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This writing by Adolf Hitler is speculated to have occur sometime late in in the year 1944 or early 1945 before Hitler took his own life.

## **Mein Kampf: The Final Chapter**

As they say in the sport of boxing, the fight is won or lost long before you enter the ring. Only a month into the battle of Stalingrad in the year 1942 I deduced the German nation would not prevail. This was in part due to the superior industrialization that Russia had achieved in previous decades, but more than that I came to realize that I had underestimated the psychological willpower of the allies. Russia, being largely a nation of dissentious peasants led by idealistic members of the Jewish cult that is Marxism, is in possession of enormous amounts of land and therefore [I believed] would not fight with a will born out of necessity but would break under the pressure of severe and costly warfare. So too did I underestimate the progressive ideals of America whose populace readily falls in love with the sound of their good intentions only to wind up giving their lives to a cause they do not understand.

The world has witnessed drastic changes in the recent century, and these changes call for fundamental shifts in the ideas which form the foundations of our civilizations. It is neither realistic nor sustainable to say a nation for who history has plainly shown to them that they cannot rely on foreign nations to see them through times of need when their people are literally starving should sit idly by while these same nations who turned their back on them hoard a surplus of farm land which grants them immunity to a similar fate. Neither is it sensible to say a nation who has been undermined to the point of economic collapse, sabotaged in times of war, and whose culture has been subject to social diseases introduced by some miniscule percentage of the populace should tolerate the presence of such parasites, especially when the land-hoarding allies themselves refuse to acknowledge Germanies predicament and accept this small demographic into their own country or grant them land to call their own.

These hypocrites are resisting changes that need to occur in today's world rather than facilitating any kind of real progress towards addressing the issues we face.

## On the Treatment of Jews

Firstly, events concerning the treatment of Jewish captives has transpired out of my control, least my direct control. The the mind of the masses is like a stupid beast which, thanks to millennia of domestication, now needs to be herded to do what is necessary for its survival. Though the dispositions of the masses are not easily moved, once they are, and particularly once the social question is brought out of its periphery and in full view of their consciousness, the docile beast becomes like a raging boar that is defending its territory. At this point the beast is beyond the ability to control for the accomplishing of anything but the simplest of tasks, and even then, only one at a time.

It was not my intention to simply massacre the entirety of the Jewish race. While certainly I had to entertain such notions as this notion was plainly in the hearts of those who I had successfully nationalized, I had always intended to simply remove them from Germany whose territory is scarcely big enough to support the German race in centuries to come, let alone facilitate the coexistence of two races, one of which seems to be bent on undermining the other. Beyond acquiring the necessary additional land my people require from Poland and the Soviet Union who has more than its share of land to spare my guiding agenda has always been to extract the Jews and firmly establish a national policy which acknowledges the plain truth that two races cannot coexist without one subjugating and eventually aiming to exterminate the other. Any national policy which seeks to ignore this plain fact of mother nature is little more than repression at best, coldly calculated planning at worst.

It cannot be stressed enough that failing to address this epidemic brought upon nations today – an epidemic which is more exacerbated in Germany due to her minute territorial size combined with a high population – would be akin to watering seeds of a cataclysm which is eminent upon mankind. To address it requires a fundamental shift in the ideology's nations have abided by for centuries and which civilizations of old did not have much incentive to question. The epidemic *must* be addressed, and it must be addressed now not later if there is to be any hope of its reversal.

The preservation of the German race need not necessarily equate to the extermination of the Jewish race. So long as Germans can establish adequate territory in which they are free of the subversive people which have been undermining the well-being of our race, then there is no reason to waste our energy trying to eradicate them. If anything, they'd only weaken whatever country they end up inhabiting to our benefit. Like any termite, they are only a threat to the host when they can thrive in his or her home.

The unfortunate reality of mankind is that they must be directed, yet they cannot be fully controlled. At best even the most gifted of leaders can move them in the necessary direction to address one pressing issue, and this will usually come at the cost of another. Beyond awakening the beast to the most pressing of realities which face it, one can scarcely control how it deals with the issue now brought to the forefront of its psyche let alone that it also be cognizant of other matters that to it have now become peripheral. The protective mother excludes all other concerns when her young are in danger. By the same mechanism the charging bull sees nothing but the red flag. While similar mechanisms in men

make for a difficult position any leader of the masses today must navigate cautiously, were it not for these mechanisms which are immune to intellectual speculation mankind would have perished long ago.

