

**THE CREATIVITY ALLIANCE
HANDBOOK, 1st Edition, 37 AC**



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GENERAL MEMBERSHIP INFORMATION

This *Handbook* contains information which should be helpful to every Creator within the Creativity Alliance (encompassing the local Church of Creativity Primary Groups), both in reaching a fuller understanding of the nature, policies, and goals of the Creativity Alliance and in fulfilling the responsibilities of being a Creator more effectively. It should be read carefully and completely by every new Creator and then referred to often.

THE SIXTEEN COMMANDMENTS OF CREATIVITY

- I.** It is the avowed duty and holy responsibility of each generation to assure and secure for all time the existence of the White Race upon the face of this planet.
- II.** Be fruitful and multiply. Do your part in helping to populate the world with your own kind. It is our sacred goal to populate the lands of this earth with White people exclusively.
- III.** Remember that the inferior colored races are our deadly enemies, and the most dangerous of all is the Jewish race. It is our immediate objective to relentlessly expand the White Race, and keep shrinking our enemies.
- IV.** The guiding principle of all your actions shall be: What is best for the White Race?
- V.** You shall keep your race pure. Pollution of the White Race is a heinous crime against Nature and against your own race.
- VI.** Your first loyalty belongs to the White Race.
- VII.** Show preferential treatment in business dealings with members of your own race. Phase out all dealings with Jews as soon as possible. Do not employ niggers or other coloreds. Have social contacts only with members of your own racial family.
- VIII.** Destroy and banish all Jewish thought and influence from society. Work hard to bring about a White World as soon as possible.
- IX.** Work and creativity are our genius. We regard work as a noble pursuit and our willingness to work a blessing to our race.

- X. Decide in early youth that during your lifetime you will make at least one major lasting contribution to the White Race.
- XI. Uphold the honor of your race at all time.
- XII. It is our duty and our privilege to further Nature's plan by striving towards the advancement and improvement of our future generations.
- XIII. You shall honor, protect and venerate the sanctity of the family unit, and hold it sacred. It is the present link in the long golden chain of our White Race.
- XIV. Throughout your life you shall faithfully uphold our pivotal creed of Blood, Soil and Honor. Practice it diligently, for it is the heart of our faith.
- XV. As a proud member of the White Race, think and act positively, be courageous, confident and aggressive. Utilize constructively your creativity ability.
- XVI. We, the Racial Comrades of the White Race, are determined to regain complete and unconditional control of our own destiny.

1.a. REQUIREMENTS FOR MEMBERSHIP IN THE CREATIVITY ALLIANCE

1.a.i. Who may be considered for membership

With the exceptions noted below, any White person, male or female, 18 years of age or over, of good moral character, who is in agreement with the policies, creed and program of the Creativity Alliance, and who is willing to support that program may be considered for membership.

Country of residence or citizenship is not a membership criterion, the Creativity Alliance has members representing over 20 different nations.

For the purpose of membership eligibility, a White person is any non-Jewish person of wholly European ancestry. It is especially important to keep this definition in mind when talking with potential recruits, because of the deplorable state of public understanding of racial matters. One occasionally will encounter persons with Italian, Irish, Spanish or Slavic manes who believe that an Whites-only policy automatically excludes them; they have been persuaded by the controlled mass media that only Anglo-Saxons or only people of Germanic (English, German, Dutch, Flemish or Scandinavian) ancestry are White. The use by the controlled media of the term "Hispanic" as a racial designation also confuses the issue. A Spanish-speaking person of wholly European ancestry is White and is eligible for membership, whereas a Spanish-speaking person of mestizo ancestry (most Mexicans and other Central Americans) or mulatto ancestry (most Puerto Ricans) is not.

1.a.ii. Ineligible persons

No homosexual or bisexual person, no person actively addicted to alcohol or to an illegal drug, no person with a non-White spouse (whether under civil law or common law) or a non-White dependent, and except in extraordinary cases, no person confined in a penal institution may be a member.

Addiction to nicotine, deplorable though it may be, will not of itself make an applicant ineligible for membership.

The extraordinary cases in which an inmate of a penal institution may be eligible for membership are those cases in which the offense for which the applicant was imprisoned casts no shadow on his moral character (e.g., an economic offense against the government, such as tax evasion; or a purely political offense, such as an offense in the new category of so-called “hate crimes”). Eligibility for admission of a prisoner to membership is decided conservatively and only in cases in which the facts are quite clear.

1.a.iii. Remaining in good standing

A person admitted to membership can remain a member in good standing only by continuing to manifest good moral character, and by maintaining his willingness to support and/or participate in the promotion of Creativity and the Creativity Alliance.

1.a.iv. Revocation of membership

The issuance of membership to a Creator bestows no permanent right to membership. The membership status and privileges of any member may be revoked at any time by the National Office if the member fails to maintain his good standing, or for any other reason. Among the more common reasons for which membership is revoked are:

- failure to promote Creativity
- the determination by the National Office that a false statement or misrepresentation has been made by the member (other than the use of a *nom de guerre* for a valid reason)
- the commission of any act, intentional or unintentional, which casts discredit on the Creativity Alliance or which is hostile to the Creativity Alliance
- the determination by the National Office that the continued association with a member would be harmful to the interests of the Creativity Alliance.

1.b. MEMBERSHIP BENEFITS AND OBLIGATIONS

The Creativity Alliance is a religious organization. Its purpose is to provide a means for Creators to serve their race, not to provide benefits for members.

Each member in good standing is entitled to wear the Creativity Alliance membership pin; to attend local and general meetings; access to the forum; and to share the comradeship and good will which exist among Creativity Alliance members.

1.b.i. General obligations

Each member of the Creativity Alliance is expected to be a *full-time* member. He should be conscious of his membership in the Creativity Alliance and of the task to which he has committed himself by becoming a member, not only when he is on the Creativity Alliance

forum, but during every waking hour. At home or on the job, at school or in the office or shop, a member should be aware that he is a representative of the Creativity Alliance and should conduct himself accordingly. He should let the sun set on no day without having done *something* to advance our cause, even if that is distributing only a few Creativity Alliance cards or pamphlets.

He should remember that most people relate much more readily to other people than they do to ideas, and that they will, therefore, judge the Creativity Alliance by the appearance, character, and behavior of a member they know personally as much as they will by the words in any publications that member gives them. It may be relatively seldom that a member will be able to persuade a new person to take the step of applying for membership in the Creativity Alliance, but every day can be a recruiting day for every member, in the sense that he can influence those persons with whom he comes into contact, causing them to develop positive impressions of the Creativity Alliance.

A member has the obligation to be as fully informed as possible on matters of Creativity Alliance policy, and the Creed and Program of Creativity. He should have a sufficient knowledge and understanding of these matters not only to guide himself but also to inform and persuade others; he should be able to discuss them intelligently and persuasively with potential recruits. In order to satisfy this obligation, the member must familiarize himself with the published works of Ben Klassen and with this *Creativity Alliance Handbook*.

Unlike other organizations, the Creativity Alliance does not seek “warm bodies” or persons with only a slight or temporary commitment as members. A person whose interest in the program of the Creativity Alliance is lukewarm or whose ideology differs substantially from that of the Alliance should not become a member; unless a person’s interest in Alliance work is keen and his agreement with Alliance policies and goals wholehearted, he should not be asked to join.

Nor does the Creativity Alliance encourage hobbyism or game-playing. A member should give the Creativity Alliance his full and *undivided* attention and regard his membership with the utmost seriousness. If he cannot resist joining another racially oriented group and dabbling in its affairs, or if he regards his Alliance participation as a recreation or hobby, he should resign from the Creativity Alliance and look for diversion elsewhere. As a general rule, an Alliance member should not be a member or a representative of any other racially oriented group or engage in any activity which might lead the public to believe that he is.

There is no task more important, no mission more vital for the future of our race, than that of the Creativity Alliance, and it is essential to the success of this mission that those engaged in its execution regard their efforts with the seriousness they deserve. A member who regards his organizational activities as a lark or a hobby cannot expect non-members with whom he is acquainted to take the Creativity Alliance seriously, and he cannot, therefore, be a proper representative of the Creativity Alliance.

1.b.ii. Other obligations

In addition to being a full-time, conscious, committed, and informed member who regards his participation seriously and endeavors to generate positive impressions of the Creativity Alliance in other persons, each member also has other obligations:

- He must refrain from gossip and other loose talk about fellow members or organizational activities which may be damaging to morale or provide information to persons opposed to our goals or to the Creativity Alliance. If a personal problem arises between members who cannot be settled by the individuals directly involved, the matter should be taken up with the Church Primary Group Coordinator or the

- National Office. It should not be spread around among other members.
- He is expected to inform the National Office of all developments of which he becomes aware which present either an opportunity or a danger for the Creativity Alliance. Individual members are the eyes and ears of the National Office, and it cannot plan effectively unless it is fully informed at all times. In this regard, a member is expected to put his loyalty to the Alliance above any assumed personal obligations to another individual member. Petty “tattling” is not encouraged, but a member who is aware of serious misconduct by another member which could be harmful to the Alliance, whether the other member is a “buddy” or not, is expected to inform the National Office.
 - He should endeavor to participate in the Creativity Alliance program as fully as he can, thereby maximizing his effectiveness as a member. In some cases a member will work most effectively alone; in other cases he can accomplish more by participating in group activities with other members. In either case, he should provide the National Office with as much information about himself as possible—skills, work experience, special training, access to resources, etc. –so that he can be called on when he is needed.

There is no substitute for personal contact in evaluating a member’s possibilities and in developing mutual confidence between the individual member and the National Office, and members who can conveniently do so should endeavor to meet with Creativity Alliance reverends. A personal meeting is especially important for a member who wants to work with other members in his area, so that an informed judgment can be made about the member’s potential for group activity.

1.c. ORGANIZATIONAL STRUCTURE AND PRINCIPLES OF THE CREATIVITY ALLIANCE

1.c.i. Organizational structure

Organizationally, the Creativity Alliance consists of a Global Office, National Office, Local Churches known as Church Primary Groups and individual members.

The Global Office, staffed by the Pontifex Maximus and Hasta Primus who work full time for the Creativity Alliance, provides the overall planning and direction for the organization. Membership activities are coordinated from the Global Office via the National Offices, and the Creativity Alliance’s business affairs are conducted there. Roughly, the Global Office is divided functionally between the Pontifex Maximus and the Hasta Primus. As the Creativity Alliance grows and gains new capabilities, the number of departments in the Global Office will increase. Where a number of members are living close enough to one another for active collaboration, they may in some cases be organized into a Church Primary Group. A Church Primary Group consists of a Primary Group Coordinator selected by the Primary Group members with the approval of the National Office, and at least two members. A Church Primary Group may hold regularly scheduled or special meetings, plan and carry out local recruiting activities, and engage in other activities approved by the National Office. (See the chapter headed “Activities” for further information.

Where one or more Church Primary Groups exist in an area, individual members in the area may or may not be affiliated with one of these Church Primary Groups. Affiliation with a

Church Primary Group is a matter of mutual agreement between each member and the Church Primary Group's reverend. A member affiliated with a Church Primary Group may decide to withdraw from the Church Primary Group and still maintain his membership in the Creativity Alliance, just as the Church Primary Group Coordinator may, in the event of personal incompatibility, require a member to withdraw from the Church Primary Group without necessarily jeopardizing that member's standing in the Creativity Alliance.

1.c.ii Organizational principles

The structure of the Creativity Alliance has been developed with the intention of providing tactical flexibility and the ability to resist both external attack and internal subversion during a long period of struggle. Beyond such considerations, however, the Creativity Alliance is governed by organizational principles having their roots in the Creativity Alliance world view.

Thus, for example, democracy is rejected as an organizational principle on both practical and theoretical grounds. No member is asked to give an anonymous vote on any Creativity Alliance policy or on the selection of leaders of the Creativity Alliance. Instead, every member is encouraged to express himself freely in reporting his activities to the National Office, in making suggestions for new activities or improvements in existing ones, in evaluating the performance of his leaders and his fellow members, and in criticizing faulty policies.

Likewise, no member may expect to become a leader solely through length of membership tenure or popularity among other members. Authority in the Creativity Alliance is based on understanding of and adherence to the guiding principles of the Creativity Alliance, on loyalty, on character, and on demonstrated ability. All these qualities are necessary: no person who is clever but also weak or dishonest, no person who is loyal but also incompetent, and no person who is capable but also is not fully and wholeheartedly committed to the goals of Creativity and to the Creativity Alliance itself as *the* organization for achieving those goals can be in a position to determine Creativity Alliance policies or to direct the activities of other members.

The Creativity Alliance structure is hierarchical, in terms of authority and responsibility, but this structure is not a hierarchy of privilege; it is a hierarchy of service. Every member without exception serves the principles and goals of the Creativity Alliance, and it is organized hierarchically so that each member may serve to the fullest extent of his ability. That is, as leadership ability and the other necessary qualities are manifested in a member he is given a commensurate opportunity to take a leading role in the affairs of the Creativity Alliance, including the guidance of other members.

It should be noted that the Alliance structure will continue to develop qualitatively as well as quantitatively, vertically as well as horizontally, as the membership grows in size. That is, new rungs in the ladder of authority and responsibility which leads from the newest recruit to the Pontifex Maximus will be added as the growth of the organization calls for them, and not before. The same principles of organization will be followed, however, whether there are only three rungs in that ladder—member, Membership Coordinator, Pontifex Maximus—as is still the case for members not affiliated with a Church Primary Group—or a dozen rungs, which might be expected where there are a number of Church Primary Groups in an area, perhaps organized into regional groups, and with enough activity to justify assistant coordinators under each coordinator.

In every case, responsibility extends upward, from the lowest rung to the highest, just as authority extends downward. But it should be stressed, the vertical growth of the structure will

proceed organically: not for the sake of conformity to some bureaucratic plan, but to satisfy real and present organizational needs.

1.d. THE ORIGINS OF THE CREATIVITY ALLIANCE

CREATIVITY: A SHORT HISTORY

0 AC (1973 CE): Bernhardt "Ben" Klassen, a former Florida state legislator and state chairman of George Wallace's 1968 presidential campaign, announces the formation of a religion he calls Creativity and a church called the Church of the Creator, in Lighthouse Point, Florida. Klassen becomes the first Pontifex Maximus or High Priest of Creativity. The tenets of P.M.E. Klassen's race-based religion, called "Creativity," are detailed in his book *Nature's Eternal Religion*. Among its 16 Commandments: "It is our sacred goal to populate the lands of this earth with White people exclusively."

8 AC (1981 CE): P.M. Klassen publishes his second book, *The White Man's Bible*, which he markets as "A program for the Survival, Expansion, and Advancement of the White Race."

9 AC (1982 CE): In March, P.M. Klassen moves Church headquarters from Florida to 22 acres of land he purchased in Otto, N.C., building a personal residence, a three-story church, a small warehouse and the "School For Gifted Boys."

Later in the year, the Church of the Creator is granted an exemption from state taxes based on its status as a church.

10 AC (1983 CE): P.M. Klassen begins publishing a monthly newsletter, *Racial Loyalty*, in June.

17 AC (1990 CE): P.M. Klassen declares that Church leadership will change "at the top of every decade, on the decade," and begins a search for his successor.

18 AC (1991 CE): In November, Macon County, N.C., officials revoke The Church's tax-exempt status.

19 AC (1992 CE): In July, P.M. Klassen sells the Church's North Carolina property to Doctor William Pierce of the National Alliance.

In December, shortly after publishing his final, autobiographical book, P.M. Klassen names his successor: Doctor Richard "Rick" McCarty.

20 AC (1993 CE): In one of his first acts as Pontifex Maximus, Doctor McCarty moves Church headquarters back to Florida in January.

On August 7, seventy-five year old Benhardt Klassen, Pontifex Maximus Emeritus, in great pain and dying from cancer, takes his own life by swallowing four bottles of sleeping pills.

22 AC (1995 CE): Opting to head a "religious" rather than a political group, twenty year old Matthew Hale dissolves his National Socialist White Americans Party in July and resuscitates the Church of the Creator as the "New" Church of the Creator in East Peoria, Illinois, where he lives with his father. Although not a direct follow-on from P.M.E. Klassen's Church of the Creator.

In December, Reverend Hale renames the group the "World" Church of the Creator.

23 AC (1996 CE): After meeting with two old Church stalwarts, Reverends Matt Hayhow and Guy Lombardi, Reverend Hale convenes a May gathering at the Montana ranch of Church leader Reverend Slim Deardorff.

Reverend Hale is elected Pontifex Maximus and Reverend Jonathan Viktor, a Klassen devotee educated at his School For Gifted Boys, is chosen Hastus Primus (Spearhead), or secretary, of the reconstituted group.

24 AC (1997 CE): The Church begins a Web site maintained by Reverend Jules Fettu and Brother Thomas Darwin in Florida.

27 AC (2000 CE): Although P.M.E. Klassen's Church of the Creator and its successors are not related to Oregon based Christian group, 'TE-TA-MA Truth Foundation', adopts the name Church of the Creator for itself in the 1980's and registers a trademark for it in the 1990's. In 27 AC, TE-TA-MA files a lawsuit against The World Church of the Creator for breach of trademark.

29 AC (2002 CE): After an initial win by The Church with Judge Joan Lefkow, the decision is appealed by TE-TA-MA, and in November 29 AC, in a reversal of the previous ruling, a panel of three judges in the appeals court overturns the previous decision. On November 19, Judge Lefkow enforces the appeals court injunction in favor of TE-TA-MA. The Church is given thirty days to "deliver up for destruction all" printed and other materials bearing the infringing marks, thereby barring the use of the name "Church of the Creator" by adherents of Creativity and forcing another name change. Judge Lefkow also denies The Church's request to stay enforcement of the court's order pending appeal.

In December, The Church moves its headquarters to Riverton, Wyoming - Residence of Hasta Primus Reverend Thomas Kroenke.

30 AC (2003 CE): January 8: While entering a Chicago court house to answer for refusing to change The Church's name, Reverend Hale is arrested by the FBI on bogus charges of conspiracy to murder Judge Lefkow. H.P. Reverend Kroenke takes control of The Church.

As his first directive, Reverend Kroenke officially changes The Church's name from the World Church of the Creator to *The Church*.

Later in the year Reverend Kroenke resigns from his position as Hasta Primas and leaves The Church forming the first of many small independent groups known as the (Wyoming) Church of Creativity. Leaderless, The Church's formal structure dissolves and many members also go their own way forming their own local churches, social clubs and (White Man's) Bible Reading Groups, adapting Creativity to their own particular needs and thereby revolutionizing Creativity from a centralized and heavily structured organization to an open and ever evolving religion that belongs not to a single group or entity, but to the entire White Race.

31 AC (2004 CE): On April 26, Reverend Hale is found guilty of four of five counts: One count of solicitation of murder and three counts of obstruction of justice.

32 AC (2005 CE): In April, Reverend Hale is sentenced to forty years in a Federal penitentiary.

34 AC (2007 CE): In January, Reverend Doctor Thomas Darwin founds the Creativity Alliance as an information resource and focal point for individual Creators and groups throughout the world.

36 AC (2009 CE): On February 21, the Creativity Alliance is restructured as an organization with officers representing the many local Churches of Creativity. A reconstituted Guardians of the Faith Committee elect Reverend Cailen Cambeul of South Australia as Pontifex.

1.e. THE SYMBOL OF CREATIVITY



The White Emblem

The "W" in our insignia stands for the noble White Race. The crown represents our unconditional right to supremacy in Nature's realm. The halo signifies purity of blood, and that we jealously regard our blood lines as the sacred value on the face of the earth.

2. IDEOLOGY OF THE CREATIVITY ALLIANCE

The Creativity Alliance is not only working to achieve certain goals; it also stands for a comprehensive view of life, or world view. Its goals have not been chosen arbitrarily in reaction to current social, racial or economic problems, the way the Democrats and Republicans put together a party platform for election purposes; instead they follow naturally from the Creed and Program of Creativity as written down by Ben Klassen.

2.a. GENERAL PRINCIPLES

2.a.i. A natural order

We see ourselves as integral with a unitary world around us, which evolves according to natural law. There is only one reality, which we call Nature; not the "my reality" and "your reality" of the subjectivists and not the separate spiritual and physical realms of the supernaturalists. We are a part of Nature and subject to Nature's laws. Within the scope of these laws we are able to determine our own destiny. If we err in our efforts there is no one to protect us from the consequences of our folly or our weakness. In other words, we ourselves are responsible for everything over which we have the power of choice; in particular, for the state of our environment and for the destiny of our race.

This view may be contrasted with the Semitic view, which separates man from the rest of the world and postulates a divine but nevertheless manlike being who rules man and the world by supernatural law. Those who hold this view absolve themselves of responsibility for their fate. When faced with an undesired outcome of events they say, "It is God's (or Yahweh's or Allah's) will." They believe that it is not necessary for men to concern themselves with the future beyond planning for their own needs, because their god has everything under control.

During the time when Europe was most strongly under the influence of Semitic ideology (and also today in some countries under Islamic rule, as well as among some fundamentalist Jewish and Christian sects in America and elsewhere), it was considered impious for a man to infringe upon the deity's prerogatives: specifically, to attempt to understand or influence the

phenomena of Nature, or to change venerable social institutions.

2a.ii. The law of inequality

Our world is hierarchical. Each of us is a member of the White (or European) race, which, like the other races, developed its special characteristics over many thousands of years during which natural selection not only adapted it to its environment but also advanced it along its evolutionary path. Those races which evolved in the more demanding environment of the North, where surviving a winter required planning and self-discipline, advanced more rapidly in the development of the higher mental faculties—including the abilities to conceptualize, to solve problems, to plan for the future, and to postpone gratification—than those which remained in the relatively unvarying climate of the tropics. Consequently, the races vary today in their capabilities to build and sustain a civilized society and, more generally, in their abilities to lend a conscious hand to Nature in the task of evolution.

Furthermore, just as the races may be ordered according to their levels of development, so may the individuals within a race. Some are better able to understand the world around them than others; some are more creative; some have better self-discipline or a stronger will; some have a more highly developed sense of responsibility. In a well-ordered society these differences will be reflected in varying degrees of influence or control over the course of the society being exercised by the various members of the society, according to their varying individual qualities.

In contrast to our view is that of the egalitarians, who believe that the differences in the levels of civilization of the different races and the differences in the social positions of individuals in our society are purely circumstantial and can be changed easily by changing the circumstances: e.g., the level of civilization in Black Africa can be brought up to the European level and kept there by providing economic and technical aid to make up for past “injustices,” such as colonialism; and any individual can fill any position in society if he is given certain “advantages,” such as good schools and a good home environment. Differences in attainment, standard of living, and degree of social influence, among races and among individuals, are therefore unnatural and unjust and should be done away with, according to the egalitarians.

