

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**

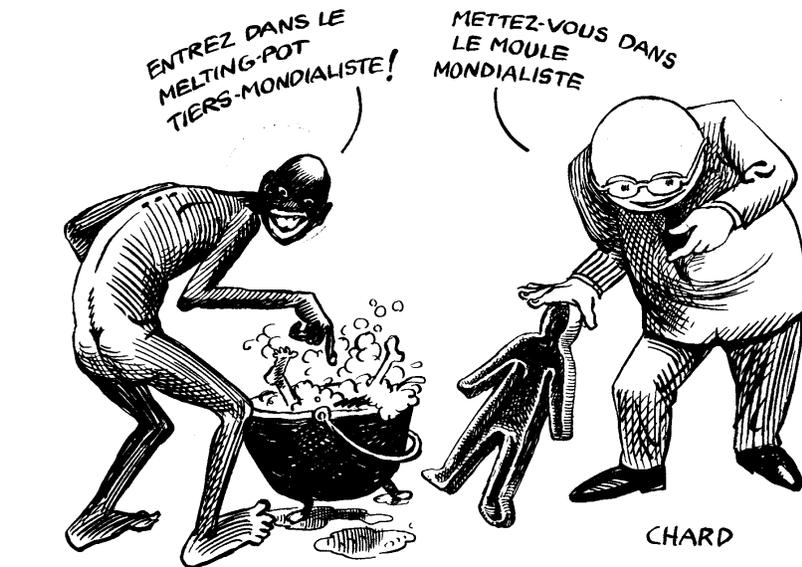
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Report From France

'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

large-scale riots in Toxteth (Liverpool), Handsworth (Birmingham), Brixton and Broadwater Farm (both in London). The Broadwater Farm riot became infamous when enthusiastic blacks chopped Police Constable Keith Blakelock to death with machetes—a tragedy the local Labour MP dismissed as the police getting “a bloody good hiding.”

So far this year, the northern towns of Bradford, Oldham, Leeds, Accrington, Burnley, Manchester, and Stoke-on-Trent have all had race riots, but with a new twist: the rioters are Pakistani and Bangladeshi Muslims rather than young blacks. Increased diversity has brought a diversity of rioters.

The most serious violence took place in Bradford, Oldham and Burnley—all bleak, depressed towns that depended on the now-vanished textile industry, and have large Asian populations. In his 1933 *English Journey*, the socialist writer J. B. Priestley, a Bradfordian himself, wrote that “a few were rich and a great many were very poor, working from morning to night for miserable wages, but they were all one lot of folk.” This could not be said now.

In modern Bradford, about 16 percent of the population are what the race relations industry sometimes refers to as British of Sub-Continental Origin—although the relatively small Hindu quotient was involved in the rioting only as victims. Like many other towns in this blighted region, Bradford is segregated, with a white underclass in the suburbs

Bradford was in the headlines again when Muslim vigilantes expelled white prostitutes.

and a Muslim underclass in the inner city. There are no fewer than 63 private Muslim schools attached to Bradford’s mosques, and the local government is about to open Britain’s first state-run Muslim secondary school.

There has been tension for some time. Race riots in 1995 were bad enough to prompt a now-forgotten government-sponsored report. In 1998, Bradford was in the headlines again when Muslim vigilantes expelled white prostitutes from Manningham, the Muslim part of town. Manningham does not seem to have improved; it was at the center of

the recent violence. Tensions had been high since April, when a fight at a Hindu wedding sparked rumors of general attacks on Muslims.



Torched BMWs in Bradford.

Bradford is described by its town council as “vibrant, diverse and full of surprises.” Thousands of naïve journalists, politicians and vicars were certainly surprised when the vibrancy and diversity reached new heights over three nights in early July, resulting in over £25 million worth of damage, 65 arrests (with more likely to follow), and over 200 police officers injured.