In this fashion, I had come to suspect throughout the decade of the 1930's that the expulsion of the Jews from Germany might come to a most violent and inhumane conclusion. When the Evian conference showed that those same progressive nations who would later oppose me were unwilling to take in Jewish refugees, even those pleading for escape from their growing persecutions, it was soon after this I had accepted that an ultimatum was being presented to me, albeit without any of these nations having the decency to speak it aloud. And is it not the greatest source of hypocrisy the two of my greatest adversaries – the United States and Russia – also happen to possess enormous amounts of land to spare and thus are nowhere near the critical tipping point that Germany is? As if to pour salt on the wound it was they who opted for a strategy of economic blockade which included food itself, yet it is I who am to blame for the starvation of so many Jews? Am I a monster for looking the other way while various generals of mine have concluded it a superior strategy for gassing them instead of allowing them to starve or to re-enter the country should we lose the war?

The fact is I made it abundantly clear to these nations who instigated conflict and forced my hand that I would most certainly distinguish between my race, even to a lethal extent, if forced to do so. But with typical western pomp my enemies thought the fact they were in possession of superior force would trump the very ideology I had so openly professed for over a decade now. What sets my ideology apart from that of such buffoons is that I hold that if something is worth fighting over then it is also worth losing over. But I suspect they did know that taking such a stance would be within my character. It was their true aim to force my hand – to instigate a conflict, and in the process cut the stem of the WELTANSCHAUUNG taking root here in Germany. So too did they know what a position they were putting me in; after a decade of laying bare my principles and making promises to the German people, there was by the year 1939 little choice for me but to respond to the Allies attack on Wilhelmshaven and there began the second great war we now find ourselves in.

Having spent the better part of the previous decade endeavoring for diplomatic solutions to the Jewish problem while still being conscious of the need to empathize with the vicious anti-Semitism I which surrounded me, I had by this point become certain that no one was going to help me in their removal by opening their own doors to them, rather everyone in this modern day has defined their borders and seems to have accepted some stupid notion that the days of rewriting territorial boundaries should be over, and that we should all suddenly begin to play by this naïve conception of fairness in which overpopulated countries with insufficient land and severe economic and social strife should sit idly by while mammoth countries like America preach to us the very rules of what is fair play after they already stole far more land than they will need for centuries to come. The best I could hope for is for a country to remain neutral, and it is no coincidence that I found such level-headedness only in Russia who has a rich history and whose ideologies have passed the infant progressive stage of naiveté. And were it not for the United States Churchill never would have had the nerve to instigate this conflict.

Force cannot trump ideology, and make no mistake about it; this is a war of ideology not land.

## **My Final Word on Progress, Banks, and Universities.**

It was the tools of industrialization and banking which have ushered in such an age of unchecked 'progress' in which the masses are now to be treated like undisciplined children who's wants rather than needs have become the parents leading directive. No sense of tradition, and consequently no real culture can grow if it is not transmitted from one generation to the next, and this cannot occur if the elder generations cannot influence the youth. The importance of the transmission of ideas if not habits from one generation to the next became apparent to me early in this war at which time I found myself recollecting a curious observation I'd expounded upon in my original memoir. In World War I had observed that no matter how rigorously young recruits were trained, they'd nonetheless fall like domino's unless they had undergone a certain period of training or fighting alongside of old soldiers.

Whatever be the specific mechanism, when such means of influence are lost there will ensue a cultural-identity crisis in which one generation feels an urge to contrast to that which came before it. The elders on their part, having lost all ability to influence the youth, instead endeavor to solidify their values into policy and law. The end effect of all this is to create a culture-deficient hegemony that is stuck in an endless fascination with whatever seems new – even if it be the same thing in a slightly different form. A sense of anxiety is instilled in the youth who must fight to dispose those who came before them while the act of growing old becomes a shameful thing. Any sense of real culture gets obscured until it is easily conflated with trendy habits of consumption. In this process so too does our conception of the human need for real culture and kinship eventually come to be considered negligible things. Statements of 'cultural diversity' ring hallow in the progressive's mouth, and they usually are nothing more than a chance to stand ever higher on their progressive pedestal while they put someone else down for pointing out that we are in fact not all the same, and that our differences require room.

