

# *The Free Thinker*

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but none of them so far in English.  
They will come also, however.

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Due to general Swedish vacations, we regret that this issue  
can not be printed and distributed until late in August.

### *Concerning Information Technique*

The old agricultural society was all about growing cereals, baking bread, churning milk and breeding domestic animals, so that everyone could eat and survive. It was a very economical system within the frame of nature according to her own rhythm. Then appeared the industrial society. It was all about industrialization and making machines do the hard work for you, which also provided you with food, because it made it possible to can food and preserve meat in refrigerators without any risk of its going to rot. The industrial society resulted in better economy for everyone so that no one had to starve.

And then comes the IT-society. What's it all about? Information technique. What is information technique? It is the technology of surfing on the net. How can that technology solve the problem of unemployment and starvation in Zaire and Rwanda among other places? Can you provide starving multitudes with food by surfing on the net? Hardly. Can anyone be fed or have some more icecream by surfing on the net? No way. Whatever can you gain then by surfing on the net? Oh dear, you can have lots of fun. You can learn how to build your own bombs and grow your own cannabis. And what's the use of that? I mean, both the agricultural society and the industrial society imported some common good for everyone, so that everyone in the world at least could have cheap canned baked beans. But the Information Technique Society? Who can eat his fill on that? Can it do anything about the growing unemployment problem in the world, where fewer and fewer have any kind of salary while more and more grow ill and have to be taken care of? Is the IT-society by its constantly increasing investments in computers able to give the sick and the unemployed food and money and constantly more expensive anti-depressive medicines? We just wonder.

### *Doctor Sandy on the Drug Situation*

"The situation is grotesque and only grows worse. Drugs have been accepted all around the world (except in Moslem countries) as something as common as coffee or tobacco, and it's nobody's fault. You can only blame that untouchable temporary god called Fashion. Taking dope of any kind in any way has become accepted by Fashion, and there is no reasoning with Fashion, because she is never ruled by common sense.

The arguments against this morbid tyranny of Fashion are overwhelming. Heaviest is the fact, that the use of drugs of any kind causes irreparable brain damage - in fact, schizophrenia is one of the most usual results. The increased use of synthetic drugs ("safe" drugs or "smart" drugs) also increases the rate of schizophrenia, the most terrible of brain diseases, because it is the only disease which you never yourself can evaluate or detach yourself from.

Although this is the heaviest argument, it is almost never used. Like in the case of Aids, people in social positions with some responsibility prefer not to scare people and rather silence awkward truths which never can become popular.

But the unsurmountable difficulty in the war against drugs is the unreasonable dictatorship of Fashion. As long as Fashion allows the abuse, which makes it not only acceptable *à la mode* but even popular, it is quite impossible for common sense to do

anything about it. Common sense can never be silenced, but Fashion, the capricious Queen of history, can never be overruled.

On the other hand, this abuse is not only of drugs. There are more medicine addicts than drug addicts, and I personally regard the manufacturers and salesmen of medicine as the greatest drug mafia in the world, in accordance with my own definition of health: a healthy person is someone who has no need of taking medicine *and who does not take any*.

Yours,

- Doctor Sandy"

### *Gore Vidal's Three Greatest Novels*

"Messiah" (1955) is a remarkable philosophical experiment. The author seems to have put himself the question: "If a new world religion would rise, how would it manifest itself?" and then committed himself to answering it. The result is a kind of science fiction satire which is very dramatic, convincing and above all worth considering. The religious founder in the novel is a very simple man called John Cave, and his religion, like most religions ever, is really only about death but is more direct than any earlier death-considering religion, since it concentrates completely on doing away with the fear of death. The consequence is that death is justified - and abused. "Cavesway" becomes the nomination for justifying one's life by doing away with oneself. By good publicity and expert marketing the religion achieves an overwhelming power of expansion and efficiency and completely outmanoeuvres Christianity, mostly through an extremely clever high priest called Paul, (what else?) who furnishes the modern religion with a proper and impeccable façade in the same manner in which Joseph Goebbels turned nazism irresistible. The religious founder finally desires to abandon his firm, when he becomes aware of how his religion is being abused and misinterpreted, which leads him into a conflict with his own propaganda minister Paul, who kills him. And then there is nothing to stop this man from managing the religion in his own way, establishing it through dogmas, assuming power (by force, of course) and making it the new world dominant religion, all through "Cavesway" as the end which justifies the means.

