

THE BLACK PANTHER

25
cents

Black Community News Service

VOL. IV NO. 14

SATURDAY, MARCH 7, 1970

PUBLISHED
WEEKLY

THE BLACK PANTHER PARTY

MINISTRY OF INFORMATION
800 2867, CUSTOM HOUSE
SAN FRANCISCO, CA 94128



HUNTER'S POINT 1967



HUNTER'S POINT 1970

Editorial

The pigs in heightening the repressive actions against the people have used an unfortunate incident in Hunter's Point as an excuse to run amuck in the Black community. Years ago the last place pigs went to investigate was Black people killing Black people...It was very minor, as are the killings of oppressed people considered, by the troops of the ruling class. Now due to the raised level of resistance that the people have reached, the pigs look for, actively search for, reasons to come into the community with guns drawn.

The pigs ran through the community of Hunter's Point on February 23rd with rifles and drawn weapons, not being concerned with the lives and safety of the children playing in the community or respecting the people. This is not an isolated incident

and cannot be passed off as such since there is a history of similar incidents in this same community.

On the 23rd of February, the pigs went into the Hunter's Point area to arrest Butch Mabrey, one man, but they came as if preparing for a major confrontation. The pigs disrespected the whole community... Only in the Black community are over-kill tactics used. Only when dealing with oppressed people are the pigs' tails shaking in glee and their eyes lit up with the anticipation of killing another one of the "misfits of this society". Only oppressed people are accorded the 'fist of repression' in place of the 'hand of protection'. There are too many examples--perfect examples--that have occurred all over this country to be able to mention in any one

CONT. ON PAGE 2

INSIDE: PRESS RELEASE FROM ELDRIDGE CLEAVER

Liberation School

Our Ten Point Platform and Program is based on the needs and wants of the people in the Black community, and other working class communities. As servants of the people it is our duty to put each point into social practice. Point No. 5 states, "We want education for our people that exposes the true nature of this decadent amerikkkan society." We want education that teaches us our true history and our role in this present day society.

The brothers and sisters of the colony have been looking for a way to deal with this messed up condition in which we live in, but have only been miseducated, and

Liberation School started last summer, and was from Monday through Friday, since the schools have started again, we are only able to have classes once a week on Saturday. Many of the sisters and brothers that attend classes now have been participating since the beginning. The ages range from 2 to 13 in the S. F. Branch, and we have some very heavy 2 and 3 year old students. We relate to each other as one big family. Many of the brothers and sisters that have been around since last summer, teach the class. They run down the Ten Point Platform and Program, fascism, capitalism, racism, cultural nationalism and



LITTLE SISTER LEARNS ABOUT HUEY, BECAUSE HE MADE LIBERATION SCHOOL POSSIBLE.

fed lies, by these capitalist pigs of the power structure--fed lies in the schools, churches, newspapers and many other tools the slavemaster uses to keep us down, until it's really hard for them to believe anything or trust anybody. The Black Panther Party has put Point No. 5 into practice by implementing an educational program that teaches the brothers and sisters who are their enemies and who are their friends, a program that exposes the lies told by the enemy and why he does these things to us. Liberation School teaches the people the strategic method for resisting the pig power structure, and how to survive in amerikkka.

The youth particularly seem to dig Liberation School because their minds are still open and they are not learning about a jive president that was said to have freed the slaves, when it's clear as water that we're still not free. They learn about field niggers off the block, who are going through the same changes as they.

socialism. We run everything down to them on a level on which they can relate to. Such as fascism (the murder and brutality that they've seen put upon sisters and brothers in the community by racist pigs).

Right now we're working on a play for the people in the community; the sisters and brothers in Liberation School suggested that the play be a means of educating the people. The play will show what the children have learned through direct experience about the system, and how to deal with it.

We are teaching the young brothers and sisters what power to the people means and we, the teachers, know that power belongs to the people and that youth makes the revolution.

