

The Free Thinker

an alternative independent cultural magazine

Issue no. 2 in English.

December 1994.

Editor : Christian Lanciai, Gothenburg, Sweden.

Agents : John B. Westerberg, Asia
John Bede, Northern Ireland
Doctor Sandy, Eastern Europe
Kim, India, - and others.

The Free Thinker is a budget periodical appearing at least once every month without advertisements at the lowest possible costs, in Swedish.
In English it only appears now and then.

Contents of this issue :

The Free Thinker - an explanation	2
In the Name of the Father - film	3
Four Weddings and a Funeral - film	4
The Strange Meeting at Ely (from " <i>The Miraculous Voyage to Cambridge</i> ")	5
The Cyprus Problem	6
Studies in the Turkish Mentality, by <i>Doctor Sandy</i>	7
The Kurdish War in Turkey, by <i>Doctor Sandy</i>	8
Tibetan Chapter, by <i>Michel Peissel</i>	9
Documents from the Darjeeling Conference, by <i>Kim</i>	11
John's Letter (in three parts), by <i>John B. Westerberg</i>	13
Next Journey to Tibet	16
Economic Year Summary	16

The material in this issue is only a small part of the original, which appears in Swedish between 15 and 21 pages as a rule. Most articles in this issue have been taken and translated from issue 28 in Swedish except "In the Name of the Father" (Issue 20), "The Strange Meeting at Ely" (Issue 26), "The Cyprus Problem" (26), "Studies in the Turkish Mentality" (25) and the "Tibetan Chapter" (21). All articles have been translated except Rabbi Yohanan's letter (the Ely article), the articles of Doctor Sandy (edited, though) and Kim's account of the Darjeeling conference (in October this year).

Gothenburg, Sweden, 26th November 1994.

Copyright © by C. Lanciai

The Free Thinker - an explanation.

The Free Thinker is a primitive private paper published without any subsidies whatsoever except subscriptions. It is distributed all over the world mainly to friends and contacts. Since we do not publish more issues than we can get rid of, we expect the Free Thinker as an alternative time mirror to increase in value as time goes by.

The main theme of the Free Thinker has been the three cultural subjects music, literature and cinema. To this cultural theme has been joined accounts of the editor's journeys in serials, so far two journeys to India, one to Tibet, three grand tours of Europe and shorter voyages to Israel, Cyprus and England.

Apart from this solid ground of the Free Thinker there has been more controversial subjects and debates as well, mainly produced by collaborators abroad. The three most controversial names have been John Bede (Northern Ireland), John B. Westerberg (Asia) and Doctor Sandy (Eastern Europe). None of these three names are true. John Bede, or Gray, is a pseudonym for an old Irish-Swedish friend who was a fellow student with the editor in Gothenburg back in 1975. He speaks both English and Swedish, his mother being Swedish, and his chief interest is the Celtic historical identity, on which subject he has composed a vast work of literature called "Gothic History", dealing with legendary ancient history of the Celts in Scandinavia and Europe. Since he has refused to make this work known in its English original, it is only known in its Swedish translation in the Free Thinker. The project of giving this gigantic work an acceptable Swedish form has only just begun. John Bede (Gray) is a Catholic in Northern Ireland who for many years has been secretly working for that peace between Ireland and Britain which now gradually begins to make some appearance. For political reasons his real identity must not be disclosed.

John B. Westerberg is a Swedish Finlander like the editor but was mainly educated abroad in Russia and Greece to become an orthodox Christian theologian. He was never ordained a priest, but he has spent many years travelling in Asia, mainly in the Central Asian parts. He met the editor the first time in 1979, but in 1988 they formed a literary partnership, which never has been interrupted. He has not been in Scandinavia since January 1992.

Doctor Sandy is a Scottish doctor of medicine approaching the 60s, small with a full-grown beard, smokes pipe and belonged to the elite in Aids research in the early 80s until he pulled out, disgusted by the prestige duel between Luc Montaigner and Robert Gallo. He stays in Eastern Europe but mainly in Athens, Istanbul, Budapest, Prague or Warsaw. He doesn't have to work for his living wherefore he is free to apply himself to other activities than his doctor's job also. Like music is the opening door everywhere to the editor, so is doctor Sandy's humanitarian skills the door that opens every house to him.

All three have one common denominator with the editor. We are all four engaged in a most clandestine business called WES at present, which is chiefly concerned with breaking down totalitarian states. It started after the second world war, refugees from behind the iron curtain deciding to do what they could to demolish communist oppression and imperialism, starting from England; and as we all know communist oppression and imperialism did break down in Eastern Europe. WES has changed names many times since 1948, but it has never given up, nor will it probably do so until there is no dictatorship left in the world.

Of course, there are other collaborators with the Free Thinker also. There has been two Catholics, one being a poet, who has contributed with many poems; another important friend is a Buddhist in India under the code name of Kim, who

has studied both in Oxford, Heidelberg and Lund (in Sweden), so he knows all three languages well enough. We also have some good international women friends; so, in brief, there are no restrictions to the Free Thinker, not even linguistic ones, since we are now already producing our second issue in English.