The teller of the story, the ego of the book, is John Cave's originally first collaborator and the only one who really understands what John Cave means and what his religion is all about. He becomes John Cave's private secretary and prime "evangelist" of the religion and its chief editor, the one who provides the religion with its basic literature. But when he becomes aware of how power thinking takes over the management of the religion he leaves it, is banned as a heretic and is persecuted until he dies, so that he must live incognito in the deserts of southern Egypt in order to survive. His name is Eugene Luther, but his name is eradicated from all the literature which he himself has provided the religion with, and "lutherans" becomes synonymous with heretics. This lonely man is the only one who understands and sees through the religion, and he is at the same time its actual founder and greatest doubter.

Such an interesting novel naturally leads you to think of several of those world sects, which spread around the world in the 60's, and above all of those suicidal sects of which the most prominent ones were the Jim Jones movement in Guyana and the inferno of David Koresh in Waco, Texas, both ending in mass suicides. Beholding these actual apocalypses and others of the same kind, you have to admit that Gore Vidal was right in his divination.

You find in this novel already the seed to the great novel about the emperor Julian, a very ambitious neo-classical effort in the style of Robert Graves, which treats the subject of Julian the Apostate with careful and profound pregnancy and even love. The subject has been the interest of many great authors, Gore Vidal himself mentions Henrik Ibsen and Lorenzo de' Medici, but also the Swede Viktor Rydberg's great achievement "The Last Athenian" is a notable idealistic novel about Julian.

The emperor Julian was nephew to Constantine the Great, whose three sons divided the empire between them in order to fight about it until only one was left alive, who finally died without an heir. There was no other relative left than Julian, who was a philosopher trained in the old heathen ideals and who regarded Christianity as a world plague and superstition. During his short reign he did everything possible to re-establish the old religion, the Greek gods and their temples with their rites and ceremonies, mysteries and oracles, and fought Christianity with logic and common sense as a superstition. Like Marcus Aurelius, he regarded the Christians as unreasonable and biased fanatics, and he is throughout the novel compared with Marcus Aurelius. However, Julian died only 32 years old during an invasion in Persia, according to Gore Vidal assassinated by a Christian fanatic, who thought he did right in the name of Christianity.

The tragic end is, that when Christianity completely took over the old world and stamped out all the remains of the ancient culture (including the famous oracle in Delphi), the barbarians got the upper hand, as no Christian army could stop the Goths, the Vandals, the Huns or the Arabs from barbarizing the entire world, burn its libraries, destroy its architecture, ruin its statues and works of art and replace its culture with the opposite. It would take a thousand years before Dante resurrected the classical ideals again from that hell into which Christianity had thrown a world and civilization of beauty.

The culture of the ancient world with its ceremonies and traditions, rites and tolerance is described with considerable melancholy, as Julian is the last one in history to defend the ideals of the ancient world for a thousand years. It's a dying religion described in its last phase, and you see frightening parallels today in the condition of Christianity, where protestant churches stand more and more empty, where the Pope in this world of swamping over-population wants to forbid abortions and preaches against Buddhism, (the only religion except Christianity propagating celibacy,) while he flirts with Islam, which more than any other religion supports the over-population explosion, and where the only church with some continuity seems to be the Orthodox Church. Will Christianity perish like the ancient classical world (which it killed), and, in that case, what will come instead?

But Gore Vidal's greatest novel will probably appear to be "Creation", which excels "Julian" in richness of imagination and genius. It's a historical novel from the fifth century B.C. telling the story of Cyrus Spitama, Persian ambassador in the Great King's service on missions in Hellas, India and China. He is the grandson of Zoroaster and a real Zoroastrian or fire worshipper, of the ancient Persian religion which was deeply influenced by Jewry and perhaps the real progenitor of Islam - the use of veils to hide the beauty of women from other men than their own was originally a Persian custom. As a believer in the proper faith, Cyrus Spitama is very critical against both Greek, Indian and Chinese ways of life. He meets Buddha, Lao-Tzu and Confucius with whom he discusses the problems of creation, but he never really understands Buddha, he finds Lao-Tzu somewhat ambiguous and sly, while he is completely charmed by the bourgeois Confucius. Here Gore Vidal's own tendency shines through: to defend and support the established order of things. Gore Vidal is not only a politician but even an imperialist. He may be faithful and stalwart as such, but we find the order of eternity more reliable as it was explained through the very Buddha and Lao-Tzu, whom the

Cyrus Spitama of Gore Vidal finds unpleasant and almost uncanny - probably since they obviously knew too much.