Why did this happen? According to the editor of the *Bradford Telegraph and Argus*, who probably knows the city as well as anyone, Muslims have a “fundamental and deep-seated hatred of white people and of authority in general.” Even the *Times* noted that not all is well: “white shopkeepers, Hindu families and Ukrainian émigrés . . . know through bitter experience that they are not welcome to trade, live or meet socially in predominantly Asian inner city suburbs ‘policed’ by young Muslims who are prepared to back threats and intimidation with violence.”

Oldham Uproar

But it was Oldham that probably received the most attention from panic-stricken journalists and politicians. It has an Asian population of approximately 11 percent, which is expected to increase to 17 percent by 2011, and trouble has been brewing all year. In January, the *Oldham Chronicle* publicized police figures that showed six out of every ten racial attacks in the area were carried out *against* whites. Given the relatively small percentage of Asians, these fig-

ures mean that any given Asian is about 12 times more likely to assault a white for racial reasons than the reverse. The *Chronicle* published several factual stories about race attacks against whites, and made an understandable fuss in April when young Asians beat up a 76-year-old D-Day veteran, Walter Chamberlain. Later in April, there were skirmishes between local Asians and an unpleasant group of white football fans from out of town. Oldham began to attract national interest. In May, the Home Secretary banned rallies by both the anti-immigrant National Front and the communist Anti-Nazi League.

Tensions finally boiled over in three nights of rioting from May 26 to May 29, with approximately 500 Asians fighting police and fire-bombing buildings, including the offices of the *Oldham Chronicle* (see July issue of AR). This might have remained a regional news story except that in the Parliamentary elections on June 7, the British National Party achieved unprecedented results in the two Oldham constituencies. In Oldham East & Saddleworth, the BNP candidate won 11.2 percent of the vote, while the party’s leader Nick Griffin polled 16.4 percent in Oldham West & Royston. Neither candidate won a seat, but both finished quite respectably in three- and four-way races. This was the signal for a frenzy of politically correct outrage.

Naturally, everyone wanted to blame the BNP—even though it ran candidates in Oldham only because riots had *already* broken out there—and there were calls from Labour MPs for the party to be banned. People also blamed the police for being “heavy-handed” and having “racist attitudes.” Others blamed the Conservatives or “social deprivation” or “Islamophobia.” A few Asians said their young people were just copying the white underclass and that “Western culture” was the real problem.

Some people said the *Oldham Chronicle* should never have publicized the initial anti-white attacks. Others said the problem was self-segregated schools. An article in the *Times Educational Supplement* blamed the two Church of England secondary schools because prospective pupils must get references from their vicars, which is not convenient for Muslims. Ritualistic and predictable denunciations continue, as Leftists tie

themselves in knots trying to avoid the real issue, which is the intractable fact of multi-racialism.

Proposed 'Solutions'

So how is Britain to avoid more riots? In a report, *Community Pride—Not Prejudice*, that had been commissioned by the Bradford Council prior to the riots and was published hurriedly on July 12, the former head of the Commission for Racial Equality described the city as “the ultimate challenge in race relations in Britain,” and agonised about “virtual apartheid.” Sir Herman Ouseley’s proposed solutions to the “ultimate challenge” were the usual nonsense: Promote special skills in “intercultural awareness and interaction;” set up a Centre for Diversity, Learning and Living; count how many minorities work for local government. This sort of thing will only antagonise whites and do little to assuage Asian feelings of alienation. As the *Yorkshire Post* put it: “Bradford desperately needs inward investment, but the only industry to gain from Lord Ouseley’s recommendations will be the race relations industry . . .”

Others had equally unhelpful ideas. These ranged from Home Secretary

David Blunkett’s proposal of more sports and arts festivals, to the suggestion of Newcastle-upon-Tyne’s council that Bradford should copy a feel-good festival they call “Love Parade.” David Blunkett has also set up a “special ministerial team,” a classic way for Whitehall to defer action on a problem until everyone has forgotten about it.

