

“BY THE SWEAT OF OUR BROW”

**INTERNATIONAL
LONGSHOREMEN’S
ASSOCIATION
ILA #1329**

**INTERVIEWS &
REFLECTIONS**

**Arthur S. Soares, President
1954-1974 (for 16 years)**



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Longshoreman Arthur Soares

“BY THE SWEAT OF OUR BROW”

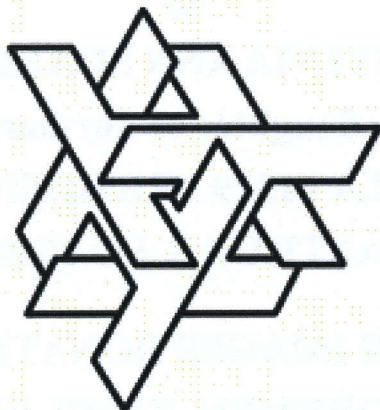
**INTERVIEWS of LONGSHOREMEN OF ILA #1329
CONDUCTED & TRANSCRIBED**

**by
SYLVIA ANN SOARES
daughter of former
ILA #1329 PRESIDENT
ARTHUR S. SOARES**

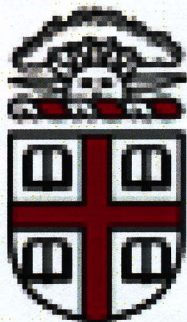
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Brown University**



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ALL HANDS

My hearty thanks for the goodwill, cheerleading, technical assistance and other input that helped to bring this project alive.

To the Interviewees who came forth to participate, this is *our* project. Together we have documented history. I am honored to work with them.

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(Professor of Anthropology Rhode Island College;) John Lopes (President of ILA #1329;) Andrew Losowski (Co-Director, The Museum On Site;) Lyra Monteiro Losowsky (Ph.D. Candidate Archeology, Brown University; Co-Director, The Museum On Site;) Dr. Joann Monteiro (ND/DC, Naturopath/Chiroprator Seekonk Family Chiropractic and 'miracle worker;') John Meyers (Archivist for the City of Providence;) Mt. Hope Learning Center (Elizabeth Winangun, Executive Director and Tom Lew, Computer Tech;) Barry O'Connor; Edward 'Quinnie' Quinn; Ann Marie Reddy; the RI Human Rights Commission (Michael Evora, Executive Director;) Mary 'Magida' Roderick; Avelino 'Chapette' Rose; Matthew 'Tia' Santos; RI College Special Collections at Adams Library (Marlene Lopes, Special Sets Librarian, RI College James P. Adams Library Cape Verdean Special Set;) Serve Rhode Island (Bernard J. Beaudreau Executive Director;) Yvonne Smart (Cape Verdean Museum Exhibit Educational Coordinator; former Head Librarian of the Fox Point Library;) Arthur 'Artie-J' Soares (Art Spencer, LITE 105;) Assistant Chief Tom Warren (Providence Fire Department;) Alicia Coelho Waters, (Administration Rhode Island Office of Library and Information Services;) Jacqueline O'Connor Woods.

Much appreciation for donations from Joaquin 'Jackie' Gomes, Manny and Leslie Cooley Barrows and attendees.

Images in the Reflections section of this work were provided by the Araujo Family, Bert Barbosa, Leslie Cooley Barrows, Florence and Marshall Bento, Jr., John Senna Bento, John Silva Britto, John Cardoza (Owner/Director Bell Funeral Home,) Alcina 'Ciny' Carvalho, Waltraud 'Traudi' B. Coli, Dr. Patrick T. 'Doc' Conley, CEO Providence Piers and his wife Gail Conley, Lou Costa, James 'Jaime' DaSilva, James DiPina, David Drucker, Anita Louise 'Pet' Soares Fernandes, Mary Ann Firmino, Karen Carvalho Franks, Joaquin 'Jackie' Gomes, Leah Jackson Hooks, ILA Local #1329 (Steve Bento,) Eugene Joseph, Joan and Robert Joseph, Mary and Sidney A. Lima, Paulina S. Lima, Donald Lopes, Emilia Carvalho Lopes, Eunice Lima Mabray, Marcelino 'Mussy' Medina, Barry O'Connor, Joyce O'Connor, Providence Journal-Bulletin, Peter A. Roderick, Avelino 'Chapette' Rose, Lois Sipples Sangster, Arthur John Soares, Arthur Sebastian Soares, Sylvia Ann Soares and Spinner Publications of New Bedford.

Deep thank-you to Tom Barabas and "Dolphin Dream."

CROSSINGS

ENTERING THE CHANNEL

I returned home in 1981 to change my life focus. My first thoughts to document my family arose few years later when I wrote a video script on my Uncle Ed, my father's brother, a well-known local musician. He was still living but a number of obstacles whisked away that opportunity. Conversations with my father were still strained, so I opted to await a safe, opportune moment to venture into the past.

Less than five years after the 1988 passing of my father, Arthur S. Soares, my mother Dorothy developed Alzheimer's. The illness developed slowly, but a while after earning Brown degree ('95,) I saw the need to reside with her from 1997 to her passing in 2002, I took up my camcorder and began a written journal as well. In those last years together, I taped over two hundred hours of Mummy's journey. I decided that after she passed, I would tape all the Cape Verdean elders I knew. Despite the challenges of the ensuing years, that is yet the plan. In the meantime, I worked on other projects but held to my aspirations. Perhaps this work will inspire others to seize the moment and document their own families and community.

In 2001, I had seen the wonderful documentary "Some Kind of Funny Porto Rican," by filmmaker and family friend, Claire Andrade-Watkins (CAW,) about Cape Verdeans in my old neighborhood of Fox Point, Providence, RI. It featured and identified Longshoremen of the ILA #1329. While the film displayed a full frame image of Business Agent Matthew 'Sonny' Bento, there was no mention of Arthur S. Soares, who was President for at least sixteen years from 1954-1974, among other notable accomplishments.

President Soares appeared in the film, unidentified, along with other Longshoremen in the phenomenal archival footage of Longshoremen and Fox Point shot by the multi-talented brother Longshoreman Daniel 'DJ' Joseph in the 50's and 60's. After DJ's passing, his wife Mary, my mother's first cousin, entrusted her son Eugene with the footage, with the stipulation that he use it for non-profit alone. Eugene has permitted me use of the footage and the Cape Verdean Museum Exhibit in Rhode Island has a copy. However, for me, the unidentified footage of Arthur S. Soares was not sufficient documentation.

In March 2008, the Oral History class at Brown University's John Nicholas Brown Center for Public Humanities and Cultural Heritage interviewed me, a former resident of Fox Point. The interview took place at the JNBC. As I blabbed away, I wondered if this year might be an advantageous time in which to revisit and document my family history.

In September, I met with Andrade-Watkins and offered her copies of old Fox Point photos that she had not seen, along with lists identifying the depicted individuals. I showed her materials on my father, Arthur S. Soares, for her upcoming documentary "Working the Boats." I showed her plaques and citations and offered use of the originals. I informed her that I also would be interviewing some of the Longshoremen who had worked with my father.

MOORING

With no previous experience, money or equipment, I dove into the project. After consulting with Professor Anne M. Valk, Associate Director for Programs at the John Nicholas Brown Center for Public Humanities and Cultural Heritage and with friends, Yvonne Smart, Cape Verdean Exhibit Museum Educational Coordinator, Educator Virginia Gonsalves, publisher Andrew Losowski, former ILA #1329 President and family friend Joaquin 'Jackie' Gomes and others, I committed to the project. My plan was to compile the interviews and images into a 'booklet' and present it to certain local colleges, libraries, historical societies, pertinent organizations and to the men. I planned to post online as well.

In collaboration with the John Nicholas Brown Center for Public Humanities and Cultural Heritage and with a mini-grant from the Rhode Island Council for the Humanities, I was able to record interviews rich beyond my expectations. I transcribed them and presented first person narrative readings of edited excerpts of the interviews. See Flying the Colors and the Presentations sections of this essay. Friends and experts contributed assistance along the way. Contributions of imagery and documentation never before seen arrived from family, friends and interested parties, all credited in the All Hands, Photo Credits and Sources sections of this work.

A delightful surprise occurred in June 2009. I caught up with a dear high school friend, David Drucker, at our 50th Hope High School Reunion that I intended *not* to attend. Before retirement, David was an Assistant Professor of Anthropology, Museum Manager of Shako:wi Cultural Center, Oneida Indian Nation and the Museum Director of Chanango County Historical Society. In high school, he photographed packet and cargo ships in the Providence Harbor, India Point, Davisville and Quonset ports. He offered use of these marvelous images that now appear with other contributions in the slide show and in the Reflections section of what is now a book sized 'booklet.'

Unprecedented material on Manuel Q. Ledo, head organizer, Co-Founder, first President and Business Agent of the ILA #1329, came to the project at the behest of his daughter Armentine 'Teny' Ledo Jackson (pr. *teeny*) via Teny's daughter Leah Jackson Hooks. She and her sister Pat Jackson Souza attended a presentation and were dismayed to hear so little about their grandfather. After I explained the lack of available material, Leah went to her mother and they brought Ledo's past alive in this work.

My cousin Eugene John Joseph, former President of the Cape Verdean Progressive Center (1993-1994) is the brother of Interviewee Robert Eugene Joseph and the son of deceased Longshoreman Daniel 'DJ' Joseph. Father Daniel shot all the 50's-60's footage available on Fox Point. For this work, Eugene provided archival news images and photos of his boxer, band leader father, including the 1951 photo of his sister Carol 'Peewee' Joseph, the first Cape Verdean/Black Rhode Island May Queen and more.

Other surprises, noted further on and viewed in the Reflections have enriched this work immensely.

CABO VERDE

Since all the Interviewees of "By the Sweat of Our Brow" are of Cape Verdean heritage, let us take a quick glance into the history and culture. Around 1456, the Portuguese discovered the uninhabited archipelago, in the North Atlantic about 325 miles west off the coast of Africa. It is opposite Dakar and the peninsula Cap Vert in Senegal, which lies just north of Guinea-Bissau. The northerly and northeast group of the Cabo Verde Islands includes Boa Vista, Sal, São Nicolão, Santa Luzia, São Vicente and Santo Antão and the southerly group includes Maio, São Tiago, Fogo and Brava. For 400 years, the islands were a base for the Portuguese Guinean Slave Trade. The Portuguese brought African slaves to the islands to work the sugar plantations, the harbors and in other servitude.

The mixture of African and Portuguese formed the basic ethnicity of the Cape Verdean Creole or *mestiços*. The proposed standardization spelling of the language replaces 'c' with 'k' and uses phonetic spelling. The word 'Creole' is often pronounced as *Crioulo*, and its proposed phonetic spelling is *Krioulo*. After some thought and experimentation, I opted to use the warm traditional spelling 'Creole,' trilling the 'r' per usual in pronouncing 'Cr-r-eole.' The islands were used a boat stop for the Mediterranean and Atlantic commerce blending European and Mediterranean influence into the mix. Portuguese involvement in the Far East added Asian influence. Portuguese and Creole are the only European based languages that use the Asian word 'cha' for the word 'tea.'

Jewish heritage had an early and lasting influence in the African-Portuguese based Creole culture. In 1496, the Portuguese exiled thousands of Jews to São Tomé, Príncipe, and elsewhere in Cape Verde. Some escaped from Portugal to San Tiago. In time, Jews migrated to other islands and to the Portuguese colonies along the African coast to participate in the controlled trading allowed them by Portugal. They took on new surnames: Oliveira, 'olive tree,' or Carvalho for 'oak tree' used by Sephardic Jews. 'Baruch' became 'Bento.' In the 1850's, Moroccan Jews arrived, especially in Boa Vista and Maio for the hide trade. Among the Jewish names of Creoles in the islands are Benros, Ben David, Wahnnon and Cohn. Captain Ben Rose was a dark-skinned Cape Verdean whaling Master. The name 'Praxedes,' given to deceased Cape Verdean immigrant and ILA #1329 Longshoreman, Walking Foreman Praxedes 'Nini'

(pr. *neenee*) Carvalho, has passed through Jewish and Roman history. Levy is another Rhode Island Cape Verdean name. Michael J. Cohen is the name of a Providence Creole friend. The maternal great grandfather of my half sister, Anita 'Pet' Louise Soares Fernandes was a rabbi. Pet's grandmother 'Tutu' Santos kept his photo on her kitchen wall.

Countless Creole names suffered the surgery of immigration pens and in American birth records. At times, the cultural name is obscured within the more predominant. A local immigrant father with limited English skill made furtive attempts to record his son 'Carl,' born in a taxi. Years later, Carl discovered that his birth certificate read 'De Automobile.' Another local immigrant's name was Joe 'Baker' while his son's name was rightfully recorded as 'DeVeiga.' Our revered Judge George Neves Leighton, United States District Court for the Northern District of Illinois, among other notable accomplishments, was born in 1912 as 'Leitão.' His New Bedford teacher could not pronounce it and changed it to 'Leighton.' His defenseless parents agreed. 'A rose by any other name...' *A beleza não é nomeada.* Beauty is not named but entitled. The struggle to maintain the titles their history continues. In the United States, Cape Verdeans have intermarried with African American, Native American, White and other. Globally, they have blended with other groups. Cape Verdeans exhibit every skin and eye color, hair type, facial features and body types. We got it all! We are *fine!*

At the cessation of the slave trade in 1876, the Portuguese no longer profited from the islands and its cycles of drought. The Creoles suffering greatly from famine and became *contratados*, meaning 'contracted' or indentured. During the late 1800's and into the 1960's, the packet ships Madalan (to mid 50's) and the Ernestina (to mid 60's) transported immigrants to New England and carried supplies back to the Islands. Creole immigrants settled near the water in Cape Cod, Providence, Connecticut and New York. Sea storms rerouted some to the US South or to the Caribbean. Many of the men became whalers. Whalers and seamen jumped ship and settled around the globe. In the whaling industry, skill overrode ethnicity, and a number of Cape Verdeans and African-Americans became whaling Masters garnering notable profits from salary and investments. As whaling slackened, the crews became merchant seamen and Longshoremen working for as little pay. Some worked on the packet ships. The packet ships preserved the communication between the Old Country and the new land. The Ernestina and the Madalan docked at the Providence harbor as far up as transit Street at times, bringing relatives to a new life and carrying supplies back in boxes and empty oil drum barrels to the impoverished islanders, '*gentes de drubara,*' the 'drum people,' where in Creole, the word *spera* means both 'to wait' and also 'to hope.'

The origin of the Cape Verde culture and the Portuguese Guinean Slave Trade was not a subject of discussion in the homes of the first and second generation New England Cape Verdeans until the 1970's, if even at that. Many still argue that they are not Black. Not

attesting to the ‘one drop of Black blood...’ policy, I personally say that if you are more White than Black, there you are. My mother Dorothy Maria Rodrigues Soares was one who looked White but was ensconced in her Creole culture. Portuguese slave master insisted that their Black overseer sons born of African women were Portuguese. To affirm ownership, the Portuguese infused the Cape Verdeans with the concept that they were Portuguese. Many islanders viewed this as a favorable status rating rather than that of being mere possessions. Immigrants regarded it as a deterrent against inheriting the stigma against Blacks in racist America.

However, purist oppressed lines in the Old Country kept the fires of opposition to the Portuguese burning for half a century. The revolution began to materialize as the African Party for the Independence of Cape Verde and Guinea (PAIGC) developed in Bissau, 1956-1959. After years of struggle, the leadership of Amilcar Cabral and PAIGCV won Guinea-Bissau independence in 1974 and for the Cape Verde Islands on July 5, 1975. Poet, writer, social philosopher and beloved leader Amilcar Lopes Cabral was assassinated on 20 January 1973 before seeing his mission realized. His emphasis was on cultural rejuvenation and the beneficial transformation into an equitable society.