Also the Greeks are very vividly depicted in Vidal's excellent fabrications, but none of them holds water in his opinion, neither Herodotus, Pericles, Socrates, Themistocles, Cimon or anyone else. Themistocles, the glorious victor of Salamis, is the one he admires most, but neither Aristides nor Homer are hardly more than mentioned. For a pupil, Cyrus Spitama wins the "happy philosopher" Democritus, who also was the favourite ancient philosopher of the great learned theologian Robert Burton's (in the 17th century, by some believed to have written the works of Shakespeare).

Considering everything you might find to object against in Gore Vidal's assessment of all the deepest thinkers of that age, "Creation" remains none the less his philosophically most rewarding, his humanly most entertaining and the most ingeniously composed of all his novels.

### *The Strange Case of Jonathan Swift*

After Christmas was broadcast a wonderful new adaptation of "Gulliver's Travels". Earlier I believe only the Lilliput episode has been dramatized and filmed, but in this version you had not only Brobdingnag but also such illustrious places as Balnibarbi, Maldonada, Lagado and Glubbdubdrib, and the film even offered live luggnaggians and struldbrugians and, to top it all, yahoos and houyhnhnms. You even had a most visual experience of Laputa.

Laputa is described as the island that floats in the sky. It hovers strangely far above the earth and has a completely blank underneath, which has led some to suppose, that the description of Laputa is nought else than the author's own experience of a rendez-vous with a flying saucer.

As we all know, Jonathan Swift was quite bizarre. He stayed a bachelor all his life, and the worst thing he could imagine was to be obliged to accept a state of being dependent. His boundless imagination demanded complete freedom of mind without encroachments and infringements. Born Irish, he could only find this vital freedom on that savage island, although he found it necessary to accept a dean's position in order to support himself. "Gulliver's Travels" appeared when he was about 60 and is more than any of his other works a flamboyant proof of his reckless freedom of thought and imagination, which to some felt offensive and unhuman.

Dean Swift was above all a ruthless satirist with such a sober detachment from reality that the keenness of his satires almost alienates him from human society. Although the journey to Laputa is the mildest episode in "Gulliver's Travels", it can well be regarded as maybe the most significant, since according to modern experts it could explain Swift's later case of mental illness.

Last autumn were transmitted two American programs about people who claimed to have been kidnapped by UFO:s and never quite afterwards have become the same again. They asserted that they had been used as guinea-pigs and experimented on by ET:s, who then had eradicated the victims' memories of the experience as unwilling guests in the saucer in a sort of brainwash shock therapy. But the trauma had stuck in the brain anyway, and they had been alienated from human society for the rest of their lives.

Certain experts in that field claim that the same thing could have happened to Jonathan Swift and that he himself testifies of this in his journey to Laputa, and that this would have alienated him and in the course of time resulted in his mental illness.

In the American film the "Gulliver case" had been dramatized most exaggeratedly, so that an extra Gulliver drama had been invented, in which Gulliver himself is experimented on by 18th century psychiatrists and locked up in an asylum. Strange in this version is, that Gulliver with all who believe in him are Americans while all his doctors and enemies are English. But that is quite another topic not relevant to our discussion.

You can't escape the fact, that the theory of Laputa having been a flying saucer, and that this episode then could be the most realistic one in the entire "Gulliver's Travels", is interesting. That reminds you of the prophet Ezekiel's most intriguing description in the Old Testament:

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." (1:4)

"The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel." (1:16)

"And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above." (1:22)

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." (1:26)

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." (1:28)

Nowhere in the world is the commitment and interest in UFO phenomena as vivid as in Israel.

Our theologian in the Himalayas, mr John B. Westerberg, has the following interesting views on the UFO issue:

"The UFO problem is that he who observes it can never count on anyone believing him.