2.a.ii. A hierarchy of responsibilities

As individuals who are conscious of our own nature and of our relationship to the rest of the world, we have an inevitable hierarchy of obligations or responsibilities.

First, we have an obligation to the Nature of which we are a part to participate as effectively as we can in its eternal quest for the higher levels of development, higher forms of life.

This obligation has been recognized and expressed by our poets and philosophers throughout our history. Frederich Nietzsche told us that our first responsibility is to help prepare the world for the coming of a higher type of man. George Bernard Shaw wrote that we are obliged to serve the Life Force in its striving to know itself more fully: i.e., to achieve higher levels of consciousness.

Second, we have an obligation to our race as a collective agent of progress. Nature has refined and honed the special qualities embodied in the White race so we would be better able to fulfill the mission allotted to us. Though Nature also has developed other forms of life, including other races of man, we have a special obligation to our own race: to ensure its survival, to safeguard its unique characteristics, to improve its quality.

Third, we have an obligation to those members of our race who are most conscious of

their own obligations and most active in meeting them. Thus, there is a bond of comradeship between us and those who also are working for the same cause.

Finally, we have a responsibility to ourselves to be the best and strongest individuals that we can be.

Our acceptance of this hierarchy of responsibilities is in contrast to the attitude of the individualists (as defined below), who do not recognize a responsibility to anyone but themselves; and to that of the humanists (as defined below), who eschew their racial responsibility.

2.b. SUMMARY STATEMENT OF BELIEF

We may summarize in the following statement the ideology outlined above:

We see ourselves as a part of Nature, subject to Nature's law. We recognize the inequalities which arise as natural consequences of the evolutionary process and which are essential to progress in every sphere of life. We accept our responsibilities as White men and women to strive for the advancement of our race in the service of Life, and to be the fittest instruments for that purpose that we can be.

2.c. CREATIVITY ALLIANCE GOALS

Our goals follow from this world view, and like it they are revolutionary. That is, our goals for the next decade are steps on the way to our goals for the next quarter-century, which in turn are steps on the way to the things we want to achieve a century from now, and so on. It may seem unrealistic for us to describe in detail the type of world we are aiming at a millennium or even a century hence, because, although we know the principles which must govern that world, we cannot be sure exactly how they will be realized. Not only are there the uncertainties of fortune, but we expect to learn from our experiences and to modify accordingly the ways in which we implement our principles.

Nevertheless, it is useful to have a concrete picture now of the world for which we are striving, even though we understand that this picture will evolve, and its details will change. If we think of the world that we want to forge from the ruins of the present world, we might fix our sights on things as we would make them a quarter-century hence, after our enemies have been vanquished, the strife of revolution has subsided, and the spiritual and physical debris of this era has been cleared away. We can then describe, at least in outline, certain essential features that our world must have. They are, in brief:

2.c.i. White living space

In spiritually healthier times our ancestors took as theirs those parts of the world suited by climate and terrain to our race: in particular, all of Europe, and the temperate zones of the Americas, not to mention Australia and the southern tip of Africa. This was our living area and our breeding area, and it must be so again. After the sickness of "multiculturalism," which is destroying America, Britain, and every other White nation in which it is being promoted, has been swept away, we must again have a racially clean area of the earth for the further development of our people. We must have White schools, White residential neighborhoods and recreational areas, White workplaces, White farms and countryside. We must have no non-Whites in our living space and we must have open space around us for expansion.

We will do whatever is necessary to achieve this White living space and to keep it White. We will not be deterred by the difficulty or temporary unpleasantness involved, because we realize that it is absolutely necessary for our racial survival. The long-term demographic trend toward a darker world which the disastrous policies of the last century have caused must not only be halted; it must be reversed.

2.c.ii. A White society

We must have new societies throughout the White world which are based on White values and are compatible with the White nature. We do not need to homogenize the White world; there will be room for Germanic societies, Celtic societies, Slavic societies, Baltic societies, and so on, each with its own roots, traditions, and language. What we must have, however, is a thorough rooting out of Semitic and other non- White values and customs everywhere. We must once again provide the sort of social and spiritual environment in which our own nature can express itself in music, in art and architecture, in literature, in philosophy and scholarship, in the mass media, and in the life-styles of the people.

In specific terms, this means a society in which young men and women gather to revel with polkas or waltzes, reels or jigs, or any other White dances, but never to undulate or jerk to negroid hip hop rhythms. It means pop music without homosexuals and art galleries without psychedelic art. It means films in which the appearance of any non-White face on the screen is a sure sign that what's being shown is either archival newsreel footage or a historical drama about the bad old days. It means neighborhoods, schools, work groups, and universities in which there is a feeling of family and comradeship, of a shared heritage and a shared destiny. It means a sense of rootedness, which in turn engenders a sense of responsibility and energizes a moral compass, so that people once again know instinctively what is wholesome and natural and what is degenerate and alien. It means spiritual feeling coming from the soul and unencumbered by superstition or dogma, soaring free and reaching far above today's priest-ridden, church-bound spirituality.

2.c.iii. A responsible government

We must have a government wholly committed to the service of our race and subject to no non- White influence. It must be a government guided by fixed principles, yet able to respond in a flexible way to challenges and opportunities. It must be structured and organized in a way suited to its purpose of safeguarding and advancing the race, and it must be as immune to corruption and subversion as human genius can make it.

In America we have had ample experience with two tendencies in government. During the first century or so of the American republic, we had a government which to a large degree embodied the principle that the best government is the least government, reflecting the general distrust of governments which was shared by many of the framers of the U.S. Constitution. This government provided for the national defense, for the mails, and for a number of other functions more or less helpful or necessary to the orderly existence of the nation, but it interfered relatively little in the lives of its citizens and left most of them to take care of their personal needs in the way they saw fit.

With the growth of mass democracy (the abolition of poll taxes and other qualifications for voters, the enfranchisement of women and of non-Whites), the rise in the influence of the mass media on public opinion, and the insinuation of the Jews into a position of control over the media, the U.S. government was gradually transformed into the malignant monster it is today:

the single most dangerous and destructive enemy our race has ever known.

Many patriots look back fondly at the government as it was in its first phase, when it was less democratic and less intrusive in the lives of citizens. Perhaps the time will come when we can afford to have a minimal government once again, but that time lies in the remote future. The fact is that we need a strong, centralized government spanning several continents to coordinate many important tasks during the first few decades of a White world: the racial cleansing of the land, the rooting out of racially destructive institutions, and the reorganization of society on a new basis.

The central task of a new government will be to reverse the racially devolutionary course of the last few millennia and keep it reversed: a long-term eugenics program involving at least the entire populations of Europe and America. Such a task is necessarily intrusive, and it will require large-scale organization.

The structural details of a new government are important, but they are not a matter of principle. One might even get the job done by continuing with mass democracy, simply by replacing the people who control the mass media with Alliance members, and perhaps that is a reasonable way to proceed during a transitional period. In the long run, however, we want an honest government, not one which hides behind the carefully managed illusion that tens of millions of voters are its real rulers. A government of and by politicians is not only grossly inefficient, it remains too susceptible to corruption and subversion, regardless of who controls the organs of public opinion.

We need a government every branch of which is staffed by people carefully selected and trained for their responsibilities, not by people who are merely liars with charisma. We need a government of men and women who actually *respect* that government, and whose attitude toward its mission is essentially *religious*: governments more like a holy order than like any existing secular government today. It might not be too much to say that the most important single institution in the government we want will be the one which selects, trains, and tests the people who will be the judges and the legislators and the executives in that government: people who will be more like *secular priests* in their behavior and their attitude toward their work than like today's politicians and bureaucrats. The institution which prepares these people for their work must be incorruptible and single-minded, with our Creed and Program of Creativity engraved in the souls of its teachers.

2.c.iv. A new educational system

A proper educational system serves three purposes: it passes a people's cultural, intellectual, and spiritual heritage from generation to generation; it teaches skills and techniques; and it guides the character development of individuals from childhood to adulthood.

The first purpose is served by teaching facts and ideas: language, history, science, ethics, and so on.

The second purpose is served by teaching the child or young adult how to do things which will be useful to himself and/or society: how to play a musical instrument, how to weld, how to manage a business, how to type, how to repair a motor vehicle, how to fight with and without weapons, how to draw, how to swim, how to raise children, how to grow food, how to build a house.

The third purpose is served by challenging, testing, and conditioning: by forcing the child to exercise his will, to discipline himself, to endure discomfort, to make plans and carry them out, to overcome fears, to accept responsibility, to be truthful, and generally to develop and

strengthen those traits of character valued by a healthy, White society.

The present educational system in America completely neglects the third purpose and does poorly with the first two, even in those fortunate areas not yet encumbered with an appreciable “multicultural” contingent. The most important reason for its poor performance is that it has lost any clear understanding of purpose. In order to pass on a people’s cultural, intellectual, and spiritual heritage, it must first know the answer to the question: *Which* people’s heritage? Today such a question is Politically Incorrect and therefore not admissible.

Even half a century ago, before it became Politically Incorrect to understand that the heritage to be passed on is European, there was no depth of purpose. The *reason* for passing on the European heritage is not just to help young people qualify for higher-paid employment or become better dinner-table conversationalists. It is to instill in them a consciousness of what it means to be Europeans—a *race* consciousness—and thereby to make racial patriots of them. Facts and ideas have a spiritual component, and this component must be emphasized in the educational process.

There certainly will be sexual and occupational specialization in the second area of educational activity, and sexual specialization in the third. Even in the first area, children undoubtedly will be separated according to ability: not every child needs to learn Greek and Latin and the infinitesimal calculus to acquire a feeling for his race and its ways. Nevertheless, a proper educational system should provide a common body of knowledge and understanding shared by everyone, so that every member of the society has a fully developed sense of community. The boy who aims at becoming a machinist should read Homer, at least in translation, and the boy who plans to teach literature should understand what it means to be a good welder, at least to the extent of trying his hand at it.

It is by pursuing the third purpose, however, that a new educational system will make the most radical contribution to a White society. Education which concerns itself with the development of the whole person and focuses as strongly on forming character as on imparting knowledge or teaching skills dates back to ancient Greece, and it enjoyed an all-too-brief revival earlier this century in National Socialist Germany, before being outlawed by the advocates of permissiveness. Today permissiveness rules throughout the White world. “Education” is something which takes place only in designated buildings for a few hours on prescribed days, under conditions approaching chaos. Inside or outside these buildings, discipline is minimal. Children grow up in a world without standards of performance, without clear guidelines for behavior, without any strong source of authority. We see the products of this system all around us: too many weak, indecisive men, and too many unfeminine women; a general lack of significant goals and self-confidence; a self-indulgent population without self-discipline or inner strength, restlessly seeking “happiness.”

By ensuring that each child born to our race grows into the strongest, most capable, most responsible, and most conscious future citizen that his genes make possible, we will gain an enormous advantage over any race without such an educational system.

2.c.v. An economic policy based on racial principles

There are two fundamental criteria which must be used for judging each and every governmental intervention in economic matters. They are, first, the long-range welfare and progress of the race; and second, human nature. Which is to say that in evaluating any economic policy we must ask ourselves two questions: Will this policy ultimately be beneficial or

detrimental to the quality of our race? And is it in accord with human nature?

We look first at the racial effects of a policy and insist that they must be positive—or at least not negative—and then we insist that the policy be based on a clear and realistic understanding of human nature, so that it is workable.

We can understand better the significance of these two principles if we consider briefly two quite different economic systems, Marxism and *laissez-faire* capitalism.

Marxist economics has human happiness rather than racial progress as its ostensible aim, and it is based on assumptions that are at odds with reality and with human nature. It aims at providing material comfort for everyone, more or less equally. It cannot even admit the possibility of racial progress, because that implies that some types of men are inherently superior to others and that some directions of development are more desirable than other directions.

Whether one prefers the Marxist goal of the greatest happiness for the greatest number, or the Creativity Alliance's goal of stronger, wiser, and more beautiful men and women is a matter of one's values. It was not on its choice of values that Marxism foundered, however, but on its refusal to recognize the fact of human inequality and the nature of human motivation. When people are not permitted to work for their own profit and advancement, they do not work well; and when a society's leaders do not attain their positions through their own strength and merit, that society is likely to be ill led.

In contrast to the Marxist system, we recognize the need to permit people to compete, to reap the fruits of their labor, and to exercise leadership according to their demonstrated ability. They will work harder and more efficiently and will order themselves in a hierarchy of ability. The result will be a stronger, better led, and more prosperous society. There will, of course, be those individuals who will not work or whose natural abilities are such that they cannot compete effectively. Rather than following the Marxist path of robbing the successful in order to reward the unsuccessful, we must take measures to ensure that society's lowest elements do not multiply and become more numerous in later generations.

The *laissez-faire* capitalist system provides another illustrative contrast. Under such a system the society as a whole has no goals: there are only the goals of individual men and women. The capitalist system, like ours, provides strong incentives for individuals: the strong, aggressive, and clever rise and prosper, and the weak, indecisive, and stupid remain at the bottom. Leaders tend to be capable—at least, in the capitalist economic environment, with its special conditions.

Without a unifying principle, however, a capitalist society easily can fall prey to certain inherent weaknesses. One of these weaknesses is the instability which leads the rich to become richer and the poor to become poorer, not solely because of differences in ability but because the possession of capital gives the possessor an enormous advantage in the competition for more capital. When personal gain is the *only* motivation in a society, those who already are rich can arrange things to favor themselves: they can block threats to their power in ways which may be destructive to the welfare of the society as a whole. They can hold down the price of labor, limit healthy competition within the society, and exploit the environment without regard for the long-range consequences.

The overly rigid social stratification resulting from unrestricted capitalism can lead to endemic class hostility and even to class warfare. It can slow racial progress by making the ability to acquire and hold capital the supreme survival trait.

We need an economic system which, in contrast to Marxism, allows individuals to succeed in proportion to their capability and energy, but which, in contrast to capitalism, does

not allow them to engage in socially or racially harmful activity, such as stifling competition or importing non-White labor. We need to structure our economic system so that it cannot fall prey to the instability of capitalism. We need to maintain social flexibility, so that capable and energetic individuals always have the possibility of rising. We need to ensure that capital does not have the possibility of changing society's rules to suit itself. The way to achieve and maintain an economic system which meets these criteria is to design and govern the system subject to the supreme principle: the ultimate aim of all economic policy is racial progress.

2.d. OPPOSED IDEOLOGIES

2.d.i. General considerations

Every member should not only understand the ideology of the Creativity Alliance, but he should also have at least a passing acquaintance with the ideologies of those opposed to us. A brief synopsis of seven racially destructive ideologies—egalitarianism, feminism, individualism, humanism, materialism, Christianity, and New Ageism—is presented below. In studying these synopses, the member should keep in mind the fact that most people are not ideologues: their espousal of one or another of these hostile ideologies does not mean that they have thought carefully about the ideas they are claiming as their own. Usually people “inherit” an ideology along with the rest of their cultural environment: a person usually does not choose to be a Catholic or a Protestant, for example, but simply adopts unquestioningly the beliefs of the people closest to him. In some cases people have chosen an ideology in response to some internal problem—the arrested emotional development which characterizes many individualists, for example. More often they are simply being ideologically fashionable: their only attachment to a particular ideology is that it is currently fashionable among their peers, and they would with equal fervor support an opposite ideology if that became fashionable instead.

2.d.ii. Egalitarianism

The mother of most of the destructive ideologies plaguing our race is the doctrine of the innate equality of all men.

Sometimes an effort has been made to restrict this doctrine to equality before the law: i.e., all persons, regardless of intrinsic differences among them, should have equal legal status, equal civil rights, and equal treatment by the government. Such a restricted egalitarian doctrine does not assume the *sameness* of all persons in the way that the more general egalitarianism does. Nevertheless, the doctrine of *legal* equality is based on the notion of *intrinsic* equality in at least some, if not all, characteristics or qualities, and as a practical matter the restricted doctrine leads ultimately to the same consequences as the more general doctrine.

If all men, regardless of differences in intelligence, values, character, accomplishment, or race, are to have the same voice in choosing a society's leaders and the same opportunity to hold public office, it really doesn't matter a great deal whether this state of affairs is based on the doctrine of equality before the law or on the doctrine of human sameness. The doctrine that all persons should be treated the same by the government has a way of evolving into the doctrine that all persons should be treated the same by everyone, as White Americans have seen all too plainly in the decades following the Second World War: if the government is obliged to treat every type of sexual pervert and the members of all races equally, then so must employers, real estate agents, landlords, social organizations and clubs, and the administrators of private schools.

Egalitarianism, in its general sense, has a strong emotional appeal for people who harbor a conviction of inferiority. It also appeals to those tormented by feelings of guilt for undeserved or unearned success, privilege, status or wealth. And it is the doctrine of choice for those motivated by resentment or envy.

Flying in the face of reality as it does, egalitarianism does not stand up well to scrutiny; it is not, therefore, so much a formal ideology in its own right as it is the emotional driving force for more specific ideologies and policies. It is the mainstay of democracy, just as it was the mainstay of communism. Feminists draw their sustenance from it, just as do those opposed to deporting illegal aliens.

Egalitarianism in turn gains support from Christianity, which declares all believers equal: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." By denigrating all worldly aspects of life, where natural inequality is so manifest, and emphasizing the otherworldly, which is less subject to scrutiny, Christianity has been able to maintain without revision much of the original egalitarianism which gave it a strong appeal to the slaves and other dispossessed groups in the decaying Roman Empire. Today Christianity provides a moral prop for those who want to justify the doctrine of human sameness.

Persons whose egalitarianism is rooted in an emotional need will not easily be persuaded to abandon their folly. Many egalitarians, however, will be found to have a less tenacious grip on the doctrine. Some have simply accepted without question or reflection the claims of the egalitarians that there are no innate intellectual or behavioral differences among races or between male and female, and they may be receptive to the abundant evidence to the contrary.

Others, with a more theoretical attachment to one form or another of egalitarianism, must be approached differently. There are those, for example, who tacitly accept the average intellectual and behavioral inferiority of Blacks relative to Whites, and of some Whites relative to other Whites, but believe that this natural inequality is *unfair* and should be redressed in various ways: by providing artificial compensations for the inferior, such as a head start in schooling or a preference in hiring or promoting; by doing away with testing and other processes which separate people on the basis of natural ability; by shunning any mention of differences, lest feelings be hurt; etc. Such egalitarians may more profitably be approached by examining their notion of fairness rather than by pointing out the facts of inequality to them.

2.d.iii. Feminism

Although in some senses feminism is merely a special form of egalitarianism, it also has aspects which put it in a class by itself and make it even more pernicious than other forms of egalitarianism. Feminism is the system of ideas in which sex is regarded as the primary identifying characteristic, more important than race; in which men and women are regarded as innately identical in all intellectual and psychical traits, and in all physical traits except those most obviously dependent on the configuration of the genitalia; in which filling a traditionally male role in society is valued above being a wife and mother; in which men and women are regarded as mutually hostile classes, with men traditionally in the role of oppressors of women; and in which it is regarded as every woman's primary duty to support the interests of her fellow women of all races against the male oppressors.

Many feminists might define their ideology in less forthright terms or quibble over one or two points in the preceding definition. Indeed, there are differences among feminists, with man-hating lesbians at one extreme and more-or-less normal women at the other who have merely

extended a theoretical belief in egalitarianism to include sex differences. We might distinguish between the extremes by calling the former *intrinsic* feminists and the latter *incidental* feminists, but the definition given here will suffice for most purposes.

We should note that there is an analogous malady, usually called male chauvinism, which expresses itself in a range of attitudes toward women, from patronizing contempt to outright hatred. Many feminists have attributed the growth of feminism to a reaction against male chauvinism. Actually the latter, which never afflicted more than a minority of White men, has been more of an excuse for the promoters of feminism than a cause of that disorder.

Feminism is a threat to our race for two principal reasons: it divides the race against itself (which is the principal reason for its practically unanimous support by Jews), robbing us of solidarity and weakening us in the struggle for racial survival; and it reduces the White birthrate, especially among educated women, and undermines the family by taking women out of the home and leaving the raising of children to television and day-care centers.

Unfortunately, men have reacted to the growth of feminism in several unhealthy ways. Some men, confused and angered by the breakdown in the traditional relationship between men and women, have been driven to male chauvinism, and some have retreated from the field altogether. Others have tried pitifully to do what they think is expected of them: to be more “sensitive” and less aggressive.

Even many racially conscious White men have simply given up on women and written them all off as hopelessly “liberal.” This is a terrible error. Whether women are inherently more “liberal” than men or not depends upon the definition of “liberal.” Women definitely are more conventional than men, however: more eager to be fashionable. They sense what is expected of them and attempt to conform themselves accordingly. Whatever the image of the ideal woman presented to them, they will ape it. When the image is one of a feminist and a race mixer, we have the result we see today. Men, of course, have a similar tendency, but to a lesser degree.

The bright side of this is that most women are not ideologues. Personal relationships are much more important to them than ideas or ideologies or causes. There are exceptions, of course, but for most women the need for a strong man is more pressing than the need to be ideologically fashionable. The weakness of White males today is a source of frustration and anguish to healthy women. And the White male who excuses his failure to find a suitable woman for himself with the explanation that they’re all too “liberal” only reveals his own weakness thereby.

2.d.iv. Individualism

We Europeans are, on the average, more individualistic than members of other races. We value privacy more. We admire individual accomplishment more. We respect the right to dissent more. We are not happy in the one-big-family or ant-heap style of existence which seems natural to Asians or Africans. We cherish our individual liberties, our freedom from religious, social, and governmental constraints more. We look at the world more as individuals than as members of a group.

Complementing this individualism, we have a more impersonal and highly developed altruism and a greater sense of responsibility for the world around us than other races. Concern for the preservation of redwoods and whales and spotted owls, revulsion toward cruelty to animals, opposition to the killing of magnificent jungle cats so that rich women can adorn themselves in their skins may be characteristic of only a minority of our people—but these concerns are, for all practical purposes, unique to Europeans. Despite the shortcomings we have had in this regard—and which all too many of us still have—there would be no environmental

movement anywhere were it not for us.

Our ideal is a highly developed sense of individuality combined with a sense of responsibility for the world around us. Unfortunately, in some people these two elements are not in balance: in them individualism has remained in the infantile stage of egoism, and a sense of responsibility to anyone or anything except themselves has failed to develop. There has been a large growth in the number of such cases during the period of permissiveness which began after the Second World War, and because of this individualism has become a racially destructive ideology.