Despite the hardships of America, the culture remained alive. Traditional foods and music satisfy body and spirit. Immigrant musicians played in ‘kitchen parties,’ in backyards, for celebrations and in clubs. Sebastian Jose Soares, father of Arthur S. Soares and Francisco Gomes, father of Interviewee Jackie Gomes, played numerous kitchen parties together. Moonshine was twenty-five cents a pint. Says Jackie, “Yeah, they’d go about three days. Food and everything. And no fights. No fights or nothing. Everybody got along.” Joe Silva and His Musical Aces played in 1934 at the First Anniversary Banquet for the Cape Verdean Smart Set, of which my paternal grandmother, Izora Da Graça (Soares) Willis was a member. New England harbored numerous Cape Verdean musicians. The CD “SoSabi” (Rounder Records 1999) features Cape Verdean immigrants and the local, now deceased resident Flash Vieira’s Creole Sextet with his sister Vicki Vierra, vocalist. (Their names *are* spelled differently.) Flash is the father of the award winning 70’s singing group TAVARES. The photo set of Interviewee Robert E. Joseph in the Reflections section of this work features 30’s photo of his father Longshoreman Daniel ‘DJ’ Joseph as having a band Robert recalls as The Creole Sextet. Whether this is the precursor of the later popular group lead by Flash Vieira none could verify at this writing. Flash’s son Tiny Tavares was unable to find corroborating evidence. The photo shows two of the Vieira brothers playing with DJ’s Creole Sextet. DJ also had his own swing band, the Gentleman of Swing in which Arthur S. Soares played trumpet and scored the music. DJ’s publicity sported a catch phrase. In his son Robert’s interview in BSOB, Robert says: “... was so well known, he even received a letter from Danny Kaye’s lawyer, because he used to say, “Swing and Sway with DJ, Swing and You’re Bound to Miss Anyway’ because of his boxing and because of his music...And uh, I remember my mother showing me this letter, years down the road and uh it was from Sammy Kaye’s

lawyer and it said, 'Please refrain from using the phrase "Swing and Sway with..." or we will have to take action.' Arthur told of one bleary-eyed morning after a late night performance when Danny came banging on the door, insisting to Art's mother Izzie that he "had an inspiration" and that Art had to get up to write it down!

Interviewee Joaquin 'Jackie' Gomes recalls playing the Ritz Plaza in Boston 1949 with the Creole band of Manuel 'Maniline' (pr. *mahneeleen*) Soares,' uncle of Arthur S. and Eddie Soares. Brother to Art's father Sebastian, Maniline was a locally renown violinist admired for his repertoire, artistry and rapid arpeggios. The Boston gig featured Longshoreman Joaquin 'Jackie' Gomes and his first wife Rosie Gomes. Both Sebastian and Maniline played violin at the Outlet Radio Station WJAR. With a vague recollection of a weekly show, son Eddie Soares, famous Rhode Island jazz pianist with longtime Tony Tomasso's Jewels of Dixie spoke of Grandpa Sebastian's appearance at the Outlet Radio Station WJAR in a Creole band. Jackie Gomes recalled appearing in only one WJAR show with Maniline, singer Anna Freddie and others. Sebastian and Maniline played numerous three-day kitchen parties where talent such as Francisco Gomes, father of musician and Longshoremen Joaquin 'Jackie' Gomes, came and went. Uncle Eddie Soares recalled that Sebastian, in his life, made seven violins and one mandolin, all of which he gave away.

Other groups included unrelated friends, Joseph 'Cut' Soares, maracas, Antone 'Toi' Soares, viola, and Johnny Soares, guitar. Gomes himself started The Kins with his brothers Tony, Charlie, Tommy and his cousin Eddie. They played at the Venus De Milo on February 17, 1979 for the retirement dinner of former ILA President Arthur S. Soares. They renamed as The Gomes Brothers when they lost Eddie to Flash Vieira's The Creole Sextet, and they added brother Joe. These are but *very few* of the numerous New England Verdean groups over the years. Eunice Lima Mabray, recalled in 2010 at 85, that Ña Sebastião, at Sheldon Street Church, taught her and other children Bible songs in Creole.

Traditional Cape Verdean musical renditions, especially the *morna*, express suffering on the islands and the heart wrenching emigration from home, expressed with *saudade*, the nostalgia and longing for the homeland and loved ones. By now, the world is familiar with Cesaria Evora's famed "*Sodade*" on her album "Miss Perfumado," a variant of the *coladeira* rhythm that can be upbeat or slow. The 1980's youth provided the modernized version of the *coladeira* called *zouk* or *cola-zouk*. The accordion based *funaná* is the most upbeat of the traditional rhythms. It accompanies the *batuque*, an energetic circle dance of hip swinging and changing lead dancers. Bau, Rufino Almeida, of Mindelo, former musician with Cesaria Evora, records solo playing the traditional *cavaquinho* and other string instruments that his father taught him to make in Mindelo. He renders a fusion of traditional, classical and modern phraseology. Cesaria's male counterpart might be Mindelo native Bana, Andriano Gonçalves, dubbed 'King of the Cape Verdean Islands'

and loved for his *morna* and *coldeira* hits with over thirty albums for over fifty years. This is a mere smattering of influential traditional Cape Verdean musicians.

POSTINGS

This brief section offers a general background. The project title is from the motto of the ILA Local #1329, “By the Sweat of Our Brow.” It is an adaptation of words in the mission statement of the Mother International Longshoremen’s Association referring to Genesis 3:19 : “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” (New International Version)

The term ‘longshoreman’ is from the 1700-1800’s when employment was hard to come by. Men would gather along the shore waiting for ships. They run alongside the incoming boats, or stand on the docks, waving and yelling ‘longshoreman!’ hoping to be hired.

The testimony revealed in the transcripts and audios of the Interviewees of “By the Sweat of Our Brow” encompasses a broad spectrum of information, richly stated and they are the priority of this project. Testimony of Interviewee Treasurer Marshall Bento, Jr., who is not retired, serves as an invaluable bridge between the past and present regimes.

It is not my intention to present a detailed history of the ILA Local #1329, and I have not done so. However, I did hope to note the many benefits garnered during the tenure of President Arthur S. Soares, also a Trustee, and to document his specific contributions. I sought access to files containing pertinent Union documents and access to the minutes of meetings held during Soares’ presidency. Steve Bento, son of former Business Agent Matthew Bento and owner of the meeting minutes, referred to Andrade-Watkins who holds the material, but she does not grant access to her research dossier, as is her prerogative. Otherwise, the interviews and research accrued here have greatly enhanced a project that began simply as ‘interviews.’

Overall, since the mid 30’s, most Providence Longshoremen were Cape Verdean but not exclusively. In the beginning, most were Irish and in the mid-1800’s the waterfront area was called ‘Corky Hill.’ Rhode Island hired out African slaves to maritime ventures. Freed Blacks preceded the Cape Verdeans to the docks and converged with them in maritime trade. George Dias, one of Ledo’s gambling and drinking buddies and fellow organizer was one of Sam Beck’s 1983 Interviewees in *Manny Almeida’s Ringside Lounge* on the 50th Anniversary of the #1329. He was proud of making .55 an hour on the docks. Otherwise, people of color were relegated to demeaning labor and pittance paying factory work. George, very light skinned Cape Verdean, was realistic in recognizing the cultural status of Creoles in this racist society and as it applied to him. Cape Verdeans Creoles, light or dark know themselves as Creole and Portuguese, and while they inscribe

Cape Verdean into the 'other' slot under 'ethnicity' on various forms, many are proud of their African heritage and refer to themselves in life as Black as well. George said, "The only things you could do if you were a nigger was work in a hotel as a porter or go to the East Side to be a butler or a chauffeur. It was hard work [longshoring] but I was glad to get it." His African American organizer buddy Willis 'Jonsie' Jones pointed out the distinction between his culture, the Black Americans and Cape Verdeans, the "Portuguese," the Black Portagees. He said that the number of African American dockworkers diminished after the Cape Verdeans came to the waterfront. By the 30's the general populace referred to Cape Verdeans as "Bravas." A 1929 Providence Sunday Journal displayed a photograph of "Bravas," stowaways caught onboard a schooner. Over a time, Longshoremen ethnicities included French, Italian, Jewish, Azorean, Albanian, Armenian, Syrian, Lebanese and Native American.

About 95% of global commerce is waterborne. Hard working, tough people work those docks. Interviewee Sidney A. Lima, worked part time as a Longshoreman. He was the first Cape Verdean/Black on the Providence Fire Department and its first Cape Verdean/Black Superintendent. He emphatically declared, "It was all bull work. All bull work." Financial rewards were high but many dockworkers became casualties of waterfront labor. WWII increased local Longshoreman work but the Vietnam War employed about fifty times more men than in the years just following WWII. The mechanization of the 60's continues to serve the shippers and the economy. It made jobs easier but cut the work force. In 1941, there were over two hundred workers but by around 2000, there were only seventy-five Local Union members.

By the time of President Arthur S. Soares, they had come a long way from the day when leaders scratched contracts on the back of a piece of paper and handshakes affirmed agreements. Time was when it was it was dangerous just to talk Union talk.

SHAPE-UP

The project was launched in December 2008, when I sent a packet introducing myself to a list of ILA #1429 retirees of diverse ethnicity. I did know the list was incomplete, but in the end, the fascinating testimony of those who came forth was extraordinary. These men were all first generation Cape Verdeans and some of one African American or White parent. Some are sons of Longshoremen who organized and struggled for the formation of the Union. An Italian immigrant, a first generation Irishman, a Frenchman and others named in the Call for Men section of this essay were not participant.

Ultimately, the Longshoremen interviews that sprang from this venture are rich and informative. They describe their ethnicity, the work, the hierarchy, hiring policies, nepotism, the pensions, the radical change in regime, and the health and immediate physical hazards. They tell of work related waterfront deaths, singular military service, their personal life journeys, recreation and travels.

The BSOB interviews reveal praiseworthy and startling events. Some attained notable accomplishments within and/or outside waterfront work. The men made history in being the first Cape Verdean/Blacks in particular law enforcement, in municipal service and in rescuing lives. One of the interviews refers to the generations prior to the mid 70's as the "honest guys" who assisted the illiterate immigrants. Another discusses the aggression and greed that invaded ILA #1329 after that time and that resulted in indictment and conviction.

Additional images and related materials of Interviewees appear in the Reflections, the use thereof donated by the Interviewees, families and friends. Images include those of Manuel Q. Ledo, John F. Lopez, Co-Founder and his son, former #1329 President Jackie Lopez, those of early union organizer immigrants Marshall Bento, Sr., John 'Toi' Rodrigues Evangelist Fernandes and Walking Foreman Praxedes Souza 'Nini' Carvalho. Included is Nini's American born Tuskegee Airmen son Pedro Carvalho who succeeded Nini as Walking Foreman for the stevedore outfit Nacirema Operating Company ('American' spelled backwards.) Interviewee John S. Britto provided a moving image of his immigrant father Lino Britto who prior to the Union would be pulled out of bed at four in the morning to work the boats. Access to longtime Business Agent Matthew 'Sonny' Bento material was denied but he appears in other photos. Local Checker founder John V. Sylvia, Checker Jim Ballard and other Checkers along with Nacirema Superintendent George Koch (pr. *cousch* and also spelled as 'couch',) appear in the Annual Clambake photos of the 60's. Further, in interest of paying *pagando o respeito*, paying respect, the photo subjects are identified. A few names of past members appear in images of the testimonial and anniversary booklets.

STANCHIONS: CHURNING THE WATERS, TURNING THE TIDE

MANUEL QUERINO 'THE CHIEF' LEDO and JOHN F. LOPEZ

The dynamic Manuel Ledo stepped boldly onto forbidden waters and marched across brandishing the powerful banner of the International Longshoremen's Association, members of the AFL-CIO. He was a former seaman with a fourth grade education. On the Providence 20's waterfront, he took whatever menial jobs he could get, 'coal trimmer' being one, years prior to 'self-unloaders.' Besides positioning boats for the transfer of coal, coal trimmers used shovels to even off the dumped coal cargo, and cleared scattered coal from the floor and from corners of the unloading hold, sweeping it into the center for further access by the clam scoops. Manuel experienced first hand harsh unprotected labor at low wages and observed the disproportionate company profits. With self-taught fluency in written and spoken English and fervor for worker's rights, he decided to organize the exploited local Longshoremen.

Ledo, the initial and Chief Organizer, later the first Business Agent and second President, took on the labor logistics, It was a dangerous job threatening recruitment and organizing

work stoppages, convincing the men of the power in unity and of collective bargaining. He engaged the collaboration of his friend John F. Lopez (also 'Lopes,') a Fox Point funeral home owner and human rights advocate, in organizing the ILA #1329. Bi-lingual businessman Lopez interpreted legalities to the immigrant men and assisted in negotiations and relations between the Cape Verdean and African American. Certain White factions, however, found it easier to interact with the lighter skinned Ledo with non-African features, and his charisma and conviction won them over.

In 1949, John F. Lopez was the first minority on the newly formed Fair Employment Practices Commission of which he became a life long member. In 1952, it was renamed the Commission Against Discrimination and in 1968 renamed as the RI Commission for Human Rights as it stands today, managed by Cape Verdean Executive Director Michael Evora. Lopez served on the Commission until 1966. (By this time, his was documented as 'Lopes.' There exist versions of Cape Verdean names either by choice, errors in immigration and other reasons.) Lopez was among the first members of the John Hope Settlement House, a past President of local NAACP, involved in the Marathon Club and numerous civic organizations. As a politician, he envisioned collaborative control of the Seventh Ward by its dominant residents, Cape Verdeans and African Americans. City and State officials and party members dubbed him 'Mr. Democrat.' In 1925, Lopez and others influenced the state legislature to re-work the 1890's RI State law that banned discrimination on public transportation but it was not done to the satisfaction of Lopez and other non-Whites who continued to be seated in the balconies of public venues into the 50's. BSOB Interviewees John Silva Britto and Avelino 'Chapette' Rose testify to this in their interviews.

Together Ledo and Lopez pioneered one of America's first multi-racial Unions presided over by people of color in a time of stiff racial inequality, and countering the racially discriminating employment practices of the Depression.

Notes made by Ledo's daughter, Armentine 'Teny' Ledo Jackson provide further corroboration of his organizing activities but also raise questions. Teny was an avid personal journalist noting family history garnered from her father and mother as early as thirteen years old when the ILA #1329 received its charter. Her daughter Leah attests to Teny's astounding mental clarity to the end. Teny's most recent version of Ledo's biography is found in a story notebook dated 1995-96, written in her late 70's at the East Providence Senior Citizen's Center under the tutelage of Providence College students. Her notes appear in the Manuel Querino Ledo set in the Reflections section of this work. The questions raised between her hand written notes, a hand printed outline and a typed essay seen here as well are not as to Ledo's involvement, but as to details on a few closely related dates and names. These are mostly clarified by articles in the Providence Journal-Bulletin.

Teny states that her father “was elected in 1928 as business agent for the International Labor Union.” Since the ILA #1329 received its chartered in 1933, it is safe to assume that she was referring to Ledo’s involvement in the organizing of the International Hod Carriers and Building Laborers Union local. Her original outline does specify “HOD CARRIERS—BUZ. –AGENT.” An article in the Providence Evening Bulletin of October 11, 1926, covering the first day of the Hod Carrier strike of over 400 members, confirms Manuel Q. Ledo as “president and business agent of the union.” Manuel may well have been re-elected Business Agent of the Hod Carriers in 1928, however, that Union was nationally formed in 1903 under the name of the Hod Carriers and Building Laborers Union. The name changed in 1965 to the Laborers’ International Union of North America. Did Teny refer the changed name to the earlier date?

Part of Manuel’s legend includes his organizing of workers while ‘building a bank downtown.’ That idea likely refers to his days as a Hod Carrier. The Hod Carriers or ‘Hoddies’ were unskilled laborers that carried brick hods, that held up to twelve bricks, on their shoulders up to the builders, and also kept the mortarboards wet for the brick layers. The ‘hoddie’ had to maintain constant workflow, sometimes serving three bricklayers a day, and therefore carrying up to 3000 bricks a day. Ledo’s involvement in a bank strike is mentioned by Teny as well.

Teny later writes that, “Befriended by the DeFalco brothers and the late Judge DePasquale in 1929, while the Industrial National Bank was built, he pulled a strike opposing poor wages and unsafe working conditions.” A search of the Providence City Directories of the years surrounding 1929 revealed no bank of that exact name. Noted were similar bank names and evidence that banks changed names and locations over the years. The 1926 Providence Bulletin article states that the Hod Carriers strike affected a number of buildings including the walkout, staged by Ledo, on the construction of “the addition to the Rhode Island Hospital Trust Company.” The Rhode Island Hospital Trust Company was a block away. A walkout would have affected both buildings. This is the only documented reference found linking Ledo’s name to a bank at that time. However, there is no evidence to doubt the involvement of both buildings or a subsequent strike in 1929.

While I was initially unable to locate an Industrial National Bank in the years surrounding those dates, further research showed that between 1925 and 1928, the Industrial National Trust Company built, on Kennedy Plaza (not the name then,) the building that we referred to for years as the ‘Industrial National Bank’ (by 2010 housing Bank of America.) Ledo’s friend and fellow #1329 Union organizer George Dias, who was interviewed in Samuel Beck’s *FROM CAPE VERDE TO PROVIDENCE, The International Longshoremen’s Association Local 1329*, names the edifice at which Ledo pulled a strike “in 1928” as the “Industrial National Bank building.”