How convinced he is himself is of no matter.

As unidentified flying objects the UFO have namely a disappointing habit of never leaving any visiting-cards behind.

They appear from the sky and disappear in the sky.

They land without wheels and so never leave any traces on earth.

How difficult it is for them to prove themselves is shown in the fact that not even photographs of them can be taken seriously.

They have appeared on earth since the beginning of time, they are described in the Bible, but since only a very small number have actually seen them, only a very small number can really believe in them.

I will never tell anyone that I have been in contact with UFO since I know that no one will ever believe me.

There are different theories that they come as tourists, as kidnappers on a hunt for guinea-pigs, or as protectors and benefactors. I can only say that none of the different theories can be proved wrong.

Perhaps my only comfort is, that even if no one can prove beyond a shadow of a doubt that UFO exist, no one has neither ever been able to prove that they do not exist.

So it appears to be a question of faith, just like God, who neither can be proved to exist or not to exist, but with a difference: the faith in UFO and science fiction can never be made a religion, since, in contrary to God, we are here dealing with concrete creatures and palpable objects.

Therefore man prefers to believe in God, who never can be made manifest, than in UFO, which can turn out too manifest for their pleasure, so that people even suppress their experience of them.

All things real and tangible can be suppressed, but never the essence of God."

The greatest problem about UFO seems then to be, that those who have experienced UFO never can make themselves understandable to ordinary people who have not experienced UFO. They seem to have reached some kind of insight into an extra dimension which we ordinary people can not fathom. The phenomenon is the same as when an astrologer tries to explain his reality to a materialist. Judging from his experience, the materialist must reach the conclusion that the astrologer is out of his mind, while the astrologer feels the painful loneliness of having a certainness of knowledge which he can't make understandable to others, the so called "Cassandra syndrome". (Cassandra was the prophetess in ancient Troy who prophesied the fall of Troy while the Trojans just laughed at her. As we all know they found reason to regret this later on when it was too late to do anything about it.)

Diagnosticized schizophrenia does then not necessarily have to be a state of mental alienation but could sometimes be the opposite: insight into a higher reality which for ordinary people is incomprehensible.

Perhaps one day we shall have good reason to withdraw all doubts in UFO. But until today it has not been possible to scientifically prove that one single documented UFO observation actually has taken place.

### *John Westerberg Concerning UFO*

In the Swedish issues of "The Free Thinker" we have published the brief autobiography of John B. Westerberg entitled "The Holy Obligation of Silence", which has given rise to a considerable amount of interest but also some objections. Here is one of them from John Bede in Ireland:

".....

I am no materialist, but I don't think that anyone ever has understood God. As a comment on your most interesting UFO article I would like to express my belief, that Moses was guided by UFO and was finally fetched by one, just like Elijah and maybe even Jesus. The most part of the Old Testament I regard as a UFO story. That's why I think Israel, believing the presence of UFO to be the face of God, always has been more materialistic than truly religious.

But my first invective against Mr Westerberg concerns his chief hobby-horse "the holy obligation of silence". I feel fully convinced that only backward underground movements like satanic sects really need such an obligation of silence to conceal their own lies. The strictest observer in the world today of this religious "obligation of silence" is Islam: fundamentalistic terrorists never reveal anything; while you can only trust and have faith in what is open to discussion, investigation and criticism. So I have to doubt Mr Westerberg's "holy obligation of silence". He uses this sign of respectability to conceal the weakest of all soft spots: a gap, maybe a black hole. What is he afraid of will become known?"

"Of all the queries you have sent me, your friend John Bede's invectives arouse my greatest interest. (...) Since you have dared to publish a rather comprehensive article on UFO including some lines by me, I will dare to go one step further.

We are here dealing only with theories. Nothing can be proved. Although Americans and Russians for 50 years have run different UFO investigation projects,

there is still after these 50 years not one proven UFO manifestation in the entire world history. The only certain thing about UFO is that the UFO theories exist, and all these extremely varying UFO theories can not be explained away. Many of them have been proven false, most of them can be refuted, but there always remains a small portion that can not be explained away.