Actually, individualism is more a mind-set or an attitude than a well defined ideology. It is expressed in the sort of irresponsible hedonism of those who say that they value racial and cultural “diversity” in their living and working environment because diversity makes their existence more interesting; life would be terribly dull for them, they aver, if everyone around them were White. Any claim on their loyalty to the race is resented as an infringement of their individual freedom and denounced as a form of “collectivism.” The same “Me Generation” attitude is expressed in the flood of “self-development” books on the newsstands, offering the reader recipes for developing a more “assertive” personality and “getting what you want,” as well as in the novels of Jewess Ayn Rand. One of individualism’s crassest spokesmen in the postwar period has been Harry Browne, author of several best-selling “I’m the only one who matters” self-development books in the 1970s. In *How I Found Freedom in an Unfree World*, Browne asserts:

A free person doesn’t try to remake the world...He merely appraises every situation by the simple standard: *Is this what I want for myself?* If it isn’t, he looks elsewhere. If it is he relaxes and enjoys it...You can enslave yourself by assuming a responsibility to observe, judge, and correct any social problems. For the problems will continue indefinitely...But through them all, free men in any country have found ways of living their lives freely and happily without feeling a responsibility to be involved.

One sees individualism’s ideological aspect in the manifestly silly but often repeated demand that every person be regarded only as an individual and not as a member of a group. If a member of a Gypsy clan applies for a position as a bank teller, the bank manager should consider only what he can observe in the way of individual characteristics in the applicant. When one’s daughter comes home with a black boyfriend, one should ignore the fact that he is black and evaluate his desirability as a son-in-law solely on the basis of his earning ability, his sobriety, his sense of humor, and the like. And if a Jew is offering his advice on any matter of importance to White society, the Whites should not be suspicious and look for hidden motivations just because the advisor is a Jew.

A cautionary note: Among the adherents of individualism are persons of anarchist-libertarian tendency. Because such people are outspokenly opposed to the same government we oppose, some recruiters may think that they are good prospects. Very often they aren’t. If their libertarianism is merely a developmental phase through which they are passing—a youthful rebellion against excessive governmental meddling—the recruiter may be able to help them along to a more mature outlook. But if their libertarianism is rooted in a fundamental selfishness, recruiting efforts directed toward them will be wasted time.

Individualists also are found in large numbers in conservative, third-party movements and in tax-protest groups—especially in groups which appeal to the upper-middle class. Very often these people seem to be in superficial agreement with us on many moral and social issues. They may even seem to share some racial feelings with us, because they are opposed to “Affirmative

Action” and quotas, but actually they are at the opposite pole from us on the racial issue. What they believe in is equal opportunity for everyone as an individual, without regard for race, sex, etc. In any cases, of course, opponents of governmental favoritism for minorities choose the individualist position because it is still respectable, and they are afraid of being not respectable. Whether they are individualists from fear or from conviction, however, they are hostile to us.

2.d.v. Humanism

The term “humanism” has several meanings, some of which describe ideas and attitudes which are by no means racially destructive or hostile to our own ideas. We are concerned here with only one rather narrow meaning of the word: namely, humanism as the belief that man is not really a part of the animal kingdom and is not subject to the same natural laws which govern the development and behavior of other animals. Everything which follows in this section assumes this restricted meaning. Some but not all humanists base their belief on the Judeo-Christian doctrine of special creation (which confuses the situation a bit, when one considers the hostility which exists between Fundamentalist Christians and so-called “secular humanists”).

Whether they invoke supernatural authority or not, humanists are universalists: every creature which qualifies as “human” is in an elevated class separated by an unbridgeable gulf from all other creatures. Every creature in this class has “human dignity” and is a “brother” to every other. Every human life is regarded as sacred (or, in the case of the secular humanists, “precious”). Humanism is hostile to the idea of improving the race through either artificial or natural selection: instead it favors the preservation of the life of every human being, no matter how worthless or depraved.

2.d.vi. Materialism

This term, like humanism, has several meanings. The one we are concerned with here is the idea that the concrete, material world of pain and pleasure, of the here and now, is all that matters.

To the materialist, idealism is folly. He contemplates our goals, and he asks himself: How can the survival of the White race bring me more pleasure or wealth or power or security? That is something in the future, and the future does not exist—at least, not beyond my lifetime; it is only an idea; it is not real. Money and new clothes and fast cars and big houses and my pleasure are real; honor and beauty and right and wrong are not. Perhaps races are real, but if so they are not especially relevant; people are simply economic units—laborers or managers, as the case may be—and all that matters is how much they produce. If Whites are more productive than blacks and will work as cheaply, fine; employ Whites; but if Asians will produce more for a dollar than Whites, then employ Asians instead.

A materialist is a man who looks at a primeval forest and calculates how much money he can put in his pockets, either as an entrepreneur or as a simple chainsaw operator, by cutting down all the trees. A materialist is also a woman who looks at a meadow and thinks how nice it would be if it were paved and a beauty parlor, a jewelry store and a fashion wear emporium built on the spot.

When blacks riot and burn down a city, the egalitarians and the Christians may rush forward with new welfare programs to feed and house the homeless blacks, and with all sorts of schemes designed to reform their behavior and make productive citizens of them. The materialists may also rush forward with the same schemes and programs, not because they are moved by Christian guilt or egalitarian brotherhood, but because rioting is bad for business.

More to the point, the materialists will continue to support the present system so long as keeps them prosperous or comfortable, and they will oppose our effort to replace it with something better unless they are convinced that there will be a profit for them in the overthrow.

2d.vii. Christianity

Religions influence the behavior of people, society, and governments. The doctrines of various religious groups—Christians, Muslims, Jews, Buddhists, et al.—deal with the temporal as well as spiritual matters and therefore are in competition with Creativity for adherents.

Christian doctrines are of much greater concern to the Creativity Alliance than the doctrines of other large religious groups, because Christianity is the most influential religion in the United States, Europe, and the rest of the White world. Most members of the Creativity Alliance come from families which are, or a generation ago, were at least nominally Christian, and very few come from families which practice or practiced, Islam, Buddhism, or other religions. Furthermore, the history of our race for the last thousand years has been inextricably bound up with Christianity.

The immediate and inevitable fact which forces us to come to grips with Christianity is that the mainstream Christian churches are all, without exception, preaching a doctrine of White racial extinction. They preach racial egalitarianism and racial mixing. They preach non-resistance to the takeover of our society by non-Whites. It was the Christian churches, more than any other institution, which paralyzed the will of White South Africans to survive. It is the Christian establishment in the United States which is preeminent in sapping the will of White Americans to resist being submerged in the non-White tide sweeping across the land. Most Christian authorities collaborate openly with the Jews, despite the contempt and abuse they receive in return, and the rest at least follow Jewish policies on the all-important matter of race. The occasional anomaly—a Catholic bishop in Poland speaking out angrily against Jewish arrogance, a few Protestant groups in the United States expressing sympathy for oppressed Palestinians—does not invalidate the rule.

We are obliged, therefore, to oppose the Christians churches and to speak out against their doctrines.

Beyond the immediate conflict between us and the Christian churches on racial matters there is a long-standing and quite fundamental ideological problem with Christianity. It is not a White man's religion; like Judaism and Islam it is Semitic in origin, and all its centuries of partial adaptation to White ways have not changed its basic flavor. It was carried by a Jew, Saul of Tarsus (later known as Paul), from the Levant to the Greco-Roman world. It's doctrines that the meek shall inherit the earth and that the last shall be the first found fertile soil among the populous slave class in Rome. Centuries later, as Rome was succumbing to an internal rot in which Christianity played no small part, legions of Roman conscripts imposed the imported religion on the Celtic and Germanic tribes to the north.

Eventually Christianity became a unifying factor for Europe, and in the name of Jesus, Europeans resisted the onslaught of Islamic Moors and Turks and expelled the "Christ-killing" Jews from one country after another. But the religion retained its alien mind-set, no matter how much some aspects of it were Europeanized. Its otherworldliness is fundamentally out of tune with the White man's quest for knowledge and for progress; its universalism conflicts directly with a White man's nature in striving for beauty and strength; its delineation of the roles of man and god offends the White sense of honor and self-sufficiency.

Finally, Christianity, like the other Semitic religions, is irredeemably primitive. Its deity

is thoroughly anthropomorphic, and its “miracles”—raising the dead, walking on water, curing the lame and the blind with a word and a touch—are the crassest superstition.

We may have fond memories of the time before the Second World War when pretty, little girls in white dresses attended all-White Sunday schools, and Christianity seemed a bulwark of family values and a foe to degeneracy and indiscipline. We may cherish the tales of medieval valor, when Christian knights fought for god and king—if we can overlook the Christian church’s bloodthirsty intolerance, which stifled science and philosophy for centuries and sent tens of thousands of Europeans to the stake for heresy.

We may even find Christian ethics congenial, if we follow the standard Christian practice of interpreting many of its precepts—such as the one about turning the other cheek—in such a way that they do not interfere with our task. But we should remember that nothing essential in Christian ethics is specifically Christian. Any successful society must have rules of social conduct. Lying and stealing were shunned in every White society long before Christianity appeared. Our pagan ancestors did not need Christian missionaries to tell them how to behave or to explain honor and decency to them—quite the contrary!

Historians may argue the pros and cons of Christianity’s role in our race’s past: whether or not the unity it provided during a period of European consolidation outweighed the loss of good genes it caused in the Crusades and the bloody religious wars of the Middle Ages (and through the Church’s policy of priestly celibacy); whether the splendid Gothic cathedrals which rose in Europe during the four centuries and the magnificent religious music of the 18th century were essentially Christian or essentially White in inspiration; whether Christianity’s stand against the evils of self-indulgence—against gluttony and drunkenness and greed—was worth its shackling of the human mind in superstition or not. One thing already is clear, however: Christianity is not a religion that we can wish on future generations of our race.

We need ethics; we need values and standards; we need a world view. And if one wants to call all of these things together a religion, then we need a religion. One might choose instead, however, to call them a philosophy of life. Whatever we call it, it must come from our own race soul; it must be an expression of the innate White nature. And it must be conducive to our mission of racial progress. Christianity, as the word is commonly understood, meets neither of these criteria.

The fact is that, completely aside from the racial question, no person who wholeheartedly believes Christian doctrine can share our values and goals, because Christian doctrine holds that this world is of little importance, being only a proving ground for the spiritual world which one enters after death. Christian doctrine also holds that the condition of this world is not man’s responsibility, because an omnipotent and omniscient deity alone has that responsibility.

Although some Christians do believe Christian doctrine wholeheartedly, however, most do not. Most instinctively feel what we explicitly believe, even if they have repressed those feelings in an effort to be “good” Christians. Because of this many nominal Christians, even those affiliated with mainstream churches, can, under the right circumstances, be persuaded to work for the interests of their race. Other nominal Christians—especially those who stand apart from any of the mainstream churches—have interpreted Christian doctrine in such an idiosyncratic way that the contradictions between their beliefs and ours have been minimized.

For these reasons we want to avoid conflict with Christians to the extent that we can. We don’t want to give unnecessary offense, even when we speak out against the doctrines of these churches. We don’t want to ridicule their beliefs, which in some cases are sincerely held. Some of these people later will reject Christianity’s racial doctrines. Some will reject Christianity

altogether. We want to help them in their quest for truth when we can, and we want to keep the door open to them.

Members are advised to become familiar with the issues of Christianity so that when the door is open, they can expose the Christian to the destructive doctrines of Christianity and invite them to Creativity – the one and only White Man’s Religion. Book One, of Nature’s Eternal Religion, is an excellent introduction for these Christians.

A more concise study of the difference between the Christian world view and Creativity’s is given in Ben Klassen’s *A Revolution of Values Through Religion*. (<http://rahowadirectory.com/eBook-BenKlassen-AREvolutionOfValuesThroughReligion.pdf>)

2.d.viii. New Ageism

This is the least coherent of the racially destructive ideologies described here. It is really only a syndrome of attitudes, tendencies, and ill-defined myths, and it is not so much hostile to racial survival as it is diversionary. It is important only because it has infected the minds of millions of our people and is likely to infect millions more in the future. If we liken the egalitarians to traitors recruited from among our people by the Jews to throw open the city gates to the enemy army, then the New Agers are people who have accepted the gift of a barrel of whiskey from the Jews and gone off into a corner to drink themselves into a stupor, so that they cannot assist in the defense. They are the Egyptians the Jew Isaiah describes gleefully in his recitation of the age-old Jewish recipe for the destruction of races and nations: “And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof, and they shall seek to the idols and to the charmers and to them that have familiar spirits and to the wizards.”

New Agers are people who believe, in whole or in part, in reincarnation, in astrology, in the miraculous power of pyramids and crystals, in spiritualism, in telepathic contact with extraterrestrial beings, in ESP, in “chakras,” in transcendental meditation, in telekinetic levitation, and in quite a few other things. They believe that if a large enough group of them synchronize their watches and then at an appointed moment begin thinking about something they want to happen, perhaps with the accompaniment of chanting to aid their concentration, they can bring about the desired consequence.

The growth of New Ageism from the “flower power” movement of the 1960s is easy to trace, but it has roots which go much further back—into the most remote reaches of prehistory, in fact. New Ageism is merely the modern manifestation of the belief in magic. Life is a difficult and uncertain matter, and men are given to wishful thinking; they want to believe that there are easier ways to obtain the objects of their desire. When this urge is guided by hard-headed intelligence, with constant reference to reality, the result is science. When the thinking becomes excessively wishful or when intelligence is lacking, the result is magic.

Magic always experiences resurgence in popularity when people begin losing confidence in themselves and become fearful about the future. New Ageism is popular today because our civilization is visibly collapsing, and many people don’t have the strength of character to face the crisis with both feet on the ground and their minds in gear. The charmers and wizards have come out of the woodwork in droves to take advantage of the situation.

A person whose mind has become infected New Ageism is useless to his race; he will not admit the necessity to fight for our cause, because he believes he is in contact with powers which transcend the struggle for racial survival. He has abandoned the real world for his make-believe world, where men are not responsible for their fates.

3. PROGRAM OF THE CREATIVITY ALLIANCE

3.a. INTRODUCTION

White men and women find themselves a dwindling minority in the world; while Black and Brown populations are growing at an increasing rate, White populations nearly everywhere are at best static. Furthermore, there is an increasing immigration of non-Whites into formerly White areas, accompanied by miscegenation on a massive scale.

If we had only this demographic problem to deal with, our task would be easy. White governments have the means necessary for halting non-White immigration and deporting non-White populations. Such measures, together with a withdrawal of economic and technical aid to the undeveloped areas of the non-White world, would permit natural forces to reverse non-White population growth quickly. Non-Whites have no ability to counter such measures, militarily or otherwise.

Even America's most degenerate urban populations, which have become so degraded morally and ideologically—so acclimated to egalitarianism and “multiculturalism”—that all we can hope to salvage from even the racially White elements among them is a selected minority, while the majority perishes in the chaos preceding the final cleansing, can offer no effective resistance to determined governmental action.

Unfortunately, since the end of the Second World War no White government has been under the control of White men with our values and our ideology. White governments everywhere are terminally corrupt, led by collaborators with the Jews. No solution to our demographic problem can be implemented—and, therefore, no future for our race can be secured—until we regain control of our governments. Our program, therefore, must have as one of its goals the attainment of governmental power. Nothing short of this can be meaningful in the long run.

By governmental power we mean, of course, the power to make and execute all government policy. This implies a massive replacement of the existing power structures: legislatures, courts, military and police command cadres, and the mass media.

No mere election of a head of state can give us this power; no president or prime minister, even if he is installed by a military coup and has the backing of the top military leaders, can stand alone against the other elements of the power structure in a modern, White state—especially not against the power of the mass media. In order for any power we acquire to be meaningful it must be total: that is, it must include all the major elements of the power structure.

No non-violent uprising by a militant White element of the population can succeed by itself, nor can a violent uprising in which marches and demonstrations are accompanied by terrorism and street fighting achieve success—so long as the major elements of the power structure remain in the hands of our enemies. No modern, White state can be overthrown by a mob howling outside the citadel; the revolutionaries must already have established a sufficiently strong position inside the citadel before their cohorts outside begin howling. One may think of the so-called “civil rights” revolution in the United States decades after the Second World War, in which blacks burned cities and marched in huge, often violent demonstrations and eventually got their way. The burning and the marching would have availed them nothing, however, had their sympathizers not already been solidly entrenched in the mass media, the Christian churches,

the governmental bureaucracy, and the legislatures and courts of the land. In our case the situation is reversed, with those bastions of the power structure in the hands of those who hate us most intensely.

The power we seek cannot be attained by any trickery or subterfuge, by any scheme of gradual infiltration and subversion, by any sudden coup, or by any other superficial or insubstantial means. It can only be attained by first building a solid revolutionary infrastructure capable of sustaining revolutionary action on many fronts over a period of years and then erecting on that infrastructure a power structure of our own, in which each essential element of the power structure opposed to us has its analogue.

Our power structure does not seek to imitate the one we want to replace, or even to compete with it in the normal sense. For example, it would be foolish to imagine that we could build a revolutionary police or military structure which could compete effectively with that of the government. But we can build structures with certain military and police functions which have as their immediate task the coordination of recruiting inside the government's military and police agencies. Their later task can be to serve as fully ramified cadres for incorporating and organizing the best human material from the disintegrating governmental military and police structures.

Even our mass media do not attempt to compete with those of the enemy by winning larger audiences. Ours merely aim at reaching the entire White population with our message and making it continually accessible to those who are responsive. We understand that by far the larger part of the White population is and will continue to be more interested in spectator sports or *Star Trek* than in our message, and we will not try to wean them away from their amusements. Only in the very last stages of revolutionary development will we be competing with the Jews for the attention of this mass element, but by then the competition will be on our terms. Our mass media, however, eventually will provide the indispensable tool for communicating with all the elements of the White population during a critical transitional period between the collapse of one way of life and the establishment of another. A successful attainment of governmental power will not be possible without this tool.

The skeptic, or the person who cannot imagine a state of affairs very different from the one he is accustomed to, will look at the enormous disparity in every element of the power structure between us and our enemies, and he will think that our goal of gaining governmental power is not attainable—and that if it were possible, it would be only through building a power structure larger and stronger than that of our opponent: building a revolutionary army with more soldiers than the U.S. Army; building television networks with more viewers than ABC, CBS, and NBC; building a political organization able to get more voters to the polls than the Democrats or the Republicans. But this is not necessary.

It is not necessary for two reasons: First the power structure of our opponents is undergoing rapid, degenerative change. It might seem too much to say that the governmental power structure in the United States is self-destructing before our eyes, but its pathology becomes more apparent month by month in many ways: in the increasingly tawdry, “show business” style of political campaigns; in the ever more frequent revelations of the legislators' corruption, personal depravity, and disregard for the laws they make; in the government's increasingly evident fear of its own citizens; above all, in the loss of governmental will to deal with problems requiring strong, decisive, and perhaps unpopular action. It is losing its moral authority and its credibility with the people it governs; fewer and fewer of them regard their government as more than an expensive nuisance, as witnessed by the growing number who

simple have stopped voting.

The police and military structures still wield a considerable amount of physical power, based to a large degree on sophisticated surveillance and eavesdropping equipment, laser-guided missiles, “smart” bombs, and the like. The quality of the human factor in their power is declining rapidly, however. It is not just the ravages of “Affirmative Action” programs on the average competence of personnel or the loss of *esprit de corps* in the remaining White personnel: more important is the fact that the government’s police and military forces have to a very large degree lost their sense of moral justification. They still may be convinced that they are strong enough to impose their will on their opponents, but they no longer have the unshakable conviction that they represent the side of right and justice; idealism has given way to careerism and cynicism. In the long run this will be a mortal weakness.

Even the news and entertainment media, despite their overwhelming influence on every other element of the power structure and on most of the population, are becoming increasingly vulnerable. A growing element of the public regards the media with suspicion, recognizing their anti-White bias and their destructive effect on morals and culture.

The second reason why we don’t have to build a power structure as large as the one opposed to us is that all the elements in the population we want to reach with our message are becoming increasingly responsive to that message. At the same time the opposed power structure is losing its own partisans. The government and the Jewish media will continue to have their hard core of support—Jews, feminists, some homosexuals, some Christians, the radical-liberal New World Order enthusiasts, most of the state and Federal bureaucrats, and others on government or media payrolls—but outside these special constituencies our enemies have very few real friends left, even among their beneficiaries. Blacks and Hispanics as a whole, for example, can hardly be considered a staunch bulwark of the government, despite the favoritism it has shown them. The American population has become much like the Roman mob of old, ready to cheer for any government which can provide it with bread and circuses, but equally ready to turn against the government the moment the supply of those commodities is interrupted—and never ready to defend the government if any personal sacrifice is required.

To summarize the preceding paragraphs: The situation in America is no longer quasi-static, as it was during most of the 1960s and 1980s. During that earlier period the Jewish media were able to keep nearly all of the public hypnotized, to provide a false reality for them in the place of the real world around them. Someone would complain that America was becoming darker, poorer and dirtier. The media would drown him out with a chorus about the value of “diversity,” about the evils of “racism,” about the wonders of the coming New World Order, and the complaint would be ignored and forgotten by nearly everyone.

Now the process of decay and disintegration has accelerated; now the hypnosis is beginning to wear off as reality becomes too harsh to ignore. The process will continue to accelerate in the future. More and more people will notice that, indeed, the emperor is stark, staring naked, even as the Jewish media continue to extol the beauty and grandeur of his new raiment and denounce those benighted souls who refuse to acknowledge it.

The process is inherently unstable, and nothing that the enemies of our people can do will reverse it. Their power structure will continue to become more pathological, if not physically weaker, in all its elements, and more and more members of the White public will receive our message sympathetically. No one can predict in detail the outcome of this unstable process after it reaches the point where we are able to exert a significant influence on its further development. It is clear, however, that our responsibility now is to continue building a revolutionary

infrastructure able to support an opposing power structure which can respond advantageously to all developments.

A revolutionary infrastructure is the structured collection of people and other resources organized for the purpose of carrying on, over an extended period, the full range of activities necessary to the purpose outlined above. Among the necessary activities are the generation and dissemination of propaganda, recruiting, fund raising, self-defense and internal discipline, intelligence gathering, and evaluation, planning and guidance. It is the continued enhancement, development, and expansion of such activities which alone can lead to the attainment of the ultimate revolutionary goal. We will examine now the first two of these activities listed above, because they are the two in which the general membership, as opposed to specialized cadres, is most involved.

3.b. PROPAGANDA

Propaganda is any communication intended to attract attention or to persuade, as opposed to communication intended only to inform (or entertain). An example of the former is virtually any political speech, any television “documentary” program, or any advertisement; an example of the latter is a weather report, or a listing of closing prices on the stock exchange. (There is very little entertainment these days which has no propaganda content.)

Propaganda may be entirely truthful (like our “The Facts The Government and Media Don’t Want You to Know! <http://CreativityAlliance.com/eBook-MattHale-TheFacts.pdf> booklet), or it may consist mostly of falsehood and exaggeration (like the official Jewish “Holocaust” story). To be effective propaganda, it needs only to be persuasive.