These progressive nations distinctly lack any ability to address their issues that are ultimately social in nature from any causal level, rather they find a scapegoat – whatever dared stand in the way of progress which has by now become an entirely arbitrarily defined thing. Their concept the transmission of habits, ideas, and culture is inverted in the sense they create cultures of children not for them. Were it the latter it would be a core value that one day the child must become an adult who will want the satisfaction of experiencing true culture and kinship, who's opportunities for work suit their innate dispositions, and who do not inherit problems that have only been exacerbated by generations before them. Progressives are fascinated by children – they use them as temporary reprieves from the fact they've lost all unifying and culturally creative force as adults. Even sports – the most significant source of culture for adults in progressive societies outside of institutions involving substance abuse – are coming to resemble children at play.

Intellectualism defines, and consumerism guides the concept of work in the progressive ideology rather than the needs of people themselves. As intellectualism becomes a method of earning a livelihood

one's sphere of influence comes to be isolated to one small event, for which the individual prides themselves on for having become an 'expert' in. The more education required for a job, the less opportunity there is to choose where such work can be done, and the more one feels a pressure to choose between this and their fatherland, their people, and work that suits their innate characteristics. Work should support the individuals attempt to be self-determined, but in a progressive system the leading directives which mother nature has instilled in us are considered a convenient second to the work opportunities; the individual follows progress, not vice versa.

Universities have played a most complimentary role to banks, and it can be said that nothing has proven more detrimental to a nation's conception of work than banks and universities. Rest assured that, especially here in Germany, a Jew can be found behind the wheel of either of these institutions.

It is from intellectuals and the financially responsible conformist that we hear phraseology such as, 'that is the way it is', 'the real world', or 'learn to eat shit' – as though we were not already fully aware what a shitty world it is. It is they who have offered up our economies to be held in ransom by banks and universities. Leverage and hope for something better alike come not from them, but from those who demand there be more to our culture than acts of consumption.

The German people have eaten enough shit. These progressive soap boxes should be glad this war did not take place five years later than it did else I teach them to eat a nuclear bomb.

I expound upon this only so that those who remember this struggle see more than just a malevolent killer beneath our German uniforms, or at least to dispel the notion that men of any other country are not susceptible to the same behavior. However intellectual they be, however noble their ideals, when the required elements are in place and the appropriate triggers are pulled, men revert to savages at which point all they have allowed to build up in their hearts suddenly is given free rein to manifest in their actions. Humans could no more overcome this mechanism than they could chop out a piece of their own brain.

And while I have served as a catalyst to this process, I am not the cause of them. I have only sought to free the creative capacities that have laid dormant in people, and in the process have also given free rein to that which has accumulated in them. Would it be better to allow these evils to accumulate in a repressed fashion? I hardly think so. Neither has it proven possible to transition to a system in which we address the root cause of our ills in a peaceful fashion. It is my aim to address these social ills from a root cause – a thing parliaments will never accomplish.

All the small acts of subversion, dishonesty, and deceit have accumulated, and it is these innumerable small acts of so many individuals which has made the end effect possible. But this is something that the masses can never grasp let alone accept. Consequently, they need a hero to save them from their mass acts of subterfuge, and they require a villain to blame when this fails.

Already I can see the progressive rats which surround us begin to paint some debauched picture of reality. True, Germans have committed some of the worst atrocity's men can commit with any pistol, but these atrocities *evolved*, the Nazi party did not simply jump straight to rounding Jews up into camps

to exterminate them. But even if one were to disregard the role other self-interested antagonists have played, I urge the reader to consider there are even worse sins in this world than that of any tyrant who acts without pretense can commit.