We have the Nazca plateau in Peru with its inexplicable mysteries. We have the historical fact that giant pyramids of the same kind were constructed suddenly and almost simultaneously in Egypt, Babylon and Mexico. We have the ineradicable stories of Atlantis, Mu, Lemuria and other lost civilizations. I will not deal with any of these vast subjects. Instead I would like to go further away and further back in time to other planets in our solar system.

Further away from the sun than the earth we have the smaller planet of Mars, which is very similar to Earth, since it has an atmosphere and water. But the atmosphere is very thin, and the water is drying out. You can't deny the probability that the planet Mars once had more water and a denser atmosphere. This gives rise to the theory that Mars long ago was like Earth with oceans of water and fertile continents, but that somehow the water ran out and the atmosphere vanished, which is now also gradually happening on earth by the expanding deserts and the increasing ozone holes by the poles.

Between Mars and Jupiter we have a number of small heavenly bodies called the asteroids. There is no other explanation to these asteroids than that they once were a planet. How then could this planet have become so many asteroids? There is a creepy theory that it was once a planet like Earth with the same developed technology as we have today, but that they committed the mistake of pressing the red button for launching a nuclear war, and so the whole planet was blown to pieces, a theory which is scarily plausible. Earth has had this technological capacity and has it still. This theory about the asteroids could also explain the otherwise unexplainable strange location and twisted orbit of the small planet Pluto far away beyond the solar system, where it could have been thrown out from an earlier orbit closer to the sun by the explosive world suicide of this X-planet by nuclear reactions comprising the whole planet blowing it all into bits and pieces.

The consequence of these theories is the desirability that Earth does not commit the same mistake of blowing itself into pieces or transforming itself into a red desert dying planet like Mars. We don't have an affluence of living planets in this solar system, we seem in fact to be the only one, since we can't trust Venus. So it turns out to be vital that Earth does not enter into an atomic war, suffers from too many ocean draughts or loses its atmosphere.

How then could this be avoided? A nuclear war was avoided with difficulty in 1962 but has since then been avoided with increasing success, but we still run the risk, although the processes of eliminating the danger continue in right directions. The security risks are mainly autocracies like China and Iran. That these autocracies first of all are transformed into democracies is a necessity for greater world security on the nuclear front.

The oceans are not exactly running the risk of drying out, but the ozone holes by the poles are increasingly risking life on earth by letting through lethal radiation from the sun, which is a result from the global environment destruction. This must be stopped. The deforestation of the planet must cease, especially the rain forests have to be protected, and you have to stop the world population explosion. The worst environmental crisis of all must be stopped: the uncontrolled urbanization, causing monster cities of more than 10 million inhabitants, where everyone feels sick and no one can breathe properly. These are poison centres to all humanity, breeding a new kind of human animal which is completely denaturalized and artificial and damaged by the



environment from his birth. I regard these monstrous eight-figure slum cities as the world's greatest danger to humanity and civilization, and no one has any idea how to solve this problem.

First of all I think these great cities must be rehumanized. Environments like Los Angeles, Tokyo and Johannesburg are not human environments but monster environments causing vicious circles of criminality, violence, sterility, cancer and what is worse. Such environments contribute to the dehumanization of humanity, more irresponsibility and power abuse, greater apathy and unwillingness to do anything about it.

What is then the obstacle to this utterly necessary global assuming of responsibility, which everyone living on this planet should partake in, since their mere presence on it demands their responsibility? The greatest hindrance is human self-love. In practice this self-love is the supreme law for the human being. If you in the least hurt the self-love of anyone and breaks this unwritten law, you are an outcast from the human society.

Therefore you have to do away with this self-love with all its expressions like prestige thinking, ideologies, presumptuous religions, greed, thirst for power, fixed positions, partiality and so forth. To accomplish this we need a universal revolution consisting of each one's own private settlement with his own self-love, which is pure narcissism, which when allowed free reins only will lead to suicide, dissolution and extinction.

My secret, to return to the query of John Bede, is maybe then my self-negation, which I think every human being should apply himself to in order to in the long run save the life of this planet."

JBW. (March 1997)

*Comment.* The above mentioned theories concerning Mars and the asteroids have earlier been advocated by Jules Verne and Dennis Wheatley among others. If there is something to them, one of the most interesting professions of the future would then be *space archaeology*.

