

C-FAR NEWSLETTER

CITIZENS FOR FOREIGN AID REFORM INC.

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Glaister E. Elmer, R.I.P.

Dr. Glaister A. Elmer of Elizabethton, in East Tennessee passed away Thursday, Nov. 24 at Sycamore Shoals Hospital, Elizabethton. A native of Minneapolis, Minn., he was the son of the late Dr. M. C. Elmer and June Ashley Elmer of Pittsburgh, PA. He was a veteran of World War II, serving in the Army Air Corps and again served his country during the Korean conflict as civilian director of the Air University Far East Research Group in Tokyo, Japan.

Dr. Elmer received his Ph. D. degree from Ohio State University. He was a former professor at several universities, including East Tennessee State University, Indiana University and Michigan State University. He was a consultant to the U.S. government and major American corporations, with an emphasis on military intelligence and aerospace programmes. Dr. Elmer gave several presentations to the Joint Chiefs of Staff at the Pentagon as well as to the Commanding General, USAF Intelligence, relative to the development of important and often "top secret" military projects. He was the holder of patents for the stabilization of space satellites and the creation of chemical warfare detection hardware. Glaister is survived by his loving wife of 51 years, Dr. Evelyn Ellis Elmer. He had been co-chairman and vice-chairman of the Watauga Association of Genealogists, and a member of the American Legion, Veterans of Foreign Wars, Elks Club, Rotary Club, and Pi Kappa Alpha fraternity. It was Dr. Elmer's wish to be cremated.

C-FAR President Gregory C. Robinson and I first met Drs. Glaister and Evelyn Elmer in the summer of 1975 in Chicago. We were attending the convention of Young Americans for Freedom and, at that time, we were members of the Ian Smith Chapter of YAF. We found ourselves far more racially conscious than the rather stuffy, country club YAFers. We hosted a Canada Club hospitality suite and among our visitors were this husband and wife team of sociologists, Professors Glaister and Evelyn Elmer. The Elmers turned us on to the political importance of Sociobiology. In a nutshell, man does not merely have physical instincts -- hunger, aversion to pain, sexual desire, etc. -- but behavioural ones as well. These instincts have been honed over millennia. Those that proved evolutionarily useful have remained; those that were a detriment to survival have died out. Among these instincts are an attachment to territory and a fear of the stranger. We quickly saw how these insights and others had important political implications. It meant that territoriality and nationalism and unease about immigration -- sometimes called xenophobia -- were not evil trends, but were, in fact, bred into our genes, impossible for long to deny and important for keeping groups intact and independent.

Our meeting in Chicago with the Professors Elmer began a 30 year friendship and association. We then had a group called the Campus Alternative that focused on presenting important intellectual ideas to both students and the general public. In the late 1970s, we ran a series of intellectual conferences or symposia in Toronto. We were so enthused by the inspiration and eloquence of the Elmers that we invited them to keynote our first Symposium entitled "The Politics of Ethology", held in October, 1975. Dr. Glaister Elmer also delivered a paper at Symposium IV: Peace Order and Good Government, held on June 3, 1978. His paper was entitled Whither the Unheavenly City and looked at the crisis of the modern North American City. Also speaking at that Symposium was Peter Brimelow, then a young English journalist in Toronto writing for



Evelyn & Glaister Elmer & Peter Brimelow at Symposium IV, 1978 Maclean's. He would later emigrate to the U.S. and write such immigration critiques as Alien Nation and go on to organize the immigration reform website known as VDARE. In 1988, the Elmers authored Ethnic Conflicts Abroad: Clues to America's Future for the American Immigration Control Foundation. The courageous husband and wife team of sociologists tackled the "one world," "melting pot" myth head-on in this comprehensive review of ethnic conflict across the globe. Some quotations from this work:
* "Conflict — not harmony — is the rule wherever and whenever two or more well-defined ethnic groups inhabit the same territory...."

* "The largely unconsidered result of past and present immigration policies is that the United States is in the process of changing the racial and cultural composition of its population to a degree probably unprecedented in human history except for situations involving the military conquest of a society by a foreign aggressor...."

* "The United States might eventually find an unwanted place in world headlines alongside other ethnically-divided countries such as Lebanon, Sri Lanka, India, Northern Ireland, and Israel's occupied territories."