In the Name of the Father

The true story of the case of Gerry Conlon and his family from Belfast is a hard story of a hard world, and the movie is hard all through. Gerry Conlon is a typical Irishman, a Belfast Catholic but something of a good-for-nothing, who earns his living by stealing scrap-iron. The story begins in Belfast in 1974 when everything is chaos because of the war against the IRA. Gerry gets caught in the middle between the British and the IRA, which is why he leaves Ireland for London to escape violence. He occasionally finds place in a hippie community together with his friend Paul Hill but has just been thrown out from there and is stranded with Paul Hill in the park when the Guildford bomb explodes killing lots of innocent people in a local pub after eight in the evening. The British authorities get furious, and extreme laws are carried through in a surge of hysteria, enabling the police to keep suspects in custody for a week. The hippie community is routed, and Gerry Conlon and Paul Hill are arrested together with the whole Conlon family. By means of torture four of them are compelled to sign a confession, which makes a trial possible. The whole Conlon family including the father, an aunt and two children are judged guilty of the Guildford massacre together with three other youngsters of the hippie community. Gerry is sentenced to 30 years' imprisonment although there is no binding evidence. The police has reasoned, that it is less important to get the real terrorists than to put an end to terrorism.

Many years later the real terrorist is caught and confesses his guilt in the Guildford massacre. Nothing happens in consequence of this since the police, who has sent eight innocent people to prison, keeps silent about it.

The ordeal of Gerry is fifteen inhuman years in the worst prisons of England for the worst of criminals. He shares cell with his father, who under the extreme circumstances involving several prison mutinies loses his health and dies. By then rumour has seeped out that the Conlons be innocent since the real terrorist never could keep his mouth shut. The scandal grows, the public becomes alert, demonstrations increase, and a female lawyer (Emma Thompson) decides to get at the bottom of things. After fifteen years she finds out that evidence has been withheld and that the alibis for the Conlons were known to the police but never made known to the court. It is publicly disclosed that the Conlons for 15 years quite deliberately were made into scapegoats for crimes they never committed. The worst scandal ever in English history of law is evident and maybe the worst scandal in the world since the Dreyfus affair, if it isn't even worse than that, since here an innocent old father was even permitted to die in prison without any rehabilitation.

And what did the IRA do meanwhile? They just watched and continued with their terror bombs, said nothing and did nothing to prevent the injustice of having the Conlons and three additional youngsters serve 15 years of imprisonment and have their lives ruined. Eight innocent victims: four youths, two children, an aunt, and one father, who was bereft of his life.

The question rises: how many such cases are there who never get any rehabilitation at all?

Four Weddings and a Funeral

The English couple from Polanski's horrible "Bitter Moon" appear again in this hilarious comedy about weddings successful, less successful and fatal, but here unfortunately Hugh Grant never gets the right one although she loves him. Instead he gets caught by an American girl who has already had 32 lovers before him while he only has screwed nine. You would have granted him a better lady, which Fiona or "Fifi" definitely is - but she never gets married.

The two first weddings are happily carried through, but the third one is accompanied by thunder and a case of sudden death, and the fourth is interrupted by a well-deserved knock-out and is never taken up again. Instead there are four extra weddings after the end.

The funeral is the worrying interlude. The one who dies never gets married, but after his death a very good friend steps forth who after the burial comforts himself with another of that kind. The question is touched but never debated, and it is never made clear whether these three were homosexuals or not. Many must assume them to be so.

Speaking about weddings, one of my old flames asked me the other day why I never settled down with a family and wife. I blamed my poverty, but the truth is also that in these frivolous times since the 60s I never found a woman whom I could trust. All my efforts to serious engagements ended in fraud and treason from the part of the lady, and the first example of this was the worst and the most damaging. If you can't do it with a clean breast, I was taught by experience, it is better to keep clean.

Looseness with round words and promiscuities like in this most recommendable wedding and funeral comedy could well be swallowed even if the mouthfuls became a bit thick occasionally, but in the field of love the ugliest impression ever made on me was by tendencies of homosexuality or lesbianism. In that aspect I would probably be regarded as a most out-dated oldish Victorian gentleman without double standards, but I can't be anything else unfortunately for perfectly natural reasons, since I can't accept something unnatural as something natural. It is not intolerance. It's just that no one has been able to convince me that anything unnatural could be natural. I simply can't believe in scientific theories excusing and explaining away homosexuality, since it doesn't make any natural sense.

The best films of the year according to the Free Thinker:

1992 : Tous les matins du monde (the French film about the Viola da Gamba players)

1993 : The Piano (Jane Campion)

1994 : The Secret Garden (Agnieszka Holland)

The Strange Meeting at Ely

from "*The Miraculous Voyage to Cambridge*"

I knew that rabbi Yohanan was dead. John had reported that to me in April, but the circumstances had not been very clear. What decided his death was probably the Baruch Goldstein massacre in Hebron, even if this incident had broken him down very slowly. It had struck rabbi Yohanan to his heart. "Do we not have enough Jewish tragedies already in our most sad history?" he had exclaimed after the massacre and then left Jerusalem to return to his home by the Kinneret lake. There he had died in March only just about 70 years old.

The Baruch Goldstein case has since then proved to be not quite simple. Investigations after the catastrophe showed that the Arabs themselves had hidden guns and rifles in the tomb of the Patriarchs. This opens up the inevitable possibility, that if doctor Goldstein hadn't made his massacre on the Arabs, the Arabs might have performed it on the Jews. It's just a possibility and no certainty. Doctor Goldstein might have learned something about the hidden depot in the mosque and therefore taken the initiative to anticipate a disaster in his own way by at the same time taking revenge for those 30 Israelis who had been killed by Arabs since the peace treaty in September and the even greater number of Jews who had been massacred by Arabs at Hebron in the 1920s.

The death of rabbi Yohanan put my talks with him in Jerusalem only two months earlier in a most remarkable light. John wrote to me in April, that "as no one knew he was to die so soon, my sojourn with him led to a kind of documentation of his testament", which no one could guess at the time.

