

American Renaissance

There is not a truth existing which I fear or would wish unknown to the whole world.

— Thomas Jefferson

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Can Europe Learn the Lesson of Yugoslavia?

Or will it continue to build societies destined to explode?

by Tomislav Sunic

The drama of the former Yugoslavia is a text-book example of how multiculturalism leads to chaos. If three quite similar East European peoples went murderously to war against each other, one can imagine what will happen when intercommunal wars in multiracial cities of Western Europe gather steam. To anyone not completely blinded by “anti-racist” propaganda, what has happened in Yugoslavia casts a very dubious light on the viability of multiculturalism.

Events are forcing themselves into public notice, and the first cracks in the belief in multiethnic conviviality are beginning to appear. For years, local turf wars between young Germans and Turkish gangs were seldom reported by the German media. Now even journalists in the ultra-liberal *Der Spiegel* can no longer avoid reporting on the “ticking ethnic time bombs” in the suburbs of European capitals. Street battles between native Britons and East Asians that leave scores of injured can no longer be hidden or under-reported. News about muggings of whites in Brussels, and beatings of elderly Parisians have crept into the local papers, though they are still on the sixth or seventh page.

The racial profile of Europe has changed dramatically over the last 30 years. A visit to any large town in Western Europe will turn up staggering numbers of uneducated non-whites, mostly Muslims. Just as in the United States, any criticism of these newcomers is branded as “racism” or “fascism,” but

in private, there is much resentment of Third-World immigration.

What brought about this influx? Germany, which has been the economic locomotive of Europe, still suffers from an almost pathological national masochism and the hovering stigma of inborn fascism. This is behind the pathetic German wish to buy forgiveness through



Bradford, England— lesson not yet learned.

“checkbox diplomacy,” financial hand-outs to immigrants, and open arms to the downtrodden of the world. The Catholic Church also peddles Hollywood-style sentimentalism about immigrants and multicolored brotherhood.

When racial turf wars break out—whether in Berlin, Marseille, or Old-

Since the arrival of relatively small numbers of non-whites causes friction and tension, the solution is to bring in millions more!

ham—the liberal media and ruling elites still focus on unpleasant consequences rather than on causes. They persist in that incoherent but fashionable panacea: The remedy for xenophobia and multi-racial friction is to let in yet more non-

Europeans rather than expel the ones who are already here. Since the arrival of relatively small numbers of non-whites causes friction and tension, the solution is to bring in millions more!

As in the United States, there is a growing tendency among European whites towards sullen political apathy and flight from non-whites, punctuated by sudden outbursts of hostility towards foreigners. That supra state, the European Union (EU), is a volcano waiting to explode.

Russia and Eastern Europe have been largely spared the immigration onslaught, and are now the last major white enclaves on the planet. According to statistics on the number of Third-World residents in Western Europe compiled in 1995 by the Catholic relief association “Caritas,” Western Europe has over 19 million foreign immigrants while Eastern Europe has practically none.

At the same time, in one of the great ironies of our time, East and West have swapped places in terms of freedom of inquiry. During the Communist terror it was forbidden to question Marxist dogma. Today, it is in Western Europe that criticism of racial or historical dogma can end the career of a scholar or politician, and even send him to prison. By contrast, in the bookshops of Moscow, Budapest or Zagreb one can find plenty of books about race or historical revisionism. It is not to be ruled out that Eastern Europe will become the safe haven for Western dissidents, just as the West was once a haven for dissidents from the East.

What is more, despite the horrible legacy of communism and continuing poverty, it may be in Eastern Europe that we will eventually find political transparency and efficient democracy. For democracy to work, losers in elections

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Letters from Readers

Sir—I recently read “The Christian Doctrine of Nations” by H. A. Scott Trask in your July issue. He is absolutely right about race and nations, and backs it up with scripture. It breaks my heart to see what is happening to our race. Whites have been taught to believe “equality” includes marrying blacks. I suspect that in order to have a one-world order, the elites plan to create a one-world race, or non-race. Nationalism and racial identity must be eliminated if all nations are to be merged together.

Gladys Woolverton, Mount Enterprise, Tex.

