

tries should join together to overcome their negative dependency with respect to the rich countries.”

### **Back to prostitution, gambling, and the IMF**

The Cuban regime has shown in the past year that it is willing to sacrifice anything, in order to stay in power. In the name of encouraging tourism, legalized gambling has already returned to the island, with the Cuban government operating a casino in a joint venture with the Italian company Fratelli Cosulich. Cuba's yuppie Foreign Minister Roberto Robaina admitted to the London *Sunday Telegraph* in May 1993 that Cuban prostitutes “are said to be among the cheapest in the world.” He justified women's (girls, mostly) resort to prostitution to answer their “material needs,” as similar to the regime's current policy of maximizing national revenue—by whatever means possible.

Top British and other speculators otherwise feeding off the collapse of the former Soviet bloc countries, are already cutting their deals with the Castro regime for looting Cuba. The fugitive buddy of George Soros, Marc Rich, was reported negotiating deals to develop Cuba's uranium, lead, zinc, and copper deposits back in 1992. The Dutch banking cartel, ING Bank, another quiet but powerful extension of the British financial cartel, arranged financing for Cuba's nickel mining earlier this year. Italy's porn-businessman, Luciano Benetton, opened up operations in Cuba in January 1993, praising Castro in the process for having “inspired entire generations.”

The Castro regime has reportedly applied to rejoin the International Monetary Fund and the World Bank. IMF officials Jacques de Groot and Frank Moss paid a “personal” visit to Havana in November 1993. They issued a report following the trip noting Havana's “keen interest” in working with the IMF, asserting that Cuban policy “changes represent a clear change of strategy [which] . . . will inevitably pick up momentum.”

It is not surprising, then, that these British-centered interests denounced President Clinton's August measures to stop Castro's gambit as, in the words of a hysterical Aug. 22 *Financial Times* editorial, going “precisely in the wrong direction. . . . Reformers within the government must be encouraged,” by such measures as letting Cuba join the World Bank and the IMF, they demanded. Similar squawks were heard from the Inter-American Dialogue, which called a press conference in Washington, D.C. on Aug. 26 to demand that Clinton change course. “The President has made a strong statement, and he will have to reconsider that . . . within the next few days,” Dialogue president Peter Hakim pronounced. Jorge Domínguez, coordinator of the Dialogue's Special Task Force on Cuba, reiterated the Task Force's adamant position that the U.S. government must not base any policy upon the ouster of Fidel Castro. Domínguez urged the U.S. government to instead accept Cuba's application to join the IMF and World Bank, as the “most effective” measure to promote “reform” in Cuba.

## **How communism fell in Czechoslovakia**

by Dr. Jozef Miklosko

*This speech was given in July 1994 by Slovakian mathematician Dr. Miklosko, the former deputy premier of post-communist Czechoslovakia, before the countries separated. Dr. Miklosko is currently chairman of the group Nadacia Spolupatricnost (“We Belong Together”), which co-sponsored, with the Schiller Institute, a seminar with Lyndon and Helga LaRouche near Bratislava, Slovakia in August. Dr. Miklosko's speech has been abridged slightly.*

The fall of communism, our fathers' dream for a long time, was given to us by God. Totalitarianism and oppression of the mind lasted for 40 years. Forty is a symbolic number. After 40 days of rain, the Flood came, and Noah let a dove fly from the ark. Elijah made his pilgrimage for 40 days to Mt. Horeb. Jonah gave the town of Nineveh 40 days in which to carry out a conversion. Moses was given the Ten Commandments after 40 days of fasting. The Israelites wandered for 40 years through the desert to the promised land. The countries of the East bloc lived for 40 years surrounded by the Red Sea of communism, and after wandering in the desert of totalitarianism, they hoped that the time had come to live in the promised land.

Nearly five years after the fall of the communist empire, we, the Christians, know that freedom has two faces, that the promised land is still far away, and that it will hardly be reached without diligence and toil.

What was it that caused our liberation from totalitarianism? It is nearly forgotten, and unpopular in both East and West today to do so, but it was especially the 40 years of prayer, sacrifice, suffering, fasting, and pilgrimage of millions of people that defeated communism. In Czechoslovakia, tens of thousands were put into jail, sentenced to hundreds of thousands of years in prison. All religious schools, publishing houses, and hospitals were destroyed. In the spring of 1950, in just two nights more than 900 nuns were forced to close, 15,000 priests and sisters were put in concentration camps for years. Nevertheless, the church was there; it even flourished in those times. The church was well structured and organized, and did its main work in the underground. Children, youth, students, and families regularly met in secret assemblies and worked well. A culture existed: There were *samizdat* [underground] publishers, and western media and books were smuggled into the country. Hundreds of thousands joined in pilgrimages for the Virgin Mary and other religious feasts.