Teny's undated handwritten outline mentions pre-1933 supporters Judge Luigi DiPasquale and Senator Francis Green but the 'DeFalco' name first appears in her subsequent development of her father's bio. Regarding the DeFalcos, a 1979 obituary of Joseph DeFalco, Vice President and Business Agent of the International Laborers Union of North America Local #271, names Joseph's father, Vincent DeFalco, as founder of the Local #271 in 1930. Given the Bulletin's 1926 article on the Hod Carrier strike, the Union existed already at that time but under the original name, the Hod Carriers and Laborers Union and that changed in 1965. Still, the obituary corroborates the DeFalco name as likely being involved in the Union of which Ledo was Business Agent and President in 1926.

From the onset, Manuel consulted the New York and Boston ILA. Consultants arrived from New York. He consulted organizing tactics of other locals and studied Boston's 1931 strike over the weight of the sling load (loads transported from location to location by crane.) During union organizing, his lighter skin, European features, dynamic personality and charisma facilitated negotiations and the recruitment of racist Whites. The Boston office sent Eddie Carroll in support of a Providence ILA union and paid the wages of the striking Providence workers. Ledo traveled to DC to meet with legislators. In Providence, he garnered the support of Judge Luigi DePasquale and Senator Theodore Francis Green was an associate of John F. Lopez as well. Always with the workers in mind, in '49, Ledo warned of the impending mechanization and intensified the recruitment of members for effective bargaining power. He assigned Shop Stewards to each dock to explain the contracts to the workers and to communicate between the workers and the Stevedores who paid the workers. In his interview in "By the Sweat of Our Brow," Interviewee Harold B. Fontes, nephew of Business Agent Matthew 'Sonny' Bento, effectively summarizes his own frustrating experience as Shop Steward in Davisville, but with humor.

Manuel Ledo's passionate dedication in the ensuing years won many Union benefits and inspired future #1329 Trustees to follow suite. Early demands centered on wages, work hours and safety. ILA #1329 continued to struggle for negotiating power, better policies and nose to nose bargaining with management. Eventually, they focused on solidarity among locals nationwide establishing the potential for more and universal rights. The Providence Journal microfilm holds numerous articles on ILA #1329 strikes during and after Manuel's tenure. Besides Sam Beck's interviews, there is no news coverage of the early organizing.

Ledo engendered great pride among his fellow lower income 'coloreds' as they won their rights from the White folks, the *gente brancos* or *es brancs*! BSOB Interviewee Sidney A. Lima says of Ledo, "We used to call him 'Chief.' He took care of us. You know. He said, "These are my people. *My* people. I know them all. I know all their families. I'm older than them. I was in the old country with them."

One of Beck's 1983 interviewees was Longshoreman John 'Toi' Fernandes, the father-in-law of Arthur S. Soares' first daughter Anita Louise 'Pet' Soares. Fernandes and Soares worked with Ledo, but Toi, eight years Arthur's senior, organized alongside Ledo when they were making fifty cents an hour under appalling work schedules and harsh weather. "Just like slavery, they worked you," said Fernandes. He recalled Ledo, as saying, "Toi, we gotta do something different. ... We gotta organize." Toi goes on, "We used to work rain and snow...The company used to rob us of our time. We had no control." At that time, Ledo worked as a 'stickman,' who placed bolsters, four to five foot on which rested piles of lumber or other cargo, to raise the cargo enough off the dock or shed floor for forklift access. (See more at Working Words.)

Fernandes, whose father, an immigrant whaler turned Longshoreman, was born in Boa Vista December 27, 1908 and died in East Providence in 1999. Ledo and the men began organizing around 1929. Fernandes recalled, "They called us agitators." The company ordered the Walking Foreman not to hire Ledo, Fernandes, George Dias, Willis 'Jonsie' Jones and others. At that time, a Mr. James, an attorney, was Superintendent of the A. C. Dutton lumberyards in Providence. The company vehemently launched into Union busting tactics. The company told Ledo and Fernandes that a Union would be detrimental to the company and thereby rob the men of work. "They all wanted for themselves—taking our blood to do it." Toi went on to say, "...some of the men didn't want to join. The company put fear into us. Most of our older people were afraid." James, according to Fernandes, "a smoothy from out of state who came to Rhode Island to make a living off us," set out to demoralize the men. "You don't do nothing...you have no schooling." When the ship's job ended, James would bring non-organizing Longshoremen back the next day to work in the yard, in order to dissuade them from signing the petition for a Union. The men who signed the petition to form a Union were no longer hired. Said James, "He doesn't come anymore." The organizers told the men, "Mr. James is only using you, using us...so you won't sign things." In the end, the Longshoremen were swayed and the majority prevailed!

Fernandes also recalls the company agents raising the ire of the otherwise amiable and good-humored jokester Manuel Ledo. Ledo, also called 'Galo' ('Rooster,') would stand to, punctuating his powerful incentive with strong language. John F. Lopez who accompanied him to meetings was the diplomat. He would say, "Here, we'll take care of this matter much better than that." Attorney James' ruse of professional kinship fell flat with Lopez when he said, "You're not a longshoreman. What are you doing here? You're a businessman." Lopez replied, "These are my people and I'm going to help them. I am here to help my people." James stormed off as usual and did not respond to Lopez who called after him. Lopez then called out, "You know Ledo, he doesn't want to talk to me; Ledo, call the men from the ships!" Ledo's organizing acumen prompted him to remove the men from the ships on numerous occasions. Witnessing the men's growing support

for the movement, James began to recant, "Hold it! Hold it! We'll do the business, whatever you want to do."

After persistent recruitment, organizing and tactics, the local Longshoremen qualified and the ILA #1329 Charter was granted November 13, 1933. One of the first acquisitions was the right to work on any ship that arrived in port and an equalized pay scale earned from all companies. Lopez became the first President but policy required an actual Longshoreman and Ledo soon replaced Lopez as President.

The initiation fee was \$1. Hourly wage then was fifty cents. 72 year old BSOB Interviewee Marcelino 'Mussy' Medina reported, "I started working from, from when I was 14 years old as Longshoremen. ...When I first started working, it was only a dollar something an hour. When I left, was making thirty dollars an hour."

Teny's essay on her father states, "In the early 60's he was selected with Matthew (Sonny) Bento, former ILA president, to represent R.I. on a good will program in Brazil where he received a diploma from the Brazilian government for this endeavor. Unfortunately, he had to leave Brazil early because of ill health." Ledo's honorary withdrawal from the ILA is dated 1966 and his passport 1967. His collection contains a 1963 booklet, from the Conference of National Cargo Loaders in Salvador, Bahia in northeastern Brazil and two 1967 diplomas from a program in Rio de Janeiro located in the state of Guanabara. They were: 1) Sindicato dos Estivadores de Minerios do Estado de Guanabara (Union of the Ore Cargo Loaders of the State of Guanabara,) and 2) Sindicato dos Estivadores do Rio de Janeiro (Union of the Cargo Loaders of Rio De Janeiro.)

The ILA #1329 Eulogy to Ledo also notes his accomplishments. It states that in 1936, he butt heads with the three toughest companies on the waterfront: Merchant & Miners, the Providence Line and the Old Bay State Line. The Bay State Line went out of business and blamed the ILA #1329's strike for higher wages and safer conditions. While the Providence Journal-Bulletin mentions numerous strikes from the 30's onward, either initiated by #1329 for their own demands or in sympathy with local waterfront unions or with the ILA nationwide, it did not record the 1936 strike or the early Union organizing struggle. In the strike history, the Projo quotes Business Agent Manuel Q. Ledo and other presidents, Arthur S. Soares, included.

The Eulogy states that the late 40's, Ledo worked more as Business Agent and a wage, rights and benefits activist than as a Longshoreman, and in 1948 he volunteered a pay cut from \$85 to \$60 a week to lighten the Union expenses. The Welfare Trust Fund was initiated in 1949. The men paid 2.5 cents per each paid hour. Benefits included a \$1000 insurance policy and Blue Cross coverage for qualified individuals. Twenty-six years later at Ledo's passing (1974,) worker contributions were \$1.01 for each pay hour with an

insurance policy of \$3000. The Blue Cross coverage was tops but there was an option for Rhode Island Group Health coverage.

The Pension Fund, created in 1950, as noted in the Eulogy, required a worker contribution of .05 for each paid hour. Pension began at \$15 a month. At Manuel's passing in 1974, the Fund was worth \$1,620, 636. Benefits ranged to \$3 to \$100 a month, with self-insuring death benefit of \$1000.

He retired as Business Agent in 1959 due to illness and received a lifetime salary equal to his weekly pay at that time. A 1966 letter of reference from President John F. Lopez, Jr. typed by Secretary Robert J. Lema, cites Ledo's retirement as 1963. Among his records is an Honorary Withdrawal certificate from the ILA #1329 in 1966.

He passed away in April 30, 1974 in Providence, Rhode Island, having made history, implemented beneficial changes to lives of Longshoremen of all ethnicities, despite the racism in the depression years.

Daughter Armentine referred to her dad as a "gay blade." Willis 'Jonsie' Jones recalls how Manuel would send his money home to his wife with Jones told to say that Manuel had more work to do. He went off gambling, no doubt hoping luck would shine on and him as he discussed and planned Union. Through his enterprising and adventurous nature and the forming of the ILA #1329, otherwise needy families and the Rhode Island economy have benefited hugely.

(See bio on Ledo in The Log section of this book)

ARTHUR SEBASTIAN SOARES

The Providence Evening Bulletin of November 20, 1973 published the article "Black Heads Propeller Club: Waterfront and Jazz Much of His Life." The man pictured in Longshoreman gear and hard hat is Cape Verdean Arthur S. Soares, the first Union official and Cape Verdean/Black man to be President in the Propeller Club Port the United States, Port of Narragansett Bay. From 1973-1974, he served the one-year term stipulated for all its presidents. Between 1954-1974 Soares served at least sixteen years as President of the ILA International Longshoremen's Association Local #1329. Therefore, he was the first Cape Verdean/Black man to hold both offices in these major unions concurrently locally, and likely in the nation. In 1974, the Propeller Club cited him for distinctive service and in 1987 named him Maritime Man of the Year. He retired from the ILA #1329 in 1979. In June 1983, Governor J. Joseph Garrahy appointed Arthur S. Soares to the RI State Pilotage Commission as a 'public person,' one of the stipulated four, being "one who shall represent the public."

Before this writing and based on hearsay, I mentioned in presentation brochures that the tenure of Arthur S. Soares was 'seventeen' years. Since then, I have taken into use the "16 years" statement from his retirement brochure and noted necessary changes in the transcript texts. The audio of the interviews, however, remains unaltered. His retirement booklet printed February 17, 1979 reads exactly as follows: "From 1954-1974 He served a period of sixteen years (16) years as President." In his 1987 interview with Coli, Soares says, "...in 1954, I became President. And, there were a few years in between '54 and '74 when I wasn't the President. On and off. But over that year [*meaning span of years,*] I was the President most of the time." Coli asks, "And this was the, specifically which Union?" Soares replies, "The International Longshoremen's Association. #1329—right. So, I was succeeded in 1974 by another official. Five years elapsed then I retired. Very happily so, and I wouldn't have had it any other way."

In a phone conversation, Diana Castellano, Office Manager for Robert Gleason at the ILA 'Mother House' in New York, informed me that their records showed Arthur S. Soares as President from 1958-1974. This is exactly sixteen years. She did not note if their record showed that he was President prior to 1958 or if it showed Arthur's actual dates in office. She said "...he was President from 1958 to 1974." I raised to her attention evidence that would question those dates. Even on request, she did not offer to go back and re-check, and has not returned subsequent calls.

Without access to the pertinent #1329 meeting minutes held in the research dossier of Andrade-Watkins, I cannot share the exact years served by Soares between 1954 and 1974 or cite his specific contribution. No doubt, future researchers will uncover more material. The Providence Journal Bulletin microfilm catalogue at the Providence Public Library cites President Arthur S. Soares in articles under 'strikes,' 'International Longshoremen's Association' and under the 'Propeller Club.'

The overall gains during those years are well known. President Soares of Local #1329, Soares, along with Business Agent Matthew 'Sonny' Bento and other Trustees attended Union meetings with company representatives and conferences in Florida, New York, Puerto Rico and Ireland for equalized international policies. They succeeded in improving working conditions, wage contracts and other benefits such as pensions, health and welfare, vacations, holiday pay and Workmen's Compensation and implemented the seniorities plan. BSOB Interviewees testify that the ardent negotiations finally provided them with up to date, commercial, heated buses between Providence and Portsmouth Naval Station at Melville in Portsmouth and Quonset Naval Base at Davisville, along with enclosed eating areas and more.

Arthur also served as Gang Boss and Hatch Foreman for the Port of Providence. In his fourteen years as a Pension Board Trustee he helped finalize greater benefits for past and future retirees, and in 1987 he was on the board to increase death benefits and cost of

living increases for retirees. In his 1987 interview with Watraud 'Traudi B. Coli, Soares refers to the major strike that began on November 16, 1956, in which Local #1329 supported the strike demanding equal size Gangs in all ports "from Searsport, Maine to Brownsville, Texas," in order to eliminate port competition among shipping companies. The STRIKES section in this essay cites "in sympathy" strikes among the East, West and Gulf Coast workers occurring during the tenure of Arthur S. Soares.

Many of the local Cape Verdean Longshoremen were related by blood and marriage, and they looked out for one another's families in hiring and in other ways. This incensed the other ethnic groups. This was also a source of friction among some Cape Verdeans, yet unity was fostered in other ways. Interviewee Harold B. Fontes tells us, "...being that those old timers didn't have much education and couldn't read, they really, really relied on guys like Sonny and Arthur Soares and Quinnie and Jackie Lopez and Toi Fernandes and Bobby Lima and those types of guys, Paul Cardoza, who could read and write and were the *honest* bunch of guys." This changed radically after Soares' tenure.

At his retirement in 1979, Soares received plaque commendations. One was from Faith Community Parish (now named Sheldon Street Church again) where he attended from baptism when it was the Portuguese Chapel of the Central Congregational Church. My father Arthur, said that the mission which became the first Cape Verdean church in America was actually started some blocks away by immigrant Walking Foreman Manuel Ricardo Martin. Martin's kerosene lamp in the tiny storefront window beckoned worshippers and those in need of education and welfare to Chicken Foot Alley off Transit between South Main and Benefit. The humanitarian effort was later adopted by the Congregational Church who built the Sheldon Street Chapel for Martin's congregation. Staunch Catholic Creoles worshipped at Holy Rosary two blocks away and socialized at Sheldon Street but it was to Sheldon Street that Izora DaGraça Soares and husband Sebastian held sons Eddie and Arthur after the darker-skinned son Art reported that racist Father Rebello at the Holy Rosary Catholic Church swooshed him to the rear pews. An 85-year-old Catholic Cape Verdean, wishing to remain anonymous, recalls her family attending services at Holy Rosary but spending social time at Sheldon Street. She checked her memory before relating distinctly that one late Good Friday afternoon, Father Rebello standing on the top step of the Holy Rosary Church, ordered her young group away. "You little niggers, go over to Sheldon Street Church where you belong." At Sheldon Street, they enjoyed numerous activities, attended Bible class and social functions.

The plaque from Arthur's Gang reads: "Presented to Arthur S. Soares by his Gang. Fond Memories." At the time, these men were João 'Kilsey' Alves, Simon Andrade (Forklift Operator,) Carter 'Speed' Braxton, Eugene Correira, James DiPina, Joseph DiPina, Robert Gomes, Jesse Johnson, William 'Willie' Lima, Benjamin 'Benny' Lopes, Jancenio Mello, Thomas Antanasio 'Tanas' or 'Tommy' Ramos, Charles Roderick,

David Roderick, Reynolds Rose (3rd Winchman,) David Silva, Joseph Varela (2nd Winchman) and Irving Washington. Adert 'Jimmy' Lopes from New Bedford was the Senior Winchman. Another plaque was from the ILA #1329: "For long and faithful devotion to the labor cause. The International Longshoremen's Association #1329 is proud to present this memento to Arthur S. Soares, 1941-1979." There are three holes in this plaque where once was attached a gavel. The gavel is absent, but we have restored President Arthur S. Soares to history.

(See bio on Arthur S. Soares in The Log.)

WOMEN ON THE WATERFRONT

Prior to the 60's (specific date unknown by writer,) there were no Rhode Island women on the docks. Longshoremen wives supported their men by working in textile and jewelry factories like Arden's or those such as Imperial Knife or School House Candy. They worked as domestics or picked cranberries, strawberries and blue berries in the summer. Since the 30's, women managed boarding houses or rented rooms, some becoming executors of the men's insurance and wills policies. Some took in State children. Some sold moonshine.