EACH ONE TEACH ONE

BLACK PANTHER PARTY
San Francisco Branch

Kathy Burfist



THE BLACK PANTHER PARTY SUMMER '70 LIBERATION SCHOOL

A surprisingly large number of families within the San Francisco Black communities of Western Addition, Fillmore, Devil Rock, Potrero Hills, Hunter Point, Ingleside Lakeview, and Geneva/Dunmydale have responded with enthusiasm to the Black Panther Party's Summer '70 Liberation School that began Wednesday, July 1. The overwhelming parent response can be most readily measured by the large number of youngsters, ages 2 to 14 years, in attendance daily along with the general community involvement through Liberation School teachers and helpers, a variety of donations, and support for all phases of the program.

writing skills are being taught. The extensive curriculum also includes a number of interesting field trips, the viewing of revolutionary films and movies, and creative art and craft showings for the children.

Young children are picked up every day, Mondays through Saturdays, at their homes throughout the city of San Francisco for daily attendance at the Black Panther Party Summer '70 Liberation School, then taken to enjoy a hot and nourishing breakfast from 9:00 am till 10:00 a.m. at the Black Panther Party Community Information Center nearest them. From the various Centers the youngsters are provided with transportation



It's up to the Black community to liberate our youngsters from racist misteachings.

The San Francisco branch of the Black Panther Party had implemented Free Breakfast For School Children throughout the past school year at Sacred Heart Church on Fell and Fillmore Streets, in the Hunter's Point area (now located at 135 Klaka Road) and in the Black Community Information Center at 2777 Pine Street. Another Black Panther Free Breakfast For School Children was started recently in the Pierce Street housing projects by the people of the community who related to the social practices of the Black Panther Party's program, and it will continue. The address is 1125 Pierce Street, Apt. 217.

Point Number Five of the 10-Point Program and Platform of the Black Panther Party explicitly states: "WE WANT AN EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT AN EDUCATION THAT TEACHES US OUR TRUE HISTORY AND ROLE IN THE PRESENT DAY SOCIETY."

We believe in an educational system that will give our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else. That is what the Black Panther Party's Summer '70 Liberation School is all about.

Wilbert Powe, coordinator of the Summer '70 Liberation School in San Francisco, states that the school-year programs will continue, but have been expanded with the current program to include breakfast and lunch together with a Liberation School relevant to the wants and needs of the people

to the Sacred Heart Church on Fell and Fillmore Streets, where informative classes begin--including an exercise period--at 10:00 am, with the Liberation School lasting until around 12:00 pm. They are then served a refreshing lunch and returned to their homes or permitted to remain for the rest of the day at the neighborhood Community Information Center if their parents wish.

"We know that the present, racist-controlled institutions have no real concern for youth," Wilbert Powe said, explaining the aims and purposes of the Black Panther Party's Summer '70 Liberation School. "And the decadent power structure's only purpose is to program Black youth for 'space age slavery.' So we, the people within the Black community, must deal with the education of our youngsters ourselves--since we alone can determine the most relevant and progressive requirements of the educational destinies."

Although the community enthusiasm and participation is notably responsive, Wilbert Powe still stresses the need for additional community workers and more donations of all kind in order that the Black Panther Party Summer '70 Liberation School's program may be expanded more yet since youth makes the revolution and it's up to the Black community to liberate our youngsters from racist misteachings and make them into strong revolutionaries. Interested persons in the San Francisco area may telephone 922-6322 or 922-0095 for further information concerning the Black Panther Party Summer '70 Liberation School.

SEIZE THE TIME



**UNARMED
RONNY PARKER,
AGE 16,
SHOT BY PIG
FOR SUPPOSEDLY
STEALING A CAR**

On the evening of July 12, at about 9:00, a young brother, Ronny Parker, age 16, was shot by the San Francisco Pig Department. It happened in West Point, where right now "development" is taking place. I walked up to the hill where the brother was shot in the hip and the construction tractors were covering up the area in which he was shot. It is said that the brother was shot for stealing a car. The same reason that Alvert Joe Linthorne was shot a year ago. A life for a car only shows that the pigs are out to protect property, not lives.

