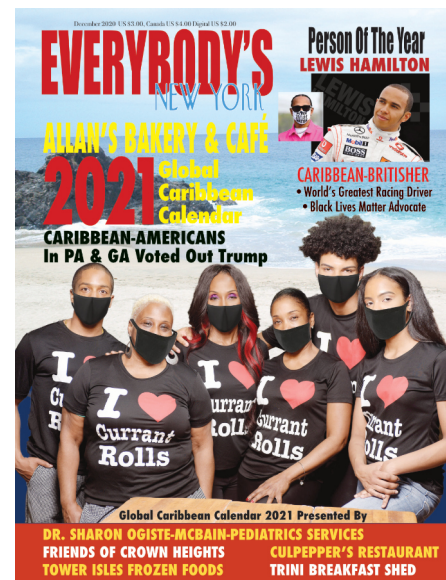
ACCEPTING APPLICATIONS FROM NORTHEAST USA

The GraceKennedy Foundation (GKF) has opened applications for the 2022 GraceKennedy Jamaican Birthright Program to candidates from the Northeast USA. Through the annual program, university students with Jamaican heritage participate in a month-long internship linked to their field of study at a GraceKennedy subsidiary in Jamaica, and an all-expense paid exciting cultural immersion experience to learn about the land of their parents’ or grandparents’ birth.

MAGAZINE CHANGES CRITERIA

FOR PERSON OF THE YEAR

The criteria for EVERYBODY’S Person of the Year since 1977 has been: The person must be Caribbean or of Caribbean heritage. For example, EVERYBODY’S 2020 Person of the Year was, Lewis Hamilton, a British Formula One driver, whose paternal grandfather hailed from Grenada. In recent years, readers have suggested persons with no Caribbean heritage such as Stacey Abrams. They believe that anyone should be eligible for Person of the Year. We concur. (Nominations for the 2021 Person of the Year is November 1-17; nominations received before November 1 will not be counted). Send your nominee to editor@everybodysmag.com.



Testing Cuba's President **MIGUEL DÍAZ-CANEL**

By Tarie Khoraam

The bold and rare demonstrations in Cuba in late July seem to have subsided. That does not mean all's well in Cuba. The pandemic has weakened the government and perhaps the July protests were to test President Miguel Díaz-Canel by forces within and outside Cuba. After all, he is the first non-Castro leader in sixty years and testing his fortitude is in order.

Beginning with President Dwight Eisenhower, numerous United States presidents have been unsuccessful in attempting to derail the Castro brothers – Fidel and Raoul. President Jimmy Carter while out of office visited Cuba and met Fidel Castro and a sitting President Barack Obama unofficially visited Cuba and watched a baseball game with then President Raoul Castro. President Donald Trump simply threw the olive branch out the window.

Was the July unrest orchestrated by the Biden administration? In the eyes of the Cuban government, the answer is yes as stated in *Granma*, Cuba's official news outlet, after Raoul Castro participated in a meeting that included President Miguel Díaz-Canel. "During the meeting, the provocations orchestrated by counterrevolutionary elements, organized and financed from the United States with destabilizing purposes, were analyzed," *Granma* reported.

Whether the Biden administration was behind the July demonstrations will one day be declassified. The Cuban government, as it has done since 1959, blames Uncle Sam living only 90 miles away for upheavals.

The truth is, Uncle Sam is not responsible for every unrest in Cuba. Covid-19 has hurt the Cuban economy even as Cuban doctors are performing a yeoman's job in curbing Covid-19 in many Caribbean islands such as Jamaica.

Before the pandemic, Cuba depended on tourism as a principal source of foreign exchange even by visitors from the U.S. International travel for leisure came to a dramatic halt worldwide in 2020 and the Cuban economy was a major casualty.

The shortage of basic needs triggered by the pandemic is giving Cuba's dissidents a reason to openly protest.

Frankly, Cubans are exposed to the world more than ever due to social media. Based on what is on social media, young Cubans desire to taste the world goodies. Cubans want modern automobiles, the latest digital software, and every item the world enjoys.