Glaister Elmer was a multifaceted person. He was fiercely proud of his Swiss ancestry. He was a gifted craftsman and designed fascinating jewellery. He had had some interesting adventures working in U.S. intelligence. He and his wife were world travellers, frequently visiting Europe and the Orient, and knowledgeable collectors of art. However, more than his intelligence, his skills or his enthusiasm for ideas that might lead to the protection of our people, Glaister Elmer was the model of a man with a good marriage. He and his wife Evelyn were, in every sense of the word, equal partners and companions intellectually and in every other way. They hosted a meeting for me in their East Tennessee home in November, 2004, just a year before Dr. Elmer died. At that time, he showed no sign of the illness that would soon claim his life.

In Glaister Elmer's passing those concerned about the future of European man on this continent have lost a courageous and towering champion. -- Paul Fromm

Canada's Forgotten Man

When he was not being tortured, Canadian William Sampson suffered three and a half years of solitary confinement in a Saudi jail. The Islamic state had sentenced him to death by beheading on trumped-up charges that he had participated in an improbable bombing and booze smuggling campaign. During his ordeal Canada was hesitant and overly respectful. It was the Brits who would broker his eventual release. (The Saudis subsequently reported that the Riyadh car bombings were the work of local *mujahadin* rather than

foreign alcoholics). Last February, **CBC** reported that costs had *already* exceeded \$23-million in the Syrian-born **Maher Arar** inquiry. Sampson has always been Canada's forgotten man. His book, **Confessions of an Innocent Man**, details his homo-sadistic ordeal: "As the car pulled away, the thug to my right pulled my legs apart, and the officer in the front passenger seat turned around to face me. With a smile on his face, he struck me between the legs with his revolver. The pain was excruciating. Instinctively, I closed my legs, tears welling up in my eyes. Exclamations in rapidly spoken Arabic were followed by my captors' howls of laughter. [Later] the car doors opened and I was pulled out by my tie to the giggled glee of my captors. [Sampson, a blond, described one of his interrogators.] He never said a word to me in all the time we spent together. He sat beside me, stroking and playing with my hair, occasionally caressing my right thigh. He kept sniffing me like a carrion feeder inspecting the flesh of a potential meal." (**Globe and Mail**, November 25, 2005)

Say It Ain't So, Joe

Angelo Persichilli came out swinging on behalf of his friend, now ex-**Immigration Minister Joe Volpe** in the May 9, 2005 **Hill Times**, "Ever since mobster **Paul Volpe** was killed in Toronto in the early 1980s, Mr. Volpe's name has always subtly been associated with organized Italian **Mafia**. The **RCMP** once interrogated Volpe only, and I stress, *only*, because he was buying some pastries in a bakery, close to his house, where an alleged member of organized crime used to shop. Why was he interrogated? Because his last name is Volpe." Does it *ever* strike the **Adrienne Clarksons** and **Hedy Frys** as curious that they should occupy posts of rare power and privilege in a country so steeped in racial animus? Or so they constantly tell us. More to the point, if Volpe's entire life has been blighted by the crushing sense that he could/might/may be confused with a mobbed up guy at any moment, why play to stereotype? Former "**Citizenship and Immigration Minister Joe Volpe** rented limos to ferry him on long trips from Toronto last year, with one ride to Buffalo and back costing more than \$1,000, **Sun Media** has learned. Leaked documents detail a 12 1/2-hour trip to the nearby U.S. city last March that included an \$850 fare, \$127.50 tip and \$68.43 in GST for a total cost of \$1,045.93. Another 10 1/2-hour trip to an undisclosed location from **Pearson Airport** cost \$522. Volpe's spokesman, **Stephen Heckbert**, said the trips were the best option given the alternatives. ... 'It's often times cheaper to drive to and from Buffalo,' Heckbert said, adding the city is a very busy location for immigration issues because it's so close to the border. [Anyone feel satisfied with that explanation? Do these people not have drivers and cars laid on by the taxpayer? More to the point, why was a minister of the Crown shuffling off to Buffalo at all?] Volpe was under fire from opposition critics last year after expense reports showed he charged more than \$7,000 in meals to taxpayers between March 2 and June 1. One eye-popper was a pizza dinner for two at \$138. (**C-News**, January 17, 2006) And so another overpaid embarrassment shuffles off stage. In his own garbled way, Volpe probably said it best: "The characteristics of immigrant [sic] is when one door opens another closes." (**CTV**, November 21, 2005) In his case, very true.