Some of the BSOB Interviewees retired as late as 1994, except for Marshall Bento, Jr., presently working and who by now is used to women working 'car boats.' The subject of women on the waterfront arose at presentations. As in the interviews, Longshoremen opinions differed. Men were cautious or noncommittal. Nevertheless, at one event, one man blurted, "They couldn't do the work! We put them to the side! They couldn't handle it!" Interviewee Robert Joseph told how he dealt with the men's language when women worked his Gang. Interviewee Joaquin 'Jackie' Gomes hired a number of women in the 80's on car boats. In a panel discussion, he said, "The woman worked would keep on working. The guys would go off and hide somewhere." With no access to the personnel records, exact documentation is lacking. Still, oral accounts do not suggest huge numbers of women and indicate that one or two were somewhat successful at the heavier work. There were no statements about the equipment operator jobs being given up to women. Longshorewomen work other US ports. In Baltimore, for instance, those in the family of former ILA Maryland President Richard P. Hughes drive forklifts and handle other equipment. Providence is not yet a container port, and cargo traffic has slowed over the years. Union membership is down. While mechanization has made the work more accessible to women, seniority would prevail. The ILA does not discriminate and requires a certain amount of work hours for membership eligibility. Facts on this women issue, as with other subjects, are not limited to this writing.

While there are no women members of the local ILA #1329, they and the ILA Checkers Local #1684 (now #2001) presented a plaque of appreciation to Miss Frances E. Meister, the port's 'One Lady Stevedore' at a testimonial dinner in November 1963 attended by

over two hundred representatives of business, labor and governmental agencies. For over forty years, she arranged contracts with East Coast shippers and ship owners, was secretary of the Rhode Island Shipping Association, and as a Stevedore, she recorded and handled the Longshoremen hours, vacation, hospital and pensions plans. She was member of the port development committee of the Greater Providence Chamber of Commerce. A Journal reporter once approached her for a story on being the port's only woman stevedore and she responded with humor, "No. I have enough trouble being the only women on the waterfront without making everyone more conscious of it." This was reflective of her reticence regarding publicity. However, the sentiment was not reflected in the smiling faces that surrounded her in the Journal photo. They were James J. Fisher, ProvPort Agent; Arthur S. Soares, President of Local #1329; Matthew V. Bento, Business Agent ILA #1329; John J. Orr, 2nd President of John J. Orr & Son Stevedore Company; John V. Sylvia, Founder and President of the Local #1684 (now #2001,) and George Koch of Nacirema Operating Company and President of the Rhode Island Shipping Association.

STRIKES

The Providence Journal Bulletin began recording numerous labor strikes in textiles and other industries in the late 1900's. There was no mention of the struggle by organizer Manuel Q. Ledo, John 'Toi' Fernandes, Willis 'Jonsie' Jones and other pre-ILA #1329 activists. Editorials in subsequent years maligned the Longshoremen struggle for fair treatment and wages. A 1963 editorial, "The longshore settlement, or how not to end strikes," attempts an idealist stance by espousing "public interest" and "impartiality" between workers and companies. However, it cites "Teamster Boss Jimmy Hoffa gloating on television after the shippers had announced their capitulation."

While there are no early Providence news article on the struggle to establish the local ILA #1329, a 1932 Providence Journal article "Stevedores Fight To Unload Vessel At Municipal Port: Free-for-All Battle Rages at Fields Point Until Providence Men are Hired" offers a stark glimpse into the struggle for equitable standing on the waterfront. Over fifty Longshoremen went fist to cuffs on the Municipal Wharf at Field Point when New Bedford Longshoremen arrived to unload a Munson Liner (Moore McCormack) bearing 3000 bales of cotton. Police arrived and shortly after, company consultation allowed the Providence men to work. The ship had unloaded a portion of its cargo in Philadelphia reducing the potential paid hours for Providence workers. Its officers and Seamen had their salaries cut three times and the Able Bodied Seamen were receiving \$40 a month, the lowest on any ship in this port since the Depression began. What was the complaint that caused the Munson Liner to bring in New Bedford workers with whom they had worked in the past? Had it to do with local Union organizing and demands for just pay? Ledo with his organizers and supporters were causing a waterfront hullabaloo at this time, but this was not mentioned in the article. The Local #1329 gained their charter

the following year in 1933. The New Bedford Local #1413 would be formed four years later in 1936.

In 1953, when the New York Waterfront Commission sought to rid the New York waterfront of crime, they accused the ILA of gangsterism and ousted them from the American Federation of Labor. The AFL formed the International Brotherhood of Longshoremen IBL, and battles ensued between the two Unions. By 1959, after years of strife, the Federation readmitted the ILA. In March of 1954, the ILA New York was involved in a violent strike in which Teamsters smashed picket line after picket line. On April 4 the NLRB threatened to ban the ILA from future elections unless they returned to work. This forced the strike to an end. (See The Log, International Longshoremen's Association. General Outline.)

In 1959, the Local #1329 and brother locals struck for equitable policy making between employers and workers. This spawned the Labor-Management Reporting and Disclosure Act of 1959 (LMRDA.)

In addition, workers demanded higher wages, an eight-hour workday, wage increase, and adjustments in the weight of the sling load and in the length of contract and wage increase. The year 1965 finally saw a Master Contract that would apply nationwide any gain by any one Local. Finally, the ILA implemented the collective bargaining power to garner overtime pay and improved safety standards. Other nationwide strikes occurred in 1963 and 1967. The Master Contract of 2004 expired September 30, 2010. The Projo microfilm contains articles on Longshoremen strikes.

TIE-UPS

Union jobs were also protected within the Local #1329 by Union policies. Membership required a certain number of worked hours and Union men were hired before the 'dollar-a-day' non-union workers. In 1956, the Local attended a hearing with the National Labor Relations Board to answer discrimination charges filed by eight non-union men against the Local #1329, three stevedore companies, those being Providence John J. Orr and Son and New York's Nacirema Operating Company and Imperato Stevedore Corporation, and associations. Two of the men, Benjamin A. Lopes and John J. Alves reported denied membership. Former President and twenty-year veteran John F. Lopez testified that efforts to raise Union membership over the past years was minimally successful and that the present membership was 168 with 200 being all this port needed. He explained the 'Union men first' policy at Shape-ups and that the 250 or so non-union men waited outside the Union Hall at 312 South Main Street until so need. Alves testified that the previous year, his own cousin, Tony Souza, removed him from the ship under orders from President Lopez. Lopes testified that after working three days, he and other witnesses including Matthew Santos and Vernon N. Montrond were ordered off the ship by Shop Steward Matthew Bento and replaced by Union men. James F. Williams and

Anthony Silva were ordered off another ship after working two days. Matthew Santos and Edward Sylvia admitted joining the New York Union that required only \$39 to join, hoping to be transferred into the Providence Local. In 1958, ILA #1329 requested use of the empty Municipal Wharf (now ProvPort) warehouse/office complex in which to hold Shape-ups, implementing the longstanding NLRB ruling that Shape-ups not occur at Union Halls. Other Union policies prevailed and the concerned men eventually joined the Union.

THE FISH THAT GOT AWAY

While the Union creates and protects jobs, shippers protect their purses. In 1956, Fisheries Products, Ltd. of Newfoundland that supplied to the Midwest moved their port to Gloucester. Gloucester stevedores were paid a flat \$1000 according to tonnage, while Providence Longshoremen worked on an hourly rate. Locals ILA #1329 and Checkers #1684 ignored the risk of income loss of \$80,000 to \$100,000. Learning of Fisheries Products' plans to move the port of entry to New Bedford or Fall River, local Unions prevailed upon the New York Mother Union causing Fisheries to opt for Newfoundland. The Boston port lost work as well standing by its Gang, Checker and Clerk requirements.

RIGGING ROT and RESTORATION

Nepotism played a role in hiring practices of #1329, but one Union official went further. By 1974, under the present seniority plan, younger members worked less than senior members did. At the April meeting, member Ray Silva waved the banner for an earlier Union concept of rotating the hiring of Gangs beyond its standing application only to the fish boats. The motion passed. By the December 1975 election, the contingent voted Silva in as President over Arthur S. Soares. It was a drastic change in leadership. BSOB Interviewee Harold Fontes' "honest generation" was out. President Silva's first official act was to oust his mentor, Business Agent Matthew 'Sonny' Bento, who had taken him to conferences in Miami and New York, and who taught him the ropes. Silva then turned the roles of President and Business Agent into one job. Garnering the BA's stipend was small potatoes compared to the control and returns he reaped through craft and self-serving design, as discussed in detail by Interviewee Marshall Bento, Jr. in his "A Letter To The Past And Present Members Of The Ila Local #1329: A Brief History Of The Past Forty Years" seen in the Other Holds section of this work.

In 1981, Silva was charged with embezzling Union funds, jailed and banned from running for office for five years. He recently ran for a minor office and won with no opposition from the members handpicked by him in prior years. This was not Silva's only illegality regarding Union business. He also continued to hire retiree Peter Nicholaus in full seniority position instead of as the required retiree dollar-a-day position. The case is in litigation. Further details in the BSOB interview of Marshall Bento, Jr. are startling.

In 1987 while Silva was away, Marshall Bento, Jr.'s idea of an ILA #1329 Scholarship Fund was heartily voted in by membership under Joaquin 'Jackie' Gomes, President; Daniel Joseph II, Vice President; Marshall Bento, Jr., Recording Secretary; and, Thomas O'Connor, Jr., Treasurer. Sidney A. Lima and Thomas O'Connor, Jr. were the first Scholarship Trustees. To date the Fund provides scholarship support to members of Longshoremen families, related by blood or marriage, of any age, and who are verified enrollees in a certificate or degree program. The funds are derived from the deduction of .05 an hour from the hourly wage that is matched by the ILA/ Managements Benefits Office. By the end of 2009, the ILA #1329 Scholarship Fund had granted over \$160,000. Available assets and number of applicants determine the awards.

As of June 2010, Marshall Bento, Jr. is working to publish a periodic port newsletter sharing candid, inoffensive input from all port workers entitled "The ---Port---Tug---Geese: An informational newsletter for the benefit, education and enhancement of the I.L.A. Local 1329." The "-Tug-" refers to the tugboats that dock and undock the cargo ships. The "---Geese" is inspired by the combined effort of geese flying in V formation as they rotate equally the arduous leadership that creates the airflow for the flock. They work in harmony thereby increasing the travel distance up to 70% over that of a lone flyer.

WORK SITES

In early days, there were three shipping lines at the Providence port: The Bay State, Merchant Miners and the Colonial. Shippers Weyerhaeuser and Moore McCormack and others arrived. Somewhere in the early 50's, Stevedore companies John J. Orr and Nacerima hired the Longshoreman to work the ships. Waterson occupies ProvPort today. Up to the 60's Rhode Island, the work locations began at India Point in Fox Point at the head of Narragansett Bay, the first Rhode Island port created in 1680 and that became a major Atlantic Triangle Slave Trade port. The work site extended along the west shore of Providence Harbor, created in 1636, to include the present work location running a few miles parallel to Allens Avenue at the Municipal Wharf. In 1994, a non-profit, public-private partnership purchased the Wharf from the City and renamed it ProvPort, which today as then, extends further down to Fields Point. A few miles south of that lies Quonset Naval base at Davisville and across Narragansett Bay was Melville Naval Station in Portsmouth, Rhode Island. India Point saw scrap metal, pig iron, fish boats and commodities. Today scrap is worked at Fields Point. Fields Point had cement and packaged and fresh fish. Fields Point and Portsmouth saw mostly lumber. Quonset dealt strictly with military cargo and some Navy lumber. There was a Gulf Oil port on the East Providence shore at Wilkes Barre Pier and a Texaco port at the Municipal Wharf on the west shore. Still visible on Allens Avenue are the train rails that carried the oil and commodities to other locations, through India Point to East Providence and into Massachusetts. Work on these vessels was referred to as 'deep water' longshoring. Work on barges, coal, etc. was categorized as 'shallow water' longshoring. Coal was handled

from Collier Park facilities just south of today's Hurricane Barrier. In the mid 50's the coal trimmers were invited to be grandfathered into ILA Local #1329 to increase membership. This gave them access to 'deep water' employment.

The Longshoremen who worked at General Dynamics Electric Boat Corporation in Quonset loading components bound for nuclear submarines constructed in Groton, Connecticut wore pins that changed colors in the presence of radiation. Little did Arthur S. Soares know that in the 80's, his daughter Sylvia Ann would join activist friends Joyce Katzberg, Jim Tull, Suzanne Schmidt, Phil Edmonds, Richard Walton, Elizabeth Lincoln, Penny Jackim and others to demonstrate at Quonset and in Groton against nuclear energy and war.

GENTRIFICATION

Gentrification plans were finally implemented in the late 60's in Fox Point and the area including Benefit Street down to the Providence River and all the way up Benefit Street into the North Main Street. Fox Point Cape Verdean, Irish and Azorean and other working class citizens were dispersed far from their family neighborhood and work sites. Verbal promises to facilitate the return of the low-income people were never actually in the plan. Councilmen John Murphy Fox Point, former neighborhood newspaper boy, head of the First Ward (Fox Point) Committee, Robert Clarkin and Cape Verdean resident Johnny Britto along with others fought against the impending dispersal. While many frightened and needy homeowners sold out, Murphy convinced Longshoremen Charles 'Melay' Simon and Ña Rosalia 'Mamai' (Evora) Alves to hold onto their homes on Pike Street. Some feared excommunication based on strong urging from the Holy Rosary Church on Pike Street that wanted the land supposedly for a parochial school. Today, it is blocks of parking lots. Murphy was instrumental in getting the Pike Street name changed to Alves Way. Throughout Fox Point, houses bought cheaply from the poor at low rates later valued in the millions after restoration. Wickenden Street and South Main Street, once serving the needs of neighborhood, are now drags of boutiques, antique stores, trendy restaurants and condominiums. Eufemia 'Fama' Britto, sister to Interviewee John Silva Britto lived with her husband Johnny Britto and family in what is now a popular coffee shop. Referring to empty lots at the juncture of Wickenden and South Main Street and at India Point, Interviewee Mussy Medina says, "That's where—mostly all Cape Verdean lived there. And it's all gone now. They never put nothing back there. I know that's what they call lying to people."

TRUE GENTRY

There was great pride in the Cape Verdean community and in Union membership. The mother of Longshoreman Peter Amado is legendary. She gave birth to twenty-two children. Once, when she was picking strawberries, she gave birth, wrapped the baby in a shawl, suckled it at her breast, stoked her pipe and continued picking. Her action was

neither the first nor the last of its kind in this needy, industrious community. Longshoreman Frank Penha was equally committed to work. BSOB Interviewees Chapette Rose and Harold B. Fontes recall him great amusement and the highest respect. He always took the hold work, the toughest, giving his partner the easier dock work. When break time came, he stopped, filled his pipe with 'tabac, 'lit up and went back to work. He admonished the younger men. "Bu ca meste para! Bu casta meste para." 'You don't need to stop! You don't need a break!' When he left for the day he worked his farms, two lots in Seekonk and two lots in East Providence. In his interview, Harold reflects on his community. "...I might die tomorrow but one of the things I'm glad, is the fact that I lived my life in the time that I lived it. Being born in the 30's being brought up in Fox Point, being brought up in a Cape Verdean culture, that today I'm very proud of... we grew up with all that respect and that love for all our parents and our grandparents and all our best friends' parents and grandparents. ... We had the best working conditions you could think of. We had best medical things you could think of. We had the best vacation and holidays things you could think of. All these things were negotiated by your father, who was our President for about seventeen years, my Uncle Sonny, Jackie Lopez was in there. Plus they were all part of the negotiating committee who sat down every three years with the companies and negotiated these contracts—you know what I'm saying."

Interviewee Sidney A. Lima adds, "We got a saying in Fox Point. Who's better than us? Nobody!" Sidney's sole remaining and younger brother Winston speaking at Sid's Memorial repast roused a cheer with another old Fox Point sayings: "There are only two kinds of people in the world. Those that were *from* Fox Point and those that wish they were."

RIGGING THE LOAD

The evolution of the project was an eye opener. I am sparked about doing future documentation but in different format, far simpler and in collaboration if complex.

Before the RICH grant was finalized, the John Nicholas Brown Center for Public Humanities and Cultural Heritage agreed to loan me recording equipment in any event. I eventually procured my own. JNBC also offered recording space depending on availability and Chelsea Shriver was bright and efficient in setting me up. There, I recorded Manuel Barrow, Jr., John Silva Britto, James DiPina, Harold Fontes, Robert Eugene Joseph, Marcelino Medina, Peter A. Roderick and Avelino 'Chapette' Rose. Sidney A. Lima was recorded in a nursing rehab, James 'Jaime DaSilva and Albert 'Bett' Lopes in their New Bedford homes, Joaquin 'Jackie' Gomes at home and Marshall Bento, Jr. in his study. Arthur S. Soares was recorded at home in 1987 by Waltraud 'Traudi' B. Coli. I learned that a project of this size with interviews, transcripts and images is best done in collaboration. It would require less time and demand on an individual.

