



Speech on February 24, 1940 in Munich

My fellow Germans!

Twenty years ago, I appeared before the widest public for the first time in this hall. What brought me here was the hardest and most fanatical decision of my life.

When, 20 years on, I see so many of my oldest comrades-in-arms from back then standing in front of me again, that alone is something remarkable. I don't know how many politicians there are in democratic countries who - like me - could stand in front of their first supporters again after 20 years. When I entered this hall back then, I did not come from some pacifist club, as you know. I was still a soldier at the time, still a member of the German Wehrmacht, and had been a soldier with heart and soul. What brought me here was the protest of my soldierly feelings at a time that can probably be described as the time of the deepest humiliation of our German people.

A collapse had come over our people at that time, which was unprecedented in history because the so-called vanquished had no winner at all. We have become the victim of an enormous world fraud. However, we were not completely alone in this, because the others have also been deceived. At that time the Italians were deceived, the Indians were deceived; they were promised that if they wanted to stand up for England, then they would get freedom later. They cheated the Arabs at that time; they were assured that they would then receive a great Arab empire. However, by the way, the Jews were also cheated, to whom the same territory that was assigned to the Arabs was also assigned right from the start. They also betrayed their own people. In all these so-called victorious states, their own peoples did not get what they expected at that time. Because there should be an age of justice now. But even within these nations justice, including social justice, has failed to materialize.

However, it was our own German people who were deceived the most. It was an idiotic trust that our German people placed in the promises of these opponents, in the promises that still ring in our ears today, all the more so as we are now partly living them again, a world of equality, a world in which

there would then only be justice as the only life-determining force or power, a world in which therefore no weapon would be needed, a world in which therefore eternal peace would reign, in which a League of Nations would make people happy, etc. etc.

The German people laid down their arms on the basis of these promises, which were summarized in 14 points. When they later said: Yes, you didn't need to do that, you were defeated - why did they promise us the 14 points and then solemnly declare that they would keep them? We were just defeated. The German people were deceived in their belief in the possibility of a new world order. The consequence of this deception was later Spa, and finally Versailles. And thus a new world order emerged, namely the world order of the so-called victors and the world order of the vanquished, whereby the victors had all rights and the vanquished had no rights at all. Germany itself was defeated and therefore without rights. It was without rights, however, because it was also defenceless. And this defenselessness was the basis for everything that followed. We had no strong imperial power. It was replaced by parliamentary democracy. This parliamentary=democratic Germany of the time was a paradise, it must be admitted - but not for the German people. It was a paradise for the Jews, for all racketeers, for all speculators, for all swindlers, for all representatives of interest groups. In short, for every conceivable element in our nation, but not a paradise for the German people themselves.

The other world, which had shaped this democracy, by no means granted this democracy equal rights itself, but on the contrary, this democracy was treated as it finally deserved. A hell for decent people, for all decent, creative people and above all for all honest and upright people. And the master of this state at that time was the international financial clique, the financial plutocracy, which still rules most nations today and which is now fighting again to maintain its regime.

The German economy could only degenerate under such conditions. You still remember this period of creeping inflation, which got worse and worse every day. One crisis led to another. Each crisis was the beginning of another. One collapse led to further collapses. Thus began the time when everything in our German country was actually fighting against each other, when everyone was at odds with everyone else, the time when all authority had fallen, but when the people had naturally lost all trust in any authority,

the time of the Weimar party state. 46 parties and groups fought to represent the interests of the German people.

The consequence of this inner turmoil was an increasing powerlessness on the outside, the consequence of which was again the increasing disenfranchisement of Germany, and the consequence of which was finally the increasing plundering of our people. The so-called reparations we had to make during these years went far beyond anything previously considered possible. The age of downright capitalist madness was upon us. A nation was burdened with political debts that could not be paid off. Finally, economic loans are granted in order to pay off the political debt, and in the process the political debt is gradually transformed into an economic debt, which it was assumed - in line with the whole thinking of these forces at the time - would be considered more sacred than the merely political debt. The consequence of this again was the destruction of our financial foundations, the devaluation of our money and thus new damage to the whole of German economic life. In the end, there was nothing left but a slave nation, a slave nation in the service of international exploiters, some of whom were based in Germany itself and most of whom had their offices outside Germany.

There were very many people at the time who, in view of this total collapse in all areas, the total collapse of faith and trust, etc., thought that the end of the German nation had come. I was of a different opinion at the time. What seemed to be the end for many was actually only the beginning in my eyes. Because what was really broken back then? What was broken were untenable forms, forms that could no longer have existed in the long term. The bourgeois=capitalist world collapsed. Its age had just outlived itself. This collapse must come everywhere in some form or other, and it will not fail to happen anywhere. At the time, this collapse hit us in a crisis that was horrible in terms of foreign policy and with equally horrible consequences. But there is no doubt that this time, this age, could not have survived in the long term. We did seem to have an empire. But this empire was no longer a house for a people, it was a playground for conflicting interest groups. Proletariat and bourgeoisie, class consciousness on the one hand, class pride on the other. In addition, a purely formal federalist constitution, a hybrid between a monarchy and a parliamentary constitution, was not viable. The empire, moreover, was divided into federal states, each of which had the opportunity at every opportunity to immediately block the most necessary decisions with its vote or veto. In the long run, this was a

completely untenable state structure. It was self-evident that our people in particular had been given very great tasks in view of their dense settlement in Central Europe. The solution of these tasks required an unprecedented authority of a regime. It required a united public opinion. Only then was it possible to solve these problems if the united will of the people stood behind the decisions of the regime, the government. That was no longer conceivable at the time. Sooner or later this state of affairs had to break down and give way to another.