It is quite clear that the Hebron massacre broke his heart. "Why do we use violence when we are only good for love?" was his personal protest.

My man at Ely explained the case of rabbi Yohanan thus: "He was a quite small and inconsiderable man who performed his miracles in silence and obscurity. He did not want to be noticed or that anyone should know what he was really at, in order to be able to continue his work in peace. He was in fact the driving force behind the ecumenical conference in Egypt early in 1992, although our man John Westerberg organized and led the whole thing. That conference was in fact the seal on the doom of Islam. No one knew better than rabbi Yohanan that the Moslem fundamentalism is only the self-destructive weapon of Islam against itself, and that nothing else actually threatens Islam. His aim was to have these subconscious fanatical mechanisms ecumenically discussed and defined in the course of the Egyptian conference, which, although it didn't fall out entirely well, all the same was a great effort and considerable initiative."

After these words he gave me rabbi Yohanan's last letter. It had been found after his death with the words "*Aux Mains*" under my name. Thus could one of his last wishes be entirely fulfilled according to the letter.

This letter is so remarkable in its wordings that I can't keep it secret. Here it is:

"My dear son, One last wish to you and your friends. I have worried all my life about the destiny of Jewry, and I am today more worried than ever. Our chief double problem is the inevitability of assimilation and the inevitability of orthodoxy making a fool of itself by means of fanaticism. The tragedy of our orthodox faith is its own blind alley - by being perfect we eliminate all other human ways of being more human and tolerant than perfect. This kind of Jewish orthodoxy has always ultimately systematically become the machination and vicious circle of its own

downfall, to which it inevitably leads. The tragedy about it is that Jewish orthodoxy is the heart of Jewish religion. We are the tragic schizophrenic leaders of Jewry throughout history towards universality.

This tragedy calls for help, constantly and urgently. It is only human that *gojim* hate us because we consider ourselves the only truly holy people. Our character is a constant challenge to all human envy. But not all are envious about us. To our most respected friends belong people like you and John and Kim, who understand Jewry without being Jews. You and your kind are the best friends of Israel in history. We need you in the world as our advocates and defenders. If you did not understand us and defend us, no one would. You are our hope, and this hope is very strong, because we know that you are trustworthy, because of your universal tolerance and understanding of all religions. If any new world religion would rise again in the hearts of men, it would be a religion comprising all religions, like yours.

These words were never spoken by me to you in Jerusalem, which is why I write them down in afterthought, hoping that you will receive them at least posthumously.

Your old friend, Rabbi Yohanan."

A bit shaken I regarded my confidential man in Ely. He smiled for the first time. "That's all," he said very simply and rose from his seat. It was obviously all and enough for the entire voyage. He left the place before me. When I came out he was already gone. That was quite all right.

For me it was just to roll on further down to Cambridge. But even if I shall never see Ely again, this occasion will for ever live in my memory connected with Ely and its wondrous cathedral in looming majesty and mysterious sanctity.

The Cyprus Problem

When the British took over Cyprus from Turkey, it was their expressed purpose to let Greece have Cyprus in due time, since the population of the island was 80% Greek. They would just develop the island; but during the first world war it proved of so great a strategic significance in the war against Turkey and in the Orient, that instead of allowing it to become Greek, the British made it a crown colony, which it remained until 1960. Only by violence and five years of civil war the Cypriots managed to convince the British of their obligation to leave.

But Englishmen don't give way so easily. They tried to convince the Cypriots about the propriety of the British to remain by giving the Turks dangerous illusions of a future on the island and by using these against the Greek Cypriots. The result of these British manoeuvres became a government of independent Cyprus with 30% Turkish ministers (although the Turkish population was only 18%) and a permanent Turkish vice-president with a right of veto. These privileges to the Turks paved the way for the tragedy. They gratefully received the offered fingers in their jaws and never let them go. The Greeks thereby entered the tragic position of constantly having to battle against a pretentious Turkish minority which was impossible to satisfy. When the military dictatorship of Athens committed their last and greatest political mistake by annexing Cyprus to Greece, Turkey used this as a justification for occupying nearly half of the island by military force. Only a few days later the Greek military government was ousted while the Turkish military forces on Cyprus stayed on - and expanded the occupation. In August the occupation also comprised the second greatest town of Famagusta, which inhabitants had to run for their lives.

Since then Famagusta is a ghost town fenced in with barbed wire where no one is allowed except Turkish military.

So much for the British on Cyprus, perhaps the only colony in the British Empire which they managed to destroy to a great extent by political mistakes. The Turkish occupation has been going on for twenty years by now, and the Turkish authorities are constantly evacuating Turks from the mainland to the island in order to increase the Turkish population and legitimize their occupation, while the Greeks to save their lives have to leave their homes in the Turkish zone, where everything Greek and cultural is being plundered and systematically exterminated. The art markets of the world have been invaded with art objects from Cyprus which the Turks have taken from the Greeks or from monasteries and churches that have been vandalized into ruins.

The British still occupy two great military bases on the island, of which the greatest is Episkopoi on the southern peninsula. They are perhaps 30,000, and sometimes their activities increase intensively, as in the Gulf War in January 1991 and also when the Americans bombed Libya in April 1986 with benevolent compliments from Mrs Thatcher. The entire Commonwealth supports the Greek Cypriots against the Turkish occupation. But if Turkish violence ceases and leaves Cyprus, the Greeks will hardly continue to support British presence on Cyprus, at least not as long as Cyprus is not yet a member of the European Community. Most parties consider it a good idea, though, to enter Cyprus into the EC, which probably also would make way for a future Israeli membership - both nations are already European.

