A first for Rhody—
Black Woman Establishes Cab Service

"I don't know how it happened," declared Mrs. Beaulah Monteiro, a black woman and owner of Beaulah's Cab Service (272-1144). "I had been traveling around to New York and Boston and I saw women cab drivers," she continued. "I noticed that there were none in Rhode Island. I was thinking of driving a cab then, when my husband gave me the idea to start my own cab business," she said. "It was a good idea and I went through with it," she stated proudly.

This was Beaulah Monteiro's response (formerly Beaulah Freeman when she first went into business August 14, 1972) when questioned about her previous jobs held and her current self-employment status.

Mrs. Monteiro, originally from North Carolina, came to Rhode Island in 1951 and decided she liked it here. She has been employed in factories, done domestic work, professional baby sitting, and some running. Now Beaulah, through her determination and her constant perseverance, owns two cabs and operates her own business. Her home, 52 Woodbine Street in Providence, is the dispatching headquarters for the two cabs.

"It took three and one-half years to get on the streets," she says. "Unless you have a lot of courage and fight, you won't make it." Mrs. Monteiro states emphatically. Beaulah Monteiro attained her license as the grounds that other cab companies in the city were unwilling to serve Black people and the areas from which they came. According to the Providence Journal, which wrote a story on Beaulah's Cab Service last summer, the other cab companies contested and appealed it up to the Supreme Court. That was Beaulah Monteiro's fight. After the courtroom battle was won, Mrs. Monteiro received letters and congratulations from different people. "The court declared the cab service in Rhode Island independent," she says. "I gave a dollar when I started. I framed it," she adds.

When asked about the business's success since it was initiated last August 14, she replied, "It progressed very well. In other words, I'm paying my bills. I need more cars, at least four more cabs. Many times I don't have enough cabs to take care of all the calls." She stated. "I think that this shortage of cabs must present a problem, Mrs. Monteiro did not quite agree. "Sometimes you may lose a customer because of this, but you gain another," she said. "Some people just call back," she went on.

Being Black and being a woman, one would imagine the cab service would encounter various obstacles, but it does not look that way in this particular case. "The main problem is getting a good driver. When a person finds out what they have to do it kind of frightens them. This is something new to Blacks here, and often they get only as far as filling out the application," she explained.

Cab drivers have to go through two phases before they are considered qualified. Their regular license must be changed to a chauffeur's license and a hackney's license must be obtained through City Hall and the Police Department.

Any type of criminal record disqualifies a person for the job. This is a large hindering factor for Beaulah's Cab Service.

"Since I have started, I have not been in full swing day and night," she says. "Sometimes I drive myself." Mrs. Monteiro proudly reveals that there has not been any problems with the cars transporting people in Black and white areas.

Her optimism concerning the future of her cab business is enjoyable to share. "I have no intentions of not making it," she says quickly. "The cab business is one you can make it in, because you don't have to rely on any one type of person or any one area. We serve every cab service as much as Blacks. If I don't make it like the business, at least I got the certificate. Many people talk about it, but don't go through with it. It's a very long process. With more cars and dependable drivers, I know I can be a success. Not only Blacks, but all people have helped my business," she says honestly.

Beaulah Monteiro, one of a family of six girls and three boys is the first in her immediate family who has gone into business for herself. From her experiences with the inception of Beaulah's Cab Service, Mrs. Monteiro has developed a personal philosophy. "If you really want to do something, you can," she stated. "And the time is now, especially for Black people and other minority groups. They can be anything they want to be," she said with firm belief.

Cora Watkins

Corrections
From B.G. issue Vol. 1 No. 3
In article Sullivan Works With GM: rather than 50 Black persons recruited to General Motors by Rev. Leon Wise, 359 such persons were recruited.

From Black Historical Events of the Month: the first AME Zion Church was not founded at New Bern, North Carolina as stated in BLACK GOLD. The first African Methodist Episcopal Zion Church was founded in New York, New York in 1794.

unify throughout the Rhode Island Black community.