The chase took place from Third Street up to the hilltop on Kiska and back down to West Point Rd. He was shot at the ending of Harbor Road. Ronny jumped out of the car and start-running. The pigs had been chasing him for quite some time. He ran and three shots were fired, hitting him in his hip. The brother is now in San Francisco General Hospital, a butcher center where poor people all over the city are forced to go.

The chase started off with only two cars, but by the time the incident was over, there were seven cars and one station wagon, all carrying Tec Squad Pigs. When asked, "Who shot Little Ronny," the Pig said, "We are working on it right now, we are trying find out who did it." But the people are not dumb. Mrs. Moore who also lives in Westpoint saw the incident: "The boy jumped out of the car and started running, the police shot three times, first hitting him in the leg," she said. "He grabbed his leg and kept trying to get away, and they shot him again." There was only one person who got close to see, because the pigs ran everyone else away, pushing them back. The pigs didn't want the people to see the damage they had done to this young

brother. Their primary fear was that the people would kill them where they stood. They lied and said they didn't know who had shot him because they know the people are not the fools that they think they are. This is the fourth brother that was shot in Hunter's Point in the past month. On June 14th, on 3rd and Armstrong, at a 76 Service Station, three brothers taking what was rightfully theirs were shot.



Other brothers who saw the incident said the pigs had already surrounded the brother but still shot him. An ambulance was there in seconds. The pigs called them before the shooting.

Statements from two brothers who saw the incident:

Lloyd Sparks: "I seen him get out of the car and start running. I turned around and heard three shots and then I saw him fall."

"I seen 7 police cars and a station wagon surrounding the brother. The ambulance got there in seconds, the pigs put him in a stretcher and took him away. He was still conscious, he kept trying to get up and the pigs kept pushing him down."

Arthur: "I seen him get out the car and start running, I turned around and heard three shots and then I saw him fall."

I went by Mrs. Parkers' house today to try to get some information on the brother's condition. We went down to San Francisco General and the pig on guard there wouldn't let her see him without first getting a pass from the jailhouse on Bryant. The pigs won't let a mother see her son without a pass after they have attempted to kill him. This only goes to prove that if every man had a shotgun in his home, the murder of our brothers would cease.

Marcha Taylor
Black Community Information Cen.
Hunter's Point

San Francisco Justice

This is a statement from John Brown, a Panther well-known in the community as to how the pigs of San Francisco are trying to railroad him to jail for exercising his right to voice his opinion of the people and the right to free speech. He is charged with 2 counts of assault and battery, trespassing, and loitering. This is his story of fascist tactics used against him and another Panther on February 20, 1968.

Another Panther and I were invited to speak at a planned rally given by the Black Student Union

rior Malcolm X. As I tried to enter, I was surrounded by pigs in plain clothes and other teachers. I was told that I was trespassing and was under arrest. I knew I was invited there by the Black Student Union, and had not broken any law. I made a move to break out of this circle and was successful. I made it into the auditorium where the students were waiting to begin the rally. I had to tell them what happened outside and that I would not be able to talk about our fallen warrior Malcolm X, and left. Four weeks later I was arrested.

of "in God we trust" to rally brothers into jail who try to see the people. John Brown was on our teachers during Liberal School this summer. He is now Assistant Coordinator of San Francisco's Free Breakfast for Children Program to help feed hungry children of the commons free hot breakfasts.

As you can see from his statement about the jury, an all-white jury, not knowing or being able to understand the average reason Black man of the Black community such as the Fillmore district,



JOHN BROWN, SAN FRANCISCO, TEACHING THE YOUTH

at Balboa High School. The purpose of this rally was to commemorate Malcolm X's birthday and to help organize the Black Students' Union there. The Dean of Boys, as the pigs wish to be called, (Pig Murphy, now the center of the racial battles at Bal) at the last minute told the brothers that they could not use the auditorium in which this rally was to be held.