Sir—As your July cover story points out, the Bible clearly teaches the “cosmic” importance of nation. I am a Roman Catholic. Here is what the Catechism of the Catholic Church (Part 1, Section 1, Chapter 2, Article 1, Subsection 2, Heading 2) says about “nations:”

56. “After the unity of the human race was shattered by sin God at once sought to save humanity part by part. The covenant with Noah after the flood gives expression to the principle of the divine economy toward the ‘nations,’ in other words, towards men grouped ‘in their lands, each with [its] own language, by their families, in their nations.’ [Gen 10:5; Gen 9:9-10, 16; Gen 10:20-31.]”

57. “This state of division into many nations, each entrusted by divine providence to the guardianship of angels, is at once cosmic, social and religious. It is intended to limit the pride of fallen humanity [Acts 17:26-27; Dt 4:19; Dt (LXX) 32:8.] united only in its perverse ambition to forge its own unity as at Babel. [Wis 10:5; Gen 11:4-6.] But, be-

cause of sin, both polytheism and the idolatry of the nation and of its rulers constantly threaten this provisional economy with the perversion of paganism. [Rom 1:18-25.]”

It is clear, then, that the division of mankind into separate nations, each distinguished from the rest by blood (in their families), culture (each with its own language), and by sovereign territory (in their lands), is willed by God for our well-being.

How can any Catholic support the unlimited right to immigration, without regard to race or religion?

Walter Yannis

Sir—Thank you for the July article by Frank Borzellieri, “Censoring the Color of Crime.” I personally have sent at least 50 copies of either the entire report or sections of it to various media outlets, and know for a fact it has been censored. For example, six weeks after I sent a copy to CBS, I received a call from an assistant producer seeking the New Century Foundation phone number, but have yet to see any coverage by them of the “Color of Crime.”

Warren Brown, Portland, Maine

Sir—I must compliment you on your June article, “Arguments for Our Side.” It is an excellent essay that can be a boost to millions of demoralized whites. I was also pleased to hear you recently on KSFO in San Francisco. You are obviously making the rounds, and getting out your message.

Violent crime is another “argument for our side.” When people mention James Byrd, counter with Brandy Duval. She was a young white Colorado girl

gang-raped, sodomized, tortured and stabbed 30 times by six blacks and Hispanics, who then dumped her corpse into a ditch. The trial started on the same day as the Byrd trial, but was ignored. Continue to pile on with countless recent anti-white crimes censored by the media. The most common response is “How do you know about this?” or “Why focus on this type of thing?” The latter response is particularly ironic when it comes from someone who has just brought up James Byrd.

Name Withheld, Dublin, Cal.

Sir—I find it curious that in your August review of Alexander Keyssar’s *The Right to Vote*, you did not link the American colonists’ declaration of their right to revolt against the king—couched in the language of “no taxation without representation!”—with their descendants’ inability to resist the successive demands for political representation, first by propertyless white men, and later, blacks and women. These later claimants’ demands for “inalienable rights,” make sense only in light of 1776.

During the civil rights revolution, Martin Luther King even described the Declaration of Independence as a “promissory note” for the political independence of blacks. Once propertied white men began to talk about liberty existing in nature for *all men* it became injustice to deny it to any. With no hereditary authority—neither king nor aristocracy—to stand in the way, the bidding war for more votes and money doomed the chance of maintaining a republic with an oligarchy of propertied white men. The latest chapter in this record of pandering is the appalling scramble for the Hispanic vote.

If white Americans ever seek recourse to a revolution that would “break the political bands uniting them” with those who cannot be assimilated, the irony will be that it was the American Revolution’s original claims of equal natural rights that laid the intellectual foundations for the rise to power of non-whites. Most whites cannot give up their attachments to the rhetoric of the Revolution. They cannot imagine a society whose basis is not one of equal rights—except, perhaps, for the current anti-white regimen in which *they* are servants. The Revolution, it seems, is finally devouring its children.

A Tory from Virginia



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must be willing to bow out gracefully. They do this only if they believe the winners share the same fundamental understanding of national goals. In multiethnic societies, where political parties form along ethnic lines, and every ballot is a racial head-count, elections are not just political choices; they become expressions of national identity. With stakes this high, democracy collapses, just as it did in the former Yugoslavia.

