

Cuban Communist DGI Official Julian Rizo's Speech to the Weather Underground Terrorists

Herbert Romerstein, former investigator for the House Committee on Un-American Activities:

"What is significant today are the neo-communists - many of them are what we call red diaper babies and they came out of communist families. But they were disappointed in the Soviet Union back in the 1960's and 1970's and they were disappointed that the American Communist Party was so weak. So, they said they were communists and they were better communists than the American Communist Party. I think a better term for people like Bill Ayers and Bernardine Dohrn are neo-communists. They were not party members, but they were fighting on behalf of the countries that the Soviet Union controlled or created.

"A group of the weathermen went down to Cuba in the so-called Venceremos Brigade, and some of them received training in terrorist activities. One of their instructors was named Julian Torres-Rizo... Rizo was an officer of the Cuban DGI, the intelligence service. He was assigned to work with the young Americans who were coming down ostensibly to cut sugar cane. They were really coming down for training. And we have one of Rizo's speeches in which he says, 'You come from a society that must be destroyed. It's your job to destroy your society.' Well, Bernardine Dohrn and her cronies published Rizo's speech and I have the copy that they published so we know what he did and what they said. And Rizo later became the Cuban Ambassador to Grenada at the time of Maurice Bishop and he was still the Cuban Ambassador when Bishop was murdered by his own comrades and finally had to leave and go back to Cuba where he became a member of the central committee of the Cuban Communist Party.

"He's a very significant communist apparatchik and he was a tremendous influence on the Weather Underground. By the way, when he was in the United States before he was given the job in Grenada, he was at the U.N. mission in New York and he handles the contacts with the American communists and radical groups and neo-communist groups and provided some funding for them. So he's a significant figure in our own history because he helped the terrorists that were fighting against us at that time."

(For the complete text of Romerstein's remarks, as well as videos, please go to www.usasurvival.org)

**Provided as a public service by America's Survival, Inc.
www.usasurvival.org Cliff Kincaid, President**

VENCEREMOS BRIGADE PREPARATION COURSE

New York Regional Committee

1. Interview of Fidel by Frank Mankiewicz- 1974
2. Final Talk to the Contingent by Julian Rizo
3. The Enemy Within - Some Notes on Past Brigades

FINAL TALK TO THE FOURTH
CONTINGENT

Julian Rizo

It became somewhat necessary to have a small talk with you before finishing your stay in our country. Although the majority of you know of all of our criteria and all of our ideas, we thought it was necessary to hold this final conversation before leaving this part of the territory of our country which is the Jose A. Echevarria Motor Vessel.

First of all we would like to ask you for the greatest cooperation and the greatest understanding, the greatest help in regards to the boat landing operation that must take place tomorrow. We hope to carry out this landing operation with your cooperation with no type of problems. We can not under any circumstances open the door to any type of incidents that would give the Canadian authorities or the enemy the possibility of using that incident against the Brigade. Meaning we have to be extremely careful. We must fulfill all the rules in a very strict way so as not to give them the least opportunity for them to create a type of incident that might be used against the Brigade. We are convinced that your behavior in all aspects of your stay here in Cuba will be exactly the same type of behavior you will have tomorrow in the whole landing operation. What is the opinion we have in regards to your stay in Cuba? We believe that in terms of your attitude towards work, in terms of discipline, in terms of human relations, and in terms of your attitude in regards to learning about the Cuban experience, a pretty large majority of you has maintained a correct attitude.

We cannot say that all have maintained the same attitude, but we can say that a very large majority have maintained this attitude and that in our opinion, a very large majority of you comrades have taken good advantage of your oppor-

tunity of the stay in Cuba. And this, simply, makes us feel satisfied. It makes us feel satisfied because it makes us see things that we had already convinced ourselves about, which is that the efforts that are put forth by all our people to develop all the Venceremos Brigades are ones that bring results. Which means ~~that~~^{then}, that the efforts do not matter, as long as these efforts are bound with those of comrades who will learn from this revolutionary experience and who are now going back to their country learning or having learned a little bit more in relation to what you want, a little bit more convinced of the fact of why you are struggling and a little bit more decided to carry the struggle forward although we might have to pay with the price of blood. As long as this is so, the Venceremos Brigade should be maintained.

Nonetheless, there are certain cases, there are people who have tried to find in our country the same problems that you have in your country. And people who tried to find in the solutions we give to our problems solutions that could be applied to the problems of your country. Every revolution, every country, carries out its social changes within a concrete situation in which it has developed. With an economic base and a cultural super structure that exists according to the varied history of each of these countries. And what this means is, simply, that although we, Marxist-Leninist revolutionaries, follow this revolutionary theory for our socialist construction, Marxism-Leninism is not a method to follow exactly, but rather every country, every people, and every revolution must find concrete solutions, specific solutions to their own problems. And we would simply stop being revolutionaries if we would guide a revolution ~~using~~^{basin} ourselves on dogma; if we wanted to take the solutions from a manual, from a book; identical solutions for each place and each fight. We, those who aspire to become revolutionaries, must learn to interpret the right way this revolutionary theory. And to be a revolutionary does not at all mean to read a book. If we must find something in the books,