This first time use of the equipment was challenging even after at home practice sessions. Once, I thought I had erased the entire interview but after grieving a few days at home, I 'accidentally' found it while prepping for another session. On one New Bedford trip, I forgot to pack the microphone. Former Longshoreman and Vietnam Vet Barry O'Connor, who drove me to interview his uncle Jaime, arrived ahead of time as I was reorganizing item, and I rushed. Having no car and facing a deadline on this venture for which I had no experience, I was always on edge. Scheduling meetings and time appointments for free technical assistance required patience. The overall audio of the interview is uneven, each being conducted under different conditions. Sidney A. Lima was recorded in a 'conference room' that was promised to be quiet, but an array of blaring employees paraded endlessly outside the paned glass doors, some of their banal declarations and call-outs being quite distinct. While I did not alter the content of any interview, it was necessary to cut as much of the ear assaulting 'fracas' and door slamming from Sidney's as possible, but without total success. The walk in the rain a number of uphill blocks between the nursing home and the bus stop in a downpour was no task. However, the idea of causing Sidney to repeat the interview was harrowing.

Since the men were not total strangers and worked with my father, I chanced recording them on first meeting. This one shot interview session presents limitations. I revisited Harold Fontes, Marshall Bento, Jr. and John Silva Britto. As John exited the building after the first fairly short interview, he mentioned how as a kid he used to get coal from the ribs of an old coal house, conceal it in a burlap bag and wheel it home in his wagon. It was imperative to share this fact and others, so there was a second interview. Doubtless there are myriads of untold stories.

As I had been warned, my carefully formulated and organized questions with alternative wording went all kerblooey in the interviews. Interviewees do not necessarily speak in linear or logical progression, especially during great flashes of related or unrelated memory that are fueled by spontaneity. Something is lost when they are forced to adhere to a timeline. So, I quickly learned to let them speak freely, and I checked off the missed questions to return to, but seldom did. And yet, the interviews content exceeded my expectation. These projects need multiple interviews, to breed familiarity and pull more info, but that meant listening to and transcribing all that. Initially. Transcribing programs are costly.

I did not have at hand editing programs or experience. Tom Lew was of great assistance in suggesting the right equipment, setting it up in my home, finding free and other programs, introducing me to Power Point and various editing programs and reacquainting me to Desktop Publishing. He is a highly informed, patient and willing tutor but learning time with him at the Learning Center was shared with others and there were additional in-house tasks for him as staff. Waiting for his help was worth it, but I sensed there would not be ample time to complete an extensive interview process. In the end, however,

transcribing the acquired material tested my own limits and the deadline was extended a bit. All interviews are included in The Cargo section of this work.

I also planned to create stories from the interviews and wanted certain words to come directly from them. I hoped that if I used certain key words, they would generate certain facts. This did not always function as I had hoped, and I had to reformat questions on the spot, but not very well. I also attempted to be as silent as I could, to evoke conversation but not to comment, but I did. Numerous visits, would offer a choice of wordage on certain issues. Working on number of goals in one interview had its limitations but I believe it lit up a few dormant brain cells. Each personality was vastly different. I actually got light headed after an interview with one man who spoke rapid fire, interrupted my questions and blew them all out of my head. Surprises occur even with concentrated prepping and I felt remiss after each interview. However, during the transcribing, I was astounded and so excited that these men had shared very rich and a varied experiences.

Tom Lew, Computer Tech at the Mt. Hope Learning Center, assisted in selecting a few suitable transcribing programs. I settled in with the Interviewees Eventually, under Tom's counsel, I had to purchase a computer to accommodate these programs. While transcribing, I refused to lose a words. Being theater artist and oriented to play scripts, I meticulously counted and included all the 'uh's' and 'um's' and so on. Every sound is part of the personality. I did not insert 'Unintelligible' until after hours or days of repeating the garbled phrase over and over on different volumes and speeds through headsets and speakers. Sometimes, I'd give up and would catch it later. Repeatedly running their voices through my psyche drew me very close to these men.

Over a time, some Interviewees were invaluable in identifying subjects in photo. Marshall Bento, Jr., Harold Fontes, Jackie Gomes, Tia Santos lent a voice. I gave the original list of one year's Clambake subjects to Claire Andrade-Watkins and then discovered I had misplaced my copy. Subsequently, 86-year-old Chapette Rose named over 250 men in three Clambake photos in a under four hours. I took most of the time writing the names, on spellings and with questions.

The time for presentations drew nigh. I chose venues and began to work on a script and publicity. I eventually added more venues. The presentation reports appear at the end of Flying the Colors. For the earlier presentations, I began by narrating my ninety titled slides. Since the entire presentation is not a play but filled with fact, time was a factor in holding audience attention. My challenge was to select excerpts from these very rich interviews of which all were compelling. I chose not to paraphrase but to use only words contained in the interview. Sentences had to be spliced, information transposed and the person's speech patterns unaltered. Each narrative contained a dramatic flow and over all

the stories displayed a wide variety of experiences. The interviews are replete with untold stories. The narratives are not included in this book.

CALL FOR MEN

In December 2008, I called out to ILA #1329 retirees. I sent a packet introducing myself to a list of retirees of diverse ethnicity. The list contained invitees to the 75th Anniversary Clambake and a handful of men who would not attend were omitted from the list. Eventually I saw that my work was prescribed and the riveting words of those who joined in are astounding. These men were all first generation Cape Verdeans and some of one African American or White parent. Some are sons of Longshoremen who organized and struggled for the formation of the Union. An elder Irish Longshoreman Trustee Edward R. Quinn, 'Quinnie,' who visited our family home, was too ill to interview and subsequently passed on. An Italian immigrant Salvatore LaTerrabellini, a Frenchman Philip Cote and African American Archie Johnson (who I learned in our phone conversation is a cousin via my paternal Grandpa Sebastian,) Andrew Amado, Reverend Sammy Sykes, who lost a leg on the docks, were unable to participate in the interviews. Paul Cardoza, Sr. was ill and also passed on. Justino 'Tini' Andrade preferred only to work on his niece Claire's upcoming documentary. Illness or other reasons prevented collaboration from Andrew Baptista, Edwin 'Eddie' Bento, Fred Brown, Joseph Britto, Tony Britto, Gary DiPina, Joseph DiPina, Joseph Gomes, John 'Tootie' B. Lopes, Luis Ricardo, John Reis, Jr. and John Valles. Melay Simon and perhaps others not listed. Arnet 'Arnie' Bento, son of former Business Agent Matthew 'Sonny' Bento suffered a brain tumor and passed on. The non-participants are named simply to give honor.

Homage is due those ILA #1329 laborers who have passed on, the retirees as well as to those fewer numbers today presently threatened by the ever developing mechanization. Interviewee Marcelino 'Mussy' Medina passed June 6, 2010. Longshoreman Edward R. Quinn, a family friend too ill at the time to interview, passed on June 3, 2010. Firefighter Lt. Sidney A. Lima passed on August 23, 2010. Their labor continues to profit Providence, the State of Rhode Island and beyond. They are all held in high esteem for their contribution to life.

FLYING THE COLORS

The BSOB interviewees are champions who weathered demanding waterfront labor, took on additional service and availed themselves of life's goodness despite discrimination. Interviewee Avelino 'Chapette' Rose was the first Cape Verdean/Black Processing Sheriff in Rhode Island and the first Cape Verdean/Black Superintendent on the waterfront. Interviewee Sidney Lima was the first Cape Verdean/Black on the Providence Fire Department and its first Cape Verdean/Black Superintendent. Excerpts of a Providence Journal (Projo) article in the Other Holds section of this work cites his life saving work during the 1977 Providence College fire. Interviewee James 'Jaime' DaSilva rescued sailors from a sinking schooner in a storm of freezing, forty-foot waves. Most of

the men garnered military rank and traveled at home and into Asia. Chapette Rose stood together with White soldiers against the British in Apartheid South Africa. The Army trained James DiPina for communications by staging basketball games on top of telegraph poles bound together and James confronted injustice in the military with diplomacy. A young Mussy Medina tossed around boxes of live ammunition and Peter Roderick wrote the novel *Araujp's Stone*. Robert Joseph worked the Army docks in subzero degrees Greenland, part-timer Albert Lopes worked his way up to Able Bodied Seamen working as high up as the Bo'sun's chair, Marshall Bento, Jr. initiated the ILA #1329 Scholarship Fund and expounds on health hazards and injustice. Harold Fontes and Jackie Gomes discuss hiring and work practice. John Silva Britto takes us on his creative boyhood jaunts in Fox Point searching for food and helping to support his family. This is but a glimpse into their words.

The project took on its own life and developed beyond my expectations. The 'booklet' became a book. It made unreasonable demands and offered extraordinary gifts. It dragged me along, put me off, stood me up, danced me about in its own rhythms and spent my money. In the long haul, it has awakened a sense of personal security wherein the inner and the outer are actually at times perceptively in balance. It foresaw and took its own path, drew me in and doled out, with some assistance and grumbling from me, this rewarding collaboration of government funding, academic assistance and citizens who share pride and gratitude for their immigrant ancestors and in the hard earned success of their own lives.

PRESENTATIONS

The original presentation consisted of a titled slide show created from donated and other images, and a dramatic reading of first person narratives that I edited from the interviews. I thought the Interviewees might want to hear men read their words, so the original intention was to use local male actors. However, rehearsal time and other factors proved that unfeasible, so I switched on my acting lights and presented solo. I was later informed that this added interest, as I am the daughter of the man who inspired the project. Subsequent presentations were simpler to navigate with one performer. This first version of the presentation was lengthy timing at two hours. Eventually, consideration of time and facility requests lead to various versions. They included combinations or separate segments of the following. 1) the narratives/stories alone, 2) a narrated slide show, 3) a fifteen minute running slide show or a five or a ten minute energetic moving slide show of images minus titles, both accompanied by traditional Creole music but minus my narration, 4) narrative excerpts and/or minus comments and 5) a Longshoremen panel. Presentations will continue in any form. Letters have been sent to local schools and a presentation is requested at The Providence Athenaeum Salon.

September 24, 2009, John Nicholas Brown Center, Brown University.

Attending: almost 70. Surveys: 35. Guest List: *I forgot it.* Went well with some laughs. All were impressed with the Brown students' Fox Point Cape Verdean Exhibit in the Carriage House Gallery. The Exhibit ends September 30. Time was tight and therefore few questions. One asked about women on the waterfront. As in the interviews, opinions differed. Men were cautious or noncommittal. Tonight, one man blurted out: "They couldn't do the work! We put them to the side! They couldn't handle it!" Most people were favorably impressed and suggested ideas for a dramatization. One suggested the men tell their own stories. That will happen in future forums. The Longshoremen were pleased. Each story I read was accompanied by the interviewee's onscreen image. A bright vision that will linger in my memory is the smiling face of 81-year-old Manny Barrows, Jr. beaming up at me as I read his words.

October 8, 2009, AHA! Gallery Night, the New Bedford Whaling Museum Theater.

Attending: 35. Surveys: 8. Guest List: 18. Before the program, I ran three blocks to meet Jay Avila and Joe Thomas of Spinner Publications and left programs for them. I saw a friend who later brought eight people to the Museum Theater. Some recognized relatives in the New Bedford slides. Attentive, responsive faces, laughter. A few with children left during the slides. Most enjoyed, and encouraged developments. The Whaling Museum requested only an hour. People inquired about information that is in the full version. I felt that I cheated them. 95-year-old interviewee, New Bedford resident James 'Jaime' DaSilva waved to all they applauded him.

October 17, 2009, Conley Conference Center, 200 Allens Avenue, Providence.

Dr. Patrick T. Conley of the Conference Center, whose immigrant Irish grandfather was a Longshoreman, offered a \$500 Conference Room of the Fabre Line Club for no fee and waived the parking fee for a small overall fee (that was eventually paid by Interviewee Jackie Gomes.) Attending: 40. Surveys: 7. Guest List: 17. Lyra Monteiro drove me and set up her laptop. Earnest Burris, Client and Activities Director and Steve Santos, House Coordinator of M.A.P. Program (drug and alcohol) arrived with Client Volunteers. They set up the chairs with jubilation and camaraderie. They will help in the future. Stevie Santos marveled that he worked in that building when it was the dark, cobwebby City Tire Company. 'Doc' Conley gave me two of his books, inscribed. He spoke about 15" or so on his waterfront project and related challenges with the City. A second time attendee said, "It's still good." A six year old on the front row listened throughout and at times took a pose and moved her mouth, giving a speech. I later informed her that she could do what I did. Her older sister, 10, and younger cousin, 3, were silent throughout. Longshoremen hadn't seen each other and especially Jaime for years. One woman headed out to her birthday dinner quite thrilled woman because Longshoremen who she had never met before remembered her father well. Conversation was lively. Flyers to the CV Club event were distributed. There were a few snafus. Lyra's laptop was set up behind the audience, but with no remote. I used the handheld for the slide show. However, the slides must advance with each story. David Drucker, a former Museum Director who

drove in from Oneida, NY with wife, offered this service. Later, the mike battery went dead and was replaced.

As my brother was leaving he said, 'You know I have Daddy's hook. You gave it to me to hold.' I have searched high and low for that thing!

November 22, 2009, Cape Verdean Progressive Center, East Providence.

The presentation at the Cape Verdean Progressive Center went very well. About 65 in attendance. \$45 donation. Thirteen surveys, all highly complimentary. A few signers collect family history/photos but all signers were all inspired by the event to do so. They were moved by the intense labor (I added more info to the stories,) by the human element and by the invaluable role the Longshoremen. They would all like to see a play on the subject.

Six Longshoremen Interviewees attended. Four have been to all the presentations. There was lots of audience response. Laughter. Some young present day Longshoremen shouted out in agreement a few times. "It's still like that today!" People approached me for contact info to offer Longshoremen related photos for the slide show. People were eager to discuss their Longshoremen relatives. A few people arrived late and were disappointed not to hear about their relative in the stories. They had donated photos for the slide show. "Why didn't they interview the family?" one person asked. I explained that her father was well represented in the slide show that she missed, but that the stories were oral histories of Longshoremen themselves. I mentioned how we should all be documenting our families and making presentations. I am willing to discuss it with her.

Volunteer photographer Paul Nickerson of PnLucas Photography took separate and mixed group shots of the Longshoremen Interviewees and of the other Longshoremen there (about eight.) He brought business cards and took photos of the audience throughout. Folks can order online at his website.

In response to my invite for sharing, an elder Longshoreman told a Longshoreman story. Generally, all ran smoothly. My niece Zena Fernandes executed the slide show with finesse. The chaos of Friday night's tech run had disappeared.

President Elaine Gonsalves offered coffee and pastries during the event. The show ran two and a half hours due to a coffee/pastry run after the slide show. No one was bored. People remained a while in convivial conversation. It felt good to be at last using my talents to address my own culture through research and presentation. The genial response was heartening. The President Elaine Gonsalves was delighted with the presentation and inquired if I might return with it. Of course.

Providence Public Library, December 6, 2009, 2 PM

About 12 attending. The Providence Public Library presentation of “By the Sweat of Our Brow” went very well. Lisa Miller set me up on the laptop and later gave me the remaining PPL flyers. There were ten attendees and one child. Eight people signed the guest list and seven surveys returned. I did not bring the donation jar.

To my great surprise, the guests included the granddaughters of ILA #1329 Founder and first Business Agent Manuel Querino Ledo, Leah Jackson Hooks and Pat Jackson Souza. Their mother Armentine ‘Teny’ Ledo Jackson was ill. Leah offered to gather materials for me for the slide show and website. Among others in attendance were, the brother of Interviewee Sidney A. Lima, Winston Lima, and his wife, Georgeanne Brathwaite Lima. Wendy Walid of Vartan Gregorian Oral History Project and Cathy Carr Kelly formerly of Vartan Gregorian brought young Grace Kelly.

When I pulled out the surveys at home, I discovered an envelope with a greeting card. The front of the envelope was addressed in child’s print, “To SYLVLa ♥ From Grace Kelly♥” A hand drawn smiley face sat on the rear seal point of the envelope. Inside was an ‘Orange Orange’ Monkey Shine Studio greeting card. The card image is a photo of an orange stuffed monkey sitting atop a branch of pine atop a dirt mound with a small pile of pretty rocks. How well she knows me! The inside message read, “a sorry For you. Ther was a womin she rowt story’s For me Her name was SYLVLa PS [*Illegible*].”