The Dean of Boys refused to let any students that were already in the auditorium out, and would let

During the week of September 24-28, I had a jury trial to determine whether or not I was guilty of breaking the law of the Board of Education. Except for a Chinese who could hardly speak English, I had an all-white jury which found me guilty of serving the people. It only took them four days to try the case and 2 hours to come back with a verdict of guilty.

This is just another clear example of fascist courts not designed for the justice of the people, but to

not possibly try a Black man find him "guilty." The Constitution of the United States says all men have the right to be by a jury of their peer group members from their ethnic, or economic background. This shows more cause for the point of the Ten Point Platform Program of our Party which at "We want all Black people brought to trial to be tried by a jury of their peer group people from their Black community, as defined by the Council

ON ILLEGITIMATE CAPITALIST 'THE GAME'

As defined in the "raw" by Papa—those who live by their wits, existing off what they rip off and polished to such a high degree by Huey calling it "illegitimate Capitalism" or those who execute it, "illegitimate Capitalists".

Historically speaking "Game" or "The Game" has always been present, and always existed in the Black community. It originates from hardship or oppression for those who can dig that. Here we find people who are struggling for everyday life, bare necessities such as food, clothing, and shelter. Here we have people that will do anything to make it. Here we have people with some of the strongest and some of the most beautiful creative talents and abilities. Here we have creative powers of the people.

These creative talents have been refined in the forms of boosting, crap-shooting, rill-tapping, the drag game, the elite craftsmanship of making I.D. counterfeit, burglar, whoring, pimping and who knows what else. "It's only to the depth of oppression or hardship that one knows how much game he or she may possess or be able to execute."

Now to deal with the word—execute. Execute means to do and do right. It's a practitioner's word, and that's just what they are. "The illegitimate capitalists" and these "slick niggers" as they're commonly called, "practitioners". The key to success in this field is flexibility—being able to bend in more than one direction, being able to adjust wherever you are no matter what the conditions. This is the key to keep a person from becoming "stagnant". This is the thing that makes a person start thinking about struggling together or collectively. This is the guiding line that keeps "The Game" just what it is. A method of survival and not a symbol of oppression as "The Game" is executed today.

This word "flexibility" is a cold-blooded thing. Check this, I say, "It's the thing that makes a nigger not think about the masters that are in the driver's seat so much, but it's the same thing that causes one to trip out or up, on the thing that's growing from second to second and gaining strength with every step that's

taken and thinking very hard about becoming a functional part of it (the struggle). Flexibility is a principle that's practiced by the sharp macks and whores. Did you hear me? I say it is a principle practiced by the "sharp macks" and "whores". That's right, principle



AL CARROLL

ples. "The man". The man that solves all problems and resolves all contradictions when practiced. To be or not to be, being able to advance along with "The Game".

And yes, there are principles in the game. When the right amount of respect is given to any man, woman or child or to a people you will always find the means to get along not far away.

The principles practiced among people that's in "The Life" as "The Game" is sometimes called, enables them to advance and in the process principles forces a turn-out, a "revolutionary". How slick is that? Huey P. Newton said it, Huey said, "By instilling a revolutionary mind in a super-masculine mental body you have on hand the making of the new man." It works both ways, the same thing applies for the self-reliant amazons.

Not relating to principles in "The Game" causes one to become stagnant. It causes one not to grow because stagnation is the death of flexibility. Just plain willfully refusing to change. It causes one to get hung up so badly in what they are doing until it becomes a way of life and not seeking a solution to solve the problem. It causes one to think very selfishly and take that lonely road of an individual, you know, going through life trying to act like

everything is swell on the home-front and inside about to burst.

It causes people to think that if the pigs wouldn't mess with those bloods that what they were doing would be primary and everything else secondary.