I'm Okay, You're Too Ethnic

Anti-racist wisdom (now there's a contradiction in terms!) holds that racism is, by definition, a Whites-only enterprise; all others are a laid-back rainbow coalition of the cool, gifted and non-judgemental. In Peterborough, Cambridgeshire, over the course of the summer, pitched battles raged as "rival gangs fought with sticks and knives, windows were smashed and houses and cars set alight before police restored order. On one side were groups of young, male and predominantly Kurdish asylum-seekers. What made the wider world sit up and take notice was that their antagonists were not the stereotypical white jobs of the far-right fringes. They were young

Asians. The city's May riots were initially dismissed as a localised problem, but Peterborough's experience of a violent antagonism developing between rival ethnic minority communities is increasingly finding echoes in towns and cities across England. ... In Woolwich and Plumstead, southeast London, where young West Indians have been at war with their Somali neighbours, a Black youth speaks of the African newcomers as being 'a different kind of Black, like dirt,' and a West Indian grandmother wishes the Somalis would 'go back where they came from.' In Harringay, North London, a man was killed during a street fight between Turkish and Kurdish groups. In the West Midlands, successful Asian businessmen casually dismiss local Blacks as lazy and drug-ridden. And in Peterborough, designated as a cluster area for the dispersal of asylum-seekers, the greatest resentment of the newcomers — who include an estimated 3,000 Kurds — is to be found among the city's 10,000-strong Kashmiri population. ... In recent years they have found themselves living alongside fellow Muslims, asylum-seekers and migrant workers from Iraq and Afghanistan with whom they have little in common. The new arrivals are viewed with suspicion and blamed for severe overcrowding problems, rising crime rates [violent crime has doubled in Peterborough since 2000] and the stretching of public services to breaking point. ... **Humayun Ansari** is the author of **The Infidel Within: Muslims in Britain 1800**, a recently published analysis of Muslim immigration to Britain. He believes that intercommunal ethnic violence is far more widespread in Britain than was thought. ... 'Asian communities pride themselves on extended family traditions. To them, the solitary asylum-seeker or migrant worker, more often than not a young man in his late twenties, provides an example of predatory behaviour.' ... **Mohammed Choudhry**, 45, director of the **Gladstone Community Association**, a local support group, delivers a withering denunciation of his Kurdish neighbours. 'There are some serious cultural differences,' he says. 'The newcomers have a lack of commitment. Asians who arrived here 50 years ago were very hard working. They assimilated into the community and have made some notable achievements. The Kurds, for the most part, are single young men. They are aggressive and at times arrogant. They refuse to move from street corners; they are disrespectful to our women. This has led to tensions. The newcomers should be restricted to certain areas.' The disturbances in May and a further outbreak of hostilities in July, when hundreds of youths fought in the streets, were sparked by claims that a group of Iraqis had been harassing local Pakistani women. ... Imam **Abdul Rashid Nomani**, of the **Islamic Centre** on Gladstone Road, said initially that the summer's problems had all been resolved and that many Kurds worshipped at his mosque. Later, however, he complained that some houses in 'Kashmiri' streets were now being occupied by up to ten Kurds. 'They want to be near us so that they can get access to the *halal* food stores — but that sometimes leads to differences. They hold more liberal values.' Peterborough's Kurds have the sympathy of **Yassin Ismail**, 38, director of the **Somali Refugee Action Group** in Woolwich, which is home to thousands of Somalis who have fled their homeland since the country's civil war. Some have found themselves in open confrontation with members of the established West Indian community who, like the Kashmiris of Peterborough, have found it tempting to blame all their ills on 'parasitic' refugees. 'The Somalis are the newcomers,' Mr Ismail said. 'They tend to face persecution and alienation. Even now, there exists a number of stereotypes about us: that we are people without principles and live like warring tribes.' Many outbreaks of violence are caused by fundamental misunderstandings, he said. 'When people from other cultures see a group of Somali men walking down the street, they get scared. They never stop to think: why are the men walking in a big group? It is because they are scared.'" (**London Times**, November 27, 2004) Maybe, just maybe, it's multiculturalism that doesn't work!