Eight surveys were returned. The Ledos wanted more said about their grandfather. I informed her that I could find nothing much on her grandfather. Her mother Armentine may have some information. Mike Urso, an American History major and Instructor at CCRI learned “about the strong community built around the profession,” “how integral they [Longshoremen] were to the C.V. community, shipping...,” “the ugly discrimination on the East Side,” and added, “I think it is important to show these so-called ‘laborers’ as intellectually engaged.” He offered to volunteer on this or other projects. All but two surveys were interested in seeing a play about these issues.

Museum of Work and Culture, Woonsocket, March 28, 2010, 1:30 PM.

Ray Bacon forgot to get the laptop and projector. I told him not to suffer and we all felt better in the end. Printed 120 programs; 47 attendees; 6 surveys returned. The applause was rich and repeated again after the Q&A. A ‘Soares’ family from Massachusetts who had read the Projo article was present. Present were elders who knew my Uncle Eddie in the 50’s. Present was Laura Orleans, Director of the Working Waterfront Festival in New Bedford who saw an article in the Saturday New Bedford Standard Times about the presentation. She invited me to present at the Festival this year in September!

Rites and Reason Theater, Department of Africana Studies, Brown University, June 12, 2010, 7 p.m.

25 attendees and 6 surveys with no new comments. Presenting at Rites and Reason offered the opportunity for more production values. I designed a pre-show sound track of traditional Cape Verdean music of New England artists. I ran the slides pre-show while the music played but did not narrate them. The shortened version of the presentation accommodated a panel of Longshoremen, as I had always wanted, giving the audience opportunity to interact directly with the Interviewees. My story telling ran an hour and the Longshoremen Panel another hour. The men, Avelino "Chapette" Rose, Marshall Bento, Jr., Manny Barrows, Jr. and Joaquin 'Jackie' Gomes were terrific. I asked them to tell the stories that I purposely omitted from my storytelling. The discussions included Chapette's army experience with Apartheid and in India, work related items and health hazardous work. Questions from the audience were about women on the waterfront, the local impact of the 'communism clean-up in New York,' the men's impressions of Manuel Q. Ledo and other. Rites and Reason videotaped the program and Artistic Director Elmo Terry-Morgan promised copies for all the participants.

The New Bedford Working Waterfront Festival, September 25, 26, 2010.

My presentation date is September 25 for 45 minutes. Besides or perhaps behind the narration will run the nearly complete newer energetic version of the slide show images minus certain text.

Future presentations pending.

ENCOMPASSED

The project is a coming full circle, a cycle within many.

On Wednesday, February 3, 1988, Arthur, my father, passed on. It was apparent that unresolved issues with him must simply be tossed. With education as my focus, I eventually earned an AA from CCRI '93 and a BA in Theatre from Brown '95 both with Honors. There was an attempt to earn a Master's, but half way through the first semester of the Theatre School in Chicago under widely recognized ill-fit professors, I left. In 1997, I moved in to care for my mother Dorothy who had Alzheimer's and released the woman I had hired to care for her in my absence. It was daunting to see my sweet mother calling the woman 'Sylvia.' The next five years were the test of a lifetime. Unresolved issues with her rankled within. After she passed in 2002, I was drained and ambivalent about my future. Unable to find work, I was forced into early retirement and settled in for a long chilly, lackluster haul.

Life had other plans. There was some community theater involvement, a Westery Shakespeare in the Park, the Providence Black Rep, a 2004 stint in Boston theatre and other minor involvements, but throughout, subsistent employment escaped my grappling. Whether it was due to over/under qualifications, age or destiny will remain a mystery. However, rejecting expulsion from society, I created and participated in local projects.

In 2003, under a consortium of Rhode Island historical societies, I wrote and directed a series of scenes about slavery in Rhode Island, titled "Plantations Complex: A Harvesting of Souls." In 2004, the Providence Arts, Culture and Tourism granted the RI Black Heritage Society a Neighborhood Performance Arts Initiative at the John Hope Center, and I assisted in working up a student theatre piece on Rhode Island slavery.

Life held more surprises. In 2007, with the Mt. Hope Learning Center as the non-profit agent, I received a grant from the Providence Arts, Culture and Tourism to do a Neighborhood Performance Arts Initiative. I created a storytelling performance with music called "Old School, New School." It describes a section of the Mt. Hope area on the East Side of Providence, roughly a .3 square mile of 12 blocks that was my first toddling neighborhood in Providence up to the end of the third grade. Mt. Hope itself is slightly larger and included a section north of Olney Street, which at that time was all White. My performance piece dealt with my childhood section that covered two long by four shorter blocks including a few minis. It was a vibrant closely knit low-income neighborhood of African American descendants of Rhode Island slavery, Black migrants from the South, Cape Verdeans, Jewish, Polish, and a few Native Americans. During the City's 60's redevelopment plan to raze the area, they nicknamed it 'Lippitt Hill.' They tore down perfectly fine homes along with the rundown. The Jewish, Italian, African American and other businesses along Camp Street and North Main are gone. Standing in a corner of the area is University Heights Shopping Plaza and housing units serving mixed income and ethnicities. An apartment building for Seniors replaced my Doyle Avenue elementary school and stands on the exact location and physical orientation. A block away, the world renowned Celebrity Club that featured famed Jazz and Rhythm and Blues artists and where my Uncle Eddie Soares once led the jazz house band, is replaced by a nursing home where my brother Artie and I watched Uncle Eddie weakly wave good-bye to the world. With research, this 2007 piece described the neighborhood and named businesses.

The Mt. Hope Learning Center resides in the former final home of school friend Naomi Jacks Brown, whose father, Mr. Pearl Alfred Jacks, was a successful African American neighborhood barber. I live a block away from the Center, down a steep hill, three blocks from the Holy Name of Jesus where I received my First Communion and three blocks from my first elementary school. The Center opened just prior to Mummy's passing and I have since appreciated the computer time, online perks and instruction. I witnessed the birth of their after-school program at the Martin Luther King, Jr. Elementary School that stands school one door from our absent home of the late 50's, 16 Carrington Avenue, disappeared by the 60's redevelopment. As I observed the MHLC youth ignore me as they would their grandparents, I wondered about my karma and potential contribution in this specific zone. In past years, my focus was on connecting with the larger outer world and now I wonder about that 'bluebird of happiness in your own backyard.' Eventually, I joined the MHLC Board.

I forged on fired by the unsettling *and* bolstering past that would inform my future. I had left the East Side Mt. Hope area after the third grade, and spent my 4th to 8th grades in Couvent de Jésus-Marie boarding school in Woonsocket before moving to Fox Point after my mother married my birth father Arthur S. Soares. I had visited him, Nana Izora and Uncle Ed in Fox Point often, and I knew him as 'Uncle Arthur.' I knew he was my father but never let on. We moved to Carrington Avenue just off Camp in Mt. Hope around 1955 after adorable brother Artie was born. The neighborhood was already home to a few other Longshoremen, Cape Verdean and African American. After Nathan Bishop Junior High, there was Hope High. I was away at Lincoln University, Jefferson City MO, when, in 1960, my parents bought the Cypress Street home where I live presently. It is about six blocks northward of Carrington, in what was a middle class White section. Once more of 'us coloreds' moved in during the 60's, the Whites fled. They are now reclaiming smaller historic homes and renovating tenements into condominiums and prime rental property in the last affordable section of the preferred East Side of Providence. It has its fare share of trees, is within walking distance of the elite East Side, is a mile from Brown and the train station and a few blocks from I-95 to Boston and New York.

I was not in Providence for the horror of the 60's neighborhood teardown of Fox Point or Mt. Hope, being away pursuing acting in DC, New York and then LA. In later visits, I moved through the area with deep nostalgia and amazement that so many people and so much life was vanished. Looking up from my computer today, I gaze out the window of my parents' last home. The variant reminiscent hues of seasonal sun and light carry the past within the present. Throughout it all, I have ruminated on innate potential and potential destiny. Past mistakes, set backs and radical changes occupied my thoughts. My outer world experiences are prized and the accomplishments worthy and yet, it was blaring evident that the psychological propensity had cost me full advantage of a number of opportunities. Could I ever get on course? Am I truly off course or is that just a materialist view of my evolution? I have dredged my psyche with the question, 'what can you pull from what and where you are?' My recent past attempts to connect with the outer world have been challenging. White hair does not sweeten the pot. The spirit was dampened, but alive yet was the imagination and ability to recognize personal resources, previously ignored, as potential value to others.

In 2008, I took up my personal promise to document my family. With all gratitude to the RICH grant, this project was not a paying gig, so there was an element of guilt. Still, there were monetary and in-kind donations. Mostly, I lived on overdraft, but the ultimate benefits will eclipse any investment on my part. I finally followed my inner guide. If you jump in the water, you will remember how to swim. There were new strokes but innate potential surfaced and navigated the project through with success. This new experience, the Longshoremen Oral History project has been the most challenging of all projects. The

others were meritorious and rewarding, but the significance of this one is far reaching. The progression of a cycle notable among others began to emerge.

While living in Fox Point, Dad did not allow me to roam the neighborhood and meet folks, and while I could identify people, my familiarity with most families was minimal. The men of “By the Sweat of Our Brow” came to this project with willing and warm hearts. Meeting the men who worked with my father and of whom he often spoke, introduced me to a circle of beautiful, honorable men and their fascinating life stories, a legacy to share with all. The echo of their voices in my head over and over again as I transcribed brought me closer to them. Their brightness, power and commitment to life sparked me to revisit the resolution of the more difficult times of my teen life with Dad.

In the late 80’s, while recovering my Spirit, I began to realize that the limitations my father visited on my development were with all good intention. He did the best he knew how. The knots began to loosen. Later, as I finished my education, potential mission(s) gradually appeared attainable. This project, once a fleeting idea, became manifest in its own time and has taken on its own life, enhancing mine in turn.

It was February of 1988 and I was 47. Dad was dying of lung cancer. I visited him at his home, my present home, when I could get a few hours away from my live-in job caring for a woman also dying of cancer. I was then contemplating school but was still unsettled about the rocky course of my teen and young adult years, my shredded self-esteem and flawed choices in life, unlike my brother who was the sweet natured, uncomplicated and successful child. I hoped to discuss it out with Dad someday and to stand strong against his powerful repartee, but that never happened. Over a year prior and before he made his illness known, my father covered my alcohol recovery expenses, but we never discussed probable cause or my emotional state.

As many musicians of the fifties, Dad and my uncle functioned quite well through a lifetime of partaking. For me, alcohol had been my sleeping potion since I was fifteen and I was weary of it. I was at the onset of menopause, experiencing burgeoning physical discomfort and angry with the unanswered life issues. During the alcohol program, I was shocked to learn that this implausible sleeping remedy was my subliminal recourse to an incident that happened in my youth that, at the time, I was afraid to report to my father for fear of his response. I did not tell my mother for she would have immediately appealed to Daddy. I was raped at thirteen by seven neighborhood thugs. I thought I had brushed the incident aside, but learned that it was still resonating within and that for over fifty years its effect had subliminally influenced my response to life. Both parents had been honorable caretakers of my life, Mummy in her gentle loving way and Dad as the dutiful disciplinarian and substantial provider, and they now appeared vulnerable in their elderliness. I decided not to disclose this discovery this to either one.

Dad's illness took precedence over my plan to expunge my deficient past in their eyes, to clear other glitches and ameliorate our relationship. These issues were to be resolved on my own. I had thus far survived society, bolstered by studies in metaphysics and my new awareness garnered in alcohol recovery would inform my future, my 'descent to earth' as I called it. As Daddy approached his own major transition, he knew that he had helped me to get on track. That was sufficient. The healing of my psyche, the reprogramming of my mentality and a new course lay ahead for me to map.

Towards the end, Dad could hear and see quite well, but he could no longer speak. I devised a simple mode of communication. I would point to letters of the alphabet and he would nod or blink to choose a letter. A day before his passing, I stood beside his raised bed while my mother Dorothy and brother Artie-J whispered in the kitchen. I stood in silence trying to imagine what he was thinking and feeling, this sharp, responsible, previously powerful and active man, reduced to skin and bones, barely moving and breathing at 70. He had never resolved losing his desired artistry. That experience I well knew, but ultimate untimely demise was not foreseen. I felt inadequate to address the moment. I was proud of my notable and occasional historic work in theatre, but I had not yet hit material successes or security to offer him in comfort. Dad would not be here if that were to come about or when I finished school. During my recent visits, I offered him constant assurances of a better life after life for him, as taught in metaphysics. However, besides the declarations of love that masked my unresolved distress over what I had considered the thwarting of my early development, I felt I had nothing optimistic of myself with which to brighten his pending journey. The thought of attending Brown flashed through my mind, but that thought was without proof at that time. Perhaps it was his gift to me in that moment. All the same, more immediately, being a Nurse's Aide, I knew that these were his last hours with us.

On the following day, I stood beside his bed, where I now sit writing. It was surely my last chance to speak with him. After an immeasurable moment, I heard myself thanking him for all those wonderful (*daunting* to me) lectures and the deserved (I did *not* think so) punishments, and declaring that I understood exactly why he did them. I thanked him for the recent invaluable recovery support. I heard myself saying that while it was not presently apparent, I *did* remember *everything* he taught me and would put it to good use. At 47, I assured my dying father that my life would turn out "really good—*really*." He had been staring ahead. He turned his head slowly and gazed directly into my eyes. His face relaxed into a soft smile and for some moments, his milky graying eyes changed into his natural dark brown. I still see that. I had finally connected with my father. He passed on later that day.

Today, in the same room, my 'study,' file cabinets line the walls, stacked two and three feet high topped with whiteboard. The words of his taped interview grace the study, "I never dreamed that I'd live on this street, when I was going to Nathan Bishop." When I was

in Nathan Bishop, I wanted to be a teacher. As I work, I recall that my first intention in college (Lincoln University Jefferson City, 1959-1961) was to study journalism, but the Stagecrafters lured me into the world of illusion and fantasies of a career in theater. Today, my computer desk sits where rested the head of my mother's bed in her last years under my care. The bed where Dad lay on the day of his passing stretched across the space behind my chair. I scrawl drafts on my homemade 2 X 4 Plexiglas workspace that stretches across the bottom of Dad's absent bed. Colorful posters of activities dot the walls, objects of sentiment sit on file tops and a cheap stereo plays New Age while I work. To the right of my desk, under the rear window and atop a file cabinet covered with a gold cloth, is my altar. It holds a collection of mineral rocks, seashells, a tiny glass whale couple, a small section of tree bark that resembles 'Winged Victory,' statuettes of Buddha and Quan Yin, African figures, Native American images, an empty pale blue robin's eggshell intact but for two puncture holes, and other gatherings. In a glass dish sits a piece of the symbolic slave chain from the Museum on Site's 2008 Waterfire presentation, "1000 Ships," the 200 year commemoration of the abolition of Rhode Island slavery. Displayed are family photos and spiritual images. A dried grass snake skin I found on the rear cement walkway where Mummy, Artie and I used to lunch and sup reminds me of life's gift of renewal.

My Cape Verdean doll stands atop a file stack under a photo of Mummy and next to a picture of a 100-year-old Costa Rican woman. The desk shelves hold photos of Mum and Dad and items from my collection of bright thingies that Mummy enjoyed playing with during her last years. The videos of her Alzheimer's journey and her 'sketches' with colored marker are safely stored. Dad's Longshoreman hook hangs next to my computer monitor.

These are my treasures. The intersecting of my journey with of the Interviewees of "By the Sweat of Our Brow," men who have loaded and unloaded our daily goods, the commodities that sustained our lives, and the time spent with these beautiful men and their lovely wives are my treasures. The organizing of the ILA #1329 and its labor has benefited Rhode Island and beyond, and will into the future. Through its many crossings, it is our treasured legacy.

Now and then, looking away from my work, I gaze over my altar out the window of the home Mummy and Daddy bought together, at the trees and changing seasons and know that I, the Soul, have arrived in this moment safe, renewed and better prepared for the next jaunt in my crossings.

WORKING WORDS

Azorean: native of the Azores, an archipelago of nine volcanic islands owned by Portugal and in the North Atlantic Ocean about 750 miles west of Lisbon

bolster: four to five foot lengths of lumber 5"x 6" with stubby legs 5-6" tall about 10" in from each end

Business Agent: term no longer used in Local #1329. For a small stipend, he represented local Longshoremen requests to shippers via the Stevedores for best deals. In the past, he was accompanied by, or accompanied the Local President and Trustees to select meetings. In 1975, ILA #1329 President Raymond Silva combined the Business Agent position, now called the Dispatcher, with the presidency. In addition to the past Business Agent duties of meetings and negotiations, the Dispatcher posts work announcements. In 2010, the President received \$200 a week for expenses and the Dispatcher, \$1000 a week.