Today's generation is not very interested in what happened in Cuba before and after 1959. Many are calling for a change because they do not cherish, and uphold the ideals of the Castro brothers, their parents and grandparents who supported the revolution.

As long as the U.S. continues its decades-old sanctions against Cuba hoping sanctions will destroy the government, Cubans will have to be contented with the little they have. The sanctions are nothing but a relic that is of no benefit to either side.

U.S. policies in most non-European countries have failed perhaps a reason why China is dominant in Africa and the Caribbean. It was Cuba that helped the dismantling of apartheid in South Africa and assisted freedom fighters in Namibia, Angola and other African countries. Since 1959, the U.S. has been angst by Cuba's desire to help other countries and meddling in their civil wars. Yet, the U.S. has been involved in many civil wars and defeated in Vietnam and Afghanistan.

One of its largest trading partners is Communist China yet the U.S. is not willing to accept and respect the Communist Cuban government a few miles away.

Protests by Cubans against its government will continue until there is a government acceptable to the U.S. Until then, Washington regimes whether Democrats or Republicans will be blamed for every upheaval in Cuba.

BARBADOS

Makes A Macho Move

Other Caribbean States Keep The Queen

By The Editors

"The time has come to fully leave our colonial past behind,"
Prime Minister
Mia Mottley.



Mia Mottley – She is not changing the country's name, flag, pledge or the name of Independence Day. On November 30, Mottley will become the first prime minister under republican status and Dame Sandra Mason, the present governor-general title will be changed to President Sandra Mason.

In recognition of Barbados becoming a Parliamentary Republic on November 30, 2021, we begin with an overview of the road traveled to republican status by three other Caricom nations followed by Dr. David Brizan's profound reflections on Trinidad and Tobago after 45 years of being a republic.

"The time has come to fully leave our colonial past behind," Prime Minister Mia Mottley proclaimed in 2020. She said that on Independence Day, November 30, 2021, Barbados will become a Parliamentary Republic after 394 years of constitutional ties with England.

Three hundred and ninety-four years! No wonder Barbados is called little England.

Surprisingly by 16th century standards, two powerful nations, Portugal and Spain, did not bother to colonize the little island although it was, Pedro Campos, a Portuguese navigator who sighted and named it Barbadoes. Christopher Columbus, in 1492, claimed the all the islands in the West Indies, seen and unseen, in the name of Spain but Spain left Barbados alone. Years later, 1625, a British navigator, Captain John Powell, enroute to England from Brazil, drifted into the island and promptly claimed it in the name of King James I of England. The British took advantage of a sleeping Spain and Portugal and the opportunity John Powell afforded. Captain Henry Powell with 80 settlers were dispatched to occupy the island. They created the first ever European settlement where Hometown is located today. That was on February 27, 1627. The British remained until November 30, 1966 when Premier Errol Barrow led the island into independence.

The umbilical cord between Barbados and Mother England was not completely cut in 1966. A piece of yarn remained

connecting mother and child since the British Monarch continued as head of state represented by a governor general.

That piece of naval string will be removed at midnight on November 30, 2021 when Barbados becomes a republic. As a result, Queen Elizabeth II will no longer be Queen of Barbados and the office of the governor general who represents Elizabeth II will no longer exist.

Under the new constitution of Barbados dubbed the Charter of Barbados, the new republic will have a non-executive president as head of state who will be accountable to the people of Barbados.

Since it will be the Parliament of Barbados who will elect a non-executive president every four years, real power will be in the hands of the government led by the prime minister.

When the Thirteen British North American colonies declared their unilateral independence from England on July 4, 1776 to become the United States of America, the Founding Fathers (rebels in the eyes of the British) wanted no part of the British Monarch nor did the Founding Fathers wanted a monarchical form of government.

Then came the French colony of St. Domingue. In 1802, the former slaves declared the colony an independent nation, a republic, and promptly named the new nation Haiti. When Cuba gained its independence from Spain 1902, the former colony became the Republic of Cuba. After Santo Domingo fought Haiti and Spain for independence, it named itself the Dominican Republic.

Beginning in 1962, most Anglophone Caribbean states achieved independence but many still accept Queen Elizabeth II, the British Monarch, as their head of state and queen.