That's the bloods that don't relate to principles, nig. I know that for a fact that it's plenty "macks" and plenty "whores" who have a belly full of these pigs and this way of life and want to do something about it.

Not being able to adjust or be flexible and strictly relate to "The Game" wholeheartedly causes one to be very subjective or one-sided only thinking of I, me, and my. No regards for others. It causes one to be very envious of another for such small and petty reasons simply because one fails to face and accept reality, you know just the way it is, if you don't have it you just don't have it, and one will have to take it on his own to get whatever is missing. All in all "stagnation" is a cold-blooded stubborn and selfish hang-up and we must all guard against this.

In some cases or instances it causes one to think that they are really moving and off into something and low and behold you find out that they aren't off into anything. They have been deceived because objectively dealing with that and coming up with a decision you find that the things going on are repetitions and actually speaking whatever it is that they're doing will never develop to another level unless they become flexible.

When we speak of "The Game" or "The Life" whichever one prefers to use we find that historically "pimps" have always been and still is one of the largest professions practiced by bloods in the Black community. Historically speaking pimps played a major role in the colony during depression and when times were really hard. Here is a person (some might disagree, mainly the sisters) but here is a person that had what a lot of people didn't have. Pimps and whores have always been of some constructive help or use in the colony. I've known them to buy groceries for mothers and their children, shoes and etc. These or this is the "sharp-macks" and "whores" I

am talking about that related to principles of helping one another) and not just the "Gaming" part of it. "Trying to turn-out because a person needs". Here is a symbol that's been adapted by the majority of niggers that haven't discovered themselves yet. Here is a symbol that is related to in the colony wholeheartedly all of the niggers are radically talking the same talk, trying to get paid, trying to have money, the dress is patterned after the pimps, this even goes for the niggers that have square jobs working, punching time clocks, they're identifying with the pimp, looking for a way out to keep from paying the price.

One of the main reasons so many brothers relate so heavily to this type of identity is that they feel this is the highest way of showing or reaching their manhood by turning-out their woman or some sister to "The Life" which is a thing that is highly regarded and which is a thing that puzzles those who are standing on the outside and looking in asking themselves how could he relate to her after all the things she is off into and doing. In their deeds and actions I would term it as a language that's spoken that only the "lumper" can understand and relate to.

Historically in the Black colony and among Black people if a sister dug on a brother whatever the brother's means of survival were if that particular sister wanted to continue her relationship with this brother then she would have to go through a process of getting down with whatever the blood was doing. In other words she had to get this blood's particular type of theory so she could start implementing it or putting it into practice. This process is called "Turning-Out" or "Turn-Out", a change from the old to the new way of survival. Projecting this particular image and putting this type of theory into practice will enable the both to survive and without a doubt be classified by the "lumper" as man and woman, gentleman and lady--pimp and whore.

Both people involved know that to try and make it in the system is dead and that there is no reason to suffer and do without when all you have to do is use what you got to get what you need.

If that was the way Black men had to do it to survive and be recognized man then I would say that was a good thing and not a bad thing. I would say that this is advancing with "The Game", I would have to say this is showing "flexibility", able to deal with it on any level, because like I have stated if you relate to principles, principles will force a turn-out.

Most important is right-now, reality, what we have to do now to survive. At last someone stepped forward, "The Man" Huey P. Newton, he ran it and did it like it was supposed to be done, so one needn't trip about how to gain one's manhood all one would have to do would be to relate wholeheartedly to Huey's Standard, relate to the examples that he set and the examples he is still setting.

The only road left is the road to liberation and one must relate to principles and the gun in order to travel it. We must all be humming the same tune "It is time to off the swine" and do it, no matter what we are off into, who we are or what we are, it really don't matter.

I know that you brothers and sisters are strong because you've still on the set and that speaks for itself. I know that you are some of the greatest practitioners that have ever been on the set because this is where we cometh.