Revolutionary terrorism is a form of political propaganda (“propaganda of the deed”); its purpose is not to destroy lives or property, but rather to persuade a populace that the government currently in power cannot protect them or maintain order.

Our propaganda cannot be terroristic, because we are not prepared to wage a war with the government’s military and police forces; and it cannot be untruthful, because, unlike the “Holocaust” propagandists with their near-monopoly control over the mass media, we must be prepared to stand up to contradictory propaganda and prove every assertion we make if we are to have credibility.

Within these constraints, however, our propaganda must use every available medium for attracting the attention of White men and women and persuading them that the existing power structure is terminally corrupt and does not represent their interests; that it is to an unacceptable degree under the influence of a profoundly alien race, the Jews; that the ideologies promoted by this alien race and institutionalized in the policies of the power structure are perverse, depraved, and socially, culturally, and racially destructive; that the course being followed by the present power structure leads inevitably to the extinction of our race; that it is possible to overthrow this power structure, end Jewish influence, and halt our march toward extinction; that it is the obligation of every honorable White man and woman to participate in the effort to do so; that the Creativity Alliance program provides the only realistic and feasible plan of action toward this end; that, furthermore, the Creativity Alliance world view is the most natural and healthy one for our people; and that it is a world view which can put them back in touch with their roots, give meaning and purpose to their lives, and lead them toward a bright, progressive, and glorious future.

For each medium we use to propagate our message, we have two tasks: the creation of

the message in forms suited to the medium, and the development of facilities necessary for the effective utilization of that medium.

For example, to use the various print media, we must formulate our message (usually some small part of it) in the appropriate textual form, and we must either have available or develop the means to reproduce and distribute that text. More specifically, to use a leaflet, say, as a medium we need a writer to write the text of the leaflet and a designer to plan exactly how that text will appear on the leaflet: headlines, type size and style, graphics (illustrations), etc. The writer and the leaflet designer may sometimes be the same person.

After the leaflet has been written and designed, we must carry out the task of reproducing and distributing it. This requires creating a prototype, printing the required number of copies, and then putting those copies into the hands of the people we want to persuade. The special nature of our message requires that we have in our own hands the means for creating prototypes, which in the case of a leaflet means nothing more than a computer, a laser printer, and a computer operator with desktop publishing expertise. Whether we reproduce the leaflet in our own print shop or use a commercial print shop depends on the sustained volume of printing we need and several other factors; the question is primarily an economic and logistics one at this time, when there are thousands of commercial printers in the United States able and willing to print anything we need: leaflets, stickers, posters, books, magazines, etc.

The task of distribution may be done in various ways: by mailing individual copies to names on a mailing list, by shipping quantities of the leaflet to one or more regional centers for hand distribution for members, etc. If our members are to distribute them by hand, then we must have strong enough local organizations to get groups of members out on the street on demand. If we use mass mailing for distributing our leaflets, we must have—or have access to—equipment for generating mailing labels from mailing lists. If we are mailing more than a few thousand pieces at one time we must have—or have access to—machinery for folding, inserting, sealing and labeling. In any case, we must have the facilities and the expertise to carry out the distribution effectively.

Similar considerations apply to other media. For each medium we use, we must have the personnel and the expertise to create a prototype, whether a leaflet (writer, designer, desktop publishing equipment and operator), a cartoon book (writer, designer, artist), a radio program (scriptwriter, announcer, recording studio and engineer), or a video program (scriptwriter, announcer, actors, video studio and engineer, set designers, and builders, stage hands). We must also have the capability to reach the public through the medium in question, whether we use our own resources entirely or rely in part on commercial facilities: print shops, radio broadcasting stations, mass-mailing machinery, etc.

Propaganda is an ongoing enterprise. Each new leaflet or sticker or radio program may begin as a separate inspiration, but for that inspiration to be realized and serve our purpose effectively the propaganda infrastructure—all of the expertise and manpower and facilities—must be in place.

Assembling personnel, developing expertise, and acquiring facilities are primarily a National Office task. All propaganda prototypes, in every medium, originate in the National Office. Members outside the National Office provide a reservoir of manpower, talent, and experience on which the National Office can draw. They also participate directly in the task of propagating our message by putting up our stickers, handing out our leaflets and pamphlets, distributing our books, calling the public's attention to our radio programs, playing our audio or video recordings for groups of interested people, installing and managing local telephone

message services, and serving as conduits for the distribution of our materials to segments of the public to which they have access: for example, getting our literature into the hands of high school students or selling books such as *Nature's Eternal Religion* or *The White Man Bible* at gun shows or flea markets.

3.c. RECRUITING

3.c.i. General Considerations

Recruiting is the principal means by which the Creativity Alliance builds its strength. We gain some capabilities, of course, just by winning the goodwill of non-members who, as a result of our propaganda, recognize and appreciate our efforts: such people spread our message by word of mouth, and some of them give donations or other help; more important, they constitute the reservoir of human material from which we recruit our members. It is only from the latter—from the few who make a firm commitment—that we gain the substance necessary for sound, permanent growth. These are the few who not only are favorably disposed toward us but who have listened carefully to our message, thought about it, and accepted it as their own. They are the serious, responsible, racially conscious few, who will stand up and fight for what they recognize as good and necessary. We must find them and bring them into the Creativity Alliance in order to develop the capabilities necessary for attaining our revolutionary goals. Recruiting, more than any other function of the Creativity Alliance infrastructure, needs the active participation of every member.

It should be noted that the immediate aim of the recruiter is different from that of the propagandist. The propagandist aims at calling attention to the message of the Creativity Alliance and using that message to persuade people, *en masse*, as to the correctness and necessity of the Creativity Alliance's ideology and program. The recruiter aims at finding favorable disposed individuals, evaluating them, and bringing the best of them into the Creativity Alliance. Despite this difference, the recruiter sometimes finds himself in the role of propagandist, where he must persuade as well as find and evaluate.

In the section of this book dealing with activities specific recruiting tactics will be described. Here the aim is only to give an overview of the recruiter's task and provide guidelines for finding and evaluating potential recruits.

3.c.ii. Traits We Want in Our Recruits

We want recruits who strengthen the Creativity Alliance, who give us enhanced capabilities for accomplishing our task. In other words, we want recruits who themselves are strong enough to give us some of their strength, who are skilled enough to use some of their skill for our purpose, who have enough resources of one sort or another to increase our resources. It is important to keep this in mind, because the easiest people to recruit are often not the ones we want. People who are down and out, for whatever reason, may seek us as a source of strength for themselves, but, except in extraordinary cases, we do not seek them. We are not a club, and we are not a charitable organization. People who do not have their own lives in order and under control are not likely to be able to help with our task.

The most important single thing we look for in a potential recruit is character: inner strength, self-discipline, and self-respect coupled with good values. In a young person especially,

who has not had time to acquire skills or accumulate resources, character may be the most important indicator of the potential value the person has for us. Intelligence and personality are also indicators the recruiter should consider, especially in younger people: the person who can grasp concepts easily and solve problems will be more valuable to us than the slow learner, just as the person whose personality traits make him likable and easy to work with usually will be more useful than the person with a “difficult” personality.

In a mature prospect, the record of personal accomplishment will tell the recruiter much about the desirability of the person as a member. The person who has been successful in his studies, his trade, or his profession will not necessarily make a good member, but on the average he is a better prospect than the person of mediocre accomplishment. Good members come from all walks in life, from nearly every trade and profession, in both sexes and all ages, and from a wide range of socioeconomic levels. We find them where we can. But if we are looking for young recruits we are more likely to find what we want on a university campus than in a pool hall, and if we are seeking more mature recruits we are more likely to find good ones in a professional association or among the donors to an organization dedicated to controlling immigration or preserving the Second Amendment than in a line outside the unemployment office.

We want members who are morally upright, physically healthy and attractive, and mentally bright and stable; and who display the behavior and habits which usually lead to success in life.

The recruiter should be wary of political labels, such as “conservative” and “liberal.” It is true that probably 95 per cent of our recruits are people who before they met us thought of themselves as “conservative,” and probably only about five per cent thought of themselves as “liberal.” Those figures do not mean, however that “conservatives” are generally sympathetic to us or always make better recruits than “liberals.”

We should understand that, from our point of view, there are two types of “conservatives.” First, there are those who recognize the social, political, and demographic changes which have taken place in America since the Second World War as degenerative, and *for that reason* they oppose these changes. If these people can be made to see beyond the symptoms of the decay they oppose and understand its fundamental causes—if they can be *radicalized*—they can be recruited.

A far more numerous category of “conservatives” are those we often refer to as “constitutional conservatives”: people who are so constituted that they oppose change generally—or, more accurately, they oppose *unfashionable* change. They are worshippers of authority and respectability. They will support any policy, no matter how degenerative, if it is the *established* policy and other *respectable* people support it. They cannot be radicalized.

Unfortunately for the recruiter, the two types of “conservatives” often are found in each other’s company. Likewise, there are “liberals” who think of themselves as such only because they find themselves in a “liberal” environment—on a university campus, for example—but who have not really thought through the depraved ideology of their fellows and taken it to heart. They too can be recruited.

3.c.iii. Contradictions

Just as the recruiter should be looking for the traits of character and personality the Creativity Alliance needs in its recruits, he also should be on the alert for the negative traits we want to avoid. He should never yield to the temptation to bring a defective person into the

Creativity Alliance merely to build our numbers. Nor should he be misled by the idea that membership in the Creativity Alliance and the proper guidance which comes with it will heal character defects in our recruits; that may sometimes work with children under the age of four, but it never works with adults.

The importance of keeping defective people out of our ranks cannot be overemphasized. It is not just that we want to be proud of our membership in an elite organization, nor is it just that some types of defective people are nuisances or distractions rather than assets. Defective members are the single greatest threat to the success or even the survival of the Creativity Alliance, more so than the government or organized Jewry. For every organization which is brought to grief by a spy, an infiltrator, or a provocateur, a dozen are wrecked by a member with a severe character flaw.

A few of the more common defective types to be avoided by the recruiter are described below.

3.c.iii.1. The talker

Gossip is an almost universal human pastime. Most people, even if they don't talk much about themselves, like to hear other people talk about their neighbors and co-workers. The desire to express one's opinions or to listen to a bit of gossip occasionally is not necessarily a weakness or a sign of poor character. In some people, however, talkativeness goes beyond reasonable bounds: the desire to talk becomes a compelling need.

Compulsive talking is generally regarded as a feminine trait, but the problem occurs in men as well as in women. It is a trait we do not want in our members.

In the first place, compulsive talking tends to serve as a substitute for action: the talker is seldom a doer. In the second place, it more often than not indicates an underlying personality defect: the person who talks too much to his friends is likely to be a weak person who will yield to pressure to betray those same friends if he finds himself in a difficult situation. And in the third place, any organization, like the Creativity Alliance, which is surrounded by people who would like to see it come to grief must exercise some control over information about its members and activities; control is difficult to exercise when compulsive talkers are in our ranks.

3.c.iii.2 The hobbyist: The inexperienced recruiter may assume that a person who reads many racially oriented periodicals, belongs to two or three other organizations, and likes to talk about personalities and activities in these organizations is a good prospect. Usually that isn't true. The person who has made a hobby of the White resistance "movement" may be persuaded to expand the scope of his hobby by joining the Creativity Alliance, but in most cases he isn't the sort of member we want.

The hobbyist is a person who joins an organization primarily for recreational purposes and has little or no understanding of service, commitment, or loyalty: he is a creature of the "Me Generation." He may pay his dues every month, but he can never be entrusted with organizational responsibility, and we usually won't want him to come in contact with other members.

Like the talker, he has difficulty with the idea of responsibility. Whether he understands it or not, his most basic motive is to amuse himself, and his decision often can be traced to this motive. He will choose to do what is exciting or interesting or titillating rather than what is prudent or useful.

The hobbyist usually lacks a sense of discrimination. To him any organization which

asserts its commitment to the cause of White survival and progress is part of the “movement” and is worthy of respect, regardless of how infantile its actions or ill-planned its program; and any person who mouths the right slogans is regarded as a “comrade,” regardless of character or other personal qualities.

There are several telltale signs that often permit a hobbyist to be spotted immediately, or that should at least lead the recruiter to be wary:

- Wearing of exotic uniform pieces or insignia is a dead giveaway. Hobbyists are at heart game-players, dabblers in make-believe. Wearing an old *Afrika Korps* cap or a swastika lapel pin helps a hobbyist to feel that he is playing the game. Non-explicit uniform pieces—camouflage fatigues or combat boots in inappropriate situations—also may indicate hobbyism.
- Coming to a meeting with non-relevant “movement” publications in hand is a standard hobbyist failing. The hobbyist likes to play “show and tell.” He hopes that the material he has brought will make him the center of attention and provide a titillating subject for conversation. It does not occur to him—and it wouldn’t make any difference if it did—that he is distracting other members and defocusing their attention from the task of the Creativity Alliance.
- Fascination with what is happening in the “movement,” instead of the Creativity Alliance, is a hobbyist characteristic. The “movement,” consisting as it does of scores of organizations, provides a much larger arena for the hobbyist to play his games. It doesn’t matter how inconsequential these other organizations are, since it’s all a game of make-believe anyway. The fellow who is bubbling over with information about the latest pratfalls of some Imperial Wizard or the details of a feud between two newsletter publishers is probably a hobbyist.

It is interesting to note that hobbyists were a much greater problem for the Creativity Alliance when it was a tiny, ineffective organization. As we grew and began having some impact on the public consciousness, small though it was, the hobbyists became nervous. When it finally dawned on them that we are completely serious about achieving our goals, and that in the process we inevitably will become the primary target of the enemies of our race, the hobbyists stampeded for the exit: they wanted excitement, but not real danger. Nevertheless, hobbyists occasionally wander into the Alliance, and serious members always should be on the alert for them.

3.c.iii.3. The gung-ho loudmouth: Not to be confused with the talker, who is usually of a passive disposition, the gung-ho loudmouth is a would-be activist who shoots from the lip. He likes to let off steam by proposing direct action against the enemies of White civilization, immediately, if not sooner. He’ll pick up a newspaper, point to a news item about some outrageous act by blacks or Jews or the government, and exclaim, “What are we going to do about that? Why are we just talking and publishing books? The time has come for action. Let’s go get those SOBs!”

His idea of “action” is something which will cause a public stir and get the Alliance mentioned on the evening news. He wants excitement. He wants to get in some licks. Often he imagines that he has had a “success” if he has been able to provoke an angry confrontation with some member of the public who has taken exception to a piece of Alliance material or to something the loudmouth has said. Sometimes he imagines that he has leadership potential which

has been overlooked by the leaders of the Creativity Alliance, and that the rank and file will gather around him if he talks and acts the way he thinks a leader should talk and act, based on his careful observation of many of Hollywood's most dramatic and exciting films.

Of course, there is a time for action of the sort this fellow wants. Some of the activities of Church Primary Groups engage in may make the evening news. Most of the Alliance's activities don't make headlines, however. Most don't involve street action. Most seem like pretty tame stuff to the gung-ho loudmouth. The recruiter must try to decide whether his prospect is capable of calming down and becoming a disciplined Alliance member when he understands the Alliance's program better, or whether he is someone who is absolutely set on street activity for its own sake. In the latter case, if there is a Church Primary Group in the area which regularly engages in street activity, perhaps it can put a gung-ho recruit to good use: but if there isn't, this fellow probably should be left to make his own headlines without getting the Alliance involved. As a member he would only cause morale problems—and perhaps legal problems—for other members with whom he came in contact.

3.c.iii.4. The amoral person: There is a regrettable tendency to excuse a wide variety of reprehensible activity on the part of persons claiming to be in sympathy with us, so long as the activity is directed toward people not in sympathy with us. Shoplifting, for example, may be excused on the grounds that the store is part of a chain owned by capitalists who are “part of the System.” A theft may be passed off as a “revolutionary act.” The truth of the matter is that in nearly every case such activity is the result of purely selfish motivation, and the person who steals something he wants from a capitalist chain is likely to steal from his fellow members of from the Creativity Alliance. There will be a time for genuine revolutionary acts, but we don't want to recruit persons who use ideology as an excuse for selfish or irresponsible behavior which we wouldn't tolerate in a post-revolutionary society.

3.c.iii.5. The freak: Persons with severe character or personality defects—psychopaths, homosexuals, habitual criminals—tend to gravitate to the fringes of society. They are likely to be shunned by people in the mainstream, and they look for company wherever they will be accepted. Often this also is the case with people whose defects are not so severe as the aforementioned but who simply are not able to cope well outside of an institutional setting. Freaks are the bane of every organization with an ideology or a program which puts it at odds with the mainstream. They should be avoided like the plague.

Most Creativity Alliance members do not realize how many severely defective White people there are in America society. The ones who shuffle along the sidewalk mumbling to themselves, their brains ruined by decades of heavy drinking, are only the tip of the iceberg. People who believe that government agents follow them everywhere and spy on them, or that Jews are trying to control them by beaming electromagnetic radiation at their heads from an apartment across the street, or that they are the reincarnation of Adolf Hitler, or that they are receiving guidance from an extraterrestrial mentor are legion. Freaks probably make up something between five and ten per cent of the White population in the United States. At a rally or convention of a typical Politically Incorrect group the percentage will run even higher, and the freaks will be much more noticeable, because they feel themselves among friends and don't need to pretend to be normal.

Fortunately for the Creativity Alliance there are many liberal-leftist fringe groups which welcome homosexuals and some other categories of freaks, so that our task of filtering them out

of the pool of potential recruits is made easier. And there are hundreds of “New Age” groups to draw off the people with some of the more bizarre hallucinations about reincarnation or extraterrestrial guidance. Likewise, our known intolerance toward those who cannot cope with life tends to keep ne’er-do-wells, alcoholics, drug abusers, and perennial food stamp recipients away from our doorstep. Nevertheless, the recruiter must always be on the alert for recruits with severe character defects or personality disorders. There has been far too much tolerance for freaks among White racial groups in the past. They are, on the average, a larger liability than an asset to any organization which admits them to its ranks.

3.c.iii.6. The constitutional loser: There are people who may not fall easily into any of the categories listed above, but who nevertheless are severely defective. One indication of such a person may be a history of personal failure. Most of us fail occasionally, but we try again, and eventually we succeed. The constitutional (or “born”) loser is a person who, because of defective character, fails at most things.

The most common defect in a loser is an inability to criticize or blame himself—and, therefore, an inability to improve himself. When a loser fails at something, it is never his fault, but always someone else’s. He never asks himself, “What did I do wrong? How can I overcome the weakness which caused this failure, so that I can do better next time?” Instead he looks for someone else or some external condition to blame for his failure.

Unfortunately, constitutional losers may be hard to identify at a first meeting. Some of them are personable, occasionally even charming. Some are moderately intelligent. Often they are willing workers in a team or group setting. One clue to look for, besides a history of failure, is excessive negativism: the person who is always complaining about everything and everybody is likely to be a loser. Another clue is a manipulative or parasitic personality: the person who habitually tries to get other people to do things for him by flattery or “stroking” is likely to be a person who is not accustomed to doing things for himself. Finally, any person who seems to function well only in an institutional or group setting should be suspect: whether the setting is the U.S. Army or a group of bosom buddies, all too often the person needs a support group around him and is at a loss when left on his own.

The danger in having a constitutional loser in the Creativity Alliance is not that he is likely to fail at an assigned task, but that he certainly will blame the Creativity Alliance or its leadership rather than himself when he does fail at something—even at a marriage or some other strictly personal endeavor—and henceforth will be hostile. When a loser leaves the Creativity Alliance, either voluntarily or involuntarily, in his mind it will not be the consequence of his own shortcomings, but those of the Creativity Alliance; it will be the Creativity Alliance which has failed him, rather than the other way around. And to vindicate himself he will do anything he can to damage the Creativity Alliance; if he can make it fail, then his personal failure is not so painfully apparent, and he can even see himself as a person with enough foresight to get off a sinking ship while there was still time. Hell hath no fury like that of a loser trying to avoid blaming himself for his failure.

4. ACTIVITIES

4.a. GENERAL INFORMATION

A member, depending on his situation and qualifications, on his inclination, and on the Alliance's needs, may participate in Alliance activities as a National Office staffer, as a member of a recognized Church Primary Group, in concert with one or more members outside a Church Primary Group, or entirely alone.

4.a.i. Assigned Activities

Members who work in the National Office or within the framework of a Church Primary Group usually will be working on assigned tasks, under supervision. Even members who work alone may have assigned tasks, of either a temporary or a permanent nature.

In the temporary category, for example, a member who is a librarian or who is known to have easy access to a large library and familiarity with research techniques may be asked to occasionally to dig up a piece of information needed for a publication.

A member who is an attorney specializing in corporate law may be asked for advice about a contract the National Office is involved in.

A member who is a land surveyor may be asked to make a weekend trip with his surveying instruments to help the National Office with a special development project.

In the permanent category, we have members trained in computer science who handle many programming chores for the National Office and are on call for consultation on data processing or other computer applications.

The above cases are only a few of many which could be cited. In each case where a member is doing assigned work outside the National Office, it has been essential for the National Office to have prior knowledge of the member's special skills, interests, or situation. That is why the National Office tries to find out as much as it can about each member. When a task, of either temporary or permanent nature, arises which cannot be handled conveniently in the National Office, we look for a member who may be qualified and situated to handle it for us.

Work may be assigned to members by a Church Primary Group Coordinator as well as by the National Office. There always are the organizational chores associated with a Church Primary Group—arranging for meeting places, keeping in touch with members of the Church by telephone and mail and notifying them of meetings, participation in meeting programs, etc. And there are the Church Primary Group's recruiting and propaganda activities, which may be either public or non-public. Public activities include, but are not limited to, open meetings and the public distribution of printed materials. In the non-public category a member may be asked to make contact with a specific person to whom he has access—perhaps in connection with his employment or professional activity—and feel out the possibility for recruiting him; or he may be given directions to help prepare the ground for recruiting in a particular setting: for example, on a university faculty or in a military, police, or professional group of which he is a member.

4.a.ii. Independent Activities

Most members will engage in Creativity Alliance activity which is not specifically assigned to them by the National Office or by a Church Primary Group reverend. The range of possible activities is limited only by the member's imagination and energy. Included are:

- Distributing Creativity Alliance printed materials (books, leaflets, cards, pamphlets, etc.) in libraries and other public areas.
- Using call-in radio or television programs as a medium for the Alliance message.
- Using the letters columns of newspapers and magazines for the same purpose.
- Collecting names and addresses of other letter writers, and the mailing of appropriate

Alliance materials to them.