COURAGEOUS AND CONFIDENT

DOMINICA
GUYANA



TRINIDAD & TOBAGO
BARBADOS



DOMINICA

On November 3, 1978, Dominica followed the U.S., Haiti, Dominican Republic and Cuba. Upon achieving independence that night, the new nation led by Prime Minister Patrick John immediately ditched the queen by becoming a republic. It is formally known as Commonwealth of Dominica.

GUYANA

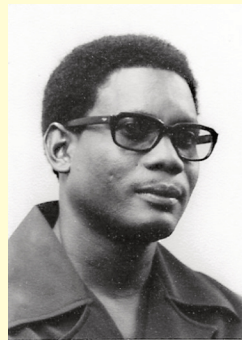
On May 26, 1966, British Guiana gained its independence from England and renamed itself Guyana. On February 23, 1970, Prime Minister Forbes Burnham who won independence for Guyana led the country into republicanism. Guyana severed its constitutional ties with England and the new republic head of government would be led by an executive president similar to the U.S. Burnham became the Co-operative Republic of Guyana first president. Upon his death, Desmond Hoyte, who was once a school teacher in Grenada, succeeded him.

TRINIDAD & TOBAGO

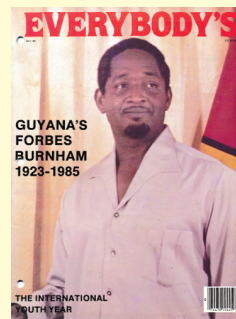
Dr. Eric Williams who led Trinidad & Tobago into independence on August 31, 1962 evidently wanted to make some baby steps before severing all constitutional connections with England. Fourteen years later, August 1, 1976, Williams dismantled the remaining constitutional links with England when the nation became the Republic of Trinidad & Tobago. Republic Day is observed every September 24, the date when the first Parliament met under the new Republican Constitution.

BARBADOS

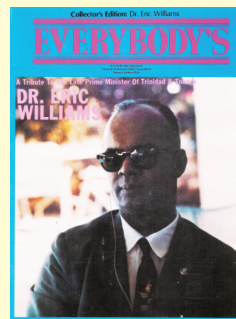
At midnight, November 30, 2021, Barbados will become a republic. The formal name of the nation will remain, Barbados.



Patrick John (1938-2021) – Like the U.S., Premier Patrick John led Dominica from colonial status direct to republican status. John, however, retained the title of prime minister for the head of government of The Republic of Dominica.



Forbes Burnham (1923-1985) – Four years after leading Guyana into independence in 1966 but retaining the British Monarch as head of state, Burnham created the Co-operative Republic of Guyana with an executive president as head of state and government.



Dr. Eric Williams (1911-1981) – Queen Elizabeth II remained head of state after Trinidad & Tobago's independence. The two-island nation became The Republic of Trinidad & Tobago in 1976. Dr. Williams opted for a ceremonial president but with power in the hands of a prime minister.

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LOVERS OF THE BRITISH MONARCHY

Afraid and Confused

JAMAICA

Jamaica is renowned for many things especially sports and music but it is afraid to dump the British Monarch as head of state. Over the decades, the leadership of the two major political parties, the Peoples National Party and the Jamaica Labour Party, whispered about Jamaica becoming a republic but no party care to lead the crusade dreading that that the people may reject the idea thus allowing the party to lose political leverage. Who are the wimps in Jamaica? The leaders of political parties or the people?

GRENADA

Between 1979 and 1983, Grenada, led by the charismatic Maurice Bishop, was considered a progressive country although laying the seeds for the growth of communism. With all the rhetoric from the leaders, especially Bernard Coard and Maurice Bishop, the Revolution, as that era in Grenada's history is known, never opted to create a republican state. Instead, the leaders retained the monarchical system of government. In 2018, Grenadians rejected all seven proposals in a constitutional referendum including replacing the British Privy Council with the Caribbean Court of Justice. Grenadians seem to love their Queen and British more than love for the homeland.