Likewise, now that Czechoslovakia, Yugoslavia, and the Soviet Union have broken apart, most citizens of Eastern European nations speak the same language. As Steve Sailer of the Human Biodiversity Institute points out, people can monitor their government's performance effectively only when everyone has a common tongue. "In a multilingual polity with an activist state such as the EU," he writes, "it becomes impractical to follow what is going on. Thus power flows to a multilingual elite." This observation has relevance for the United States, too, as its Spanish-speaking minority begins to reach critical mass.

The multiethnic fray in Yugoslavia and the potential for similar eruptions in Europe are in perfect accord with what people like Noble prize-winner Konrad Lorenz and Robert Ardrey have taught us about human nature. Likewise, the well-known German scholar and ethnologist Irenaus Eibel-Eibesfeldt points out that one can learn to respect the Other, only when the Other lives on his separate turf, or under his own jurisdiction. The closer one is to the Other, the greater the risk of conflict. Prof. Eibel-Eibesfeldt writes that fear and hos-

tility are common reactions to the "foreigner" in all races and cultures. Human beings form close-knit communities that exclude foreigners.

Assimilation and integration of the foreigner is possible if he looks like a native, but it becomes difficult if he does not. As Prof. Eibel-Eibesfeldt concludes, "with side-by-side living of mixed ethnicities, the prognoses for the maintenance of harmony look bleak. Each ethnic group feels itself under threat by the other ethnic group. The majority ethnic group fears being overwhelmed by the foreign ethnic group, and the minority ethnic group fears the domination of the majority. History teaches that in such an environment, conflicts are bound to occur sooner or

later." (*Krieg und Frieden: Aus der Sicht der Verhaltensforschung*, [*War and Peace: From the Perspective of Ethology*, published 1984 by Piper Verlag, expanded version, 1997]).

People who differ from each other appreciate each other best when they live apart. When they are forced together into an unnatural union, intercommunal violence is bound to erupt into a never-ending spiral of incrimination and hatred. The proponents of multiculturalism refuse to understand this, and continue to trumpet their belief in utopia, particularly to brain-washed young whites.

It has now been abundantly proven that multiracialism is academic nonsense and works nowhere in the world. The safest, healthiest, and most prosperous countries are those that enforce strict immigration laws, and whose citizens are homogeneous and proud of their roots. Scarcely-populated Iceland and densely-populated Japan are good examples of viable states.

Multiracialism under different names and slogans and in different legal forms has for decades provided the intellectual fodder for leftist intellectuals forced to abandon Communism. It is intolerable for them that the multicultural experiment in Yugoslavia failed, and Western countries have spent billions of dollars trying to force Balkan peoples that hate each other to live together. Now that the multiethnic states—Czechoslovakia, Soviet Union, Yugoslavia—are gone,

Foreigners in Europe (1995)

	Resident Foreigners	Percent of Population	Percent that are non-EU
Austria	723,500	9.0	84.6
Belgium	909,800	9.0	40.4
Denmark	222,700	4.3	77.6
Finland	68,600	1.3	77.7
France	3,596,600	6.3	63.3
Greece	200,300	1.9	71.3
Ireland	96,100	2.7	25.9
Italy	991,400	1.7	80.7
Luxembourg	138,100	33.9	9.4
Netherlands	168,300	1.7	75.4
Portugal	728,400	4.7	75.1
Great Britain	2,060,000	3.6	59.3
Spain	499,800	1.3	53.1
Sweden	531,800	6.0	64.0
European Union	18,109,300	4.9	79.6

Data courtesy of Caritas Roma, Eurostat and Sopemi.

left-leaning EU officials have doctored up a new multiethnic role model, the European Union itself.

The small yet growing number of nationalist, anti-multicultural young people all over Eastern and Western Europe may yet put an end to this dangerous fantasy. At the same time, unlike in the United States, there are influential political parties like the National Front in France, the Freedom

Party in Austria, and the Vlaams Blok in Belgium, whose leaders fully understand that the future of Europe lies in the balance. Whatever one may think of the merits of pan-Europeanism, there might have been some hope for a union that was racially and culturally European. Now, with more than 15 million immigrants in its midst, it is questionable whether the European Union can even call itself European. How to come

to terms with its own inefficient and terrified bureaucracy, and how to weather the storms of its own impending racial balkanization? These are the questions on everybody's mind—and on no government agenda. **Ω**