Hypocritical murders like that fat pig Winston Churchill use our struggle as just another means to place himself ever higher on his progressive pedestal. I had made my thesis clear; the German people need living space and acquiring a relatively small portion of this earth is for us necessary. I also made clear that race is to be the basis of our state because the Jews had been virtually feeding on the German people from the inside out until it brought us to our knees, and that accordingly they needed to be removed. Whether they agree with this ideology or not is an altogether different matter than the fact that they chose not to respect it. Not only did they refrain from helping me address the issue in non-violent ways, but they then took it upon themselves to stop me from accomplishing the promises of acquiring adequate living space – a thing their own countries has at one time or another been no less guilty of.

It was Churchill and Truman who forced my hand and in doing so they've played stupid to the historical fact that Germany by now has good reason not to rely on Britain in times of need, but should instead seek to acquire her own land to sustain her own people, else they simply starve while the Brits fill their mouths at tea time.

To buffoons such as Churchill this epic struggle we are currently enduring means little more than a chance to cement his own legacy as a hero – a thought which likely helps him find temporary reprieves from his life-long bouts of melancholy. If his failures at Gallipoli were not enough to convince one of his incompetence, the more recent retaking of Tobruk ought to make clear his 'experience' as a soldier must have been little more than a guided tour meant to elevate him to political candidacy. While he panders to the masses instinctive craving to label Germans as monsters, he has uncaringly initiated what will result in millions of non-militant German refugees' lives lost by expelling them from Eastern Europe.

But the worst sin men like this have committed is one of pointlessness. While he basks in his chance to play a glorious orator who thinks himself to be my equal, anyone paying attention to the actual words spewing from his mouth would easily recognize he has no grasp of the implications of this war. He carefully avoids considering in overly much detail any pressing questions which currently plague mankind, and he has no plan to address such things should the allies win, least not beyond the typical progressive tactic of pretending we will all join one bandwagon and merrily stroll towards our happy-ever-after together – as though millions of years of evolution can simply be dismissed.

This is the same absurdity of Marxist logic I've faced for so long. It is a tremendous slap in the face to mother nature to say two races, when circumstances force them to choose between themselves, will do anything other than act separate. When separate races have been crammed into cities there will not come revolution followed by peaceful utopic forms of socialism as Karl Marx hypothesized, rather mass urbanization that is geographically confined to small territories shows men their incompatibilities and in turn plants the seeds to violent expulsion, and when this fails, extermination. As can be readily deduced

from a careful study of the prevailing social and political conditions here in Germany in the last thirty years, when conditions become favorable this, there will come a catalyst which triggers all the other elements that are already in place – elements which had quietly built up for decades if not centuries.

One can hardly hope for a parliamentary system of governance to put this coming catastrophe in check. The age of kings has passed. We live in an age of parliaments in which politicians thrive by granting people what they want, yet men in these industrialized cities have lost their ability to determine in any collective fashion what exactly that is. The fascist system I introduced was what might be considered a last attempt to reverse the trends the world has been subject to for at least the last hundred years. But now I see providence had not victory in mind for me, rather I was to be a supreme example for progressives to display what *not* to do.

As I expounded in my original memoir, man does not overcome nature, but only now do I realize there is some irreversible process which underlies all of this – some iron law of nature which I did not properly account for. Mankind cannot be saved from the eminent cataclysm with or without the coming of a great leader; things will get worse before they get better. But rest assured that even while this happens, the progressive will find a way to paint a picture of mankind heading into a happy-ever-after. They do so by conveniently isolating one issue at a time to the exclusion of the greater fundamental truths at play. This allows them the easy life of telling people whatever they want to hear while avoiding difficult truths.

As to what this irreversible mechanism might be, consider the seemingly unrelated and well accepted idea of family. While I have long held a healthy family to be a most foundational organizational unit to a nation, there is a balance to be achieved between family and a national sense of kinship.