Studies in the Turkish Mentality

by *Doctor Sandy*.

The Turk has always suffered oppression. He has never been free, able to speak his mind, been allowed to live without fear or even tasted the small freedom of not being constantly ordered about. The Turk's life has never been his own. His masters have owned him body and soul since the middle ages, and he has never been able to turn his life into something creative.

In that sense he is a hopeless peasant. The only thing in life he knows to be sure of is obeying orders. When his masters order him to report on his friends, he has no choice but to do so. When he is ordered to bomb Kurdish civilians, eradicate and plunder their villages, shoot every person to death who tries to escape even if they are women and children, and to let his wife be used by soldiers while he is away, he has no choice but to comply, although he knows it well to be wrong, all the victims to be innocent and that his colleagues using his wife are the worst of barbarians although they call themselves his friends and colleagues. If he protests his life is ruined and worth nothing.

The Turks coming to Cyprus from the mainland are in this dilemma. They don't want to leave their Anatolian homes and move to Cyprus, but if they don't they will be ruined, their wives and sons taken, they will be considered dangerous enemies to the state and treated as such, and their lives will be worthless. They know it to be wrong to move with their families into evacuated homes that belonged to expelled Greeks in Kyreneia or Famagusta, but they have no choice. Most Turks coming to Cyprus have been tricked into the island. They are offered vacation jobs, and when the season is over and they want to return to their homes in Turkey they are not

allowed to. They have been trapped, and they are exiled for life from Turkey. What shall they do? Their only possibility of surviving is to remain on Cyprus as loyal subjects to Turkish imperialistic egoism and megalomania.

But such a government has to commit mistakes. The mistakes of the Turkish government are constantly multiplying. Their most recent blatant mistake was to turn Theofilos Georgiades into a martyr by shooting him. This cold-blooded murder hit simultaneously the heart of the Cyprian cause, the Kurdish cause and the Greek cause and turned the three into one. Theofilos was an educated highly cultivated man of great qualities, heading a family of three children, speaking Turkish and Kurdish fluently, heartily engaged in the cause of Human Rights both on Cyprus and in Kurdistan and playing a completely honest game with all his cards on the table. He was shot down in broad daylight by order of the Turkish government, and the assassin got away. It is easy for Turks to hide, strike and get away on Cyprus. But morally this murder was a suicide.

The Turkish aggression is very much like the Serbian aggression. Both parties excel in ethnic wars against every people except their own. Both parties practically brag about their imperialism, they are aware of their totalitarianism and are proud of it, they don't try to hide any of their crimes against human rights but rather find some macabre pleasure in practising them. But such governments can never last for long.

Atrocities are never economical. The Serbian inflation has been the thermometer of the national disgrace. The same is happening in Turkey. From every 100 liras 40 go to the civil wars against Kurds, Cyprus, communists and a number of other groups who find Turkish conditions intolerable. Tourism is more and more evading the country, violence is never good for tourism and public relations, and also Nato friends and colleagues are lifting their eyebrows more and more on Turkey, questioning her open follies. Turkish politics are gradually developing into a vicious circle that can't disentangle itself out of its imperialistic mistakes of intolerance and oppression. Turkey is a sick patient who is getting worse, and the temperature is constantly rising.

The first victim, though, is the Turk himself, who may not rule his own life, who is never relieved from his fears, who is ordered about by the constant nightmares of his life, authoritative tyrants or bureaucrats, who force him to execute their wrongs, and who doesn't see any way out of the hopeless curriculum of steadily worsening conditions of violence, oppression and fear.

(June 1994)

The Kurdish War in Turkey,

by *Doctor Sandy.*

This report is confidential containing only my personal observations and deductions.

On the dark side, the war is approaching catastrophic proportions, the Turks well on their way of performing their second genocide this century. The story is sordid and stale, every day the same, villages destroyed for no purpose, babies, women and old people killed for being "revolutionaries and accomplices" without trial, the

government silencing the whole thing up, and the country of Kurdistan turning into a desert by the hand of man.

The more interesting side can't be seen. There is no one controlling it, but the more you discover of it, the more interesting it becomes in its gigantic complexity.

Everything is going down in Turkey because of the war, the economy, the morale, the organization, everything. As long as a woman heads the country there will certainly be no improvement in either of these three ground pillars for every functioning nation. On the other hand, if a man takes over, things will certainly become even worse, because the military is the hooligan in the bargain, and the entire military force leading the whole country to ruin consists only of stupid men.

The politically interesting situation is that Turkey is isolating itself losing friends more and more rapidly everywhere. All its neighbours are enemies today: Greece, Bulgaria, Romania, Cyprus, Georgia, Armenia, Ukraine, Russia. Only Azerbadjan is a reliable ally, Syria is something of a friend, Iran is an ally but only against the Kurds - an ally in a genocide is hardly a friend to be trusted in the long run, and especially not fundamentalistic Iran, the fundamentalists of Turkey being the chief undermining factor of political Turkey. Other friends are only to be found further east, the former Soviet Muslim republics, but they are not interested as allies in the genocide. The worst possible friend to have today is Saddam Hussein of Iraq, and he might actually be Turkey's best friend today, at least as a close colleague in the Kurdish genocide.

Within Nato there are constantly more voices heard demanding the exclusion of Turkey for moral reasons. Turkey continues in Nato only for military reasons, and gradually the military back-up by Nato is becoming the only thing keeping Turkey together in the continued self-destructive pursuit of genocide.