The Black Panther Party has faith in you, the Black brothers and sisters and we know that you have the power to destroy because you've proved it in action. We are willing to work with you, we are willing to be taught constructive things by you and we are willing to teach you constructive things because we love our people from Wing-O's to Hipies.

And to the "sharp macks" and "Ladies" our doors are open to you anytime of the day or night because if you been relating to principles and putting them into action in everyday living then I know you, above all know that it's time for a change. It's time to take it higher. Tonight is the night if conditions are right.

Hunter's Point Community Center
135 Kinko Road #304
822-8471
A.C.

THREE LUMPEN BROTHERS SHOT IN PROCESS OF TAKING WHAT WAS LEGALLY THEIR'S

Sunday the 14th of June 1970 between 12:00 and 1:00 pm at 3rd and Armstrong, three brothers were shot in the process of taking what was legally and rightfully theirs. The brothers were Richard Taylor, Lloyd Mathews and Harold Adams. The brothers were ripping off the 76 Service Station at 3rd and Armstrong when it all happened. The murderous dog or dogs that were doing the shooting shot Lloyd twice, Richard three times, and Harold twice. It was cold blooded murder on the set because information that was gathered shows or says that if one service station attendant, mind you, could hit three niggers at least one or more times, then without a doubt the people know that he is a "pig". He is a pig worker that protects the interest of the Rockefeller's in the Black colony. Standard Oil runs the game of life down on the oppressed masses

gotten off. This same pig was supposed to have been shot with a .22 caliber rifle or handgun and beaten. Too bad the brothers weren't hip to the articles written by the People's Field Marshal, because they would have dealt with the situation in a much more fashionable and desired manner.

We would like for you pigs to know that the people in the community know that these brothers aren't criminals, it's you pigs. It's you pigs, you demagogue (lying) politicians and you greedy businessmen that's the criminals because you are where you are. We know that you've performed savage acts of murder on all fronts against the people to be in the colony anyway, so any act of violence cast upon you and your private-property is Right-On. It's the people's duty to attack and destroy any symbol of oppression

you fools feel our unrest and pain by throwing everything that we can possibly throw at you to ultimately destroy the Empire of domestic imperialism that you've constructed in the colony on the lives of our people.

The people know that it's you pigs that create the conditions in which we have to survive on a day to day basis. If there exists within this society laws that state that a person must have money to deal with bare necessities and if you don't do without, I would say that there is a society that has created within it the need to take.

Black people are becoming more and more aware of this. We are P.O.W. and anything we do to break out from under what we're under is Right on.

The most important thing is the way we do it. We must sever at no time be half-stepping when

when we are going to do it and so forth, what I am trying to say is plan your moves and act—down to the "T", don't leave any stones unturned. What type of Liberation Tools that should be on the set is one more thing, and most important is a "Unity of Will". Make sure you know this before you strike. With everyone on the set with this going for them there is no force so hip or too powerful that can't be moved. Without a unity of will the hand doesn't function properly. Not saying that the hand couldn't do a five job and get by but what it's all

about is each finger doing its part as a finger to make the complete hand function smartly.

In other words make sure you know that once we are up, every nigger up is going to run until his heart burst to make it click or hook it up. That's the spirit that we must all have in order to survive the Pus-Pocket of the world, racist Babylon.

ALL POWER TO THE PEOPLE.

Hunter's Point
Community Information Center
A.C.



CINDY SMALLWOOD-- A SHORT AND DEDICATED LIFE

At the age of 17, Cynthia Smallwood joined the Black Panther Party. She had just completed high school when she became interested in working full time in the programs of the Black Panther Party.

She first began working in the Liberation School in San Francisco. This school was established in 1970, to teach young Black children about their history and their role in the present day world. Before she joined the Black Panther Party, when she was in high school, Cindy tutored young children.

Cindy later began to work with the Samuel Napier Intercommunal Youth Institute in Oakland. Sam Napier was the Circulation/Distribution Manager of the Black Panther Intercommunal News Service at the time he was murdered in New York in 1970, by agents of the U.S. government.