'boom it up:' to hoist or sling the cargo load that is attached to the winch by steel wire and/or by other means

bundles: During the 60's lumber no longer came loose but prepackaged in bundles, simplifying the work but significantly reducing required labor hours

Cape Verde Islands: Also referred to as Cabo Verde. It is an archipelago in the North Atlantic Ocean about 325 miles west off the coast of Africa, opposite Dakar and the peninsula Cap Vert in Senegal. The northerly and northeast group, Baralavento, includes Boa Vista, Sal, São Nicolão, Santa Luzia, São Vicente and Santo Antão and the southerly group, Sotavento, includes Maio, São Tiago, Fogo and Brava.

car boats: car carriers; RORO, roll-on/roll-off vessel for transporting cargo that is wheeled on and off, in contrast to LOLO, lift-on/lift-off, vessels that use cranes to load and unload cargo; can have as many as twelve decks with 'liftable' and heavier panels for high and heavy cargo

cargo net sling: is a large 12 x 14 foot square net made of rope and today, nylon, in crisscross pattern that carries cased or packaged cargo in and out of a ship's hold. The four sides of the nets usually have steel rings sewn in which are used for pick up hoist line or hook. Today it is widely replaced by the containerized system. Some smaller merchant ships still use the cargo net.

Checker: one who checks the cargo, checks for the correct number of men in each hold and records the work hours of each Longshoreman. In the early 50's John V. Sylvia founded the local Checker's Union ILA# 1684, now the ILA #2001. Both #1329 and #2001 locals share in the same benefits: pension, health, welfare, holiday, vacation pay.

clamshell: a bucket or grapple having two hinged jaws and positioned on the end of the crane arm of a clamshell crane; used in construction and to unload coal from the hatch of a coal ship at bringing out 12-15 tons of coal on each bite

coal trimmer: They organized and smoothed out, with shovels, the mountain of coal unloaded into holds. Before 'self-unloaders,' coal trimmers cleared coal from the corners of the hold and swept all the floor scraps to the center where the clam scoop had access. Today at ProvPort, the task is performed by ILA #1329 Longshoremen who sweep the coal into payloaders, front loading four wheelers, lowered into the hold.

collier: a ship that transports coal

container ships: Containerization was introduced in the 60's. The ships carry products and raw materials in truck-sized intermodal, reusable containers. Containerization reduces loading and unloading time, eliminates overland transport and reduces transport hours. Containerization requires specific facilities and equipment to handle containers, creating new jobs, yet it decreases the number of longshoremen and other jobs. Non-container ships carry bulk (unpackaged dry or liquid products,) break bulk cargo (bags, boxes, crates, drums, barrels,) and include tankers or oil tankers.

crane operator: operates specific cranes and lines that move cargo between the ship and the dock

Creole: a language originating the Cape Verde Islands, Guinea Bissau and neighboring areas. It is a pidgin mixture of African and Portuguese. The language and pronunciations vary among the Islands. 'Creole' is sometimes pronounced as 'Creolo' The 'a' or 'o' at the end of the word sometimes refers to male or female, as in or 'creawla.' Pronunciation varies. See 'Krioulo.'

dollar-a-day man (or woman): begun as non-union worker who paid a dollar a day to work; present requirement is a dollar per four hour pay period into the Union funds and sixty cents an hour toward pending Union dues

Field's Point: a west shore Providence Port (ProvPort formerly the Municipal Wharf) dock area, in the Providence Harbor jutting into Narragansett Bay about two miles south of India Point

food: Creole food:

'bacaliau:' from Portuguese *bacalhau* meaning cod; Creole nickname for Portuguese codfish stew, with garbanzo beans, onions, potatoes and vegetables

bóbora: Creole for various kinds of 'squash;' from the Portuguese *abóbora* for 'pumpkin'

briñola: a kind of fried doughboy made with bananas

choriço/chouriço: (*pr. shooreesh;*) sausage not as spicy as *linguiça*; used by Cape Verdeans but more by Azoreans

couscous: Cape Verdean steamed cornmeal; early immigrants steamed it in a clay flower pot covered with tied muslin placed in an open top wrought iron tea kettle, on huge wrought iron black top wood and coal burning stoves; usually eaten with milk and sugar

fungeeng: kind of a flat doughboy made of flour, sugar

gufong: kind of doughboy made with corn flour, sugar

jag : Cape Verdean rice and kidney beans with distinct bay leaf flavor, sometimes cooked with lima beans, peas or squash, or with a piece of *linguiça*

linguiça: spicy sausage used by Cape Verdeans

manchupa or catchupa: a stew with varying name and recipes depending on the Island; generally contains ‘samp’ which is dried cracked corn, potatoes, mandioca, beans of some kind, kale or cabbage, onions, seasonings and in early immigrant days, if lucky, pieces of pork, beef and or *linguiça* for flavoring

samp: from the Narragansett Natives: *nasàump* meaning ‘corn mush;’ the Creole dried, cracked corn is not cooked all the way to mush in their stews

Fox Point: Originally farmland, an neighborhood of Providence, half a mile by a quarter of a mile, bordered on the east by the Seekonk River, the west by the Providence River and the South at India Point by the confluence of the Seekonk and Providence Rivers which opens a mile or so southward into Narragansett Bay. The inhabited area now runs from South Main Street to Gano Street and from George M. Cohan Boulevard to Williams Street. Prior to the 60’s gentrification, most Cape Verdean lived from South Main Street to Governor and some further eastward to Gano Street, and from John Street southward onto India Point where there were houses at the west end of that port. Fox Point was inhabited first by Irish, then by second half of 19th century by Azoreans, Cape Verdeans and a small populace of Armenians, Lebanese and Syrians.

forklift: a self-propelled machine used for hoisting and transporting heavy objects by means of steel fingers inserted under the load

Gang Boss: see Hatch Foreman, Hatch Boss

Gang Foreman: see Hatch Foreman, Hatch Boss

Gang: group of Longshoremen who work under the same Boss, numbering in the past at fifteen, but now number more or less depending on the workload and cargo; individual Gang members can fill in with other Gangs missing members at the Shape-up

Gear Man: no longer a position; he passed out special equipment such as bridles for the hatch, gloves, hard hats or lumber equipment; he guarded and tended to the mess kit lunches and kept them warm by moving them on a stovetop

Gee: short for ‘Portagee;’ another name for Cape Verdean; also ‘*geechie*’

gente brancos: (*pr. jhentee*) ‘Creawlo’ for ‘White people;’ also, *brancs*

gentrification: implementation of eminent domain to develop low-income areas to provide living and business opportunity for the affluent, resulting in the dispersal of the poor

hand truck: a shoulder height upright barrow, consisting of a pair of small heavy wheels under a small rectangular frame at the bottom end, on which sits a load that extends the length of the two shoulder length bars connected by crossbars, with a pair of handles at the top end; used by Longshoremen in the 30’s to move cargo between dock warehouse and the ship or *vice versa*

hatch: the opening to the ship's hold; present ships may have five or more hatches along the deck

Hatch Boss or Hatch Foremen: 'Gang Boss' or 'Gang Foreman;' hires the men at the Shape-up, oversees conditions in the hold and checks with the Stevedore Superintendent, the Shop Steward (both ILA #1329) and the Checker (ILA #2001) as to the number of men in each hold

Head Stevedore: In earlier years, the casual term applied to the Longshoreman Walking Foreman who communicates between the Longshoremen and the Stevedore Superintendent. The Stevedore companies, the actual Stevedores, are a separate management Union that hire and pay the Longshoremen.

hod carrier: The Hod Carriers or 'Hoddies' were unskilled laborers that carried brick hods, that held up to twelve bricks, on their shoulders up to the builders, and also kept the mortarboards wet for the brick layers. The 'hoddie' had to maintain constant workflow, sometimes serving three bricklayers a day, and therefore carrying up to 3000 bricks a day. Instituted nationally in 1903 under the name of the Hod Carriers and Building Laborers Union, its name changed in 1965 to the Laborers' International Union of North America. In 1926, Manuel Q. Ledo was the local President, Business Agent and strike organizer of the Local Hod Carriers and Building Laborers Union

hold: a cargo space below the ships deck, up to sixty feet deep and accessible by a straight or spiral iron ladder or presently small elevators

hook: used until the 60's to grab and make loose lumber into piles

ilha: Portuguese and Creole for 'island'

India Point: at the head of Narragansett Bay, on the southern shore of Fox Point; it was the first Rhode Island port created in 1680 and became a major Atlantic Triangle Slave Trade port; it was primarily a scrap iron port and is presently a City park

John J. Orr: Stevedore company operating in Rhode Island into the 70's

komadre: Creole for a co-mother; a woman who is the godmother of another's child

Krioulo: the word 'Creole' in the suggested standardized spelling of the Cape Verdean language; 'k' replaces 'c.' 'Krioulo' is the phonetic spelling for a frequent pronunciation of 'Creole' and is used to suggest things Creole.

lathes: strips of lumber placed crossways between tiers of lumber (12-14 feet long) at least three planks high, near each end ; this was done in the hold and tied with metal straps for attaching to steel wires and then moved by winch or crane to the dock; this was done prior to mid-50's when lumber started coming packaged; after that, there were always loose pieces that broke away and piled manually

lines: steel cables used for wrapping, hoisting and moving cargo and containers between the ship and' place of rest' and *vice versa*

logbook: record of dates and hours worked, shipping companies and Gangs

loose lumber: Prior to the mid-50's and until early 60's lumber came loose and was manually bundled or made into tiers for unloading and storage

Longshoreman: a person who loads and unloads ships

'Deep Water' Longshoremen: when they work deep water cargo ships and sometimes far offshore as in handling munitions or in deep water conditions

'Shallow Water' Longshoremen: when they work with barges

mag: the magnetization of scrap iron cranes in the 60's

Master List Gang: set members of a Gang; in the past, there were usually five 15-men Gangs; presently, the number of men in a Gang varies depending on the cargo and schedule; now, Gang size may vary from 3 to 23; the companies may call in extra men

'Merican de Cor: Creole for 'Colored American;' African American

mess kit: a compact kit of nested cooking and eating utensils for use by soldiers, campers and Longshoremen; it is used for cooking and eating

morabeza: origin unknown (by me); Creole for Cape Verdean graciousness, friendliness, warmth, hospitality (origin ?);

morabeza es casa—es mostrap muto morabeza: Creole for 'this house is hospitable—they showed me much hospitality'

morabe: Creole adjective describing a sweet, gracious, amenable person

Mother Local: New York office of International Longshoreman's Association

motto: The motto of the ILA Local #1329 is an adaptation of words in the mission statement of International Longshoremen's Association that refer to Genesis 3:19: " By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return." (New International Version)

Nacirema: one of the Stevedore companies of India Point and Fields Point into the 70's; Nacirema and Ports America still work Davisville

old-timer: 1st generation immigrant Cape Verdeans

packaged lumber: after mid-50's lumber began arriving packaged ready for the steel strapping and transfer to place of rest

pallet: a portable platform for handling, storing or moving materials and packages

payloader: four wheel machines with a frontloading bucket, lowered through the hatch onto the hold floor, and used to carry the coal that the Longshoremen clear from the corners of the otherwise cleared floor, into the center for the access of the crane clamshell

pig iron: a direct product of the blast furnace and is refined to produce steel, wrought iron or ingot iron pieces measured up to three or four feet and weighing over one hundred pounds requiring two men to move them

pontoon: Prior to the 60's a pontoon was the hatch cover and it was swung into place. Presently the hold is covered by hydraulic doors that swing open.

Propeller Club: From the website: "The Propeller Club of the United States is a grassroots, non-profit organization, whose membership resides throughout the United States and the world. It is dedicated to the enhancement and well-being of all interests of the maritime community on a national and international basis. The Propeller Club aggressively promotes the maritime industry through many of its programs and

collaborating with other similar organizations. Our goal is to educate legislators and the public as to the importance and necessity of all waterborne commerce. Please explore our website to learn more of The Propeller Club's objectives and activities."

ProvPort: Providence Port operates the Port of Providence called Municipal Wharf until 1994 when it was bought by a non-profit public-private partnership and renamed. It was and is a worksite for the ILA #1329. It is one of the only two and second largest deep water seaports in New England. 2010 statistics shows that it generates about \$200 million to the region. It generates over \$60 million in direct business revenues and \$16 million in revenue to local and state government.

Quonset: Naval air station in Davisville, Portsmouth on the west shore where ILA #1329 worked and with Navy Construction Battalion called 'Seabees.' During the 1950s, Quonset Point was the home port for the aircraft carriers, the USS Antietam, USS Tarawa, and the USS Leyte. Home to Electric Boat, nuclear submarine facility.

seniority: a policy defining the hiring practice based on length of membership and continued service.

'sea gulling:' Longshoreman expression for accepting food from the ship's cooks

scab: a Union member who refuses to strike or who returns to work before the strike has ended; a non-union person who accepts employment or replaces a Union worker during a strike; one who works for less than Union wages or on non-union terms

scalawag: in the past, Longshoreman term for non-union dollar-a-day man

scup: fish found in waters from North Carolina to Maine

Seabees: Navy Construction Battalion. Worked with ILA #1329 Longshoremen at Quonset Point, RI

self-unloaders: Around for about 20 years, these are coal ships that have conveyor belt arm approximately 200' long that swings from the ship to the dock where it dumps the coal. The companies employ fewer Longshoremen for shorter hours on these ships. Longshoremen plan to request a tonnage assessment in an upcoming contract to offset the work lost to self-unloaders.

Shape-up: Longshoremen hiring process: The port agent schedules the ship's entry into the harbor, communicates facts to the Stevedore company that then contacts the Walking Foreman. Based on the Walking Foreman report, the Business Agent posts or hotlines notices describing the type of cargo, workers required, shape-up date/time and projected work schedule. At the Shape-up, the five Gang bosses choose firstly from the among their Gang and then as needed from others willing to work. First fill-ins selected are Union men, then non-union 'dollar-a-day men.' In 1958, ILA #1329 requested use of the empty Municipal Wharf (now ProvPort) warehouse/office complex in which to hold Shape-ups, implementing the longstanding NLRB ruling that Shape-ups not occur at Union Halls.

Shop Steward: In the past, he oversaw the correct number of men in the hatch, brought grievances to the company; even if there is only one Gang working, the Shop Steward automatically works

sling: a circle of rope or wire spliced at the ends, the basic gear used to transfer break-bulk cargo from ship to shore and *vice versa*. The sling attaches to the hook on the ship's cargo handling gear that secures the cargo load while it is transferred. For some cargoes, the sling is unsatisfactory and rope or wire nets, boards, hooks, or tongs are used instead. The dispute about the size and weight of the sling load was about the size and weight of the cargo load.