So if you think about things back then, you can only come to the realization that a lot was broken. However, it was more external formal things that were broken. For example, the monarchical form of government was broken. The German people can live without it, they will live better without it. The then torn state was broken. The German people will live better without this disunity, which was partly classified as federalism and partly as something else. Our bourgeois social order was broken at that time. The German people could not live with it in the long term. However, a world of ideas was also broken economically, even if nothing new initially took its place, only chaos. But these ideas were not in themselves destined for eternity. The decisive factor was one thing: at this time, when so many external formal institutions were broken, the German people themselves were not broken, for they had just beforehand achieved their unprecedented - I must say - masterpiece in world history. An achievement that no nation on earth had ever accomplished before. In a four-year battle, this nation withstood 26 states and was only defeated by lies and deceit. If it had not been for Germans within the country who, relying on foreign countries, had turned against their own regime, they would not have won. Imagine if a certain Adolf Hitler had been German Chancellor instead of a German musketeer, do you imagine that these capitalist idols of international democracies would have won back then? They had it easy. They were really up against very inferior phenomena in Germany. These phenomena failed. They have been overthrown. The German people had nothing to do with it internally. In four years of world war, the German people have proven themselves to be of the highest caliber and have demonstrated an unprecedented strength.

And when I appeared in this hall at that time as the bearer of a new political idea, then I appeared as the representative of this German people, millions of individual beings living unknown. And one thing was very clear

to me at that time: when the old empire had broken up, when the old parties had broken up, when the old social classes had come to an end, then a new world had to take their place. And this new world in Germany could only be the world of the German people themselves. The old class state had to be replaced by the German people's empire, the German people's state. The idea of empire had to be taken out of the hands of the former representatives, and it had to be given into the faithful hands of the German people. The people themselves had to be raised to the position of guardians of the German imperial idea. Once the empire had been formed, expressly designated in the proclamation, according to the will of the princes. And now the new empire had to be created according to the will of the people. If one appealed to this people, then it had to be possible to mobilize immeasurable forces. For the great war proved that the people possessed this power. So a people's state had to come.

And it was proclaimed 20 years ago on that evening in this very hall. The program was nothing other than the program for building the new German national empire. It was the theses of the national uprising. And the main thing, the main insight that lay in these theses was the following: that the two most elementary forces of the time: nationalism and socialism, had to be subjected to a new definition and that from this definition the two theses had to be merged into one. The two thoughts had to be transformed into a single idea and could then be the bearer of a new force, a force that could one day make the empire great, free and powerful again. The people now had to be and determine the meaning and content of this new struggle. Not only could the political struggle be waged for the people, but economic work had to be done as well. All cultural and political activity had to contribute to its preservation. These are very few principles, which in themselves will become a tremendous revolution, a revolution of tremendous ideas, tremendous innovations, the most serious interventions, tremendous upheavals, but also, as I was convinced at the time, tremendous successes.

That was when the fight against the enemies within began. And you, my old comrades-in-arms, you know that I did not enter this fight as a pacifist. I certainly didn't want to fight an internal battle if it wasn't necessary. But I also educated you all to face every battle when necessary and to take it on without hesitation.

I always held this view at the time: I prefer to regulate the necessities of life in our nation on the basis of agreement, on the basis of understanding, i.e. by way of peaceful agreements. But if someone tries to hinder or prevent this peaceful development by force, then I will confront them with force. These were the principles that governed us in our struggle at that time and which had not left us for 13 years; similar to another country, Italy, where the same intellectual world achieved a victorious breakthrough by the same means.

This struggle went on for 13 years. You, my old comrades in the Party, know better than anyone what was accomplished in those 13 years, that those 13 years included worries, efforts, individual upsurges as well as setbacks. You have experienced it all during these long years of struggle with a very small group, because we started with so few people. And because we were slow to build a nation. You witnessed all this, how difficult it was, how we had to move slowly from one assembly to another, from town to town and village to village, from the countryside back to the market town and then back to the small towns again, how we gradually emerged from our Bavaria and gradually began to impregnate the rest of the Reich, and how the movement gradually began to spread throughout Germany. A gigantic struggle for power; at first a struggle with means which at that time alone promised to lead to victory. The struggle for power in the state itself. This was the revolutionary epoch of our movement. The terrible failure in 1923. Then came the legal period. We fought again with every means available to us until finally, after 13 years, victory came. After 13 years our internal opponents were on the ground. Everything that opposed us at that time, our Jewry, our plutocrats, our cowardly opportunists who are everywhere where things are gradually going well, our representatives of political and economic interest groups, all our parties, our classes, our estates, our state parliaments, etc., trade unions, business organizations, etc., all these were now gradually pressed to the ground. And when we came to power, we actually only had to carry out the sentence which had already become history.