Though I have made a most conscious effort to avoid ever going to any concentration camp to observe the atrocities that by now have evolved, in secret I paid visit to a few as of recently. To tell the truth my disposition on the nature of man – Germans, Brit, or Jew – when left to his own devices could not fall any lower than it currently stands. It cannot be disputed that what we've observed here in these dark times is a reversion of man back to his most primitive and savage mind. Officers do not execute because they are ordered to, but because they *want* to. Neither do I consider it any coincidence that I had so awakened a national spirit in Germany prior to this war, so much so it might be said I've awoken a tribal like mindset in the masses.

While I do not think it fair to say that a tribal mindset is necessarily a violent one, this certainly has been the case here in Germany. It is as though I've awakened a leviathan who woke up to find its den had been getting picked apart while it slept, and its most precious eggs had been squashed. This is the image which comes to my mind when I see the ways in which soldiers display a special affinity for tearing Jewish families apart – as though it were the familial unit itself which had so affronted the leviathan and not the Jew.

Though I was picked by providence to lead this epic struggle, to providence even I am but a follower who knows not the ultimate purpose of my actions. It is possible the Jewish question is but a

manifestation of some greater issue in mankind that is only now coming to a head. But I know this; I have fulfilled my role, and now a captain will go down with his ship. The people will certainly blame he who played the part of a catalyst for their sins to come about, but I can assure you of this; if a sinful act lays in a man's head, it is bound to come out one way or another.

## **Financial Usury**

Having been weaned onto education and practices of financial usury, man has forgotten the world is what he makes of it and he must find a way to make it serve his needs else he falls victim to passivity in which case he'll serve the needs of another.

With the unchecked use of banking, the masses have been duped into conspiring against the human spirit. They glamorize the concept of financial responsibility, and indeed that is all it takes to join the club; to value the financial benefits of a transaction while forgetting the very existence of such a thing as social benefits. Such practices are the furthest thing from being truly responsible. True responsibility is to preserve one's race, culture, nation, and to consciously define the concepts of work and community through an ever-present awareness of *Lebensraum* – a concept which implies far more than acquiring land to grow food but rather implies land for *living*. The day that land and community spaces alike come to be treated as commodities it is a sure sign of social diseases at play which have caused the ends to become the means.

The 'cooperative' principles governing banks and universities alike allow for any financially responsible person to take out a loan and undertake an affair which is wholly disconnected from the framework of their community. With a loan in hand, a person is liable to the deception that he or she is in some way independent, or 'self-made'. They begin to speculate how to capitalize off the saddest features of the human condition; they'll market the most useless of goods to the most socially deprived of people to create an economy based on practices of consumption and debt that weaken the nation. But one who lives without financial intermediaries, or who is expected to perform socially meaningful work in repayment rather than being obligated to repay money with money (plus interest), such a person does not separate social benefits from financial, rather the two remain one as they rightfully should be. And in this process land and community space do not come to be treated strictly as commodities from which personal financial benefits can be gleamed, but an investment in the social welfare of the community itself.

This method has worked with great success here in Germany where an economy in ruins has been turned around while other nations patiently suffer through a depression brought on by financial usury.

Whereas the world of financial intermediaries convolutes the relation between land and labor and in the process obscures the social contract, one who has fully extricated themselves from such debauchery also frees themselves from the illusion that their well-being is not inextricably tied to the land that was *given* to them and their neighbors by a higher power to sustain themselves with. From the dirt to the table he or she beholds the social contract in its entirety and therefore lives simply. Wholly such a person recognizes that what benefits the individual is to some degree or another what will also benefit

the people, accordingly he or she learns to shape the community to harness social benefits from the environment without relying on money like a crutch.

Though it is neither desirable nor feasible to revert to an entirely agricultural peasant community, as I have long maintained a healthy balance between an ideal folk community and urban living is only healthy else the means become the ends and production come to guide consumption when it ought to be the reverse; goods should be produced only as needed. Furthermore, what resources are needed should not be confused with resources that are wanted because of social deprivations, i.e. consumerism as a means of socializing should not be the decisive factor which guides what we produce. To quote my previous work explicitly;