Aside from a few lonely voices on the “extreme” right, virtually no one is prepared to admit publicly that the real problem is large-scale, non-white immigration combined with aggressive multicultural indoctrination that discriminates against the English. A gaping, possibly unbridgeable social fault line has opened where none existed before, thanks to foolishness and misplaced “humanitarianism” on the Left, and cowardly acquiescence on the Right. No one is prepared to point out the obvious: Race riots happen only in multi-racial societies. Immigration has made Britain multi-racial. Immigration must therefore stop or be slowed to a socially beneficial trickle.

Yet, amid all the patent nonsense about the riots, there were glimmers of light, even in Labour circles. Both Prime Minister Tony Blair and David Blunkett said the problem had much more to do

with “thuggery” on the part of Muslim youths than anything else, presumably including “racism.” A Yorkshire Labour MP, Ann Cryer, actually suggested language tests for Asian immigrants (except for elderly relatives). The Asian Labour MP for Bradford West, Marsha Singh, who in the 1980s defended young Asians who stockpiled petrol bombs, said the police should blast rioters with water cannon. A prominent Bradford Hindu was at least partly right when he said mosques are “less religious centres, more like training grounds for the Taliban.” One can only hope such glimmers of light gather strength as the “rainbow coalition” continues to unravel.

On June 30, the left-of-center *Independent* newspaper wondered about yet another part of the depressed Northwest: “Is Nelson another town ready to blow?” The same question could be asked of many other British cities, and if the country fails to grapple with the underlying problems of immigration and multiracialism, the question is likely to be answered sooner rather than later—and in the affirmative. **Q**

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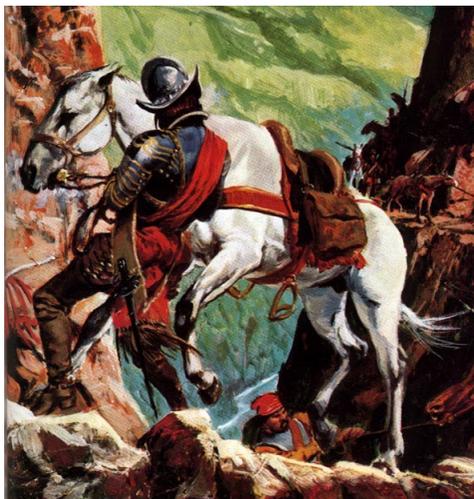
God, Glory, and Gold

William Hickling Prescott, *History of the Conquest of Mexico* (1843), 970 pp., \$27.95; *History of the Conquest of Peru* (1847), 681 pp., \$27.95; both volumes reprinted by Random House, 1998.

The astonishing saga of the Spanish conquest of South-ern America.

reviewed by H. A. Scott Trask

Without question, the 16th-century Spanish conquest of the Aztec and Inca empires is one of the great achievements of Western man. One can only marvel at how a few hundred conquistadors marched through unmapped and unknown lands into the hearts of empires containing millions of subjects, defeated armies that numbered in the tens of thousands, and successfully ruled territories many times larger than their native Spain. They won for their country the largest empire since Rome and helped establish her as the richest and most powerful state in Europe. They won for themselves gold and



Spanish cavalry cross the Andes.

glory. They toppled despotic and barbarous empires whose oppressed subjects were sunk in the darkest idolatry and superstition, and whose religious

practices included human sacrifice, torture, and cannibalism. By their victories, they extended the light of Christianity and European civilization to the southern half of the New World.

The contrast between these brave Castilian cavaliers and their modern European counterparts could not be more striking. The conquistadors were tough, brave, and self-confident to a degree beyond the imagination of most modern whites. Their physical ordeals alone are almost beyond belief. On the same expedition, they had to endure two different extremes of climate. When they were in the coastal *tierra caliente* (land of heat), they endured a burning tropical sun, swarms of insects, stifling heat, torrential rains, and debilitating disease. In the mountains, they endured freezing winds, sleet, and even snow. They faced these extremes without modern high-tech outdoor clothing. They