ST. VINCENT AND THE GRENADINES

In 2009, Prime Minister Ralph Gonsalves placed the matter of the nation ditching the British Monarchy to become a republic in the hands of the electorate. The government and Gonsalves campaigned for the change. Gonsalves said, "The end of the monarchical system and its replacement by a home-grown, non-executive President is of immense practical and psychological significance This act of historical reclamation is part of the process of our people coming of age" The people voted to retain "massa" and Elizabeth II as Queen of St. Vincent and the Grenadines.

THE BAHAMAS

Since 1992 when the late Prime Minister Lynden Pindling said the time had come for The Bahamas to become a republic, the idea has been mildly debated. As former Attorney General Sean McWeeney, Q.C. recently wrote, "the country's shift to a republic is inevitable in the political evolution of the country, but would likely have to be driven by the government."

OTHER ANGLOPHONE CARIBBEAN STATES

There is no indication that the rest of the former British Caribbean colonies such as St. Lucia, St. Kitts/Nevis, Antigua/Barbuda and Belize are thinking of exchanging their monarchical system of government for a republican system.

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Independence – Republicanism - Reeducating The Republic of Trinidad & Tobago



By Dr. David Brizan

As replicas of the Trinidad and Tobago red, white, and black national flag fly ceremoniously, I wonder what independence and republican status mean for our twin-island Republic. Once again, it's that season of folly and frolic, when decorative colors of postponement adorn the steel and concrete avenues of poorly maintained structures and now signal the abandonment of patience. Unlike Sparrow's sentiment that "We Like it So," we may not as yet have found a satisfactory way of extricating ourselves from our self-made dilemma.

Can we catch ourselves in this fall? We are tired, no doubt, frustrated waiting out this COVID pandemic. But, is this what remains of our independence, our republican status?

Our dead poets warned us of "This season of phantasmal peace" or the need to "... forsake this tomb, to go tipping on water to nest in a lullaby of light." Both Derek Walcott and Le Roy Clarke were prophetic as Raque Shah, a Sandhurst-trained poet whose rousing mutiny defense ("My turn to choose. And I choose Integrity") pointed to the pervasiveness of corruption and the casual abandonment of integrity. Writers like V.S. Naipaul in *Mimic Men* warned of our tendency to be mere replicas of others.

Does Republic Day, like Independence, mean anything more than seeking shelter from the meaningless ceremony of sword and salute? Have we drifted too far from ourselves, and are we now marching to the beat of some other steel drum? Are there opportunities to catch ourselves in the fall?

The COVID pandemic has provided cover for the real pandemic of poor leadership: Poor leadership indeed. So why am I not inspired by the tit-for-tat utterances of political leaders seemingly bent on smoke screening an unsuspecting public and political base with accusations and counter-accusations of corruption? I well remember the August 31st, 1962 night when "we" lowered the Union Jack mournfully and the red, white, and black raised to the thunder of midnight applause in front of the Red House. Independence Day. We were optimistic then. We were hopeful.

In my naivete, my ignorant ebullience, pride ran the course of every artery, every vein of my youthful frame. I was proud. Five years later (1976), I was just as proud when I won the "best stick" in recognition of attaining the highest place among overseas cadets in the order of "passing out" at Sandhurst military academy in Camberley, England. I had no idea I would become a guava flower out of season. Nonetheless, we all had every rea-

Continued on page 30

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Continued from page 29

son to be proud about so much. Finally, we were on the road to something magnificent, or so we thought.

Then came Republic Day, September 24, 1976, when the government proffered a Republican Constitution promising freedom for all. And, Sir Ellis Clarke became our first president and didn't 'use' the title of his knighthood "Sir" until he retired and became a private citizen. So, we were shelving Elizabeth and the anachronistic monarchy long after we walked in the rain with Dr. Eric Williams.

Yes, "we" demanded the Yankees give us back the base at Chaguaramas with its verdant golf course, pristine Macqueripe beach, and a plethora of nature's walks, serenaded by the mating cacophony of red howler monkeys. These were to be ours as Nap Hepburn asserted, "This is my place, every West Indian place/Regardless to class, creed, or race/ Listen, Uncle Sam, we want back we land... We want back Chaguaramas."