Cynthia was always a very sincere and efficient worker. Anything that she did was done with quiet enthusiasm and great love.

She began to work with the brothers and sisters who are responsible for the distribution of our paper in 1971. She was responsible for getting many of the subscriptions out and remained steadfast in her commitment to our readers, to get their papers into the mail on time.

"Circulate to Educate" was not rhetoric to Cindy Smallwood. She believed that the Black Panther Intercommunal News Service is the best newspaper, consistently providing progressive news of poor and oppressed people. She helped to circulate our paper with that idea in mind.

On February 4th, while driving from Richmond, California, to Oakland, Cindy ran into an embankment. She was thrown out of the passenger van she was driving and was critically injured. After arriving at Herrick Hospital, in Berkeley, she was diagnosed to have massive head and chest injuries. The damage to her brain was extensive.

On February 7th, at 5 p.m., Cindy was pronounced dead.

Her death, however, does not stop the work she was doing. It will continue; our circulation will increase, not decrease. For those who knew Cindy it is easy to see that we can not mourn the end of her life, for she lives on in every copy of the newspaper distributed across the country.

Recently Cindy's family established a Scholarship and Memorial Fund for Cindy Smallwood. The money will go toward tutoring young Black children. We hope that you will contribute what you can to the fund. It is the type of educational opportunity Cindy would love to have offered to our youth.

You may send contributions for the Scholarship and Memorial Fund to: 444 Santa Barbara Avenue, Daly City, California, 94014. In this way, Cynthia Smallwood will never be forgotten, the ideas that she lived for will be passed on in the children who receive the benefits of this fund.



CINDY SMALLWOOD - "The gentle woman with a smile like sunshine."

A FAREWELL TO CINDY

(Daly City, California) - In service to the people we attain immortality. This was the theme of the beautifully solemn, quietly dignified service last Friday at which Cynthia "Cindy" Smallwood's family, comrades and friends bade her farewell.

Grace Presbyterian Church was packed with those who knew and loved Cindy, over all or some part of her short but dedicated life. In scripture, eulogy, poem and sermon, the congregation was assured that Cindy lives in the deeds and in the hearts of those who, like Cindy, fulfill their commitment of service to the oppressed of humankind.

A uniformed group of Cindy's comrades from the Black Panther Party filled the choir pews at the front of the church. They were a mute re-

WITH A SMILE LIKE SUNSHINE...

By Encka

*We all know a gentle woman
with a smile like sunshine,
a voice like springtime rain;
we know a woman who worked
and gave her life to our people.
Her name was not in lights,
she was a star only to those who
loved her.*

*She became a part of our lives, so
much so that we were sure she
would never leave us, so solidly
was her life bound to ours.*

*Today, we must not mourn the end
of her life, we must celebrate be-
cause she lived and laughed and
loved, because she gave all of
her energies to help obtain the
freedom we should have by right
of our birth...*

*We must celebrate her life -
she lives on in the idea of liberation
from all suffering.*

*When roses bloom we will
see her,
when music plays we will
hear her,
when children laugh we will feel
that she is near.*

*We can not bring her back to
us as she once was,
we have no control over that.*

*So - what she did not complete
we can -
as she would have touched
another human being's life
we can in our own way.*

*We can not remember her in
abstract from the things she
struggled for. Those things were
peace and freedom for us all.*

*We must learn from her life
and understand the meaning of our
own---life is so short and each
living thing is so precious -
She is precious,*

*The gentle woman with a
smile like sunshine
--CINDY*

minder to all those assembled of Cindy's three year membership in the Black Panther Party. The brother to the right of the altar wore blue open collar shirts, black trousers and black shoes. The sisters to the left of the altar wore all black, without jewelry or makeup.

A large wreath of yellow carnation and roses, among the many that stood beside the oak casket at the front of the church, bore a streamer marked
CONTINUED ON PAGE 12