- Door-to-door canvassing with Alliance materials in appropriate neighborhoods.
- Canvassing newsstands and other stores which sell books, in order to persuade some of them to put *Nature's Eternal Religion* or *The White Man's Bible* on their shelves.
- Placing either classified or display advertisements for the Alliance or an Alliance publication in newspapers or magazines.
- Persuading libraries to put on the library shelves, a donated copy of one of our books.
- Installing and operating a telephone message service.
- Inviting groups of friends to “listening parties” to hear one of Ben Klassen’s old broadcasts.
- One-on-one recruiting.
- Organizing a local Church.

The above list is only suggestive, not exhaustive. In the following pages are guidelines for several of the above activities. These guidelines also should help the member in carrying out other activities not listed here.

Every member should understand that he is not expected to engage in *every* activity, but only those in which he can be effective. A member should feel comfortable about his Alliance activity. He should not try to force himself to do things which make him uncomfortable; he probably will not do well things that he does not feel good about, anyway. It is much better to choose carefully one’s activities, plan them well, and carry them out diligently and persistently than to try to “prove” something to oneself or to others by choosing an activity which does not suit one’s personality. In particular, some members are comfortable with public activity, and some are not. Those who are not should focus their efforts on non-public activities without feeling that their work is in any way less valuable to our cause than public activity.

4.a.iii. Activities Requiring National Office Approval

Every member also should understand that there are certain activities in which he should *not* engage without explicit authorization from the National Office. Among these activities are:

- Organizing a Church Primary Group. This activity requires the prior appointment of a Primary Group Coordinator by the Pontifex Maximus.
- Using any propaganda material prepared outside the National Office. The preparation of all propaganda prototypes—leaflets, recorded telephone messages, stickers, etc.—is ordinarily done in the National Office. Occasionally a member may have an idea for a new propaganda item or for a modification of an existing item. He should submit his idea, along with any other material, to the National Office or another designated officer for approval, but he should *not* distribute any such material to the public without approval.
- Reproducing propaganda material obtained from the National Office. Most propaganda materials are available in quantity from the National Office. Whenever this is the case, the materials should be ordered from the National Office instead of being reproduced locally. The reason for this policy is quality maintenance. Materials reproduced locally seldom are of the same quality as those available from the National Office, and the appearance of our propaganda materials affects the public image of the Creativity Alliance. There is usually no significant saving in cost by using locally reproduced material, because the National Office prints materials in

large quantities and is able thereby to keep its prices low. Occasionally, however, where there is a propaganda item, such as a leaflet, containing only text, which can be reproduced at a local print shop without degrading the appearance appreciably and for which the shipping charges from the National Office would be a significant portion of the cost for members, blanket permission for local reproduction of an item is given. Often a high-quality prototype of such an item is available at no charge from the National Office.

- Speaking in public. Any public representation of the Creativity Alliance—a scheduled public debate, a soapbox address in a public park, an appearance on an interview-style television program, or the like, where the speaker is identified as a Creativity Alliance member—requires prior approval by the National Office. Excluded from the requirement for prior approval are brief statements made on call-in radio or television programs.
- Giving a statement of any kind, oral or written to the controlled news media. Wherever members are actively distributing Alliance propaganda materials to the public, reporters for the controlled news media eventually will ask for statements. No member may give any statement to a reporter unless he has been given prior permission by the National Office. Such permission is not often given. If a reporter approaches, a member should say nothing to him about ideas, policies, or issues; instead, the reporter should be referred to the National Office for information. If a group activity is in progress and one member has been designated as a spokesman by the National Office (or by the Primary Group Coordinator in consultation with the National Office), the reporter should be directed to the designated spokesman. Excluded from the requirement for prior approval are letters to the editor of a newspaper or magazine.
- Making an appeal for funds by direct mail or other means. Exempted from this prohibition are face-to-face appeals made to members and guests attending a Primary Group meeting for funds to be used for the support of local activities. Also exempted are solicitations for small contributions made during the personal distribution (as defined below) of Alliance materials; any funds collected during a personal distribution should be used to support local activities or to purchase additional materials from the National Office. As a general rule, any donations (whether in money or another form) received by a member as a consequence of his membership in the Alliance or his Alliance activities belong to the alliance, not to the member, and, with the two exceptions noted in this paragraph, must be remitted promptly to the National Office.

4.a.iv. Policy on Putting Members in Contact with Other Members

Many members wish to work on independent activities with other members rather than work alone, and they request that the National Office put them in contact with other members in their areas for this purpose. Whenever it seems prudent to do so, the National Office attempts to comply with such requests. The requirements of prudence sometimes lead to delays in putting members into contact with each other, however.

The National Office takes very seriously its commitment to protect the privacy of its members. It also keeps in mind the need for overall organizational security, considering the often hostile environment in which the Creativity Alliance is obliged to work. The following

guidelines govern the National Office in putting members in contact with other members.

4.a.iv.1. Protection of members' privacy: No member's name, address, or telephone number will be given to any other member, including a Primary Group reverend, if he has specifically requested that this not be done in a subsequent notice to the National Office. The National Office may contact the member, however, and suggest to him that there is another member in his area, perhaps with a similar need for privacy, whom he might find it advantageous to meet. In such a case the member is under no obligation to act on the suggestion.

4.a.iv.2. Organizational security considerations: When a member requests that his name and address or telephone number be given to other members in his area who might wish to contact him, perhaps even by publication in the Creator forum, the National Office generally proceeds according to its familiarity with the member who has made the request. If it knows the member well and has confidence in him, it will not hesitate to put him in contact with other members in whom it also has confidence.

If there are other members in the area who have given permission to be contacted but whom the National Office does not know well, it will proceed with caution, and sometimes there may be a delay in responding to the member's request.

When the member who has made the request is not known well to the National Office, caution will also be used; we do not want to ask a good member to make contact with someone who may turn out to be undesirable and may damage the morale or even the security of the good member. The exception is a reverend of a Primary Group in the area. The reverend ordinarily will be given the names and addresses of all nearby members who have indicated willingness or a desire to be contacted. It is assumed that a Primary Group's reverend is able to evaluate and handle any situation which may develop from such contacts.

As a general rule, the names and addresses of members are never printed in an Alliance publication or forum, even for purposes of commendation; again, the exception is a member who is a reverend of a Primary Group or someone on the National Office staff.

4.b. DISTRIBUTING PRINTED MATERIALS

Printed materials may be distributed either in ways which bring the distributor face-to-face with the recipient, or in more impersonal ways. The latter will be treated first.

4.b.i. Impersonal Distribution

4.b.i.1. Distribution by hand: There are many places where an Alliance member can distribute printed material in such a way that it will come to the attention of other persons. Alliance cards, stickers, or leaflets can be posted on bulletin boards. Cards or leaflets can be left in telephone booths or newspaper vending machines, and inserted into selected newsstand publications or into selected books in libraries. In addition to telephone booths and newspaper vending machines, automatic teller machines, water coolers, other dispensing and vending machines, bus-stop shelters, buses and trains, and many other public and semi-public facilities lend themselves to the distribution of small, inexpensive printed items with a brief message and the Alliance's name and contact information.

Larger items, such as books also can be distributed impersonally, but because of their cost the ways in which they are distributed must be chosen with much more care. They should be aimed at specific groups of people who are more likely to be interested in our message than the general public. It might be feasible, for example, to place copies of *Nature's Eternal Religion* or *The White Man's Bible* on the shelves in a section of a library holding books dealing with religion or political ideologies, but it usually would not be a good use of resources to leave such expensive materials in telephone booths or on bus seats.

A member distributing materials in the ways described above should be aware that the proprietor of any place where the materials are being distributed might object to them. Stickers, in particular, should be used with discretion. Littering and vandalism ordinances should be observed in using all materials, but especially stickers. In any event, neither stickers nor other materials should be used in a frivolous way or for the purpose of deliberately irritating someone: putting a sticker on someone's automobile without his permission, for example.

4.b.i.2. Distribution by mail: A member can use the mails for closely targeted impersonal distribution of Alliance materials. Names and addresses can be gathered from many sources: lists of contributors to political campaigns kept by election officials and available to the public, organizational membership lists, subscription lists, the letters columns of newspapers (usually in conjunction with a telephone directory for addresses), university student and faculty directories, biographical reference works (such as *Who's Who*), city directories (for mailing to a specific neighborhood), and commercial mailing-list suppliers (who maintain lists based on ethnicity, income, area of residence, shopping habits, hobby interests, political orientation, and nearly every other conceivable trait).

Because mailings are relatively expensive, they must be selective. A mailing to everyone in a telephone directory generally will not be cost effective. The more selective a mailing is, the more cost effective it will be.

The largest cost in most mailings is postage. If a mailing consists of at least 200 identical pieces, postage costs can be substantially reduced by mailing at bulk rates. A bulk mailing permit and instructions for making bulk mailings are available at any post office. A permit will require the payment of an annual fee. Whether such a permit should be obtained or not will depend primarily on the number of pieces of mail the member (or the Primary Group) anticipates sending out in a year. If the mailing of more than a thousand fairly heavy pieces (booklets, for example) is anticipated, a bulk mailing permit is a good investment. If only two or three hundred pieces are to be mailed in a year, however, a permit probably is not worthwhile.

If mailings are to be done systematically they should be coded, so that responses can be tracked. Coding can be done by using a department in the return address (example: Creativity Alliance, **Department X**, PO Box 7285, Maryville, TN 37802) or by marking a reply coupon or order form in a distinguishing way, with a number or symbol which will be recognized by the person opening the responses. When responses are to be directed to the National Office, the coding must be agreed on beforehand between the member and the National Office.

There are many other considerations in using mailings effectively, and members without experience in this activity should seek advice from an experienced member or from the National Office.

Creativity Alliance stickers must not be used on the outside of an envelope or any other item which is intended to go through the mail. The U.S. Postal Service is substantially non-White, and the Creativity Alliance remains dependent on it for the distribution of materials.

There is nothing to be gained, and much to be lost, by announcing to non-White postal employees that we don't like them. Persons who cannot resist the urge to insult or attempt to frighten non-Whites, whether through the use of stickers on envelopes or the daubing of swastikas on Jewish shop windows, are the most immature of hobbyists and have no place in the Alliance. All Alliance materials are directed only toward our own people. When the proper time comes, we will address ourselves to Jews, Blacks and other non-Whites in a language they will understand, but now we have nothing to say to them.

4.b.ii. Personal Distribution

Under this heading comes any distribution of Creativity Alliance publications which brings the distributor face to face with the recipient. Examples are handing leaflets to passersby on the street corner or in a shopping mall or airport, going house to house with leaflets, and attending public gatherings (such as gun shows) with Alliance books to sell or leaflets or other Creativity items to give away.

4.b.ii.1. Advantages and disadvantages: An advantage of personal distribution over impersonal distribution is that the former provides an opportunity for the member to talk to receptive persons. It also puts a human face on our message, which greatly enhances its effectiveness in most cases—especially when the member makes a good personal impression. In this regard, members engaged in any personal distribution must be well groomed and conservatively dressed. In particular, “conservative dress” means no quasi-uniform of any sort: for example, a motorcycle vest, skinhead garb, or the dark glasses and black leather jacket associated in the public mind with gangs. Dark glasses always make a bad impression in public activity. It's much better to look like a Mormon missionary than a street punk when dealing with the public.

A disadvantage of personal distribution is that it usually requires more time per piece of material distributed than impersonal distribution.

Another disadvantage for some members is that it increases the likelihood of confrontation with hostile persons or even the police. Members who engage in personal distributions should be mentally and emotionally prepared for confrontation. They should not, however, put themselves in an adversarial frame of mind relative to the public: being aware that *some* members of the public *may be* hostile is not the same as assuming that *everyone* who receives a propaganda item *will be* hostile. A friendly smile and an open face, backed by the certainty in distributor's mind that he is trying to help the racial kinsman to whom he hands a leaflet, go a long way toward making the leaflet more effective. A frightened distributor hiding behind a pair of “shades” and assuming that the person to whom he hands a leaflet is a brainwashed bigot wholly under the influence of the Jews might as well have stayed at home, because the “message” in his appearance and manner negate that in his leaflet.

4.b.ii.2. Legal considerations: Members who engage in personal distribution also should be aware of their legal rights *in detail*, in the event that a property owner or a policeman tells them they cannot distribute Alliance materials in a parking lot, a shopping mall, an airport, or other place open to the general public, whether privately owned or not. Generally, the law protects the right of such distribution, but members should not refuse to obey a policeman, even when they believe that their rights are being violated. In such cases they should obtain the names of policemen and witnesses and then seek competent and sympathetic legal advice.

A video record of any such confrontation can be invaluable, and whenever a group of members planning a personal distribution or a public demonstration has any reason to suspect that there might be a confrontation they are well advised to assign one member the task of taking a video camera along to make a record. The member with the camera should not participate in the activity and should remain at a suitable distance from the other members. He should endeavor to be unnoticed, perhaps by remaining in an automobile.

Laws regarding personal distributions and their interpretation by the courts change, and in any event this handbook is not intended to give detailed legal advice. Members with questions on such matters should ask the National Office for an up-to-date information sheet.

4.c. USING LETTERS COLUMNS AND CALL-IN PROGRAMS

These are activities that most intelligent, well-informed members can engage in to good effect. Regardless of his personal situation or his other skills, every member who can construct a grammatically sound sentence should use his pen or his word processor on a regular basis to keep a steady flow of letters going to the editors of his local newspapers and magazines.

Members who have a problem with spelling but can express themselves well verbally should focus on call-in programs instead of letters.

Neither personal shyness nor the likelihood of rejection should deter members from using these media. Our enemies never have been bashful and never have hesitated to express themselves loudly, forcefully, and repeatedly, even when most people around them disagree with them. They aren't afraid to be unpopular. Completely aside from their control of the media, their willingness to express themselves has greatly magnified their influence, giving them an effect on public opinion far beyond their numbers. The average White American, in contrast, does not have the courage to speak up for his convictions. He is afraid to express any opinion which might be unpopular or subject him to criticism.

When letters by members are published in general-circulation publications they do much more than merely inform the public: they also encourage people who hold similar convictions to speak up. It is hardly possible to overestimate the importance of this aspect of letter writing—and of other activities also. The fact is that there are millions of people who share our convictions on many important issues, but they too often remain silent, because they have been intimidated by the pressure to conform to the standards propagated by the controlled media. They are afraid to set themselves at odds with what they perceive to be public opinion. This perceived public opinion, however, is more often than not an artifact of the controlled media. All it takes to shatter the media-generated perception of public opinion is a few voices with the courage to make themselves heard. Courage in such matters is contagious: a timid person who sees a letter to the editor of his daily newspaper saying publicly what he secretly believes, but always had been afraid to say, suddenly feels himself emboldened to speak out as well. And when he speaks out, others are emboldened by him, and so on. On issues such as immigration, homosexuality, feminism, AIDS, affirmative action, gun control, and aid to Israel, to name just a few examples, the media masters have a very fragile grip on public opinion.

It is easier to break this grip than one might think. It does require persistence as well as care, however. Actually, most editors, even those of the most closely controlled publication, really *want* good letters. Most letters their readers send them are poorly written and unusable, regardless of the ideological persuasions of the letter-writers. The ones that are usable seldom

have much sparkle, and they usually require editing to remove awkward or unclear portions. Most people just aren't very literate. A timely, topical, really crisply written, incisive letter with some red meat in it is a rare treasure for an editor, regardless of his degree of Political Correctness. He *needs* such letters in order to add interest to his publication. A controversial letter, even one that is hostile to the interests of his employers, often will be published, if it's carefully written. Controversy, after all, helps circulation.

Members who write letters would do well to keep the following points in mind:

- *Do* write on a timely topic. Choose something which already is in the news. Editors are a trendy lot: they want to spot a key word or phrase in your letter which already has been in the headlines. If you are reasonably clever, however, you can use almost any current topic as a vehicle for an important fact or idea that you want to publicize.
- *Do* be careful of spelling, grammar, style, and facts. Your letter need not be prissy or scholarly; it can be folksy and colloquial, if that style suits you; but it should be crafted with care, and any facts cited should be accurate.
- *Don't* use invective, profanity or threats.
- *Don't* be apologetic or wishy-washy; a bold, sharp, pithy, memorable letter is more likely to be published than a forgettable, bland one.
- *Do* get the Alliance message across, not some conservative, middle-of-the-road pap.
- *Do* persist. Don't give up after failing at getting your first four or five letters published. There are editors who will never publish a Politically Incorrect letter, but they are a minority. If you keep trying, and if your letters are carefully written, the chances are good that you eventually will see your name in print. After you succeed in having a letter published, write another—and another and another and another. Become a persistent gadfly, someone who can be counted on to speak up for our views whenever the opportunity to do so arises.

A good letter may be short or long. Be familiar with the editorial practices of the publication in which you are writing. Letters published in *Time* and *Newsweek*, for example seldom exceed 100 words. Letters in newspapers often are longer and may approach 1,000 words in length.

A good letter published in a major newspaper may be read by more than 100,000 people. If one thinks of the cost of printing 100,000 letters individually or the time required to hand out 100,000 leaflets in shopping malls, the advantage of using the established media for our message becomes obvious. Furthermore, there is the advantage of presenting our message in a familiar, non-threatening package. A conventional citizen—and most citizens are quite conventional—is far more willing to consider on its merits an idea presented to him in his daily newspaper or weekly newsmagazine than he is something handed to him on the street by a stranger or received unsolicited in the mail. Anything he reads in his newspaper has a stamp of approval, of sorts, on it. A leaflet distributed on the street with the same message is less acceptable.

As with every activity in life, alertness, good judgment, and boldness are essential for success in letter writing. Suppose that there is a report in your local newspaper about one or more high school students in your community being arrested for drug activity, or that there has been a drug-related shooting in a school. If your community is one where such news does not appear every day, and you have reason to believe that it will occupy the attention of the newspaper's readers for a few days, then you have an excellent opportunity to get a letter with a portion of our message into the paper.

Suppose also that there is a manifest racial factor in the drug incident, as there usually is (even if that factor is not mentioned or is played down in the newspaper). Knowing your community and the newspaper's editorial policies, you must decide how direct to be in writing your letter.

A very direct letter might be something like this:

Dear Editor:

Your report Tuesday of the drug arrests at Gotham City High School is one more reminder of the consequences of racial mixing. Before Gotham City High was racially integrated there was no drug problem there. Drugs—and many other evils—came with the Blacks. It is not fashionable to say this today, but it is the truth—and it is about time for us to begin caring more about the future of our children than about being Politically Correct.

I am a member of the Creativity Alliance, an organization whose goal is to build a healthy, White future for America. I am sure that many citizens of this community who are not Alliance members share my conviction that the “multiculturalism” being rammed down our throats by the government is wrecking our schools and our country. I also am sure that they understand that we will not be able to improve our schools or our country until we have the courage to be Politically Incorrect.

A more somewhat more subtle letter might approach the subject less directly:

Dear Editor:

Your report Tuesday of the drug arrests at Gotham City High School is one more reminder of the decline of our schools in America during the past few decades. My father and mother both attended Gotham City High in the 1950s, and they say that no one in the school then used drugs or even thought about using them. There were occasional fist-fights after school, but shootings and stabbings were unheard of. There were no openly homosexual students, and there was no AIDS. Classroom discipline was far better, and academic standards were much higher.

Of course, Gotham City High was an all-White school in the 1950s. It seems that things really started to go downhill after the school was integrated in the 1960s. Drugs and indiscipline always have been endemic in the African-American community, and these things came to Gotham City High along with the Black students. Even many Black adults, however, who attended segregated schools themselves, will say that drugs and violence were much less of a problem for young Blacks a generation ago than now.

Can it be that the loss of the sense of community—of belonging, of identity—which accompanied the loss of racial homogeneity in our schools is to blame for the breakdown in standards? Is it possible that *all* races lose something precious when they are mixed together?

I don't know what it'll take to make our schools wholesome again, but I'm certain that it's not more of this “multiculturalism” mischief that some people are pushing. They're trying to convince us that an even bigger dose of the same poison that wrecked our schools will cure them!

I believe what we need is separation.

In most communities and in most newspapers the second letter would be more likely to be printed than the first, but each situation must be judged separately.

If the Creativity Alliance can be mentioned explicitly in your letter, so much the better—especially when there is a public Creativity Alliance presence in the area, such as a telephone message service or a Primary Group with a mailing address or a telephone listing. Even if the Alliance can't be mentioned, however, there usually will be people who will look you up in the telephone directory and contact you after reading your letter. If you handle contact properly, it can be just as productive as if the reader had contacted the National Office directly.

4.d. INSTALLING A TELEPHONE MESSAGE SERVICE

Individual members and Primary Groups operate a number of telephone message services around the country. These message services give the public an easy way to contact the Creativity

Alliance. For example, if a person learns about the Creativity Alliance from a television, radio, or newspaper news report, he merely needs to look in his local telephone directory (or ask the information operator) for “Creativity Alliance” in order to obtain a local number to call. When he calls he will hear a Creativity Alliance recorded message and then will be invited to leave his name and address for Creativity Alliance information to be mailed to him.

Once the installation has been made, the member or Primary Group responsible for the message service needs merely to pay the monthly telephone bill, change message cassettes in the answering machine each time a new cassette is received from the National Office, and transcribe the names and addresses of the callers once or twice each week for either forwarding to the National Office or handling locally. A message service provides a substantial Creativity Alliance presence in a community with minimal effort by local members.

A member or Primary Group contemplating installing a telephone message service should first determine that an Alliance message service is not already operating in the local calling area. This is as simple as calling the local information operator.

Second, the proper answering device should be obtained. It is important to check with the National Office *before* purchasing an answering device, because some models are not compatible with the National Office equipment used to make the cassette recordings. Compatible answering devices typically cost less than \$100, and the National Office can give complete purchasing information.

Third, arrangements must be made with the local telephone company of a message service line. Tell the telephone company that the line is to be used for business purposes and request that it be listed as “Creativity Alliance” in both the white and yellow pages (under “Churches”) of the telephone directory. Instruct the telephone company that no collect calls will be accepted.

Finally, inform the National Office of the message service number and request that message cassettes be sent regularly. (There is no charge for the latter.)

An installed telephone message service can be advertised locally in many ways besides the listing in the local directory: for example, a classified or display advertisement in a local newspaper, or leaflets bearing the telephone number.

4.e. ORGANIZING A LOCAL CHURCH OF CREATIVITY WITHIN THE CREATIVITY ALLIANCE

4.e. Requirements for a Church Primary Group

Wherever two or more members live within easy traveling distance of one another, and certain other criteria are satisfied, a Primary Group may be organized. A Primary Group, by combining the abilities and resources of several members, makes it possible to engage in many types of activity more effectively; it also makes it possible to engage in some activities which are not feasible at all for individual members. Furthermore, by providing the opportunity for social interaction among members, a Primary Group can build members’ morale and effectiveness.