*...too much importance cannot be placed on the necessity for adopting a policy which will make it possible to maintain a healthy peasant class as the basis of the national community. Many of our present evils have their origin exclusively in the disproportion between the urban and rural portions of the population. A solid stock of small and medium farmers has at all times been the best protection which a nation could have against the social diseases that are prevalent to-day... With this condition once guaranteed, industry and commerce would retire from the unhealthy position of foremost importance which they hold to-day and would take their due place... Thus industry and commerce would no longer constitute the basis of the national subsistence, but would be auxiliary institutions. By fulfilling their proper function, which is to adjust the balance between national production and national consumption, they render the national subsistence more or less independent of foreign countries and thus assure the freedom and independence of the nation, especially at critical junctures in its history.*

## **A War of Ideals**

In truth this war is a contest between two ideas. The older I get the more I appreciate that all these ideas are embodied by architecture. My lead architect Albert Speer is a modern man; objective, logical, and he stands not for any ideology beyond objective reasoning itself – if such a thing can be called an ideology. Had I not taken it upon myself to show an interest in his work he just as well could have ended up working for the Allies. To what extent he dares do so, he has often made clear to me what a mistake it is to continue my own grandiose architectural plans when it takes away from the war effort. So too does he make every effort to persuade me to adopt the more logical course of action in our war efforts. So objectively neutral is he that he unbiasedly convinced me to adopt the Jewish practice of division of labor in industry, a thing that is good for enhancing production which is in itself a general truth to practical reductionist principles.

As some newspapers have acknowledged, the future belongs to men such as Speer. And wholly I agree. I knew this war was lost, and with it the ideology I was aiming to restore to the world would be overcome by modern objective reductionist thinking which prevails when minds that can see greater whole truths do not. Correspondingly, everything I did in the second half of the war was to leave an imprint on the human psyche. I favored the production of tanks over planes because they made a more dramatic struggle, not because it was a sound strategy. I avoided strategically targeting the dams which

powered the enemy's hydroelectric facilities because winning a war by turning the electricity off is not going to stick in the minds of anyone for very long.

While such 'strategy' may undermine whatever image men such as Speer, and indeed the entire German people, have of me, the fact is that the ending of this war is in actuality the ending of an entire age of tradition which is being overcome by modernism. Were Germany to prevail creative and powerful forms of architecture that have not been seen since ancient times would again thrive and on a scale the world has never seen. But now that it is clear we are not to prevail, so too is it clear the world is to succumb to an age of reductionist modernism and vaguely defined epithets of 'progress'.

Why architecture is of such importance is more than a personal fascination to me, and neither is it a coincidence that manipulating the environment we as humans construct becomes an obsession of any great political leader. Policies and even ideologies come and go along with those who create them, but buildings are a different matter altogether. The purpose they serve and the effect they have on the surrounding community will last so long as the stones they are built from do. Even for minor parliamentary representatives it can be said their true agenda is to rise to a position where they might affect city planning in one form or another to make a given place feel more like home to themselves or otherwise affect it in a way that is in line with their beliefs. True leadership is a complete farce – it has no meaning beyond a small tribal group of people. *Everything a political leader does is to simply placate the modern masses, so they can accomplish their true aim, which is to manipulate the environment.*

The difference between fascism and parliament in this regard is that fascism enables one of appropriate vision to boldly proclaim their vision and grants them the power to shape the environment in the way it needs to be, while the parliamentary representative weasels their way into a position where they can plant their seeds of city planning while putting up a number of smoke screens to hide their true agenda, like some devious child who thinks his deeds have gone unnoticed. The sheer bland conformity of the cities that result is a testament of their inability to avoid being controlled by the masses. Going against the norm to do what is necessary for them is as impossible as telling the crowd what may not be popular at the time.

Long ago I came to accept that people do not organize according to such reductionist principles of intellectualism and reason as men such as Speer want to believe, rather humans organize according to the concept of libido. Should a means for people to obtain true kinship be presented to them, they will pursue it with vigor, but should such a thing fail to manifest, people will instead devote the entirety of their energy to the sexual drive and the development of their personal interests. In the former case culture, creativity, national unity, and consequently economic strength are all enhanced while in the latter acts of consumption substitute for culture, displays of perversion are conflated with creativity, people become divisive and act only according to what is good for themselves or their family, and the economy is some haphazard result of upholding these things.