If Nato lets Turkey go, it will probably collapse with great political turmoil and possibly the fundamentalists taking over with chaos and oppression for some decades to follow like in Iran. Of course, no one is interested in this. Instead, Nato continues to support Turkey with a constantly more alarming genocide at their hands. The situation is unbearable, Turkey is dwindling down into an abyss of national disaster and ruin, and its only means of protection is to blindfold itself by suppressing journalists' reports. It is forbidden to tell the truth, because no one wants to be made responsible for it.

From my point of view, a general collapse of the country in one way or another is inevitable. This is the only bright ray of sunshine for the Kurds. A sordid ordeal indeed, if the only bright side of it is its own destruction.

Tibetan Chapter

A most influential person in every family is the uncle, who is a monk. Although he stays part of the year in a monastery and spends much time travelling, there is always one bed reserved for the uncle in every home. He is also the family's representative of education. He is responsible for one of his nephews, the second oldest, becoming a monk and that the other children learn something.

The oldest son knows, that when he marries and inherits the father's home and property, it is the great honour of his nearest brother to become a monk. For those of us who live in countries where religion doesn't have much influence it is difficult to appreciate the very high level of desirability with which the inhabitants of the Himalayas regard the monk's life. We who are born to a mundane life do not

understand the desires of a more spiritual life. The children of Himalaya are taught from the beginning to respect their teacher, to like books and venerate literature and to regard life as just a transient phase on the journey to fulfilment and perhaps consummation. The basis for all spiritual life in Tibet is the respect for the written word and that all things written are taken seriously, nearly as though all written words were the words of God. That makes the Tibetans like the Jews a people of the book, and the monk is responsible for this respect. To become a monk is to the boys a great privilege and a great social and spiritual honour. They also know that their uncle, who is a monk, leads a very interesting life. "A better life is not possible. I have no wife, no children to support, I don't have to work in the fields nor walk up the mountains to find some lost cow or horse. I have no temporal worries and am perfectly free; of course, I have no riches, but instead I have the greatest treasure of all, which is to understand the Buddhistic philosophy and its true nature. No kind of life could be compared with a life dedicated to Dharma (insight)."

The Chinese and some western scientists have called the monks of Tibet and Himalaya parasites. A sociological film about Ladakh, which was made not long ago, has even represented the monasteries of today as terrible instruments for exploiting the poor. Many have failed to understand that the reality is the direct contrary. The monasteries are economically advantageous to all. There is not much farm land which can be cultivated with artificial irrigation or farmed at all. If the farms were inherited and shared by all the children or just between the sons, in just a few generations the population would have increased so much that there would have been a compulsory choice between emigration and starvation. To an agricultural people with only limited areas of arable land it is absolutely vital to have some kind of birth control. Voluntary celibacy seems to be one of the best methods to stabilize the population. By receiving the second son from every family into their midst, the monasteries limit the growth of population in a most natural way. This is in fact the only natural method of birth control.

It is a fact that the tradition of creating gigantic buildings goes back to the ancient days, but a fortress of eleven storeys from the 7th century must have been one of the first skyscrapers in the world. We are all familiar with Potala, the palace of Dalai Lama in Lhasa, which was built in the latter half of the 17th century and which has something between 16 and 19 storeys. It must have been one of the highest buildings in the world for several centuries. In Europe it was not surpassed until 1922 by a skyscraper in Belgium.

The most important trait in the culture of the Himalayas is of an aesthetic nature, not economic. For an example, an old rotten door on crooked hinges may squeak but still be beautifully decorated with the most exquisite ornaments. In this case the aesthetic character of the door is considered as important as its practical function if not more. In our modern western world the contrary is generally preferred. We use more time and money on efficacy than on artistic embellishment. When this is used, it is generally for a sales argument to attract the buyer. Notions like efficiency, comfort and practical use are much more important than the notion of beauty. It has been like that ever since functionalism made a break-through in this century while we in the last century still preferred beauty to everything else. To a Tibetan's mind, happiness is synonymous with beauty, while we nowadays tend to replace beauty with comfort. Our sense of beauty is unfortunately almost reduced to nothing by the

maladies of comfort, and aestheticism almost no longer exists as a clear subject. Here is one of the major differences between us and the world of the Himalayas.

A well-known and dubious phenomenon in Tibet is the so called Tibetan disease or mountain sickness, which above all mountaineers suffer from especially after experiences in Tibet. There is a related phenomenon in the far north of Scandinavia called the Lapponian disease. Everyone is familiar with it who has been living in Lapland. The symptom is an irresistible attraction to a geographical area which is stronger and more difficult the more barren and hostile this area is. In the Himalayas this phenomenon haunts the mountaineers to such an awful extent that they simply have to return and climb the same impossible mountains again even if they have to die for it; and the worse the mountains, the better. Many have sacrificed their lives for K2 in this manner. If you have visited the Himalayas only once, this phenomenon is all too true and stronger than reality. It is very rare that a traveller to the Himalayas does not feel the urge to return at any cost to the same desolate mountains or even worse and more hostile ones. To Sven Hedin, the famous Swedish explorer, (the Indiana Jones prototype,) this illness mounted to an obsession which constantly drove him back to "his cold bride of Asia" of the Tibetan mountains and deserts. You are simply hopelessly lost forever from the moment you place your foot on the Tibetan plateau. Yes, even Darjeeling or Kathmandu will do, and you are stuck.

- after *Michel Peissel*.