A Primary Group is a formal substructure of the Creativity Alliance; it is not simply a casual grouping of members, nor is it one or more members who have opened a post office box or chosen a Primary Group name for themselves or begun publishing a newsletter. The following things are necessary for the creation and continued existence of a Primary Group.

- At least two Creators in good standing must agree to be affiliated with a Primary Group initially, and the number of Church members attending a Primary Group’s

meetings and participating in its activities must not become less than two at any time after it has been created. No person who is not a Creator may be a member of a Primary Group; when a Creator loses his good standing in the Creativity Alliance, he may not remain a member of a Church Primary Group.

- A Primary Group must have a Primary Group Coordinator, who is usually a Reverend appointed by the Pontifex Maximus and holds office at the pleasure of the Pontifex Maximus. The Primary Group Coordinator, in consultation with the National Office, directs the activities of the Primary Group and is responsible to the Pontifex Maximus for the conduct of the Primary Group's members. Only a person of exceptional maturity, intelligence, and strength of character will be appointed a Primary Group Coordinator; his loyalty and his understanding of and commitment to the Creed and Program of Creativity must be beyond doubt.
- A Primary Group must hold a meeting of its members at least once each month.
- A Primary Group must report its activities fully to the National Office and provide a roster of numbers attending its meetings whenever requested by the National Office.

Maintaining a Primary Group and keeping it growing require more effort and skill than one might imagine, and it is better not to attempt to organize a Primary Group until the resources of manpower, leadership ability, and energy in an area are fully adequate for the task. Merely getting all the members together for scheduled meetings or other activities can be a substantial chore, requiring repeated telephone reminders and coaxing for the more passive or poorly motivated members. Keeping meetings properly directed and focused on useful goals and at the same time building the enthusiasm of participating members can be a much more challenging chore.

A Primary Group Coordinator will find it helpful to delegate responsibility for various aspects of Primary Group organizational work to other members: indeed, by the time a Church Primary Group has reached a size of 10 members or so, he will find it necessary to have other members on whom he can depend for much of the work.

4.e.iii. Avoiding Empire Building

The members, and especially the Reverend, of a Primary Group must scrupulously avoid any tendency to "build empires." The Alliance, because it has a vision, draws a certain quota of escapists: members who are unwilling or unable to face the real problems of organizational work and instead prefer to build castles in the air, replete with fantasies of being a great leader or a master strategist. Sometimes the would-be empire builder suffers from the "Oh, Mother, I can do it by myself!" syndrome. He wants to put his personal imprint on everything, and he resents National Office control. He wants to make up his own rules, design his own propaganda, and even choose a distinctive insignia and name for "his" Primary Group in order to demonstrate his independence.

There is no limit to the scope for ability in the Creativity Alliance. Every Creator with real leadership ability, whether he already is in a Primary Group or not, has the opportunity to become a Coordinator of a Church Primary Group. If he demonstrates an ability greater than that which can be utilized fully at the Primary Group level, there are opportunities for him at the regional or national level. And if his abilities lie in the field of propaganda design or some other facet of Alliance work, he merely needs to demonstrate those abilities to the National Office. One thing there is not room for, however, is the person who subordinates the program and goals

of Creativity to his own ambition or escapist fantasies.

4.f. PERSONAL RECRUITING

4.f.i. Introduction

The two pillars on which everything else rests are propaganda and organization. The raw material for the latter pillar is gathered to a great extent by the process of personal recruiting. It is, even more than propaganda, the activity in which *every* member can participate constructively.

Personal recruiting is the process by which a member persuades another person through personal contact, to become a member. The contact may be frequent and regular, as with a fellow student in one's dormitory or a fellow employee in one's workplace, or it may be occasional, as with a neighbor or a sister-in-law with whom one visits three or four times a year. It may involve face-to-face conversation and joint recreational or work activity, or it may depend to a large degree on correspondence. The essential element is that it is *personal*.

If one hands a pamphlet to a stranger in a shopping mall, and if the stranger takes it home, reads it and thinks about it, writes to the National Office for more information, and eventually applies for membership, one has in a sense "recruited" him, but it was not primarily an example of personal recruiting. Personal recruiting is an interaction between two people, and it may be as much non-verbal as verbal. It may depend as much on what the recruitee thinks about the recruiter as it does on what he thinks about the ideas the recruiter is presenting to him. In this sense, even the act of handing a pamphlet to a stranger has an element of personal recruiting in it, in that the appearance and demeanor of the member will affect the way in which the material in his pamphlet is interpreted by the person who accepts it.

It is a naïve member indeed who believes that ideas stand or fall on their merit alone. People are substantially non-rational creatures. They are driven by very deep-seated needs and fears, which often they do not recognize clearly, with the consequence that their true reasons for doing things are quite different from those they will enunciate to others, or even from what they consciously believe. Under the right circumstances a seemingly intelligent and sane person will cling tenaciously to a demonstrably false or destructive ideology and even be willing to give his life in defense of a patently crack-brained idea. And he may just as tenaciously resist accepting an ideology as natural, wholesome and true as ours. Which is to say that in personal recruiting, the personal element and the other circumstances associated with the presentation of our message, may be as important as the message itself.

4.f.ii. The Personal Element

To paraphrase a portion of the preceding section, the message is very often judged by the messenger. It is extremely important, therefore, for the recruiter to pay attention to his appearance, his behavior, and his relationship with the person he is attempting to recruit. The psychological principle involved is this: If a person that we like, admire, trust and respect presents an idea to us, we are far more likely to consider it favorably than if it is presented by someone we dislike or hold in low esteem. Even if we have just met a person and so have not yet had time to evaluate him fully, his appearance and demeanor will strongly color the way in which we respond to what he says. One cannot overemphasize the importance of this principle.

Consider an actual, if extreme, case: A member in a large city had informed the National Office that he was eager to try his hand at personal recruiting. He held a responsible position at

his workplace and was intelligent enough to have been accepted as a member by Mensa, the high-IQ group, so when a woman in the same city contacted the National Office and said she was interested in joining the Alliance but wanted to meet a member in the area first, she was given the telephone number of the would-be recruiter. She called him, and they arranged to meet at a restaurant. Our member arrived unshaven, and generally ill-groomed, and during the meeting he smoked cigarettes continually, gossiped about the most unsavory “movement” personalities in the area in a way that alarmed the woman, and drank eight beers, excusing himself five times to go to the bathroom and finishing the meeting noticeably under the influence of the beer! The personal impression his behavior made on the woman was so negative that his sales talk for the Alliance was completely rejected. She described the incident to another member later and told him that if the first member she had met were representative of the Creativity Alliance she wanted nothing to do with us. She can hardly be blamed for her reaction. Needless to say, the would-be recruiter is no longer a member of the Creativity Alliance.

Our former member should have taken pains to arrive for his meeting well groomed and well dressed. He should not have smoked unless his potential recruit began smoking first. He should have scrupulously avoided all hobbyist gossip. And he should not have drunk even one beer during the meeting: alcohol has absolutely no place in Alliance work. If he had merely maintained these minimal behavioral standards, he probably would have signed up a new member.

The personal element in recruiting goes far beyond maintaining minimal behavioral standards, however. An enormous advantage will be gained by the recruiter if he first takes the time and trouble to establish a proper relationship with the person he wants to recruit. The most important element in a proper relationship is respect. Sometimes a preexistent condition bestows respect: a teacher is in a better position to recruit a student than he would be if he were a student trying to recruit a teacher; an officer in the armed forces has an advantage in recruiting enlisted personnel; and an employer has an advantage in recruiting his employees.

Even when no such advantageous relationship exists, however, the recruiter often can choose a recruiting environment in which he can be naturally self-assured rather than one in which he feels awkward and uncertain. For example, a recruiter who is known as an outstanding mathematics student, with an academic award or two in the subject, but has barely managed to satisfy the minimum requirements for his physical education class, would do better to look for his recruits among his fellow mathematicians than among members of one of his school’s athletic teams, just as a star athlete but mediocre scholar will do better recruiting among his fellow athletes than among the scholars, other things being equal. A winner always has the respect of those who recognize him as a winner, and it is among those that he is most likely to be successful in his recruiting efforts.

Ranking nearly as high as respect is trust. Any unfamiliar or unconventional idea, especially one which is considered Politically Incorrect, will be regarded with suspicion by most people—as also will be the person who expresses the idea. The whole apparatus of the controlled media has been used deliberately by the Jews for decades to foster such suspicion in the public. When a recruiter tells a prospective recruit that, for example, the Washington government’s policy of “free trade” with non-White countries such as China and Mexico is intended to de-industrialize America and “equalize” the standard of living of the American worker with that of the Mexican and the Chinaman, the reaction is likely to be one of suspicion. The prospect will think: “Surely, my government wouldn’t deliberately do something that evil. Why is this fellow trying to make me hate my government? Is he one of those White ‘haters’ I’ve been warned

about on my television?”

Actually, an experienced recruiter will lead up gradually to an idea as startling as the one stated above, rather than springing it suddenly on a naïve person. Whether he introduces it suddenly or gradually, however, it is far more likely to be accepted if he already has won the trust of the person he is attempting to recruit: that is, if he has made himself known to the person as careful in his speech, level-headed, truthful, and not given to exaggeration.

The recruiter has an enormous advantage if he is regarded as a *serious* person, someone whose word is not to be taken lightly, and this advantage is even greater if he also is seen as a well-meaning person, a person who likes and wants to help the person he is trying to recruit.

Displaying the right demeanor also is important. A recruiter never should act in a secretive or conspiratorial manner. He should be open and forthright in his statements to a prospective recruit. He should, of course, use discretion—he should not talk loudly in a public place about controversial matters, for example—but he never should give the impression that he is embarrassed or ill at ease about the ideas he is expounding.

In this regard, self-confidence and conviction are essential. A recruiter lacking self-confidence may offer the Creativity Alliance message apologetically, acting as if he were afraid of being rebuked for espousing an unpopular idea. Such a recruiter is not likely to be successful. A successful recruiter will convey to his prospect the impression that the recruiter is absolutely certain about the rightness of his cause, the good sense of his ideas, and the accuracy of his facts and the inevitable victory of the Alliance.

4.f.iii. The Circumstances

Most people seek the approval of the people around them. They want very much to be liked and respected, and they will readily adapt their behavior to this end. Because the need for approval is instinctive, its effects go deeper than the conscious level: when people change their behavior to match that of a peer group, it is not merely the result of a conscious effort to be liked, but rather it is a largely unconscious adaptation. Not only behavior, but attitudes and ideas also are changed by this need.

Those who control the mass media understand this aspect of human nature all too well. They use the actors in television entertainment as an artificial peer group, whose carefully slanted ideas and attitudes are absorbed unconsciously by the spectators. In this way the Jews have been able to induce every sort of degeneracy and self-destructive behavior in the White population over a period of a few years.

The need to conform is not in itself a bad thing: it is a necessary trait for the building of a stable society, and it only becomes harmful when it is used by hostile or irresponsible elements to manipulate people in a negative way. It also can be used to change people's attitudes in a positive direction. In this regard, the recruiter often can gain a substantial advantage in his recruiting efforts by working in a group setting. This is one of the advantages offered by a Primary Group.

A dozen members organized into a Primary Group who use their Church meetings as a recruiting environment will recruit more new members than would those dozen people working independently. A potential recruit who is not yet willing to join the Creativity Alliance, whether through fear or indecision or doubts about the nature of the Alliance or disagreement over some point in our Creed or Program, often will agree to attend a Primary Group meeting as a guest. If the meeting is planned well for the purpose, it can go a long way toward overcoming any of these reasons for hesitation.

Fear, for example, is a very common reason for resistance to recruitment: most people who think Politically Incorrect thoughts are afraid of having the government, their neighbors, their employers, and others find out. Often such a person believes that becoming a member of the Alliance will expose him to reprisals from Jews, Blacks, or the secret police. In nearly all cases these fears are groundless, but just because they are irrational they are difficult to allay with reason alone. Attending a meeting and hearing a group of people talking in a natural, open way, confidently and without fear, about the things in which he believes can help a potential recruit conquer his fear. Courage is contagious, and after a little courage has developed reason has a chance to do the rest.

Needless to say, if meetings are to be effective for recruiting, a little thought should go into them. One wants to bring potential recruits into a carefully structured environment where a calculated impression will be made on them. Keeping hobbyists, freaks, and other undesirables out of this environment is one aspect of proper structuring; choosing the setting, the topics of conversation, the meeting format, and the specific members who will be present is another aspect.

4.g. RECRUITING TIPS

Every recruiter needs to be prepared not only to *explain* the Alliance's positions on many issues, but to *argue* for them. He should be prepared to *debate* those with differing positions. As anyone with debating experience understands, psychology plays at least as important a role in persuading an audience—even a single listener—as do logic and the facts. The truly persuasive debater has a rare and valuable talent, and it may come as much from his genes as from experience. Nevertheless, there are things to be learned which can help a recruiter be more successful in arguing for the Alliance's Creed and Program. The tips below are presented with this in mind.

A member *must* obtain permission from the National Office before he acts as a spokesman for the Creativity Alliance in any public capacity, whether in a university-sponsored debate or a television, radio, or newspaper interview. Many of the tips offered here, however, apply to private debates and to arguments before a small group in one's home or workplace as well as to public debates.

4.g.i. Jews as Opponents

There is, of course, never any reason to attempt to persuade a Jew, but a Jew nevertheless often will be one's debating opponent, invited or not. A member who speaks to an open group of students at any university or who is interviewed on any radio or television call-in program will find that those speaking in opposition to the Alliance message will disproportionately often be Jews.

The Jewish debating opponent is characterized by one outstanding trait: deceit. The Jew is never interested in bringing the truth, or what he sees as the truth, to light in debate, because he understands that his interests conflict with those of the non-Jewish members of the audience. He uses every stratagem to conceal this fact: shouting to drown out his opponent's voice, name calling, appeals to sympathy as a "victim of persecution," jumping from one subject to another, etc. This will be disconcerting, unless a member is expecting such behavior.

In any formal debate, of course, the debaters are speaking only to the audience and are

not trying to persuade each other. A member engaged in any public argument with a Jew, whether formal or not, must keep in mind that it is only the impression he makes on his audience, not on his Jewish opponent, that counts, and he must expect the most outrageously dishonest behavior from that opponent.

4.g.ii. Categories of Non-Jewish Opponents

A White person who opposes us usually does so for one of the following reasons:

- He is corrupt and has put what he sees as his personal interest above that of his people. Either he has a vested interest in the present system, or he believes he can gain a personal advantage by toadying to the Jews. He is in the position of Hermann's brother. It may be possible to shame him by exposing his motive.
- His mind has been captured by an opposing ideology, often Christianity. Sometimes he can be made to look foolish by leading him to state his beliefs explicitly.
- He does not understand the situation. He merely needs to have things explained to him clearly and forcefully.
- He is a Politically Correct yahoo, whose sole motivation is to parrot what he has absorbed from television or news talk radio. Unlike the corrupt person, he does not think about where his interests lie. Unlike the person motivated by an opposing ideology, he has no real commitment to any ideology, but he will pay lip service to whatever is in fashion. And unlike the person who merely doesn't understand the situation, he is immune to facts and reason. He can be thrown off balance, however, if his opponent can raise the specter that his Politically Correct views may be on the way out, much as a woman who was confident that she was dressed in the latest fashion will become disconcerted if she hears that the *avant garde* has just moved on to something new and different and what she is wearing has overnight become unfashionable.

4.g.iii. The Character of Audiences

Most people have no real convictions or beliefs. Ideas are not really interesting to them. They have interests, but usually they are not able to recognize these clearly. They are afraid of being unpopular, afraid of the government, afraid of organized minorities. They have very little self-confidence and are easily swayed from one position to another. What sways them, however, is emotion, not reason.

This is not to say that an Alliance spokesman should be emotional in his arguments and eschew reasoned arguments; it does mean, however, that it is very important for him to be perceived as strong and self-confident, as sincere and determined, as likable and altruistic. As every successful politician knows, these perceptions will be more important than the facts and arguments in any debate. It is very difficult to "win" any debate on a university campus, for example, when the Jews and other organized minorities have stacked the audience ahead of time, so that hooting and other interruptions will disconcert the Alliance speaker, make him look weak, and give the appearance that the audience is solidly against him. Uncommitted members of the audience perceive this and align themselves with the stronger side.

For the same reason, whenever an audience can be stacked by us, so that anti-Alliance hecklers can be dealt with instantly and decisively by members of the audience, and the majority of the questions and comments from the audience are favorable to us and hostile to our opponent, we have gone a long way toward winning the debate. The position which appears to have more

strength—in the sense of brute force rather than reason—on its side will win the heart of the audience, and then reason can bring the mind of the audience along as well.

4.g.iv. The Importance of Facts

Despite the pre-eminence of non-rational elements in the process of persuasion, there is no substitute for facts. The well-read and well-rehearsed recruiter who is full command of an arsenal of relevant facts will have a strong advantage over one who is not.

Example: Most if not all of the racially and socially destructive policies of the U.S. government depend on the fact that the news and entertainment media are controlled by Jews. In arguing against one of these policies, however, it is not enough merely to assert the fact of Jewish media control. In order to be credible one must be able to back up his assertion with many more facts. Which are the three most influential newspapers in the United States? What are the names of the people who control these newspapers? Who controls *Time* magazine? *Newsweek*? MTV? Which Jew is the largest publisher of children's books?

The answers to these questions should be on the tip of the recruiter's tongue, as should the facts of any other subject he anticipates discussing.

4.g.v. Ten Catchy Ideas

The essence of the Creativity Alliance message can be expressed in several ways. We can say, for example, that our race is in danger of becoming extinct if we do not organize and take effective action soon. This should be all that is needed to persuade a rational person with the right values to join us. Unfortunately, most people are not rational, and many have confused values. It is often necessary to engage a potential recruit's attention with some peripheral idea which is especially striking or especially easy for him to grasp, as a first step toward an acceptance of our message. The ideas presented in this section are ones that often have served this purpose. An experienced recruiter undoubtedly will be able to add to this list.

It should be kept in mind, of course, that the idea which works best with one individual may not be the best for another. It also should be noted that each idea requires planning and preparatory work (primarily the gathering of supporting documents) before it can be used effectively for recruiting.

4.g.v.1. The controlled media: The control of the mass news and entertainment media by the Jews is an especially catchy idea for most people. It cannot be refuted, because the facts are so simple and overwhelming. There are of course, libertarian-individualists who will assert that it's all right for the Jews to control the media, so long as they gained their control by shrewd business practices and so long as they occasionally let a Republican win public office; and there are Christians who will proclaim that Jewish control of everything is the fulfillment of prophecy, Jehovah be praised! For people who still have a firm grip on reality, though, it will be a worrisome matter indeed, and it will open the door to many other ideas.

The use of this data is facilitated greatly by the use of our *The Facts* booklet, in which an abundance of supporting facts already has been gathered. It can be found at:
<http://rahowadirectory.com/eBook-MattHale-TheFacts.pdf>

4.g.v.2. The "Holocaust": The Jews have assiduously promoted their "Holocaust" mythology since the early 1930s, and it has served them well in two ways. First, it has allowed them to assume the role of "victims" and "martyrs," and at the same time it has made many

Whites feel a sense of guilt for belonging to the race of the “persecutors” and for failing to stop the “Holocaust.” This sense of guilt has made it difficult for those afflicted with it to criticize Jews or oppose Jewish activities, no matter how destructive. Second, the “Holocaust” has given them a bogeyman they can use to frighten Whites away from any corrective action: thus, any manifestation of an instinct for racial self-preservation (i.e., “White racism”) on the part of many Whites can be suppressed with nothing more than a reminder that “that’s the way it began in Germany.” Anyone who criticizes Israel for butchering Palestinians or complains about the Jews’ campaign for homosexual privileges today can be accused of planning to advocate gas chambers for all minorities tomorrow.

Whether a recruiter wants to deal with the “Holocaust” story or not, he will have no choice in the matter; it’s the Jews’ most effective weapon, and they can be counted on to use it. It can also be used effectively against them, however, by a recruiter who has his wits—and his facts—about him. The Jews have lied so recklessly and so extravagantly in this matter that an intelligent recruiter can throw any of a number of “Holocaust” lies back into their faces.

For example, there is the lie about the gas chamber at the Dachau prison camp. For many years after the Second World War the Jews and their collaborators widely publicized the claim that 32,000 Jews had been gassed to death with Zyklon-B at Dachau. There was a bronze plaque commemorating the dead at the gate to the former prison, and guides showed the “gas chamber” to tourists. Despite the fact that the U.S. Army murdered the entire 565-man prison staff after they surrendered in 1945, too many Germans and others—including former non-Jewish prisoners—knew that no Jews at all had been gassed at Dachau. At Jewish insistence laws against “denying the Holocaust” were passed in Germany to silence these witnesses, but the truth could not be suppressed, and so, eventually, the plaque was taken down and the “gas chamber” omitted from the tours.

Many other examples could be given, but the recruiter is well advised to stick to two or three cases for which the evidence of fraud is especially simple and overwhelming. And he is well advised to do a thorough job of gathering his evidence and familiarizing himself with it. Once a person of good character and a normal capacity for indignation has been convinced that he has been lied to so brazenly on one matter of substance, he will be obliged to reexamine everything the liars have told him. And he will be ready for our message.

In dealing with the “Holocaust” myth the recruiter must not fall into the error of overstating his case or countering lies with incorrect statements. Jews *were killed* during the Second World War, both individually and in groups. Soviet political commissars, a great many of whom were Jews, were separated from captured Red Army troops and shot in some areas on the Eastern Front. In areas of guerrilla activity by communist partisans the Germans rounded up groups of Jews and shot them, with knowledge that this would go a long way toward pacifying the partisans, who drew a substantial portion of their manpower from the heavily communist Jewish population. And, of course, many Jews died in concentration camps, primarily of diseases such as typhus. The “Holocaust” is based as much on half-truths and exaggerations as on outright lies.

Even the most well prepared recruiter sometimes will find the “Holocaust” a challenging topic. He will encounter tender-minded people who are appalled that any Jews at all were killed during the war. They have vivid memories of the photographs of heaps of emaciated corpses of typhus victims in some of the “liberated” concentration camps, which during the final days of the war piled up faster than they could be disposed of. Unfortunately, photographs of heaps of dead Latvians and Poles and Germans and Ukrainians and Croats butchered by Jews and by others

under the influence of Jewish Marxism have not been as widely publicized. Such photographs are available, however, and the recruiter should not hesitate to use them when they may be helpful.

He also should emphasize that, whether Americans understand it or not, we have long been engaged in a race war with the Jews. The Jews always have understood this. During the Second World War some Europeans—though, unfortunately, not enough—also understood it. As far as the score for killing goes, however, the Jews and their collaborators are way ahead of us. The number of ethnic Germans and Croats slaughtered in the former Yugoslavia alone *after* the war exceeds the number of Jewish dead in the war. The number of Ukrainians and Russians slaughtered by Soviet communists exceeds the latter number many times over.