An environment which facilitates kinship is like a magnanimous building made from the most impervious stones and chiseled by the most devoted and skilled of craftsman, while an environment which serves only the need of people's sex drive is like a flimsy shelter thrown together with scrap wood by a band of self-interested savages who know not the first thing of construction or architecture.

Great buildings such as the Globe I had planned to construct in themselves serve as a source of national identity, pride, and kinship. Not only do they literally bring people together for something other than acts of consumption, substance abuse, and perversion, but their very presence affects the individual passing by and inspires them with a sense of being a part of something greater than themselves.

The complete lack of deeper appreciation for what is being fought over is evident in the ally's architectural philosophies. Mark my words, in the century to follow this war the world will be consumed in an age of increasingly cheap and stylistically defunct buildings which are held to no standard beyond that they be physically safe and easy to produce; the cheaper and quicker the better. These buildings will treat human contact and space itself as commodities. Consequently, it will be the poorest classes who will increasingly be left without any cultural institutions.

While some may feel confused and betrayed at my actions, there comes a point in which a leader must stop doing what is popular and start doing what is necessary. Yet what is necessary is an intuitive thing which, despite my way with words, is not easily explained to the masses.

To an objective person such as Speer why a concrete truth cannot be laid down for all to have a common and firm ground to stand on I imagine will be a source of criticism of myself. Such men do not understand that words do not describe reality but shape it. Speer likely has come to consider me lazy when I waste away much of a day waiting for the right words to come to me for one of my speeches. Yet the truth is I adore his objective mindedness, to him objectiveness is a form of art, not some political tool to compensate for lacking leadership skills or to shoot others down with. Nonetheless he does not understand the true nature of politics is to leave imprints on those appealed to, not just to speak objective truths.

People have an instinctive understanding of what is necessary which needs to be appealed to. If life were viewed strictly as a matter of resources then understanding of what is necessary would be easy enough, but when one considers the intangibles understanding of what is necessary becomes an intuitive thing which is transmitted from a shaman to the people by a mechanism of impregnation of sentiments, notions, and inspirations that words will fail to describe. Somewhat ironically however, words themselves are a tool to leave these imprints on the human psyche. However, it is not *just* the content of the words themselves, but also the ways in which they are put together which hold power. Understanding of the correct words come when it is ready to come, not necessarily when the individual wills it to. Take for example an Olympic athlete; while some may train rigorously five days a week, others have realized the body is a limited thing which needs time to recover, and that the same amount of conditioning can be achieved working just two days in a week rather than working in a constant state of fatigue. One method abuses the body while the other respects it. Likewise, letting the mind make the necessary connections is a thing which cannot always be forced.

Progressive men lead the masses by deferring to objective principles, and in the process, they lose the ability to shape the destiny of people, if ever they had such an ability. Such 'leaders' are really little more than mouthpieces who reassure the public with concrete plans that are wholly ignorant of higher truths. A true leader considers the psychological states and cultural needs of the people themselves, and they do not hold overly tight to plans, but only to iron laws of nature around which plans must flow in a natural fashion.

In this fashion, though my WESTALCHUUNG has not changed much since my twenties, and it remains true that everything I've done is but to carry out the ideas I developed in that time, the necessary actions which principles that shaped it now call for have taken a radical turn. The German nation is better to be destroyed rather than preserved; all the buildings and all the bridges I've commanded I've explicitly ordered be destroyed. Rather than surrender in the rational hope of being able to rebuild Germany, I've dragged this war out to the very last so that whatever nation arises after this will not be the Germany of old, but an entirely new nation; one without roots and one that is undeserving of its past.

Yet there is still hope for a greater imprint to be laid on the psyche of man, and this more than anything is the reason I've conducted the war the way I have. True leadership – what remains of it in this world of conglomerate masses – transcends words to operate by a mechanism of imprints on the human psyche. Some possess the oratorical abilities to make imprints with words, others do so in more visual ways. Powerful buildings are a most powerful tool for leaving such imprints even when one of oratorical gifts are lacking. But when it becomes clear this is no longer an option, then the last remaining yet equally effective method for leaving an imprint on the human psyche remains; war.