vinced that I can serve the people and humanity better as a layman, being able to speak and mingle with the people instead of saying Mass which can be done by any priest.

"There in high society, Camilo was a bandit. Camilo was the worst, and so was I because I am Camilo's mother. On the other hand, the students, the people, all of them adore me incredibly precisely because I am Camilo's mother.

"When he took off his cassock he said that this would bring him problems in Colombia where there are so many Catholics, Catholics who have learned Catholicism from the priests in the towns; who have been taught to suffer and suffer so as to have their reward on the other side; who have been taught that there is a vengeful and wrathful God who condemns those who are suffering and offers them a little of his charity.

"Now the priests have reacted in an incredible way. I think that there will come a time when they speak of before Camilo and after Camilo, because before Camilo, the priests could think and feel, but they were very silent. Those who went to see Camilo did it on the sly. Now, no, they have come out in the open a great deal more. Now 400 priests write a letter and sign it. They don't mind, they're not afraid. Even bishops go against what the government says, against what the ecclesiastical tribunal says, against their superiors. This didn't happen before Camilo. It had never happened before."

Mrs. Restrepo then referred to the political thinking of her son and pointed out that Camilo was anti-imperialist and said so in all the squares in Colombia. She added that he saw how the Yankee companies extracted raw materials to return them in the form of manufactured goods at high prices, as well as how they made loans for which they charged high rates of interest.

She pointed out "Camilo saw how the Yankee domination was everywhere and how the Church and the state were always united. He said that it is not possible for the priests to have money to charge so much money for masses, for the sacraments, for everything, while the people are dying of hunger and for the people not to be aware of it.

"What Camilo wanted to do was to make the people aware of their duties and obligations and to show them that it was necessary to make the revolution one way or another. If they were permitted to do it peacefully, let them do it peacefully, because he was not in favor of violence. He believed violence could not come from the people, since that called for money, helicopters, weapons, and ammunition, and the people could not do all that.

"He pointed out that a farmer who kept a cow so it would give milk for his children was not going to sell it to buy a machine gun, but if they attacked him and he knew that they were going to kill his children and the cow, then he would sell the cow as soon as possible and buy the machine gun.

"His ideas were truly aimed at the taking of power." Further on, Mrs. Restrepo continued by saying that for Camilo all the Colombian politicians were the same: "To change servants is to do nothing more than to change the name. Unless the structures are changed, the regime will not be changed one way or the other. I am sure that the armed struggle is the road to follow."

Referring to Camilo, she said that he wanted to go with the guerrillas because he wanted to prove that he was not a "street corner revolutionary" or an "armchair revolutionary," but a real revolutionary.

On April 1 of 1968, the Joint High Command of the patriotic forces stated that: "In a series of battles fought over the weekend, the ZAPU/ANC soldiers continued to keep the initiative and remain on the offensive. More than 80 enemy soldiers were killed or wounded in one week."

In the short period of time since the beginning of the armed struggle in that part of the country, the patriotic forces have been able to gain the backing and support of the people in the countryside; they receive reports on the movements of the mercenary soldiers in the region; they receive room and board whenever necessary while the mercenary troops find themselves isolated and have to resort to
violence in a vain attempt to pull information out of the local population.

Because of the support of and the useful services rendered by the African people in the countryside, the patriotic forces have been able to open up THREE battle fronts:

a) In the Northeast — Wankie, Tjolotjo, Nyamandlovu
b) In the North — Chirundu, Karoi, Miami
c) In the Southeast — Sipolilo, Shamva, Mitovo

Because of the patriotic services of the peasants, who have been for a long time and continue to be the victims of innumerable abuses on the part of the white minority racist ruling class, the patriotic forces have penetrated and made their overpowering influence felt in such places as:

1. Mbanda — Tjolotjo — 90 miles to the west of Bulawayo.
2. Matetsi — 15 miles from Wankie.
3. In the Karoi Zone in the lands of Zambia (90 miles).
4. Hingwe — 55 miles to the west of Plumtree.
5. Ngwiz River — 30 miles to the west of Plumtree.
6. Mtatazibhi Mountains — 40 miles to the south of Shamva.
7. Umukutwe Mountains — 48 miles from Salisbury and 10 miles from Mazoe.
8. Arcturus — 18 miles from Salisbury.
9. Chambiri — 60 miles to the west of Plumtree.
10. Mukiwchi Reserve — 30 miles to the North of Miami.
11. Gungwe Dam — 50 miles to the west of Plumtree.
12. Chinyika River — 40 miles to the north of Shamva.
13. Mantengwe River — 50 miles to the west of Plumtree.
14. Hingwe Reserve — 30 miles to the west of Plumtree.
15. Mopanga — 50 miles to the south of Plumtree.
16. Mhondo — more than 68 miles to the south of Salisbury.
17. Kezi — 60 miles to the south of Bulawayo.
18. Gwelo — 100 miles from Bulawayo and 100 miles in the direction of Salisbury.
19. Wankie — 300 miles to the northeast of Bulawayo.
20. Chirundu — more than 200 miles to the north of Salisbury and Bulawayo.

It's 200 miles to the west of Salisbury.

The Supreme Council of the NCL Decides to Move to the Liberated Zones

The Permanent Mission of the National Council of Liberation of the Congo in Cuba reported that between August 26, 1968, and last September 26, the People's Liberation Army has been in combat against the reactionary forces in the eastern zone where more than 17 soldiers were killed and many were wounded. Meanwhile 100 campaign huts belonging to Mobutu's puppet army and located in Lulinda Kuchwa were destroyed.

The losses sustained by the patriotic forces were minimal in comparison with those sustained by the enemy, that is, one peasant in the area was killed and two combatants of the People's Army were slightly wounded.

Let us point out that these combats took place only on one front of Zone II where the joint antiguerilla forces and the infantry of the National Congolese Army (Mobutu's Army) operate.

Meanwhile, the resistance struggle continues in regions of the provinces of Katanga, East Kivu, Ecuador and Kasai.

Furthermore, the Supreme Council, which constitutes the executive branch of the National Council of Liberation, has decided to move once and for all to one of the liberated zones of the country with a view toward further developing the liberation armed struggle.

Finally, the Mission of the National Liberation Council in Cuba calls on the revolutionary organizations and parties and in particular the socialist countries and peace-and-freedom-loving peoples to support the struggle of the Congolese people for their liberation and the reconquest of their independence utilizing all effective ways and means.