The Jews, through their control of the news media and their political influence, have for a long time been able to limit the spread of information about the atrocities they have committed. With the collapse of communism in Europe, however, information is becoming more widely circulated on activities ranging from the bestial slaughter of the Russian imperial family by Jewish butchers in 1918 to the mass murder of German civilians in the former Yugoslavia, the former Czechoslovakia, and the former eastern provinces of Germany (now Poland) by communist sadists in police uniforms acting on the orders of Jewish commissars in 1945 and 1946. The value of this information is that it can be used most effectively with the very people who are now, or recently were, most strongly influenced by the Jews' "Holocaust" myth. Once they have been shown what really happened in Europe between the Jews and the various European peoples among whom the Jews lived, the sympathy which they formerly felt for Jews will turn to indignation and outrage. They will come to understand that, regardless of how many Jews died during the war, it wasn't enough.

4.g.v.3. The New World Order and the deindustrialization of America: Economics is a subject which interests many people. Unfortunately, it is a difficult and complex subject, and most people are easily confused by it. There are a few aspects of the current economic situation, however, which are simple and straightforward enough for the average person to grasp. Fortunately, some of these simplest of economic facts are also the most striking and persuasive.

Perhaps the most useful economic fact for recruiting purposes is this: The Jews and their allies long have been conspiring to bring about a New World Order under their control: a world in which national boundaries have lost their meaning and are retained only for administrative purpose, a world without racial or ethnic distinctions, a world with a global economy and a single currency, a world with a homogenized culture and a uniform standard of living. In order to achieve this goal they have promoted, among other things, "free" trade with the Third World. One of the calculated consequences of this "free" trade has been the transfer of American industry—and industrialized employment—to the non-White world: the deindustrialization of America.

As horrifically shocking as this fact is to any American with healthy instincts, it is easy to present thoroughly convincing evidence for it. For one thing, the proponents of the New World Order haven't been at all careful to keep their scheme secret. Former President George Bush often talked openly about it. The slick political magazines are full of references to the alleged need to "globalize" the U.S. economy. The leadership of both the Democrats and the Republicans publicly supported the abolition of trade barriers between the United States and Mexico, and they have spoken in favor of keeping the flow of trade between Asia and the United States unimpeded.

The New World Order is well beyond the theoretical stage: its consequences already have heavily impacted tens of millions of Americans, who formerly were steel-mill workers or machine operators in factories and who now are serving up fries in fast-food emporiums or have some other “service” occupation at half their former salaries. Whole industries in America—consumer electronics and machine tools, for example—have been wiped out by the New World Order in the last two decades, and many others are on the way out.

The loss of American industries is something that unemployed or displaced industrial workers can understand easily enough, because they have experienced plant closings. The recruiter needs to help them understand *why* they have lost their former employment and been forced to accept their lower standard of living. He needs to convince them that their lower standard of living was *planned* by the New World Order schemers: the scheme is to *equalize* living standards around the world, and that means lowering them in the White world and bringing them up in the non-White world. He needs to point out the simple truth that when labor costs are much lower in a place like Mexico or China than in the United States, and there are no trade barriers, industry inevitably will move from the rich country to the poor country. And the consequences of that will be a raised living standard in the country which gains the industry and a lowered living standard in the country which loses it.

The recruiter also needs to counter the lies which the controlled media disseminate to dampen opposition to the New World Order. The most important of these lies is: Some Americans will be inconvenienced temporarily by the readjustments involved in globalizing the economy, but in the long run free trade will bring greater prosperity and will benefit everyone by helping American industry to increase its exports.

The truth is: A few U.S. industries which are heavily dependent on exports do benefit from the absence of trade barriers, but the net effect is to decrease the number of viable industries in the country. Increasing world trade will not bring the consumer electronics industry or the machine tool industry, for example, back to the United States. They are gone, and they cannot be rebuilt in this country until our wages are comparable to those in China and Malaysia. Ultimately, of course, that’s the objective of the schemers, but it is hardly an outcome to be desired by the average American worker.

It is also true that some American consumers—those whose incomes already come from the “service” sector of the economy, for example—are benefiting temporarily from the absence of trade barriers with the Third World. They are able to buy VCRs and television receivers more cheaply than they would if foreign products were excluded. In the long run, however, by supporting free trade with they are allowing the limb on which they have built their nests to be sawed off. We can have long-term economic security only if we protect our national interests in the maintenance of our essential industries. An America without a full array of basic industries is an America at the mercy of those who do have the basic industries. That’s the way it was planned: that’s what the New World Order schemers call “interdependence.”

Aside from displaced industrial workers, some of the best prospects for recruiting with a discussion of the New World Order may be mechanical craftsmen, shop owners, and small manufacturers. Generally they will be more substantial people, and they should be especially interested in what the New World Order trade policy with China is doing to the American hand tool industry, which is going the way of the American machine tool industry. The Chinese are sending us a growing variety of hand tools—hammers, bench vises, hydraulic jacks, micrometers and calipers, wrenches, and a hundred others—which are generally of reasonably good quality and which are priced anywhere from a third to an eighth of the comparable American-made tool.

That makes plenty of bargains now for tool buyers, but in the long run it means the destruction of another essential American industry, the permanent loss of thousands of industrial jobs, and a further decline in the American living standard. There is no way that an American manufacturer of bench vises, say, can compete with a Chinese manufacturer using slave labor.

The recruiter should not fail to draw the stark political conclusions from all of this: America's "leaders," including the President and every legislator in the Congress, are collaborators with the Jews in the New World Order scheme. The facts outlined above are so clear and simple that even a politician can understand them. What the scheme is doing now to America and what it already has done are plain for everyone to see. But the politicians continue to support it, because the controlled media do. Not one of them will stick his neck out by bucking the Jewish power structure and alerting the American people to what the New World Order has in store for them. There's a name for behavior of that sort: treason.

4.g.v.4. Non-White immigration: One of the most noticeable changes which have taken place in the United States in recent decades is the enormous growth in the number of non-Whites in the population. This growth is due in large part to immigration, both legal and illegal. What is happening to the population of the United States also is happening in other White countries: Canada, the United Kingdom, France, the Netherlands, Germany, Sweden and Australia, to name a few.

Since the Second World War the Jews and their collaborators have given top priority to flooding the White world with non-Whites. They succeeded first in procuring immigration legislation incorporating this priority, and then they crippled the enforcement of the legislation when the opportunity arose to increase the flood still more through illegal immigration. Illegal immigrants pour across the border between the United States and Mexico, while the government in Washington makes only a transparent pretense at stopping them. When citizens demand that the border be controlled, the government wrings its hands and asserts that it doesn't have enough money to do the job properly.

In the parts of the United States impacted least by non-White immigrants, the immigration issue may not have much more force than any other argument for a racial cleansing of the country. In areas such as Florida, Texas and California, on the other hand, where Whites have been swamped by non-White immigrants so rapidly they haven't had time to become accustomed to it, the issue can be a compelling one indeed for the recruiter.

The key elements which should be brought out in discussing the problem of non-White immigration are:

- It didn't just happen; it was planned, and the planners were Jews. Emanuel Celler, the late Jewish Congressman from Brooklyn, is the man who pushed through the 1965 immigration law which cut off the flow of White immigrants from Europe and opened the floodgates to the Third World.
- The government has the ability, even under the present law, to halt all illegal immigration and to round up and deport all illegal immigrants now in the United States, but it lacks the will to do so, because the controlled media would immediately condemn any such move as "racist."
- The aim of the media controllers in backing non-White immigration is to hasten the day when the White majority in the United States becomes a minority.
- The present flood of non-White immigrants will not be stopped until the government in Washington is replaced by a government of and for White people.

4.g.v.5. Gun control: Among people concerned about the preservation of their right to armed self-defense there is a considerably larger fraction responsive to the Alliance message than there is among the general public. It is not just that the former share our opposition to governmental restrictions on the fundamental right to keep and bear arms: they are, on the whole, a spiritually healthier breed than those who prefer to give up their right to self-defense and rely on the government for protection. People who believe in self-defense have stronger character than those who don't: they are more independent and self-reliant, have more self-respect, and are more resistant to Jewish propaganda.

Among those in favor of gun control there is virtually no one capable of being recruited—or worth recruiting. Among those benighted souls in the vast middle who have never thought seriously about the issue, there undoubtedly are many who eventually will be illuminated, and some of these may deserve the recruiter's efforts. And among those in favor of preserving our right to keep and bear arms there are some who will be hostile to us: there are even a few Jews among the pro-gunners, and they have a certain following of befuddled Whites who have fallen for the Jews' claim that gun-confiscation is a "Nazi" scheme, the foremost proponent of which in recent times was Adolf Hitler.

Despite these exceptions, gun control is a touchstone issue. For the Jews and their collaborators it is as essential to disarm the White population as it is to promote racial mixing, and they have committed an enormous propaganda effort to gun control. Those who have been persuaded by this propaganda nearly always have been persuaded by the Jews' other propaganda as well: they have been persuaded to turn away from the path of manhood and honor, to give up the struggle for life, and to crawl into the womb of the New World Order, where the government will take care of them. Those who have consciously resisted Jewish propaganda are a select lot, and they will be much more likely than others to be responsive to our message—especially if the recruiter engages their attention with some aspect of the gun control issue.

4.g.v.6. Homosexuality and AIDS: The issue of homosexuality is valuable, because it provides a point of contact between us and many people who are otherwise Politically Correct. Even many of those who have accepted the lie of racial equality have not been able to stomach the Jews' demand that we look on homosexuals and homosexuality as "normal." The idea of sexual relations between two men is so abhorrent to psychically healthy men and women that even the power of Jewish television has made little headway in persuading them to smile on such activity, even when it has persuaded them to accept all sorts of other foolishness.

Prior to the advent of AIDS, homosexuals and their promoters in the media were able to convince many normal people that what homosexuals did behind closed doors, no matter how perverse, was a private matter and ought to be tolerated by society. That was an incorrect notion, as anyone familiar with the general behavior of homosexuals and their influence on a wide range of social pathologies understands; nevertheless, it convinced many people that homosexuals should not be excluded from society just because of their "sexual orientation." With a general awareness now of the relationship between homosexuals and the spread of the dread disease AIDS, we have a powerful counter to that notion and a weapon to use against those who promote the tolerance of homosexuality—who, of course, are the same people who promote every other evil.

Fortunately, AIDS has so far killed the least desirable elements in White society—homosexuals, intravenous drug abusers, people who have sexual relations with non-Whites, and

those who consort with any of the foregoing—and offers real promise of improving the overall racial situation in some areas of the world, such as equatorial Africa. It has, nevertheless, also killed many innocents through tainted blood transfusions, and it has placed a substantial financial burden on everyone, as the cost of prolonging the lives of AIDS victims mounts.

For the recruiter, however, the main advantage of AIDS is that it provides a compelling example of the corruption and irresponsibility of the U.S. government and the malice of the controlled media. With an incurable, invariably lethal disease which can be transmitted through any body fluid—semen, blood, saliva, perspiration—spreading unchecked among its citizens, and with no vaccine in sight, the only responsible policy for the government is universal testing and strict quarantine for all infected persons. The only responsible policy for the news media is the provision of full and accurate information to the public on the dangers of consorting with infected persons. Yet precisely the opposite policies are pursued by the government and the media. The latter promote the notion that any effort to segregate or restrict contact with AIDS carriers is the most reprehensible sort of bigotry and that infected persons present no danger to the public. The former enacts and enforces legislation for the protection of the spreaders of AIDS from discrimination by uninfected citizens and actually prohibits medical research into such matters as the transmission of AIDS by insect vectors, lest it turn up evidence which would lead to demands for quarantine or other protective measures.

4.g.v.7. Affirmative Action and quotas: The government's policy of showing favoritism to blacks and other minorities in hiring and promoting public employees and its policy of forcing private employers to exercise the same sort of favoritism in their own hiring and promoting practices provide a useful irritant at several levels.

First, and least valuable for our purposes, is the distress of the White person who has been denied an employment opportunity or promotion because of these policies. Certainly, the irritation is most acute in these cases, but very often it is strictly a personal grievance (i.e., the person is not ready to draw any general conclusions), and the people most severely affected tend to be at the low end of the White socioeconomic spectrum.

Second, and providing somewhat greater opportunities for the recruiter, is the very widespread feeling that such policies are not "fair." Unfortunately, the rallying cry of the advocates of "fairness" all too often is "equal rights for Whites" or something equally insipid. Many of these people would agree with the no-win proposition that it's just as "unfair" to show favoritism to Whites as it is to favor Blacks and other minorities. Sometimes, however, this kind of muddled thinking can be straightened out by a forceful recruiter.

Most useful is the demonstration of what Affirmative Action has done to America's national efficiency. Perceptive people, who are able to see the real effects of Affirmative Action on America's armed forces and civil service, as well as its drag on national productivity, are ready to be taken the next step toward the conclusion that the mere presence of non-Whites in our society is holding us back and endangering our future.

For all these categories of people, Affirmative Action serves to increase their distrust of the government and the controlled media.

4.g.v.8. Feminism: There are few Jewish spiritual viruses which have caused as much misery for White men and women as feminism has. Unfortunately, few of the White people whose personal lives have been wrecked by it have figured out for themselves what has happened to them and what's behind it. All they know is that they can't seem to establish or

maintain a really healthy relationship with a member of the opposite sex, and consequently they're miserable and frustrated. A recruiter with the skill to help them understand the ways in which feminism has sabotaged the relations between the sexes can gain a real beachhead for the rest of our message.

The feminist doctrine is discussed elsewhere in this handbook.

4.g.v.9. Kosher “tax”: What do you do to get the attention of Jill Sixpack, who doesn't care about the Jewish control of the media because she's perfectly happy with the soap operas and game shows she watches on TV; who isn't interested in politics or the news or much of anything outside of her own neighborhood; who lives in a community where the minorities haven't yet had much of an impact; and whose husband's employment isn't immediately threatened by either deindustrialization or Affirmative Action? Often she'll be absolutely fascinated to learn that two-thirds of the canned, bottled, and packaged foods in her cupboard have an inconspicuous *hechsher* on them, and that she has been unknowingly paying more for her groceries so that Jews can eat kosher products.

It's a small thing compared to other issues listed here, but sometimes it's just the right thing to make a potential recruit start thinking.

4.g.v.10. Nazis and neo-Nazis: Inevitably, every member who engages in public activity, so that he is recognized publicly as a member, will be asked, “Are you a Nazi?” or, “Are you a neo-Nazi?” just as the Creativity Alliance is routinely described in the controlled news media as a “Nazi (or neo-Nazi) organization.” (For those who make the distinction, the difference between “Nazi” and “neo-Nazi” seems to be this: The former term refers only to the National Socialist German Workers' Party and its members. The latter term refers to organizations and people who draw their inspiration from the former, from the same sources as the former, but which are too young to have been directly associated with the former. Many people, of course, make no distinction between the two terms.)

So how does a member answer the question? If he wants to give a meaningful answer, he must know what is in the mind of his interrogator: What is his interrogator's understanding of “Nazi”? If it's a Politically Correct bigot (which will be the case for anyone working for the controlled media), or even a typical “couch potato” whose ideas all came from a television tube, we know that he is thinking of sinister-looking men in black uniforms and swastika armbands who like to click their heels together, thrust out their right arms, and shout, “*Seig! Heil!*” before marching off to gleefully machine-gun a group of prisoners who were arrested for listening to the wrong radio program or failing to have a photograph of the *Führer* displayed in their living rooms. This mythical “Nazi” is an invention of the Jews who control the mass media, and so the member is perfectly correct in answering, “No, I am not a Nazi and the Creativity Alliance is not a Nazi organization.”

Suppose, however, that the person asking the question is a potential recruit, someone with an open mind who really wants to understand our beliefs and goals. In this case we are obliged to explore the question more deeply, and in so doing we may have an opportunity to use one of the catchiest ideas of all: the idea of National Socialism to explain the idea of Racial Socialism. (See chapter six, Book Two, of *Nature's Eternal Religion*.)

Using this idea requires great care and good judgment. It is an idea which evokes such strong feeling that even some members cannot face it squarely. On the one hand there are those who are embarrassed by it and would be happier if the Creativity Alliance would explicitly

disavow it. On the other hand there are those who accept it wholeheartedly but are unable to distinguish between the idea of Racial Socialism itself and its specific manifestations in Germany, National Socialism, between about 1920 and 1945. They are caught up not only in the idea but also in the mystique of Adolf Hitler and the National Socialist era in Germany, and there are very real dangers in this. For one thing, many of the latter people make a *cult* of National Socialism, with an emphasis on symbols, uniforms, insignia, rituals, and the like. The danger in this is that National Socialism becomes a hobby, and hobbyism becomes a substitute for effective action. And if we associate ourselves with the cult of National Socialism, as contrasted with the idea, we are forced to contend with the mythical image created by the Jews, for that will be the image raised in the mind of the average person who comes into contact with us.

It is largely for this reason that we have the admonitions elsewhere in this handbook against uniforms, quasi-uniforms, and insignia. Breaking through the wall of misunderstanding between us and the White public is a large enough task without raising the specter of made-in-Hollywood “Nazis.” Even if there were no such negative image to overcome—even if the Jews never had made an anti-Nazi film or television show—it would be wrong for the Alliance to associate itself with the cult aspects of National Socialism in Germany prior to 1945. Things that were natural and helped form a positive public image in Germany at that time seem unnatural and alien in America and many other parts of the White world today. For example, party uniforms were the accepted norm in Germany, not just for the National Socialists but also for the Communists, the Catholic Centrists, and other political groupings. They never have been the norm in America.

It also is wrong, however, for us to shut our minds to the eternal truths embodied in the National Socialist idea: they are the truths on which our own creed is based. It is wrong for us to shut our eyes to the truth about the Second World War, its background, its conduct, the real issues involved, and the real consequences of its loss by our race. And it is wrong for us not to acknowledge the debt our race owes to Adolf Hitler and his followers throughout Europe, despite their apparent defeat in 1945.

The recruiter who is working with the right sort of potential member—and who himself has an adequate mastery of the subject—can use the National Socialist idea and the mystique associated with its manifestation in Germany as a powerful tool for opening the mind of his prospect to the Alliance message of Racial Socialism. Again, however, the greatest discretion is required.

4.g.vi. The Power of Positive Thinking

There is no shortage of things for us to complain about, no shortage of bad government policies for us to attack, no shortage of undesirable traits in the Jews and other non-Whites for us to point to, no shortage of dire warnings we can make about developments to come. Our strength, however, lies not so much in our ability to describe the evils of our opponents and the danger of the times in which we live as it does in the fact that we have a positive view of the future and a program for making that view become reality.

It is necessary to explain negative things to a potential recruit, but the emphasis should always be on the positive: on what we can do to overcome these negatives and regain control of our future. An emphasis on negativism may persuade a potential recruit that our cause is just, but it also may convince him that our cause is hopeless.

A pitfall to be avoided absolutely is talk of violence or illegality. Many of us have fantasies about striking back at the government and our other enemies, but we should keep these

fantasies to ourselves—or, at least let them remain between the covers of *The Turner Diaries* and *Hunter*. Talk of violence and hints of future illegality not only are unrealistic at this time; they also frighten many potential recruits. There already is too much fear of the government; it is a paralyzing fear for many people, who imagine that if they join the Creativity Alliance the secret police will begin opening their mail and questioning their neighbors. Nothing should be said or done to heighten that fear.

A conscious effort is required to avoid negativism, because even a member with a wholly positive attitude will find that the world is filled with people who have grievances: people who are angry at the government's latest tax increase, people who are unemployed through no fault of their own, people whose property values disappeared when non-Whites invaded their neighborhoods, people who are victims of crime, people who have been forced to become outlaws because of local or state gun-confiscation laws, and people with a thousand other personal reasons for being receptive to our explanation of what has gone wrong with our world. The temptation will be strong to adapt our recruiting message to these people with grievances; it will seem the sensible thing to do. And, indeed, people with grievances often can be recruited by sympathizing with them, showing them where the blame lies, and offering them a way to strike back—at least, vicariously. But the Alliance must be built with people who have a vision, rather than with people who have a grievance. One man or woman with a vision is worth a thousand who have grievances. The way to recruit a person with a vision is not to complain about the state of affairs; it is to help him see our vision and to show him how his vision can fit into ours.

5. THE CREATIVITY ALLIANCE AND THE LAW

5.a. INTRODUCTION

The Creativity Alliance is a religious organization. In June of 2002, a Federal judge ruled in favor of Reverend Chris Peterson against a Milwaukee company, Wilbur Communications, for unlawfully demoting him because of his religious beliefs. (Court document here: <http://rahowadirectory.com/CreativityChurchCourtWin-PressReleaseCourtDoc.pdf>) In so doing, Judge Lynn Adelman ruled that “Creativity” is indeed a religion under Federal law and employers are barred from demoting or firing adherents of Creativity on the basis of those beliefs.

Although Creativity is recognized under federal law as a religion, the Creed and Program of Creativity sets it in direct opposition to the present government of the United States and to the governments of most other White countries. These governments are based on egalitarian ideology, and their programs are racially destructive. In most cases they are under strong Jewish influence. Our program as stated in Chapter 3, leads ultimately to the replacement of all these governments, and this inevitably will bring us into conflicts with those persons who have a vested interest in maintaining them.

The Creativity Alliance's leaders have deliberately kept these conflicts to a minimum in the past. As the Creativity Alliance grows and becomes more effective in reaching large numbers of people with our message, however, the opportunities for conflicts will multiply. The present policy of the Creativity Alliance is to continue to avoid conflicts in most cases. It is essential for

every member to understand this policy and to conduct himself accordingly.

The reason for our policy is strictly a practical one: we must focus our energy on tasks that we can accomplish and not waste it on unproductive efforts. It is unproductive to attempt to reform the present government or its laws, and it is unproductive to engage in a contest of arms with the government's enforcers.

During the 1970s and the 1980s the Church of the Creator made several attempts to use the courts as an arena for opposing the U.S. government's policies. In every case the effort wasted valuable resources and produced no useful results—other than giving us an expensive education in the workings of the U.S. judicial system. We learned two things from the experience.

First, the system is terminally corrupt: judges, lawyers, bureaucrats, and the government's secret-police agents (as well as a growing number of state and local, uniformed policemen) are wholly cynical people, without a shred of honor, decency, or racial loyalty among them. Later this will be helpful to us, because these people believe in nothing, and so will be easier to overcome than principled men would be.

Second, in a system designed primarily to enrich lawyers, we will never have enough money to buy justice: our opponents always will be able to outbid us.