## High points of the battle for freedom

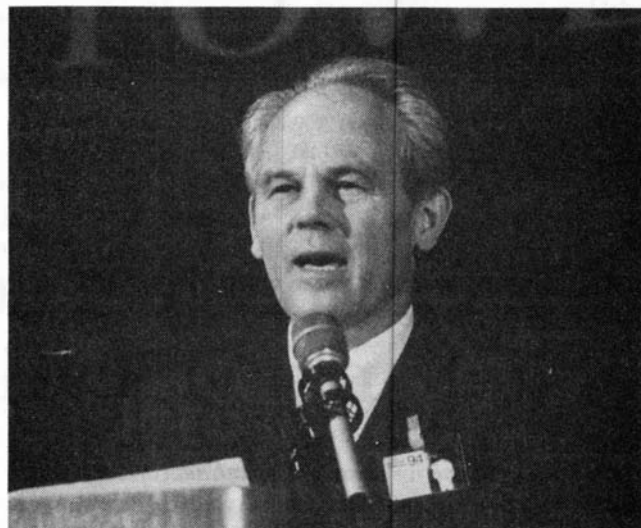
One may mention the following historic events as the tip of the iceberg: the pope's first visit to Poland; 200,000 people protesting at the celebrations of St. Methodius in Velehrad in 1985; Cardinal Tomasek's call for a petition to accomplish the "Thirty-One Demands for Religious Freedom" on Jan. 4, 1988, which yielded 600,000 signatures; the first so-called candlelight demonstration at Hviezdislav Square in Bratislava on March 25, 1988, where 10,000 people called for religious freedom and human rights, and were brutally attacked, and where the "gentle revolution" against violence really started; the summit meeting of Reagan and Gorbachov on Dec. 8, 1988; the massacre at Tiananmen Square in Beijing; and, of course, the first hole in the "Iron Curtain" on May 2, 1989, when people fled from East Germany, the former German Democratic Republic, to Austria via Hungary. Then came the *Finale furioso*, Nov. 17, 1989 (in Bratislava on Nov. 16), when students started the gentle revolution.

The fall of the Iron Curtain can be compared to the decline of the Roman Empire. The enthusiasm about the end of communism, though, led to the illusion that there would be rapid improvements in society, and fast realization of its future unity. Suddenly we are free, but oppression is now slipping in the back door. Many feel no joy about the new possibilities, but are impatient, tired, and disappointed. We suffer a "sovietization" of thinking: that means passivity, pessimism, no aggressiveness and initiative, and a certain waiting for a strong personality, for orders from above. As in former times, today one looks for enemies and culprits. But there is nothing to be gained from orienting toward short-term goals and simple solutions.

Every day, we in the East, but also you in the West, should pose some questions to yourself: What does it mean to be free? Who made the law and the morality of our life? If man made it, he can change it; but if it comes from God, we don't have a right to do so.

We were not prepared for the assaults of consumerism, liberalism, primitive culture, and pornography. Of the 73% of Slovaks who are Christians, obviously many are only formally believers, as the rate of criminality, abortion, and divorce proves. It is absurd and dangerous that we have businesses without morals, privatization with corruption, and the desire of success at all costs, without respect for ethical norms. In politics, we again are seeing too many negative human qualities, such as hatred, the demand for revenge, defamation, and the humiliation of others. The transformation of the economy involves many social problems. Some people are in difficulty, many are afraid again, 40% of families are living below the minimum standards. The real danger exists, that in Slovakia—as in Poland and Hungary—a leftist government will come to power again after the elections at the end of September.

Europe and the world had a tremendous chance in 1989 to unite East and West. That chance was thrown away. The



Dr. Jozef Miklosko

present collaboration is weak, and the wall between rich and poor again exists. Europe must have a common future, otherwise we will have no future at all. We should listen more closely to the pope's social encyclicals, than to the conditionalities and demands of the International Monetary Fund, which lead to shock therapy and social unrest.

## Don't forget the church's role

What is the situation of the church, which suffered so much before the revolution, and for that reason had such enormous authority? It is more difficult to preserve Christianity in a free world. The attacks against the church are carried out globally, by Freemasons, cults, Satanists, and the New Age movement. In our country, the church is attacked most of all by old communists, and by people who lost their orientation due to media propaganda. An important subject under discussion concerns the reasons for the fall of communism. There are many who would like to strike the significant role of Christianity from that analysis.

Christians in East and West have to know that there will never be rest, that we have to fight for each individual soul and for freedom, again and again. The old sins which have kept coming back since the time of the Apostles—namely, to have been sleeping during Christ's most difficult hours—should not be repeated. The church cannot exist without the cross. God doesn't have hands except ours. Christians are irreplaceable in their efforts for love, peace, family, life, and culture.

After the five years since the end of communism, I'm still optimistic. Today, the Slovak church has 2,000 students of theology, many new nuns, and more and more people who are working for their fellow man. As before, this year half a million pilgrims came to Levoca. Mother Teresa once said: "We should pray as if everything depended on God, and we should work as if everything depended on man." That should be our aim for the future, in East and West.