### *Second Thoughts on "The English Patient"*

This is a great love story and perhaps the best film of the year, made on a most interesting Dutch novel. Even if the story is not based on facts, it is spun around a most actual occurrence: the sensational "Cave of Swimmers" out in the Sahara desert beyond nowhere, which is lavishly decorated with prehistorical paintings depicting among other things people who are actually swimming. These prehistoric paintings is one of many proofs that the Sahara desert once was rich and fertile with endless resources of water and wild life.

The film and the novel describe the futility of world history in contrast to love, the classical love topic, which is the base of almost every great novel. The second world war with all its unhuman efforts and devastating political cataclysms disappears and becomes nothing in comparison with the tragic story of the lovers, who never can have each other and who rather die than accept it. The performances are outstanding, especially the always brilliant Kristin Scott Thomas and the reliable Willem Dafoe, who gets his thumbs cut off by a Gestapo officer, which makes him a combined drug addict and fanatic angel of revenge - without ever appearing as unsympathetic. The desert photography with its endless dune landscapes like a woman's body is breathtaking and has probably only been equalled and surpassed in "Lawrence of Arabia".

The most interesting aspect of this film, however, is its historical perspective. At the same time as eternal love is posed against the nonentity of the historical present the

perspective of timelessness deepens by the mystery of all the prehistorical swimmers in a cave far out in the Sahara. We have already discussed the theories about how the asteroids came into being, the wayward position of Pluto in the solar system and Mars as once a living planet. The swimmers in Sahara confirm the desiccation of our planet. This serious phenomenon is most evident in Tibet. In western Tibet there were once flourishing kingdoms, which gradually were stricken by draughts, so that people had to evacuate more and more areas. There is a very interesting theory about the kingdom of Gugge (pronounced 'Cookie') or its predecessors having once been maybe the oldest civilization on earth, from where people then migrated south (down the Indus valley resulting in the Harappa civilization) and west (down Syr-Darja and Amu-Darja, resulting in the spread of the Caucasian peoples). The oldest accounts in the Bible (Genesis 2:10-14) of the four rivers of Paradise (which could have been the four rivers Indus, Brahmaputra, Sutlej and Ganges, which all have their sources around Mount Kailas in western Tibet,) and of the deluge (with Noah introducing a new chapter in history by coming down from Mount Ararat to plant some wine,) could be remains in the form of legends from the old kingdom of Gugge or its predecessors.

If these theories could be scientifically proved by time it would import, that large areas of the continents once were covered by water, so that only very high lands (like Tibet and Ararat) were populated. And in that case, this would not have been longer ago than just before our known history as it found its beginning in Mesopotamia and Egypt around 7000 years ago.

According to our colleague John B. Westerberg in the Himalayas, this theoretical possibility is what makes the region of western Tibet most interesting: it could be the archaeologically most exciting area in the world.

### *Problems in East Turkestan*

"Sinkiang" means in Chinese "the new province", while the correct name of that country is East Turkestan. It was occupied by force together with Tibet in 1950, although Mao Zedong already in 1944 had promised the Uighuri, the people of East Turkestan, independance and freedom, if they only helped him against general Chang-Kai-Shek of the Kuomintang in the Chinese civil war. The Uighuri offered Mao Zedong that help, whereupon after his victory in China, he enslaved the Uighuri together with the Tibetans and other non-Chinese peoples. Like Tibet, East Turkestan hade before 1950 normally been independant. In February this year there were violent atrocities in the town of Yining, in which 10 people died and several dozen were wounded. Already on the 6th of February, a number of Uighuri were arrested for being regarded as guilty of the disturbances, summary proceedings were held, and hundreds of Muslims were executed in the course of a few weeks. Only on February 7th, 30 Uighuri were publicly executed.

The Chinese in "Sinkiang" are only 37% of the population, of which the majority are Muslim Uighuri, a Turkish people of mainly nomads. About 500.000 Uighuri live as refugees in neighbouring countries from Central Asia to Turkey. Almost all Chinese in "Sinkiang" have been stationed there against their will and deported from China to this kind of Chinese Siberia. China has almost only used "Sinkiang" as a testing ground for nuclear weapons.

According to official Chinese sources, there has been no disturbances, trials or executions in "Sinkiang" this year.

The Chinese attitude towards Islam has generally been most disdainful.