it is precisely the fact of how we can take those ideas that we find in the books to the revolutionary practice we are developing. And this is something that is necessary for all of us to learn. There have been occasions where people have tried to interpret our cultural and ideological reality within the framework of a decadent society. Because the first thing that a U.S. revolutionary must be convinced of is precisely the fact that he does come from a decadent society, that he comes from a society that must be destroyed, that you're coming from a society that cannot impose laws of conduct on the people of the Third World that are struggling for liberation. Because when we act in a contrary manner, when we are trying to impose those laws of conduct, those norms of attitude, what we're doing is that we are acting in the same manner in which the establishment acts according to/in regards to its colonies. Because the underdeveloped peoples of the world don't only have to get rid of the economic yoke, they must also get rid of the cultural yoke, of ideological ties, that at times not even looking at it directly, are attempted to be imposed on those peoples. And maybe, maybe, some of you in an unconscious way may become traveling agents of that cultural imperialism that our country is fighting against. And we wanted to say this, we wanted to tell you this, you comrades who, as you yourselves state, aspire to become revolutionaries, those who aspire to educate yourselves with a consistent anti-imperialist attitude, those who aspire to understand the struggles of the different peoples of the world as part of the same struggle.

I would say, without saying that this is the only revolutionary task of the movement in the United States, I would say that it is one of the most important tasks that now faces you: that of educating yourselves, is that of educating your communities, is that of educating with the idea of the most consistent anti-imperialism. And therefore, as one of the main things that you have to carry out, the first thing to do is to eliminate from your minds anything re-

garding cultural imperialism. If we want to be consistent anti-imperialists, if we want to understand the struggles of the peoples of the Third World, if we want to support these struggles--not just morally, because there are many people in the world today who give moral support, and it is not enough to give merely moral support, because the people demand something more than moral support--it is necessary to understand the realities of these peoples. It is necessary to relate to the ideologies of those peoples. And precisely because we want to continue educating the U.S. youth within this framework of ideas, we will continue bringing to our country future Venceremos Brigades. There will be more Venceremos Brigades!

There will be many more Venceremos Brigades, until imperialism prevents us from bringing more Brigades. And when the enemy finds a way to eliminate the Venceremos Brigade, we will continue trying to find another way to continue educating the U.S. youth within the anti-imperialist framework of ideas. And you as a group, will have a new responsibility in regards to the creation of a new Venceremos Brigade. But who are the people we want to participate in this act? Who are the people we want to be responsible for finding the new youth that are going on the next Brigade? Precisely those people that perfectly understand all these ideas about anti-imperialism. Those comrades that do not understand these ideas, those that subordinate themselves to other types of reasons or supposed social reasons, we ask them not to participate in another Venceremos Brigade. Because we hope that the next Brigade will be better than this one, just as we know that the revolutions that will come after the Cuban Revolution will be better than the Cuban Revolution, because they can take things from the experience of the Cuban Revolution. And that is what you should do in your work.

There's not much for us left to say to you. We have talked on other occasions in regards to certain concepts, as those of unity, as those of a pro-

longed struggle. We have talked about all these concepts. We do not think that by our insisting on all these aspects that you all will be thoroughly convinced in regards to the different questions you have about them. It will only be through revolutionary practice, through revolutionary daily life that you will learn which is the right path. But we continue in our belief that it will be a long and protracted struggle. We prepare our people for this. We are preparing our people to be ready for our cities to be totally destroyed and be built again. We are preparing our people and our youth for this type of incident. And if we were asked how should we educate those who aspire to become revolutionaries in the U.S., we will tell them to educate themselves within the idea of a long, very long struggle. A struggle that maybe many of you will not see its end. Just as many of the people of the Vietnamese people who started the struggle centuries ago have not seen the total victory. In the same way that those who started to struggle in our country a hundred years ago have not been able to see the final victory. In the same manner that those who started the struggle in Latin America have not been able to see with their own eyes this final victory. In the same manner that Lumumba and those who struggled in Africa for the true liberation have not as of yet been able to see the final liberation. If we were asked how should we educate the generations of revolutionaries we would say that they should be educated within this spirit. We are educating our people within this spirit of struggle and through that struggle and through that spirit, little by little, we have been able to grow more confident of each other, and for every one of us to feel an increasing sense of unity. It is difficult to struggle or to relate to the idea of a struggle when one does not perceive the conclusion of the objective against which we are struggling. Sometimes the individualism with which the society that educated us does not allow us to see all these aspects clearly. But we have to break away from this individualism. We

have to think that in spite of the fact that it will be a long struggle in which we might die in the development of the struggle, it is a just struggle. It is a struggle that is worth while, because what would our lives be worth if we were to always live under imperialism? Why should we live then in a time when imperialism imposes all of its wills? Why breath in a society or in a stage such as this one? It is better to struggle in spite of the fact that it will be a long struggle. And we say farewell to you with this mixture of sadness and happiness, after having been close to you from the human point of view, from the sentimental point of view, from the personal point of view, with many of you comrades. In a certain way, we feel sad because you're leaving, but at the same time, we feel satisfied in other ways because we know that many of you will restart your struggle and that we will find ourselves within the same trenches, although separated by distances. But we want you to know that all those people that struggle are always within our same trenches. That our country, that our people does not say good-bye, we do not say farewell with tears in our eyes. We say farewell by telling you:

HASTA LA VICTORIA SIEMPRE!