'slinging up the lumber:' the load or cargo is tied with steel wire and the wires are attached to the winch which then hoists and 'slings' it to the 'place of rest' on the dock or into the hold

'steel toes:' thick leather shoes with steel toes

Stevedore: from the Latin *stipare* meaning 'to press;' from the Spanish *estibar* meaning 'to pack' and *estibador* meaning 'one who packs;' 1800's: one who loaded and unloaded cargo;

'Stevedore Boss:' see Walking Foreman

Sign Man: signals to the Winchman the timing and direction in which to move the load

St. Nicholas: the Cape Verdean island of São Nicolau

stanchion: an upright bar, post providing support; on a crane it provides pivotal support

stickman: He places bolsters under the cargo loads to raise them off the shed floor allowing access by the forklift. Bolsters are four to five foot lengths of lumber 5"x 6" with stubby legs 5-6" tall about 10" in from each end. (See also lathes)

Superintendent: works with the Checkers to ascertain the cargo and its location on the ship and assigns the Gangs to specific hatches

tankers: ships bearing commodities

toque: a *tuque:* a heavy, pointed knit cap originally of wool but now often of synthetic fiber deriving its name from French Canada; the black knit cap worn by seamen, fishermen and dockworkers

Trustees: Union Longshoremen who negotiate for workers benefits

Union card: identifies the holder's hiring status

Union Hall: designated meeting place also used for posting notices

Walking Foreman: selected by the shipper and works with the Stevedore Superintendent. The Walking Foreman communicates work related facts to the Union Hall, such as date of ship's port entry, the cargo and the work involved.

winch: a powerful machine with one or more drums on which to coil, rope, cable or chain for hauling or hoisting operated by the Winchman

'working both sides:' expression used when Longshoremen of either #1329 (RI) or #1413 (New Bedford) worked both in Providence and New Bedford

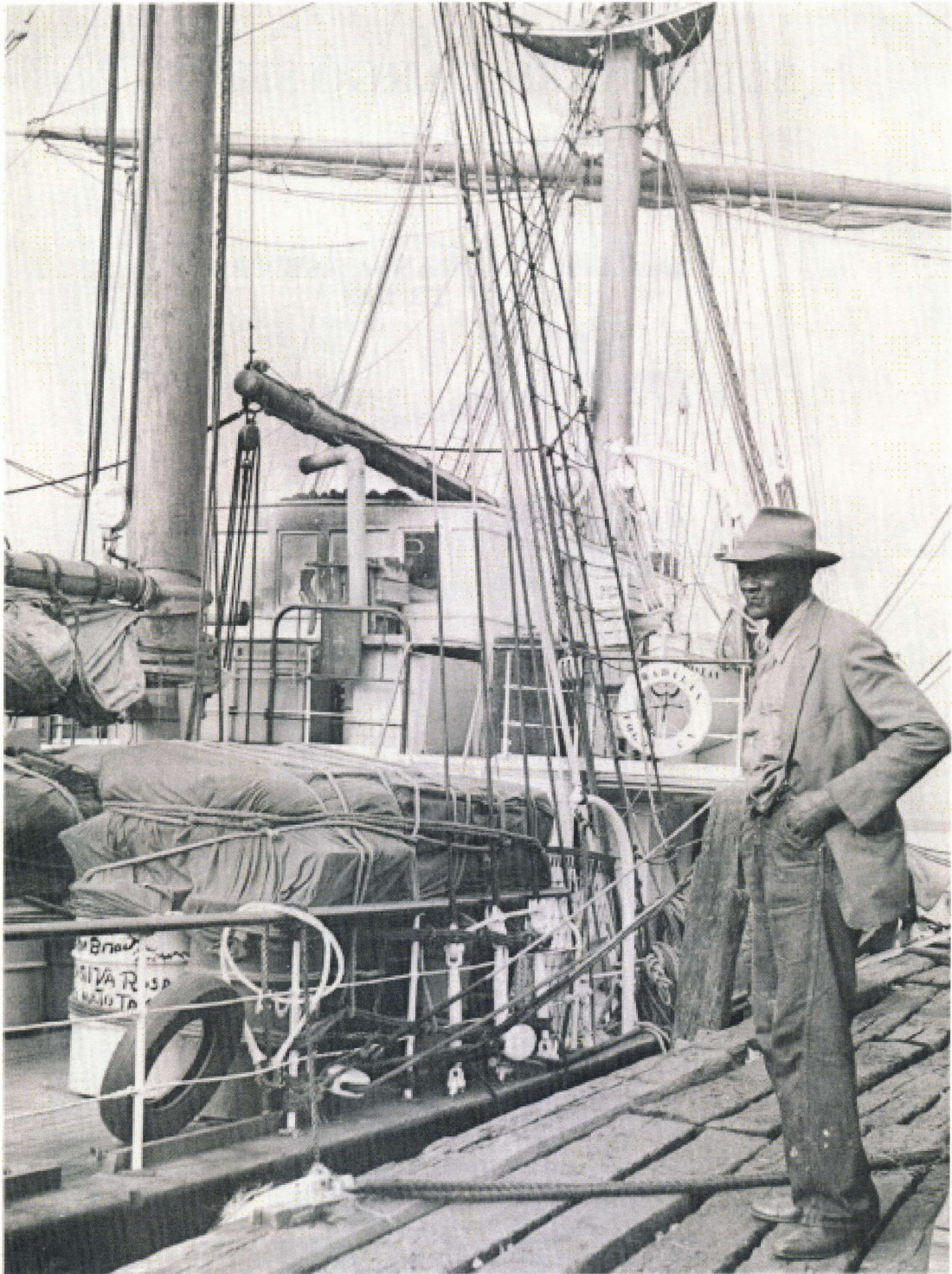
SCHOONERS, CARGO SHIPS, ^{ports} and Ports

CHAPTER III THE CAPE VERDEAN- AMERICAN PACKET TRADE



Hora di bai. The hour of departure. The *Madolan* pulling away from the pier at Providence on her return trip to Cape Verde. 1957. Photo Joseph Latham. Courtesy R.I. Dept. of State Library Services.

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Nho Antoninho "inspecting" the Madalan on sailing day in the early 1950's. Antonio Francisco Nascimento of Santo Antão worked as a whaler when he first came to America in 1917. In his youth he worked as a longshoreman on the docks of Providence, R. I. Like many of his transplanted countrymen he would spend long hours at the docks whenever a packet arrived from Cape Verde. Photo Joseph Latham courtesy R. I. Dept. of State Library Services.



The Ernestina leaving The Port of Providence c. 1957. Photo Providence Journal.

Morna De Despidida

**Hora de bai,
Hora de dor,
Ja'n q'rê
Pa el ca manchê
Da cada bez
Que 'n ta lembrâ,
Ma'n q're
Fica 'n morré**

**Hora de bai,
Hora de dor
Amor,
Dixa 'n tchorâ
Corpo catibo,
Bá bó que ê escrabo
Ó almao bibo,
Quem que al lebabo?**

Morna of Farewell

**Hour of departure
Hour of grief
Would that it
Might never dawn!
Every time
I remember it.
I want to
Lie down and die!**

**Hour of departure,
Hour of grief!
My love,
Let me weep!
Captive body,
Go thou slave!
O living soul,
Who dares carry you off!**

(Hora de Bia cont'd.)

Se bem ê dóce,
Bai ê magoadó;
Mais, se ca bado,
Ca ta birado
Se no morré
Na despedida,
Nhor Dés na volta
Tâ dano bida.

Dixam tchorâ
Destino de home
Es dor
Que câ tem nome;

Dor de cretcheu,
Dor de sodade
De alguem
Que'n q'rê, que q'rêm...

Dixam tchorâ
Destino de home,
Oh Dor
Que câ tem nome
Sofri na vista
Se tem certeza,
Morré na ausência,
Na bo tristeza.

—Eugenio Tavares, poet

(Hora de Bia cont'd.)

If coming is sweet
departing is bitter
Yet, if one doesn't leave,
One can never return.
If we die
Saying a farewell
God, on our return
Will give us our life.

Leave me to mourn
The destiny of man;
This grief
Which has no name!

Lover's despair
This painful longing
For someone
Whom I love and who loves me.

Leave me to mourn
The destiny of man
O Grief
Which has no name!
I would rather suffer
Being close to you
Than die far away alone and
engulfed in sorrow.

—Eugenio Tavares, poet



Cape Verdean and Afro-American longshoremen in the early twentieth century.

Early ILA #1329 organizer Willis ‘Jonsie’ Jones recalls in interview with Sam Beck that African Americans preceded Cape Verdean immigrants to the waterfront.



Wickenden Street in the Fox Point section of Providence. Cape Verdeans settled in this community in large numbers until World War II. *Photo R. I. Dept. of State Library Services.*

**Davisville late 50's:
Navy lumber**



Lumber from Linfield, Portland, Oregon

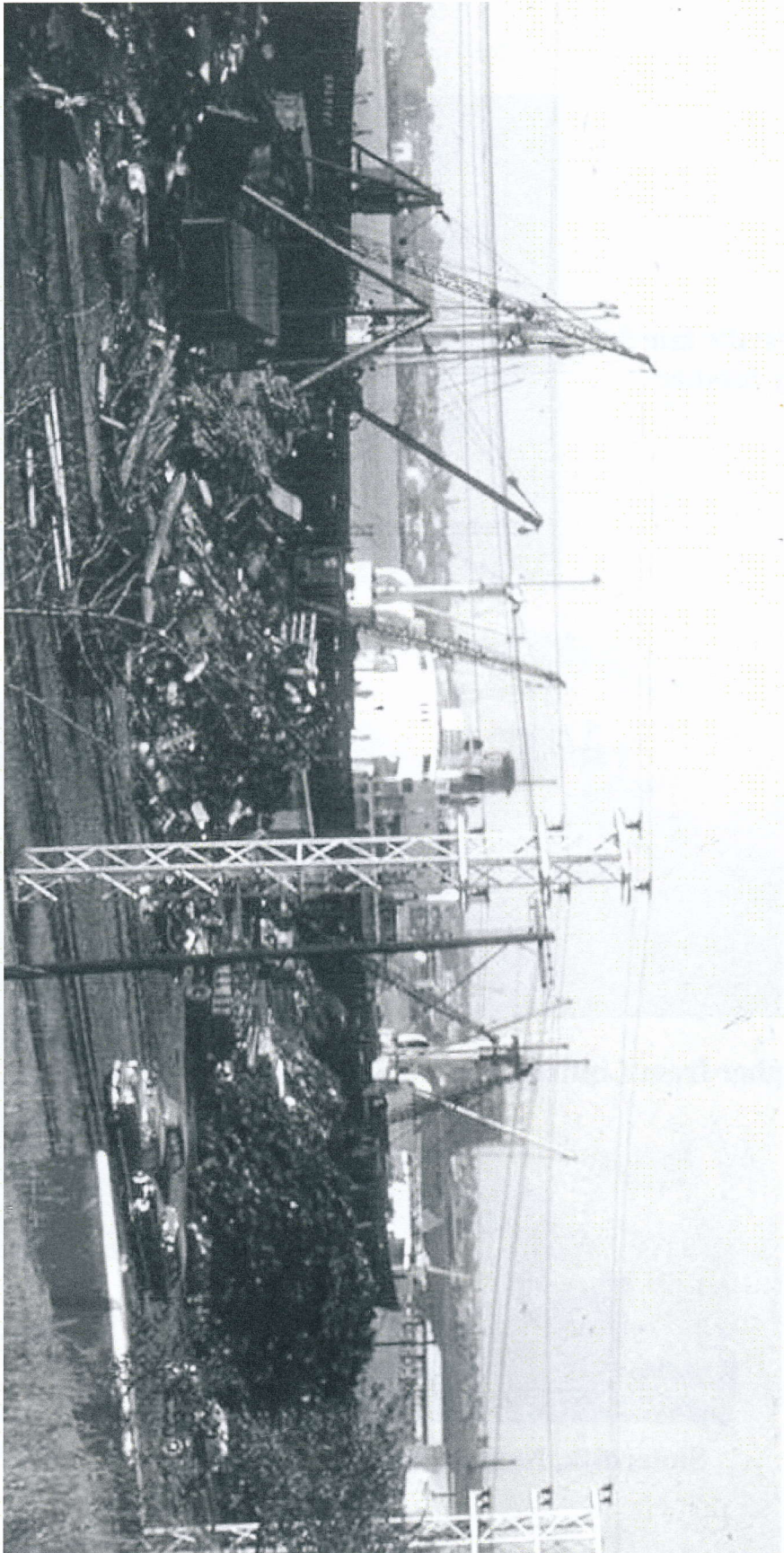


The Wave King

**WWI and WWII
British 'oilers'**



Sloterdijk, Netherlands



50's India Point: The Monte Rico, Monrovia [scrap iron

How is now an reverse of the India Point scrap port

Viewing India Point Park east/left to west/right. Seekonk River, from the north and east (close to shore) joins Providence River that enters from the north into the west end of India Point. Narragansett Bay opens beyond the far trees of East Providence southward 'letterly.'



India Point Park Bridge walkway from Fox Point.



Across the Providence River is the west shore and ProvPort.



George M. Cohen Boulevard and east end of the Park.



A former Providence scrap iron port is today India Point Park. Vehicle access from I-195/George M. Cohen Boulevard at both ends of Park. The Cape Verdean Independence Day celebration performs on the stage at the water's edge and sometimes at Roger Williams Park Temple to Music. Sailing instruction with Community Boating Center at west end of Park. Far right is the new aqua blue arched Iway bridge merging I-195 and I-95.

Chris Newitt



Photo by
E. J. Spedden
Ph.D.

1960 section 1

ren 1



1960 section 2

rem 2

ANNUAL CLAMBAKE PHOTOS

KEY: CV – Cape Verdean; CVI [immigrant] island ; CV 1st or 2nd – first, second generation (both cited if they have one immigrant parent and 1 first generation parent: 1st/2nd) ; AA – African American; F –Filipino; IR –Irish; IT – Italian; FR – French; NA – Native American; P – Portuguese; PI – Portuguese Immigrant; WI – West Indian;

The list of names and the men's ethnicities were gathered from a number of sources and rechecked, but may not be complete. Generally, most men were all around men and at some point worked as Hatch Boss, Crane Operator, Winch Operator, jitney driver, truck driver, Sign Man/Signal Man, Dockmen and as Fork Lift Operators in and outside the hold. Fewer men were Shop Steward, Walking Foremen or Superintendent. These are cited in the Interviews and in the Reflections sections of this work.

1960 page rcm 1: section 1

1. Ernest Gomes, CV 1st
2. Peter Silva 'Black Pete' CV 1st
3. Guest
4. Benjamin 'Ben' Mendes, CV Praia
5. Archie Johnson, AA
6. Joseph Vieira, CV 1st

7. Robert 'Bobby' Lema, CV 1st
8. Frank Penha, 'Bull Dog,' CVI Brava
9. Teofilio 'Tiof' 'The Weather Man' Ramos, CVI São Nicolau
10. James 'Fabulous Jim' Wesley, AA/NA
11. Alfred 'Jemo' Walker, Caribbean
12. Checker
13. Jim Ballard, IR 1st , Checker
14. Checker
15. Lino 'Leenh' Britto, CVI Santo Antão
16. Alexander 'Voo-Voo' Lopes, CV 1st
17. Joseph 'Cut' Soares, CV 1st
18. Manuel 'Cling-Cling' Fortes, CV 1st
19. Richard Conway, AA/NA
20. Edward 'Quinnie' Quinn, IR 1st

1960 page rcm 2; section 2

21. Daniel 'DJ' Joseph, CVI Lisbon
22. John Enos, CV 1st
23. Paul Cardoza, Sr. ILA #1329 organizer, CV 1st/AA
24. James 'Jimmy' J. Lopes, CV 1st
25. Charles 'Charlie' 'Spodie' Britts, AA
26. Jimmy Da Veiga, CV 1st
27. Charles 'Charlie' Speaks, AA
28. Domingo 'Mingo' Lopes, CV 1st
29. Edwin 'Eddie' 'The Water Rat' Bento, CV 1st
30. Antone 'Tote' Cabral (and of New Bedford ILA

- #1413), CV 1st
31. James 'Jaime' DaSilva (and of New Bedford ILA #1413), CV 1st
32. Ronald 'Ronny' Joseph, CV 1st/2nd
33. Adert 'Jimmy' Lopes, CV 1st (and of New Bedford ILA #1413)
34. Joseph Carlos Firmino, CV 1st (and of New Bedford ILA #1413)
35. Julio 'Jule' Andrade, CVI São Nicolau
36. Portuçino 'Pat' Britto, CVI São Nicolau
37. CVI
38. Joseph 'Joe' 'Dynamite' Cruz, CV 1st
39. Joseph 'Rusty' Garnetto, CV 1st/AA
40. Checker
41. John J. Orr of John J. Orr and Sons, Inc.
42. Robert Eugene Joseph, CV 1st/2nd
43. Manuel Querino Ledo, Founder ILA #1329, CVI Brava
44. Guest
45. Matthew 'Sonny' Bento, CV 1st
46. Checker
47. Boston Local Rep
48. Arthur Sebastian Soares, CV 1st
49. Joseph Andrade, CV 1st
50. Mattie Sheen, IR 1st, Superintendent of ?
51. Vernon 'Monty Blue' Montrond CV 1st
52. Antone 'Tony' Araujo
53. Harold Sipples, IR 1st
54. Guest
55. David 'Dave' Russell, AA
56. Willis 'Jonsie' Jones, AA/NA
57. Joseph 'Joe' Sousa, NB CV 1st
58. Thomas John O'Connor, Sr., IR 1st/WI 1st
59. Joseph 'Joe' Mello, P
60. Rudy Gomes, CV 1st
- 1960 page rcm 3: section 3
61. Justino 'Tini' Andrade, CV 1st
62. Charles Ledo, CV 1st
63. Antonio 'Fat' 'Kai' Lopes, CV 1st
64. Eddie Rodrigues, CV 1st/AA
65. Frank 'Clink' Reis, CV 1st
66. Antone Evora
67. Ben Freitas, CVI, São Nicolau, whaler
68. Francisco 'Babe' 'EJ' Varella, AA
69. Matthew 'Matt' Lopes, CV 1st
70. Arthur Arrruda, P 1st
71. Joseph 'Chawcha/Chawncha' Andrade, CVI
72. William Guy, AA/NA
73. Antone 'Sarge' Tavares, CV 1st
74. John 'Nonnie' Reis, Jr., CV 1st
75. Frank 'Tiger' 'Swansea' Freitas, CV 1st
76. Christiano 'Christy' Teixeira, CVI
77. John 'Jackie' Reis, Sr., CVI
78. Antone 'Chappy' Miranda, CV 1st

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