Documents from the Darjeeling Conference

This note is confidential. John may not see it himself. His illness hit us as the most unwelcome of occurrences just as we were heading for a difficult journey and exertion towards Darjeeling. The whole conference might have been damaged. He fell ill immediately as we came down from the hills. At first I thought it was the Delhi pestilence, but it was not. He became unconscious without any other symptoms. His remaining life was but threadbare. You can take a blackout for a few minutes, but if it continues for two days it becomes worrying. God knows what his spirit did in those days. And then suddenly he quite peacefully returned to life and even wished us a good morning, like the emperor in Andersen's tale. He was very weak, though, and could hardly speak and seemed quite absent-minded. But his fever was gone. I wanted immediately to return to Simla, but he persisted in pursuing our program. I feared for his life all the way to Darjeeling, but he was not worried at all, and gradually his weakness became less apparent. I have previously seen examples of this symptom. Many mountain people are not fit for life in the tropical lowlands. Many Tibetans suffer from this. John has a Scandinavian Fenno-Russian physique, he has spent most of his life under very cold conditions, he can easily take Siberia, but the sweaty subcontinent is as inept for him as the Scandinavian climate is for Negroes. Here in Darjeeling I have communed with a Buddhist expert who decidedly advises against his going to Indonesia. This will be very difficult to convince John of.

Nevertheless, our Darjeeling conference became a decisive success. Everyone was inspired and contributed with his best. Here are the main concluded issues:

1) Representatives of China (5), India (3), Thailand (2), Burma (2), Vietnam (2), Japan (2), Kampuchea (1), South Korea (1), Taiwan (1), Mongolia (1), Nepal (1),

Bhutan (1), Laos (1), Malaysia (1) and Indonesia (1) acknowledged His Holiness the Dalai Lama as the supreme leader of Buddhism in the world since he has no competitor or equal historically or at present, and his holiness is regarded as more perfect than that of his only colleague in the world, His Holiness the Pope of the Roman Catholic Church. No human perfection can ever be supreme, though, although that of Gautama Siddhartha was next to it. All Buddhists and all Buddhist countries are advised to acknowledge His Holiness the Dalai Lama as the supreme spiritual leader of Buddhism. (The Panchen Lama was almost totally disregarded.)

2. In consequence of the problem of Muslim fundamentalism, all religious fundamentalism was unanimously condemned as being inhuman, destructive and insane. That includes all fundamentalists within Islam, Hinduism, Christianity and Communism. Islamic fundamentalism is considered the worst and most perilous, Hindu fundamentalism comes next to it, while Christian fundamentalism was considered less aggressive nowadays and Communist fundamentalism to be waning. One must not compromise with any form of fundamentalism or deal with fundamentalists as if they were rational and reasonable people, which they definitely are not. You can't argue with lunatics either.

3. It is advised to all countries in the third world who can't afford to deal with the epidemic of Aids to refrain from doing anything about it. It simply doesn't pay.

4. The greatest problem in the world today is considered the intolerable occupation of Tibet since 44 years now by the Chinese communists or, more realistically, the Han imperialists, resulting in the third genocide of this century, a genocide worse than the two previous ones, because the world should have learned something from the slaughter of 1,5 million Armenians in the first world war and of 6 million Jews in the second. On these two previous occasions the world did nothing. When it happened the third time in Tibet the world again did nothing but acquiesced and sanctioned the genocide in silence. The chief responsibility (after that of China of course) rests with India, the first nation to acknowledge the communist regime in China in 1949. When Tibet was invaded by China the following year, India did nothing but hoped that "Tibet would solve the problem peacefully". That was only the beginning of the tragedy. The genocide has been going on for 44 years, a greater part of the Tibetans have been exterminated than the parts of the Armenian and the Jewish peoples on the previous occasions, and today China is still supported by the US to continue the genocide, the oppression, the exploitation and the suppression of human rights in Tibet. All the free democratic world is helping the intolerable Han imperialism to continue and expand, while Tibet, Sinkiang and Inner Mongolia remain as illegally occupied by China as the Baltic states were by Russia. It is advised to all the world never to compromise with or further the Han Chinese, the world's most hopelessly imperialist, egoist and expansionist people, which is proved by all history, as the neighbours of China always have suffered from Chinese inhumanity. The only possible remedy for China would be 1) complete destruction of the communist party, 2) reinstatement of Buddhism and Taoism in all China.

John's Letter (in three parts)

"Dear Christian, I am writing this to you with a heavy heart. Cry with me if you feel like it. I am confronted with the first defeat of my life, and I don't know how to cope with it.

That I write to you at all about this depends on Kim's having revealed to me that he has written to you about doctor Tsering's diagnosis in my case. I allowed him to examine me with the utmost reluctance. I can't however just ignore his expert knowledge, so I have to take his advice seriously.

In parts his negative diagnosis is flattering: "You have a Tibetan's constitution. You are not fit for the plains. If you wish to maintain your health you have to remain in the mountains." He has seen tens of thousands of his countrymen perish because of the Indian climate, which is the opposite of the Tibetan. Tibetans can well withstand Arctic conditions but not the tropical bacteria of India. Indians can resist any bacteria but catch colds for nothing. I have lived too long among Tibetans and become even physically like one of them. That is why Kim's doctor advises me against going to Indonesia.

There is a positive alternative, though. Here in Darjiling and Kalimpong I have made contacts with several interesting Tibetan refugees and also Khampas. They have invited me to join them in a venture inside China. It's an invitation to counter-revolutionary activities against China, but why not? My plans in Indonesia would also have been counter-revolutionary against the Indonesian military dictatorship. The aim of the Khampas is to overthrow the communist dictatorship party in order to restore Tibetan freedom and independence. What could possibly be more constructive?