### *Whatever Happened in Mongolia?*

No one really knows. She went through an equally disastrous revolution as Russia after 1917 and China 1949-76, as the dictator Khorloin Choibalsam, the obedient puppet of Stalin, decided to exterminate all religious thinking in the country to replace it with purist atheism. As a result, he burned most of the 700 monasteries of the country and killed off 18,000 monks. The remaining 92,000 monks that survived the holocaust, although homeless, were compelled to forced labour in factories or forced matrimony or both. The greatest monastery of Mongolia was Erdene Zuu in Karakorum with 60 temples and thousands of monks and teachers. Like the Orthodox Church of Russia, Buddhism in Mongolia was compelled to go underground and remain there for 70 years. Only since 1990 it has started to come out again from its hiding, which China greatly worries about, although in the greatest monastery of Mongolia, Erdene Zuu, there are only three restored temples and a few old monks.

The communist urge to eradicate all Buddhism in China, Mongolia and Tibet for atheistic reasons, in order to establish atheism as a sort of substitute religion, is very difficult to understand, since Buddhism isn't even a theistic religion - there are no gods to abolish or to replace with atheism. Instead of exterminating some kind of godliness, they only destroy old honest traditions and historical monuments, culture and civilization, to replace it with nothing. Is that any better?

### *Heinrich Harrer's Return to Tibet*

His first book is maybe the absolute classic among authentic accounts of Tibet as it was before 1950. He lived in Tibet for seven years (1943-50) which gave him perhaps a more intimate knowledge of the country than any other European's.

He couldn't return until 1983, and to make his return possible he had to join a tourist group. It was lucky, however, that he could return at all, and the book which resulted from his return visit is a most valuable complementary book to his "Seven Years in Tibet" 30 years earlier.

The book is a very melancholy, nostalgic and painful account of the Chinese occupied Tibet compared to the wonderful old Tibet which Heinrich Harrer once used to know. The most tormenting comparison is all the new Chinese ugliness to the old Tibetan beauty and fantasy which once flourished. Harrer analyzes the new order constructively, however. He meets his old friends and dedicates several chapters also to such that chose to collaborate with the Chinese and even serve them. The book is extremely sensitive and delicate all through, it vibrates constantly of Harrer's intensive emotions in his encounters with everything he recognizes and all the changes he observes, he has a perspective like nobody else by having seen everything 30 years earlier in time, and his analyses and conclusions, judgements and critical observations are throughout sincere, convincing and probably correct.

The only thing you can criticize in him is firstly his very subjective unreserved partiality to the Dalai Lama, which in a way is against Dalai Lama's own policy, since Dalai Lama is highly self-critical and has himself often pointed out the flaws and disadvantages of that theocratical system which he himself is the leader of. You can also criticize Harrer for his prejudice against the Panchen Lama: we know today that the tenth Panchen Lama already in May 1962 took a firm stand against the Chinese communist party in a long letter of 120 pages to the foreign secretary Chou-En-Lai, in which he sharply pointed out the methodical Chinese destruction of Tibet in impressingly exact statistics. (After this letter the Panchen Lama was forbidden to open his mouth publicly for two years, until he delivered his famous speech to the Tibetans

in Lhasa in 1964, whereafter he was interned and not allowed to see Lhasa again for 18 years.)

Finally you can criticize Harrer for his denouncement of the poor Lobsang Rampa, (really Cyril Henry Hoskins). To demand that Lobsang Rampa should be stopped is a crime against the freedom of speech and of the press. Lobsang Rampa was entitled to write whatever he wanted, and you can't categorically condemn his books for being lies, just as you can not deny St. John the Apostle his right to his own revelations and his right to write them down in the Apocalypse. Naturally, Lobsang Rampa is to be read with the greatest possible scepticism, but you can't altogether pronounce his writings as perfectly devoid of interesting symbolical meanings.

Thank you, Heinrich Harrer, for your splendid contributions to the cause of Tibet. May such efforts always continue and never cease.