Since then, pomp and ceremony notwithstanding, I have always suspected that I was miseducated into battling at levels that yield no personal power, no panacea, and I have been utilizing models designed for people with a different history and different circumstances. But, unfortunately, none of our leaders - from Eric Williams to Keith Rowley - stimulated any self-inspired enthusiasm. Were their programs no more than recycled instances of previously attempted half-baked projects, designed unconsciously to buoy their hubris? Was it no more than a survival hustle? Nothing touched my spirit.

The "one-percenters" lay claim to the commanding heights of an economy implicitly premised on the perennial subservience of a working-class of Indo/Afro, "Suñerers" to borrow Black Stalin's term. And they proceed without compassion, misguided in their miseducation that their material security would protect them forever from the devices of grumbling stomachs. David Rudder reminds us that these irresponsible elites "clean out the weed well fast/But... letting the cocaine pass". We are not to be soothed.

Theirs is a counterfeit revolution, a new breed of 'grand chargers,' with nothing in their minds but incestuous reflexes. No manner of corruption is a cure. We need a new model. An alternative social construct because our social evolution has brought us to this untenable point.

Why have our promises become so worn with rust and Le Roy Clarke's bat shit? Why is corruption in our public institutions so commonplace, so endemic? Have our public institutions failed us? Dr. Eric William boasted that the "future of the nation is in children's school bag." Still, on Republic Day 2021, more labor seems happily underemployed mowing grass in middle-class neighborhoods than spouting new economic models from the University of the West Indies or the University of Trinidad and Tobago.

If only we could come to terms with the contingent and potential nature of our individual lives. Life is not only what it makes us but also what we make it. Was I conveniently miseducated to perpetuate the myth of second-class citizenship? If so, I am committed to a deep change.

Trinidad and Tobago was granted independence, but no such experience paved the way for rigorous exploration of the self at the individual level. Think about the notion of intelligence based on skin color or education reduced to credentialing/certification. Talk about miseducation. There is more to our universal possibilities than traditional education envisioned. Far more.

It ought to be evident by now that various social constructs have outlived their usefulness. In contrast, others are interpreted for the convenience of colonial, personal, tribal, and other exploitations. They must be reconstructed or replaced. We can perhaps seek to persuade with pure love in the face of ongoing racial discrimination, social unrest, pandemic, corruption, and egregious stupidity. And with a new model of what it means not just to be independent, to be a Republic, but what it means to be a human being in Trinidad and Tobago.

There is hope yet.

And so, a few enlightened thinkers and social activists like Susan Craig and Sunity Maharaj are quietly redefining what it might mean to be a Republic. Likewise, our artists like MakembaKunle are beginning to rechart the ruins to critically redirect our national consciousness toward a possibility that neither Eric Williams nor Ellis Clarke could have imagined in their vision of national independence or a republican state.

All is not lost!

The Republic has a unique and beautiful mix of flora and fauna, mountains with caves, waterfalls and trails, flat plains, and mud volcanoes to explore. The built and natural environment displays its diverse heritage forged by the First Peoples, the former enslaved and indentured, the fortune-seekers from Europe and Asia. Our sense of humor, creativity, musicality, blended food and hospitality combine to ensure that we survive.

This combination of diverse attributes has encouraged several organizations to focus on our virtues instead of our challenges as a young nation. For example, entities like the National Trust of Trinidad and Tobago are committed to expanding our knowledge and appreciation of our built and natural heritage and thus make us proud and committed to maintaining our legacy for generations to come. In fact, the challenge is to utilize these assets to develop a robust heritage economy for Trinidad and Tobago. Likewise, I am committed to rebuilding a model of Responsible and Rugged Individualism (2RI) to more fully empower us as individuals within a context of social responsibility.

We can catch ourselves in a fall. However, there is yet hope for the Republic and justification for the shout-out: HAPPY REPUBLIC DAY!

Dr. David Brizan, a published poet, is a Leadership and Life Empowerment Coach. In 1970, the Trinidad & Tobago government imprisoned him for supporting the Rañque Shah-led Mutiny and the Black Power Movement. Since then, David has remained uncompromisingly resolute in advocacy for people. His work delivers unconditional personal power (UPP) while providing transformational coaching, training, and empowerment workshops throughout the Caribbean and North America



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