My decision is made. I dress up as a Tibetan again, my hair has grown out to Tibetan length again, so it's just to colour it jet-black, and my Tibetan outfit will be perfect. Rabbi Yohanan was always pleased with my disguises. Maybe it pleases him in his grave that I am still an actor. The only difficulty is the dialect of the Khampas. I learned Tibetan in Ladakh and Ngari which is almost an entirely different language, but I will probably get used to it."

"The following day. It is now the 13th November, a Sunday, the anniversary of our meeting at doctor Singh's in Benares two years ago. In vain I have waited this week for any sign of life from you, but I will just have to continue waiting, while nothing makes waiting more unbearable than loneliness. I do not suffer from want of company, but no company here is Swedish. My only touch with the Swedish language is through you. I usually almost get to learn every issue of your magazine by heart.

This day and its memories fills me with volcanic eruptions of thoughts as if the soul would explode. I have to begin, however, by explaining something about the Khampas to you.

A short history. When Mao Zedong became supreme ruler of China in October 1949, he almost immediately declared that Tibet and Sinkiang would be brought by force if necessary under Chinese control to be sinofied. The world was still paralyzed by the effects of the second world war, and after the general collapse of all empires the coast was clear for new tyrannies to break through, and Communist China was lucky enough to immediately be generously backed up by the recently released India of Nehru's, which became the first nation in the world to acknowledge the regime of Communist China. So Nehru in fact paved the way for Mao to do whatever he liked.

When Tibet was occupied the following year, nothing was done about it, since the Korean war was a much more important matter than anything else in the world at the time. China was also very careful about not having Tibet making any sound while she was raped, which was why China from the beginning saw to it that the victim was carefully gagged before she was raped, so that nothing would be heard about it in the world. Every case of individual resistance was immediately muffled by death. But Tibet was a cultivated and peaceful nation which desired to co-operate peacefully, why in the beginning there was not much resistance. The Chinese occupation of Tibet became incredibly simple especially since neither India nor England would do anything at all to question the swallowing up of a vast nation with a culture and identity of its own by the formless gigantic amoeba of China.

Gradually followed the sinofication of Tibet. Those who first discovered the real intentions of China - the extirpation of the Tibetan people and culture - were the inhabitants of Kham, the eastern part of Tibet. This people, the Khampas, was a strong and warlike tribe who had never forgotten the proud traditions from the days of king Srongtsen Gampo 1200 years ago. In 1956 they commenced their bloody revolt against China which continued until 1974. During the course of this war the whole region of Kham was methodically devastated and its population exterminated and substituted with Han Chinese. During the heyday of this uprising these Khampas could organize the escape of the Dalai Lama from Lhasa in March 1959. Then they controlled the whole of southern Tibet and had support both from Taiwan, America and Russia. This support continued until 1972, when the most dishonest American president of this century, Richard Nixon, (who probably was the ultimate schemer of the conspiracy against the brothers Kennedy with two of them murdered and the third dishonoured, since Richard Nixon more than anyone else benefited from these tragedies,) made peace with all the crooks of Communist China and abandoned Taiwan. After that the interesting guerrilla war of the Khampas gradually ebbed out, and most Khampas were betrayed and killed to the last man.

This eighteen-year guerrilla war is probably the most heroic and least known war in this century. China succeeded skilfully in suppressing all knowledge about it. No reports were let through anywhere. A handful of Khampas could for years keep a number of Chinese armies checked in terror. When China launched their great invasion of Tibet in 1959 they sent an army of 120,000 men against 8,500 Khampas. China succeeded with her intentions to transform all of Tibet into a severely restricted concentration camp where all the prisoners had to gradually languish to death from starvation and oppression, but China never succeeded in controlling or defeating these my friends the Khampas.

The Tibetan genocide, which has been going on now for 44 years, in which some billion Chinese have set their heart into eliminating a higher educated and cultured people of half a percent of the Chinese population, and during which 44 years they have actually succeeded in exterminating 20% of this one half percent, was made possible by the treason and lack of responsibility against Tibet by India and England. Not until 1962 did Nehru wake up from his blind faith in Mao's China when this paragon of nations suddenly without warning invaded India. During the 50s nothing was done to help Tibet. The world was as indifferent then as it was during the Turkish genocide against the Armenians and during the German genocide against the Jews. Later on in the 60s China released the full holocaust of the cultural revolution which devastated all of Tibet. By then it was too late to start emergency programs to help Tibet when already 20% of the population was exterminated, and their culture, 95% of their monasteries and schools, were destroyed.

Who then is able to stand forth to accuse the Khampas for not refusing any means in the overthrow of the Han Chinese? Who can hold it against them that they can't respect Chinese more than rats and flies and locusts? And who can fail to admire and love these Khampas for not having given up after 44 years but still are anxious to do something about it, still keeping the initiative and carrying on?

Their cause is mine. We are a lonely few, but our morale is greater than all the world. In a matter of villainy one person's resistance against it is more worth than 1,2 billion Chinese.

This does not make me an idealist. On the contrary. Don't worry. I am a realist taking no chances, and I know what I am doing. I am aware of powers within the WES which turn the heads of certain members so that they imagine it is enough for them just to enter into Iraq or Indonesia in order to make these dictatorial governments fall, and of course it is not altogether impossible that certain people may have such influence. I prefer not to confuse reality with wishful thinking, though. I happen to be a thoroughly educated theologian, but that still only makes me a man.