### *Successful Pilgrimage to Kailas*

We were ten people from Scandinavia who embarked on this exquisite Tibetan journey in the beginning of May, going by air to Kathmandu and Lhasa, thence proceeding by land rovers to Gyangtse, Shigatse and Lhatse, taking the northern route to western Tibet by Oma and Gar (Ali), coming to Darchen by Mount Kailas from the west. We spent four days walking around the holy mountain after having witnessed the great festival at Tarboche of raising the great flag pole, and then went down to bathe in Lake Manasarovar. We did not visit Purang but turned back east and travelled through winter snows and desert sand dunes, where we often went stuck, back to Saga, from whence we turned south to visit Tingri and Shegar before going to Rombuk and Mount Everest, alias Sagarmatha, alias Chomolungma. That mountain also had a Chinese name, which was impossible and unnecessary to learn. Then we went down to Zhangmu to return to Kathmandu, where we stayed for a few days before flying back to Sweden. The whole journey lasted for 34 days. Within Tibet we travelled altogether more than 3000 kilometres by jeep.

The only problem on the way were the Chinese. In every temple and every single monastery, even the cave of Milarepa above Zhangmu, there were Chinese officials extorting high fees for our entering these holy places, as if we were to be punished for visiting them as pilgrims. Between Darchen and Lake Manasarovar we were arrested by five armed Chinese military men in a jeep, who searched all our luggage, turned all our things upside down, all the time saying nothing with rigid stone faces. They also found nothing. The only thing they searched for was pictures of the Dalai Lama. After finishing their mission with no result, two of them went aside to pee in public in full view of all of us and of the whole plain. Unfortunately none of us had his camera ready.

Apart from the Chinese, the whole journey was a wonderful success, all of us came back home after this "the most difficult pilgrimage in the world" (Charles Allen) in better health and shape than ever, and I would gladly do it all again.

Our next Tibetan journey is already being planned for 1999.

### *Doctor Sun Concerning the Hongkong Issue.*

"This is my statement concerning the Hongkong issue. I was very surprised when Prime Minister Margaret Thatcher gave up Hongkong so easily. She should have considered the fact of China being an autocracy and Hongkong being ruled by a democracy with greater concern. Instead she ceded Hongkong without scruples, just like Prime Minister Neville Chamberlain ceded Czechoslovakia to Nazi Germany in 1938.

Behind the transaction is of course primarily American business interests. China and America are today the world's only remaining imperialist nations. For that reason they back each other, believing their imperialist interests to be in common, although one is an autocracy and the other a democracy. Thus their belief that they have their imperialist interests in common is a gross mistake.

The folly in the matter is to allow the Chinese Communist Party to play any part in the game. The Chinese Communist Party is a bandit league without any popular support or legitimation. They usurped power in China in 1949 to establish a hard-line autocracy, ruling by exterminating millions and hundreds of millions of people, and they have stayed in power only by brute force. To at all recognize such a government was a terrible mistake from the first. I believe France was the first democratic nation to take such a most undemocratic step.

Anyone who deals with such an undemocratic government as the self-imposed communist regime of China becomes part of its oppression of the Chinese people and is contaminated by the crimes of that party, no matter how hard that party tries to conceal and negate its crimes of the past. The Communist Party of China has survived and keeps on surviving only by vile lies. It has no heart, no core and no legitimacy. It is itself what Chairman Mao called a "paper tiger". It calls the legitimate Tibetan exile government in Dharamsala in India the "Dalai Lama clique" while in fact the ruling communist party of China is no less than a clique of self-imposed usurpers.

The least duty of China towards that Tibet, which we have enslaved, tortured and bereft of their identity for so many years, would be to restore every single monastery which we destroyed in Tibet between 1956-76. We destroyed more than 6000 monasteries and rendered more than 500,000 monks and nuns homeless, many of which died as a consequence. This atrocious universal crime China has to atone for, or she will be made to atone for it.

This is my statement concerning the Hongkong issue.

*- Doctor Sun, Canton, May 1997.*

*Comment.* Doctor Sun belongs to an old imperial Mandarin family of Canton. He is an indefatigable underground political figure who sees the downfall of the communist party of China as a necessity for the welfare of China. As a member of the forbidden opposition, he has been questioned by the Chinese authorities but never imprisoned. An expert diplomat, whose real name has been a perfect secret since we first met him in 1993, he somehow manages to equipoise his secret opposition movement against the problems of his contemporary China.

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Gothenburg, July 12th, 1997.