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...
the plan to begin a Washington County Head-Start program, which would provide educational and recreational facilities for children between the ages of 6-13 years. Also, the Center is in need of persons interested in working on the Head-Start team. For further information: Ms. Stewart; Martin Luther King Center; West Broadway; Newport, R.I.; Tel. no. 446-4832

Interested Uhuru Sasa members: Cyprian Lamar Rowe, director of the Black Studies Program, is sponsoring a trip to Cornell University. A Black Arts Program, will be held at this location at the African Center on February 16; Friday at 8:15 p.m. There will be a $4.00 fee. If interested contact: Cyprian L. Rowe; Roosevelt Hall; 3rd floor, or later than February 10. The evening entertainment will include music, poetry, drama and a concert.

There will be a meeting the first Tuesday after we return from semester break. It will be held at the Uhuru House. Be sure to attend...there is much to be discussed. Time: 7:30 p.m., Feb. 8

The Black Man's Fault

As a direct result of the distortion of and inattention to history, a grave problem has been done to a black man concerning his socio-economic position. It has been assumed that the African immigrants were much like their European counterparts. The general feeling is that their socio-economic climb should have equaled that of the European, but since it does not, many believe it to be the black man's own fault. What is not taken into consideration are the circumstances under which blacks entered America. It was not the great "melting pot." At both times, the black man was brought here forcibly, robbed of his language and culture and reduced to a quasi-human being. He was forbidden to be African and never allowed to be American. He did not have any assets to aid his situation. The white man had As a direct result of the distortion of and inattention to history, a grave problem has been done to a black man concerning his socio-economic position. It has been assumed that the African immigrants were much like their European counterparts. The general feeling is that their socio-economic climb should have equaled that of the European, but since it does not, many believe it to be the black man's own fault. What is not taken into consideration are the circumstances under which blacks entered America. It was not the great "melting pot." At both times, the black man was brought here forcibly, robbed of his language and culture and reduced to a quasi-human being. He was forbidden to be African and never allowed to be American. He did not have any assets to aid his situation. The white man had

Individual center services will include transportation, daily meals, and a variety of educational recreational facilities for children. Ms. Gloria Huntley, service coordinator for Washington County Assistance Corp (W.C.A.C.) has provided the main thrust behind the program.

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Development program: "It is geared for the low income, black man concerned with creativity, skill development, and health by once out of the blue-print stages, she continued, various programs will be initiated within the centers "depending on ethnic compositions of the groups." Staff Needed Presently, the search for professional and para-professional teachers, dieticians, social workers, and nurses for each center are in effect. These individuals will be trained as staff members and will provide qualitative elements to the all-day child experiences of the children.

Also, said Huntley, she is "looking for a person with a Master's Child Development to serve as Director." He or she will serve as a over-all coordinator for the program, while assistant directors would give individual attention to each individual center.

Overall, a dedicated staff consisting of both males and females is needed. With this community project in the making (which will help community help themselves) one may wonder why its projected future looks so dim.

Funding Presently, there is "no money to work with what-so-ever," said Huntley. "We are only getting help at

Bernadette Pitts
Movie Review

"Lady Sings The Blues"

Unfortunately, Miss Holiday was not in the twentieth century. She could receive help today. Miss Holiday’s life started on the wrong foot: born out of wedlock, raped by a 40-year-old man when she was 15, sent to a Catholic correctional institution where she learned how to hustle until she started using music as an escape out of her cursed dilemma.

Lady Day was arrested at the height of her career for using heroin. While in prison, she wrote, “I didn’t sing a note the whole time I was in Aldeiron. I didn’t feel like singing. I was and I couldn’t have sung if I’d wanted to. If they’d understood my kind of singing they’d have known I couldn’t sing in a place like that. The whole basis of my singing is feeling. Unless I feel something I can’t sing. In the whole time I was there I didn’t feel a thing.”

Yes, and Billie sang with feeling and that is what the Blues is all about. Many felt that Billie’s singing could bring “an audience of Saturday night drunk toinded silence.”

Also her music meant something. Billie’s song Strange Fruit spelled out the first significant protest in words and music, the first unmuted cry against racism. She sang of the “Radical and defiant at a time when blacks feared it dangerous to speak out.” Miss Holiday’s other hits include: Fine and Mellow, I’ll Be Seeing You, Lover Come Back To Me, On the Sunny Side of the Street, etc.

Miss Holiday received credit for showing people that Blacks are entertainers and don’t have to act like clowns or just sing cotton patch songs to make it in show business.

Because of the film, Lady Sings the Blues, renewed interest has emerged from the legend of an old singer. “The autobiography has begun to sell again. In most large cities, Billie Holiday’s original records re-

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