On the other hand, I don't think that the Tibetan tragedy would have happened if the British Empire had remained in office. If India had not broken away from England, China would never have dared to occupy Tibet. India was the first brick to drop off the wall of the British Empire, and the fall of that brick made the whole wall collapse, morally first, and then totally. England, the most realistic and romantic nation in the world, was realistic enough to realize that she could not trust the world and age any more when even India let her down. If India had stayed on, on the other hand, a constructive world order could have maintained itself and some control over such monster nations as the Soviet Union of Stalin and the Communist China of Mao to check their destructive expansion in time and maybe put an end to the cold war at a much earlier stage. Instead, the eternal cold war goes on against tyrannies like many Moslem states, Indonesia and above all China, which no one so far yet has managed to interfere with in its methodical genocides in both Sinkiang and above all in Tibet."

"Your November issue has now arrived. No comment. Instead, I would like to comment on Kim's summing up of our Darjiling conference. I guess that item 3 would seem the most remarkable one to western eyes. No comment on that either. The arguments about the matter were presented as confidential, and my only allowed reference is to the published case of Isaiah Demner, Haifa, Israel. This illness is so abnormal in its psychological monstrosity, that it can not be regarded or treated as an ordinary illness.

Our conference document is carried forth in the world by the 25 delegates with careful instructions that only key personalities in governments and societies should be informed. Thus also this conference has received my personal stamp of mysterious secrecy and exclusive elitism - the fewer that are chosen, the surer the calling and its consequences, and the greater, hopefully, the results.

Nothing new at the moment, but I hope to return soon."

J.B.W.

Next Journey to Tibet

We fly down to Delhi on the 26.1 and start our journey with a visit to Dharamsala, where Dalai Lama lives. From there we try to get down and up to Manali, although it might become difficult in the snows. It will be easier to get to Simla, but then we intend to make a try for Mussoorie, Joshimath and Almora in order to among other things investigate Indian possibilities for Kailash. If we are lucky we will reach Gangotri and Badrinath but hardly Taklakot. If we are unlucky we will get stuck in either of these places. In that case we might miss Nepal and the planned visits to Kathmandu, Pokhara and Lumbini, but we must not miss Darjeeling, Kalimpong or Gangtok. Whether we will reach as far as Tawang is a different question. If we don't, we will probably have got stuck somewhere on the way in some place. But there is nothing to worry about. My travelling companion Tony is an experienced Tibet veteran, and even if he has never been to India before, at least he must be home again on the 23rd of February at the latest. We hope that our budget of £1000 each will do at least so far.

Economic Year Summary

This sounds dreadfully boring. Maybe it's not quite as bad as it sounds. In spite of the ruined economy of Sweden with tightening of all belts until no more holes, we succeeded in realizing four interesting journeys, although three of them were much shorter than usual.

The first one was the most educating and intensive one, going to Israel and staying there for some nine hectic days. Total cost: £400.

The spring grand tour of Europe was cancelled because of most unexpected and unwelcome economical earth-quakes, in fact the worst economic disaster of my life, which can't be accounted for here. Instead there was a visit to Cyprus for a week. It was not quite as intensive as Israel, since the protective goddess of Cyprus, Aphrodite, is much softer and lazier than the zealous God of Israel, but Cyprus was the warmer instead. Total cost: £300.

In July it was time to visit England again for the first time since the Albert Hall concert tour in 1985 and to Cambridge for the first time since the Profumo incident in 1963. The short sojourn became quite turbulent and prolonged, but all crises were managed to constructive ends and perfection. In fact, bicycling to Cambridge is a much more direct route than going by belated trains. Total cost: £200.

The economical earth-quakes in spring continued in the autumn, which is why the great projected journey to Tibet was cancelled (with only the loss of 2000 Swedish crowns in administrative charges). Instead the grand European tour was at last carried through with tremendous success, the best journey of the year, with sojourns mainly in Italy, Greece and Austria for a month. Total expenditure: £500.

That means a total expenditure this year of £1400 on journeys, which in spite of the earth-quakes saved the year's accounts. The first time I made four greater trips in one year was in 1992 with a deficit in the end of the year of only £200 - a very small amount considering two grand tours of Europe, one trip to Egypt and one Indian journey for altogether three months. In 1993 there were trips to India and Tibet apart from the ordinary obligatory two grand European tours with a deficit of £1000 in debts with interest. This made 1994 start off with a problem.

The economical bright spot seemed to become "*The Free Thinker*", which this year might yield a profit. The expenditure of the year for the production of this magazine amounted to £750 according to conserved receipts. The income has so far been £650 in subscriptions and contributions. That's £100 less than the expenditure, but the year is not yet at an end, the income and expenses for this issue are not included in the score, and we are expecting a number of promised subscriptions. The year's summing up is calculated to bring an account of £800 in expenses and £810 in assets, which would imply a profit for "*The Free Thinker*" of approximately £10.

You are tempted to recall the unchallengeable budget philosophy of Mr Wilkins Micawber in Charles Dickens' "*David Copperfield*":

"Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery. The blossom is blighted, the leaf is withered, the God of day goes down upon the dreary scene, and you are for ever floored. Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness, prosperity and decisive welfare."

In brief, all constructive economics are all about not consuming more than you earn. If you keep expenditure under the level of your income you are a happy man. If you spend more than you have earned you must become miserable. It is unfortunately most logic and natural.

If you earn more than you spend you become richer. If you spend more than you earn you must become even poorer. It can't be more simple.

Thereby "*The Free Thinker*" expects to be able to continue towards brave new goals in the future containing interesting new voyages and adventures with much music, literature and movies and above all many new interesting encounters with interesting people - nothing is more important than that - to as large an extent as possible.

Gothenburg, November 26th, 1994.