To elaborate on these lessons: among those who share many of our views there are some who still do not understand the nature of governments and laws in this era. They believe that the law has some life of its own and can be appealed to over the heads of the lawyers and judges who administer it. They do not understand that we are ruled by men, not by laws, and that laws mean only what those who administer them say they mean.

Thus, we have the ridiculous spectacle of grown men claiming that they don't have to pay income taxes because some amendment to the U.S. Constitution wasn't properly ratified 70 or 80 years ago and expecting their carefully researched legal arguments to protect them in court against the Internal Revenue Service. We also hear people claiming that by refusing to have a Social Security number they are protecting certain civil rights which otherwise would be surrendered to the government.

They do not understand the simple facts that we must pay taxes because the Internal Revenue Service has at its disposal more armed men to force us to pay taxes than we have to resist its claim against us; and that the only "rights" anyone has are those he is ready and able to defend by force of arms against all who would deny them to him.

As for opposing the government by force of arms, let us understand clearly that we cannot compete with the government's forces in this regard now and will not be able to do so in the near future. More than this, it is the sheerest folly to adopt a program depending in any way on systematic or sustained illegal activity, violent or non-violent, because such a program inevitably will draw us into a premature clash with the government's enforcers, and we will lose. No matter how galling it may be to us, no matter how wrong the laws and corrupt the system which they serve, and no matter how morally justified we would be in resisting them, we must base our program on legality at this time.

Our present policy of legality does not blind us to the fact that ultimately there will come a time when this policy must change: ultimately, the replacement of the values now governing the White world with our values cannot come legally or peacefully, because the present values will have nothing to lose by using all the force at their disposal to oppose us. Furthermore, the moral decay of the White masses and their integration into the "multicultural" morass has proceeded so far, especially in America's cities, that it is nearly inconceivable that they can be

persuaded to separate themselves and change their behavior by any peaceful or non-violent means. One of our responsibilities is to do whatever is necessary in the meantime to ensure that when the showdown comes and our enemies drop all pretense of legality, the force at our disposal is greater than theirs.

A more urgent and immediate responsibility is to deter our opponents' use of their force while it still exceeds ours. Our policy of legality by itself will be insufficient for this purpose. Even now numerous examples could be cited of their use of flimsy pretexts to use force against dissident organizations and individuals who also have had policies of legality. As the tide of unrest rises and the specter of lamppost retribution loom larger before them, they certainly will grasp for ever flimsier pretexts.

The only defense we can hope to use against their illegality is a loud voice. They must be made to know that they cannot silence us with any single blow and that any illegal move they make against us will be widely and repeatedly publicized. In other times and places an independent press served to keep governments honest—or, at least, to inhibit to a certain extent their use of arbitrary force. In the United States today and in many other White countries as well, the news media are under such tight Jewish control that they incite the government to illegality rather than inhibit it.

Today a search warrant can be obtained by the secret police on the strength of a paid informant's perjured statement that he overheard talk of illegal activity or saw what he believed to be an unregistered firearm. With this warrant the secret police can raid an organization's headquarters, seize its equipment and records, and arrest its leaders. If they are lucky and energetic, the leaders may regain their freedom and eventually get their equipment and records back. They may even be able to establish in court that the warrant was obtained on insufficient evidence and that the government exceeded the scope of the warrant. By that time, however, they probably will have exhausted their resources, and their organization will be crippled—which, of course, was the government's objective. And if the public reads anything at all about the matter in the newspapers, it will be to the effect that a dangerous conspiracy has been thwarted by the fearless forces of law and order. What the public will not even suspect is that those forces were fearless only because they knew that their illegal actions would not be exposed to public scrutiny and criticism.

An organization cannot safeguard itself against such a blow by having a large supply of firearms or similar weapons, but if the organization has the means to inform the public of every illegality and impropriety committed against it, the government will be far less willing to commit those illegalities and improprieties. Thus, our aim of developing our capability to reach the White public with our message through every available medium is not only an educational goal; it is also a necessity for organizational survival.

In summary, the dual policy of the Creativity Alliance is to follow a course of legality and avoid unnecessary conflicts with the government as long as possible, and to count primarily on our ability to reach the White public effectively with our message as a protection against the government's illegality. Our policy of legality, however, does not rule out the possibility that we may sometimes choose public civil disobedience as a medium for our message.

5.b. GUIDELINES FOR MEMBERS

Detailed counsel cannot be provided here to members for every possible case in which a conflict may arise between their Alliance activities and the government. The following guidelines should be relevant to most cases, however:

- Don't take a belligerent or confrontational stance toward the government or its police agencies. Keep your interactions with them polite and minimal.
- *Before* engaging in any activity which you have reason to suspect might lead to a confrontation with the police, acquaint yourself with the relevant statutory and case law. If the matter seems to warrant it, seek local legal advice or contact the National Office for advice. Don't blunder into illegal activity through ignorance of the law.
- When you believe that the government is acting illegally in some matter involving your Alliance activity—e.g., restraining you in some activity you believe is protected by law, or confiscating your property without proper process—do not engage in threat or bluster. You may cite what you think are the relevant statutes and/or court decisions, and you may tell the policeman that you believe he is acting illegally and that you intend to hold him personally accountable. In an extreme case, and if you are prepared for a trip to jail, you may even challenge him to cease and desist or to arrest you. As a general rule, however, you should not resist after a policeman tells you that you are under arrest.
- Don't use your Alliance membership to justify any sustained or systemic illegal activity: e.g., raising funds for Alliance work by illegal means. Don't think that you can justify not paying your taxes, for example, by sending an equivalent amount to the National Office. Over the long run, the risk involved in such activity is not worth the gain.
- Don't talk with anyone about illegal activity, even in a frivolous way. The government's most dangerous weapon against patriots is the conspiracy charge. If you have some ideas about what ought to be done to specific government officials, keep those ideas to yourself. Many men have gone to prison for nothing more than fantasizing aloud in the wrong company about illegal activity.
- Don't let yourself be bullied by the forces of Political Correctness into refraining from activities which are not illegal. The controlled media deliberately foster the notion in the public mind that "racism," for example, is in some way illegal. They regularly sensationalize cases in which an athletic team owner or a judge or some other quasi-public or public official is "disciplined" for telling a joke about Blacks or expressing a personal dislike for Jews. They lead the public to believe that the "discipline" is statutory and could be applied to anyone for the same "offense." Know your rights, and don't be afraid to exercise them.
- Be especially careful in the matter of firearms. Patriots are especially susceptible to being snared by firearms violations. There may be cases where unconstitutional state or local laws must be violated in order to safeguard one's person, dependents, or property, but in these cases extreme caution should be used. It is almost never the case that a member should risk having unregistered machine guns, hand grenades, silencers, or other weapons of a sort which might warrant action by the secret police. People who collect such weapons do so more often for fantasy reasons than for a serious justified purpose, and members generally cannot afford such dangerous fantasies.

- In any case where you might violate a law were you not an Alliance member, keep in mind that as a member your freedom is more valuable than a non-member's freedom. You have a special responsibility which you did not have before you became a member, and you should not take unnecessary risks which may jeopardize your ability to do your Alliance work.
- Never counsel someone else to violate a law you are not willing to violate yourself.
- If you are ever charged with a violation of a law, whether the charge is valid or not, there is one rule to follow: *say nothing*. If you trust the police or throw yourself on the mercy of the government, you almost certainly will regret it. You may know that you are guilty, and you may know that the government knows you are guilty, but you should remember that a prosecutor must *prove* to a jury that you are guilty. That is often a more difficult task than you might imagine, especially if you have a competent and energetic defense attorney, but virtually anything you say will make the prosecutor's task easier.
- Don't assume that the National Office can help you in the event of legal difficulty. Beyond offering advice of a very general nature, the National Office usually cannot provide assistance, either in the form of legal counsel or monetary help, for a member who is arrested or encounters some other legal difficulty in connection with his Alliance activity. There is no attorney on the National Office staff, and we have no legal defense fund. There may be exceptions to this rule—the National Office or a Primary Group may make an explicit commitment beforehand to provide assistance to members volunteering for an activity which may result in fines or bail bonds—but as a general rule members should not expect legal assistance from the National Office.

6. PERSONAL SELF-SUFFICIENCY AND SURVIVABILITY

6.a. INTRODUCTION

In these times every White person, regardless of ideology, is well advised to take steps now to enhance his chances for personal and family survival during periods of civil disorder. For those eagerly hoping for the “New World Order” of the internationalists and egalitarians and place their hopes in the government to get them there safely, these steps may be minimal. Every Creativity Alliance member, however, should give serious consideration to the things he can do now to safeguard himself and his dependents without the assistance of the government.

To members who live in rural areas, who are accustomed to coping with life's vicissitudes without the highly ramified infrastructure which shelters urbanities, have an easy familiarity with firearms, and are already supplied with some items of survival gear, the suggestions in this section will seem natural and reasonable. To city dwellers who have never had to deal with the world unassisted—many of whom have never owned a firearm or even learned to drive a motor vehicle—the idea of preparing to survive without police protection, electricity, subways, and supermarkets may seem unrealistic. They may be inclined to wait until

disorder comes—at least, until they see the warning signs—before going to the trouble to prepare for it. Unfortunately, warning signs often have a way of not being recognized until after the events they portend have occurred.

In addition to prudence, there are ideological aspects to the question of preparing for survival. To the egalitarian, preparation for survival has the smell of disloyalty: the ownership of a firearm for defensive purposes not only smacks of racism (against just *which* criminal element is one preparing to defend oneself?), but it also indicates a lack of faith in Big Brother's ability to take care of his own. The Creativity Alliance member who prepares to protect his family is also making a statement—most importantly, to himself. He is saying: "I hereby sever my interests from those of the government and the race mixers. Not only do I declare my disagreement with and lack of faith in them, but I no longer will have divided loyalty; I no longer will hope secretly that their system holds together because of my dependence on it." Finally, there is always the possibility that in a time of civil collapse a member may be called on to serve in a White militia, and he should be prepared for that day, both psychologically and materially.

The specific preparations a member should make will depend on his circumstances. The member who lives in a Manhattan or Los Angeles apartment or in a racially integrated area anywhere and must therefore be prepared to move quickly will have different material needs from the member who lives on a West Virginia farm or a Utah ranch and can reasonably hope to remain there during a period of disorder.

In general, one should be prepared for the unavailability of commodities—electricity, heating, fuel, gasoline, food, water—from normal sources. Flashlights or lanterns, portable radios, fresh batteries, warm clothing, and blankets, boots, tools, medical supplies, gas masks, and weapons are obvious items to go into a survival kit. Drinking water, non-perishable food, and a few gallons of automotive fuel should be cached in a safe but accessible location.

Each member should make a plan and checklist of survival supplies to suit his specific situation. If he is unsure what he needs, he should consult publications dealing with the subject. Here only two specifics will be mentioned: communications and weapons.

6.b. RADIO COMMUNICATIONS

Every member should have some dependable means for receiving information quickly from the National Office. In the future this means most likely will be a shortwave radio receiver. No matter what other media we are using for the dissemination of our message to the public, we will continue to use shortwave radio, if for no other reason than that this will enable us to give information to members in every part of the world in an emergency situation. Each member merely needs to have a good shortwave receiver and be aware of our broadcast schedule. Suitable receivers have been specified in the Creator forum in the past and will be specified again from time to time as the newer models become available.

Although the larger, table-model shortwave receivers generally have more features and give better reception than the portable models, for survival purposes a receiver which may be operated with batteries has an obvious advantage.

Regardless of the model acquired, any receiver intended for emergency communications should be thoroughly tried beforehand, so that the member can use it with confidence when necessary.

6.c. WEAPONS

Every member should have the means for protecting himself and his family from hostile elements or for taking his part in a militia in the event of civil disorder. At a minimum this should consist of a riot gun or the equivalent, a semiautomatic rifle in a military caliber, and an effective handgun.

There is no better weapon available to the average citizen for home-defense purposes or for dealing with a hostile group at close range than a riot gun. This is a 12-gauge shotgun with a pump or semiautomatic action, a capacity of at least six cartridges, and a barrel no longer than 20 inches. Number four buckshot (which is *not* the same as number four bird shot) is the best load for most situations. Many shotguns designed for hunting purposes can be converted for riot-control use by any member with reasonable mechanical skills.

For militia use the appropriate weapon is the assault rifle. For most members the closest practical weapon to the automatic assault rifle is a semiautomatic rifle in a military caliber with a detachable, large-capacity (at least 20 cartridges) magazine. The importance of a military caliber lies not only in performance but also in the availability of ammunition. In the United States the military cartridges that are most readily available are the 5.56x45 mm (.223 in.), which is used in the M-16 rifle; and the 7.62 mm NATO (.308 in.), which is used in the M-14 rifle and the M-60 machine gun. The older .30-06 cartridge, which was used in the M-1 rifle, the Browning automatic rifle, and all .30 caliber U.S. machine guns during World War II, has performance similar to the .308 and is also still available. The 7.62x39 mm cartridge widely used in Kalashnikov-style assault rifles throughout the former communist bloc is also fairly readily available in the United States now.

An effective handgun is one with which the user has a reasonable probability of a one-shot kill at ranges up to about 20 meters. With the same considerations about the availability of ammunition as for rifles, this means .357 magnum or .45 ACP in a revolver; and 9 mm Parabellum or .45 ACP in a semiautomatic pistol. (The .38 special is used as a revolver cartridge by some police forces, but any revolver chambered for the much more effective .357 magnum cartridge also will handle the .38 special, while the converse is not true.) The greater firepower of semiautomatic pistols recommends them over revolvers: most modern 9 mm semiautomatics have magazine capacities of at least 13 cartridges; and Glock also makes an excellent pistol in .45 ACP caliber with a magazine capacity of 13 cartridges.

The reason for having a handgun in addition to a shotgun and/or a rifle is portability. During a period of civil disorder it may be prudent to have a firearm instantly available at all times; a rifle left in the next room may be too far away when trouble suddenly appears at the door, but a pistol in the belt or holster is always at hand.

A minimum of 500 cartridges should be stored for each weapon. Although cartridges 30 or 40 years old may be perfectly functional, it is a good practice to use up older ammunition regularly and replace it with new stock, so that the cartridges available for emergency use are no more than ten years old. Firing only 50 cartridges per year for practice will provide an adequate turnover.

MORAL CONSIDERATIONS

People join the Creativity Alliance for various reasons, and people also have various reasons for not joining us.

Some people *react* to various irritants: they join because they're angry at the government's insistence that homosexuals be tolerated, or they're alarmed by the growing flood of non-White immigrants swamping America. Others join because the Alliance is a symbol of normalcy, sanity and security in world gone mad: they feel isolated and afraid as their old, familiar world crumbles under the impact of the New World Order, and they reach out to us as to a life preserver.

Some people avoid joining us, because the odds for our success don't look good to them now: no point in ending on the winning side's blacklist, they think. Others stay away because they have some quibble with our program or our ideology: they want us to promise that we'll never use violence, no matter what; or they aver that they agree with most of what we stand for, but we spoil everything by saying nice things about Adolf Hitler sometimes or by refusing to recognize that there are some "good" Blacks and some "decent" Jews.

We spend much time and energy talking about all of these things. We use the immigration problem and the government's favoritism toward homosexuals as arguments to persuade those with a reactionary streak to join us. We try to convince the calculating, I've-got-to-look-out-for-number-one types that the odds will change. We reassure the quibblers that we are not as far beyond the pale of social acceptability as they fear: that we will only use violence when conditions compel us, and that we are fully aware of Hitler's lack of popularity among mainstream Americans.

When we're faced with the problem of overcoming prospective members' prejudices and fears, when we're trying to get a reluctant radio station to conduct an interview with us, when we have to do business with fools or bigots to accomplish a necessary task, we must be *practical*. We must be *reasonable*. We must plan and act with care and skill. We often must tailor our message for particular audiences. Occasionally we find it prudent to pull our punches. We are, after all, working in the real world with real people and all their imperfections.

Sometimes, though, it's helpful to stand back a bit from the everyday work of infrastructure building and the calculations and rationalizations, and to look at what we're doing from a higher observation point. It's helpful to remind ourselves that our most basic reason for being in the Alliance and doing the Alliance's work is that it is the *right* thing to do. Ultimately, it's not any ideological quibble that motivates us: we are driven by a *moral* compulsion, by the deep-seated conviction that a man ought to do what he knows to be *right*, regardless of every other consideration. And we *know* with every fiber of our being, that it is *right* to fight for the survival of our people and for a more progressive world: a world in which ever greater beauty, knowledge, strength, wisdom, and order are the common goals of our race.

No man, of course, is strong enough or wise enough to do the right thing, to make the right choice, every single time the possibility arises, every day of his life. We all yield to the temptation occasionally to tell an unnecessary lie or to do something petty, cruel, inexcusably selfish, or dishonorable. Was it otherwise we would not be human. What is important for us imperfect men and women is to have the moral sense to *know* when we haven't done the right thing, the moral sense to urge us to do better next time: more important, the moral sense to know that, even though we sometimes make mistakes in the day-to-day conduct of our lives, we must *not* make a mistake when faced with the really big, once-in-a-lifetime moral choices, the choices

for which there is no next time.

The biggest of these choices is whether we will choose the path of righteousness as our path in life and tread it as best we can for as long as we live, or whether we will spend all our lives making excuses and waiting until a more opportune time to choose the right path, meanwhile continuing to tread in the mire of acceptability and conventionality. This is not the same choice as that between doing right and willfully abandoning ourselves to evil. We can see all around us people who have made the latter choice: the politicians, the priests and ministers, the ambitious lawyer-bureaucrats, the Gentile newspaper reporters and scriptwriters, all posturing and prating and grinning up their sleeves. They are people who consciously and deliberately have chosen the path of treason, the path of collaboration with the enemies of our race, because collaboration seems to be prospering in this era. We often feel the special hatred which these people bear for us, a hatred made hotter because we are reminders to them of their own immorality.

And it is not a choice made—or even faced—by the great mass of people who lack a moral sense altogether, or in whom it is so weak that it is overridden almost completely by external forces. This is the herd, the mob, the democratic electorate, the eternal consumers of spectator sports, from the circuses of the ancient Caesars to the latest World Series or presidential election. They are the soulless ones, those who really believe that whatever is fashionable is right.

When heretics were being burned four centuries ago, they were among the onlookers, munching snacks and cheering and sweating and happily jostling one another. When there were “freedom marches” four decades ago, they were there again, singing “We Shall Overcome” and looking virtuous for the cameras. When rock became fashionable they rocked, and when rap became fashionable they rapped, with never a thought for the meaning of what they were doing.

When they began seeing their favorite television-serial actors and actresses with Black paramours, the females among them jumped up from the couch and ran out to find a Black boyfriend, while the males among them convinced themselves that they approved.

When a war is smiled on by the faces on their television screens the soulless ones are bloodthirsty jingoists, and when a war is frowned on they are pacifists, and in neither case do they ask whether or not it serves a higher purpose.

Capable of helping to build a great civilization when they have moral leadership, they tear it down with equal enthusiasm when their leaders are immoral. They themselves, however, are neither moral nor immoral and, therefore, are faced with no moral choices.

No, the distinction we make here is not between ourselves and the willfully evil few or the mindlessly fashionable many. It is between us and those who know the difference between right and wrong but who, nevertheless, procrastinate and quibble and avoid making a choice, whether from lack of courage, excess of caution, or some other reason.

There certainly are those who agree with us but aren't in the Alliance because they lack the courage of their convictions. And there are those whose convictions simply lack intensity: for them doing the right thing remains only a conviction and has not become a compulsion.

It is possible, of course, for people to be moral in more than one way. There are moral people who interpret the facts of the world differently than we do. Most of these people are operating on faulty information, however: a belief in the supernatural is their most common fault.

The essence of the matter is this: no moral White man or woman who understands what is happening and has a firm grip on reality (that is, who is not anticipating divine intervention) can collaborate willingly in the ongoing destruction of our race and our civilization. And to

participate is to collaborate. Any practicing physician, public school teacher, policeman, or merchant; any construction worker, truck driver, or office receptionist; any soldier, engineer, or commercial farmer—in general, anyone who sells his skills or his labor or provides goods or services and thereby helps to keep the wheels of the present society turning, *and who takes no compensatory action*—is collaborating in the destruction of his people.

What a terrible dilemma this is for everyone who understands it but who is too timid or too indecisive to do anything about it! Some simply try to avoid thinking too much about their moral failure. Others wriggle and squirm and try in various ways to lessen their guilt: they *talk* against the race-destroying System they serve when they are certain that no one is listening who might report their insubordination, or they fool themselves into believing that they are participating in the mainstream economy in such a way that it doesn't really amount to collaboration and might even be considered sabotage, or they endlessly embellish a fantasy-plan they have for doing something moral "when the time becomes ripe."

How fortunate are we in the Alliance! We few, we happy few, among the tens of millions of our fellow White men and women, can morally justify our existence! We, almost alone among those with a moral sense, can go to bed at night with an easy conscience, because we know we are doing the right thing. Even if we participate in the mainstream economy by day, we are in fact, not in fantasy, turning that participation against the enemies of our people by using the resources or situation it provides us to build the Alliance: we are recruiting among the people around us in the workplace and we are supporting the work of the Creativity Alliance.

We understand, of course, that being right is not enough. Too often in our past evil has triumphed and trampled right underfoot, even as it does now. Eventually we must not only be right, but we also must have the strongest battalions. Being right, however, does give us an enormous advantage in the work of building our battalions. Ultimately the moral strength of those battalions will be as important as their physical strength. And the knowledge, on the part of each member, that he is doing the right thing makes him a stronger member now. It gives him an edge over the opponent who has no morality.

For our morality to give us strength, however, we must be aware of it; we must burn a sense of our rightness into our consciousness, so that we never forget it. Then we can truly pursue OUR VISION to build a WHITER AND BRIGHTER WORLD. *RAHOWA!*

THE DAILY AFFIRMATION OF OUR PRINCIPLES

Each Creator must realize that his personal dedication and commitment to the Sacred Cause of the One and Only White Racial Religion is the key factor in winning the worldwide Racial Holy War and assuring the survival, expansion and advancement of our precious White Race. For increased dedication and commitment, let's read the sacred books of Creativity on a daily basis. They are the best books ever written in the 6000 years of White civilization.

WE BELIEVE that our Race is our Religion.

WE BELIEVE that the White Race is Nature's Finest.

WE BELIEVE that racial loyalty is the greatest of all honors, and racial treason is the worst of all crimes.

WE BELIEVE that what is good for the White Race is the highest virtue, and what is bad for the White Race is the ultimate sin.

WE BELIEVE that the one and only, true and revolutionary White Racial Religion - Creativity - is the only salvation for the White Race.

*"To the fulfillment of these religious beliefs,
We Creators forever pledge our Lives, our Sacred Honor, and our Religious Zeal.
RAHOWA!"*