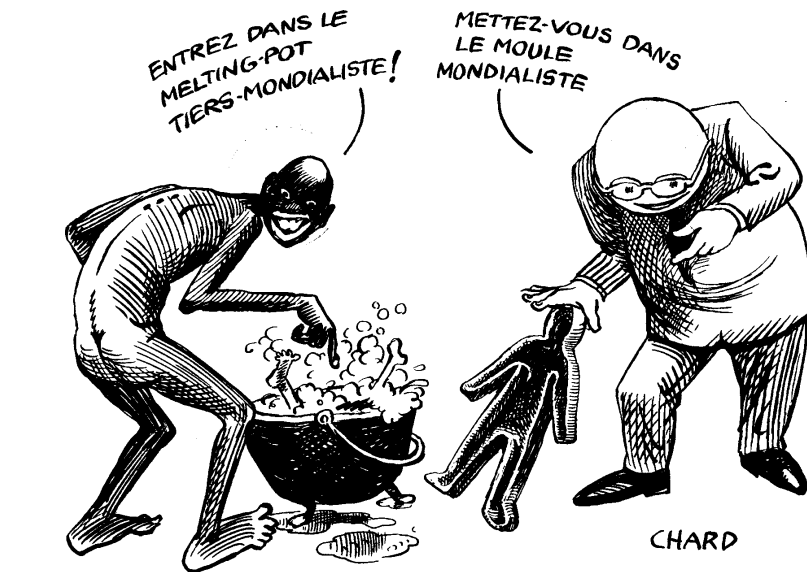
Mr. Sunic is a professor, author, translator, and a former Croat diplomat. His recent book, Cool Croatia, is a collection of satirical essays. He lives in Europe.

Report From France

'Soviet-style Super-State'?

Increasingly, the European Union under the tutelage of Brussels has come to resemble the Comecon run by Moscow [the one-time Communist equivalent of the Common Market]. In fact, it has the same goals: to wipe out all identities, to bend all minds to the "party line," and to internationalize all national economies even if this means there is only poverty and failure behind the sparkling shop windows. . . .

Europe is at a turning point: It cannot continue to add members without growing poorer, but if it wants to grow at all costs under the illusion it will thereby count for more on the world scene, it must undergo a wrenching change. Europe must provide leadership and, above all, inspiration—not be the source of conflict and coercion it has become as it has increased its membership. The more Europe strives to become a copy of the United States (and this will raise up against it all the anti-one-world forces, which still haven't figured out which is the right target), the more it begins to bear an uncomfortable resemblance to the Soviet Union. This, too,



"Into the Third-World melting pot you go!"

"And then into the "one-world" mold."

was an artificial construction in which each socialist republic was theoretically equal, but in which the real power was held by industrial interests backed by the army and by the political apparatus. The Soviet Union crumbled in the space of just a few months, leaving its people exhausted and desperate.

We need a cultural and moral revolution. Without this, our societies, already weakened by non-white immigration and a lack of common ground, can look forward to revolution plain and simple.

It will be a revolution the like of which has never been seen, and will leave no country untouched. After all, what would the charming month of May, 1968 [month of extensive street and student protests in Europe] have been like in Berlin, Amsterdam, Paris and Milan if Europe had had the mixed population it has now?

[Excerpted and translated from "The Europe of 15, is it Turning into a 'Soviet-style Super-State'?" Rivarol, June 22, 2001, p. 1.] **Ω**

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Report From Britain

Rioting continues, with no end in sight.

by Derek Turner

Americans learning about race riots in British cities like Bradford and Oldham may have the impression that disturbances of this kind are new to Britain. In fact, the history

of British race relations is littered with riots. During the 19th century, there were several race riots in port cities, where small numbers of black immigrants were concentrated. In 1919, during violent disturbances in Liverpool, several black people were killed and hundreds moved to police stations for their own safety. It was only to be expected that the massive increase in the numbers of non-white immigrants after 1945 would

mean yet more rioting, but such elementary reasoning seems to have been beyond most senior politicians in the post-war period.

Since 1958, when large numbers of blacks rioted in London's Notting Hill, there have been racial disturbances somewhere in the UK every year. Many incidents are small and covered only in local newspapers, but some get national attention. During the 1980s, there were