The German people were gradually formed in the party, in the movement. In 1933 came the time when we had to put into practice everything we had proclaimed, preached or promised at countless rallies. And if one is fair, even here, one cannot deny that since that time a miracle has taken place in Germany. What has been accomplished in those few years in terms of

reforms in all fields! What we have achieved in terms of economic recovery! How our cities have become prosperous! How the cultural life of Germany has risen! This city is proof, living proof of the new flowering of German art. What a tremendous work we have done in the organizational structure of our people! What has happened since then in the amalgamation of separate estates, separate classes! What we have done in the education of our posterity, in the education of our youth! What have we done in raising the productivity of our people! Millions of unemployed have disappeared. When some democratic idiot says that, say, we should not have rearmed, but instead of rearming we should have worked. We can only say to this idiot: that's what we did! Because before we came there was no rearmament, but there were seven million unemployed people in Germany, and these unemployed people had nothing to eat. And then we included these unemployed people in the economic process. We didn't want to rearm at all, but when we saw that these old warmongers, the old envious people of the past, were preparing to attack us again, I did rearm Germany, more than ever before in its history.

A construction of gigantic proportions has been achieved. When I look at all these so-called international statesmen of the democracies who are talking big in Europe today, when I imagine these people and look at their life's work, then I can truly say: I have only ever had the misfortune of having to fight against nothing but zeros - inside and outside. These people rule most of the world and are not even able to eliminate unemployment in their own countries. And these old, completely calcified zeros talk about the need to rebuild Europe. Yes, my fellow citizens, that reminds me of the rhetoric of our own democrats, those old toothless gentlemen who used to go around preaching about the need to rebuild Germany. The rebuilding has happened - but without them! And the rebuilding of the world will also happen, and without them!

During these seven years, I naturally had to fight for the freedom of my people and thus against Versailles. For it goes without saying that any economic resurrection of the German people would have been impossible in the slave shackles of Versailles.

However, it is not so much a matter of fighting against the Versailles treaty, but more than that, it is a fight against a principle, against a state of mind that found its documentary expression in the Versailles Dictate. This principle and this state of mind, which are rooted in the fact that two or

three nations are destined by God to rule the whole earth and that if one nation does not submit to this rule, then one has the right to say: this nation wants to rule the earth. That is to say, this good Mr. Chamberlain appears at a moment when the whole of India is protesting against him, at a moment when the Arabs are protesting, he appears and declares that England is fighting against the attempt of German world domination by violence.

With these phrases one could impress Germany before 1918, but not National Socialist Germany! On the contrary, our struggle from the very beginning was directed against this principle. The point of view that there are two kinds of people in the world, namely, people numbered among the haves and people numbered among the have-nots..., this capitalist=plutocratic point of view, will perish. Providence, the Lord God, did not create the world just for the English. The Lord God did not ordain that a few small races should rule and subjugate three-quarters of the whole earth and yet be unable to provide for their own people even the most basic necessities, while other nations were condemned to starvation.

This was only possible because of the weakness of some countries. But now this weakness is being overcome and has already been overcome. And now these countries are also making their claims. And I made this claim in a very modest way. The goal I pursued was indeed modest:

1. to secure our own living space. By living space I mean everything in the world that has been cultivated, civilized and economically developed not by the British but by us Germans. There are still such areas! At least in Central Europe the fertilizing British influence was not visible in the past until now. This Central Europe was built by Germany. And it is in this German living space that we now want to live. And it is here that I and we will not allow our lives to be shortened. And we will not allow ourselves to be threatened in this living space. And we will not allow any political combinations against us to be created here. And

2. we demanded and I demanded the German colonies back, our German property that these world plutocrats had.

These were very limited goals. I did everything I could to clearly limit our claims against England and France from the outset, which could not affect these nations at all. Nevertheless, our acquaintances from the world war made an increasing appearance. There came Mr. Churchill, Mr. Duff Cooper, Mr. Eden, Mr. Chamberlain himself and finally, hovering over everything, the eternal spirit of the Jew Hore Belisha.

Of course, I'm very different from these people. During the Great War, Mr. Churchill was already a known troublemaker. Then he was a known warmonger. He was one of those people - they never hid it - who had already plunged the world into war. And I was then a very small, unknown soldier with no political clout whatsoever. I was just doing my little duty like all the other Germans. So we were from completely different worlds. There: capitalist warmongers for the sake of war and here: a little German soldier who was just doing his duty. After the war, these people went about their business, namely arms deals of the most monstrous kind, and pocketed the war profits. And I fought in the war, you know that best, as my witnesses.

Now these people have been inciting war again for years. And they make no secret of the fact that their aim is once again to wage a major war. They hope that they will find other peoples who will stand up for them, and this hope is partly justified because they have Jewish allies everywhere. In part, however, this hope has already failed. So they have prepared this war again in their own way. And now, however, this time they have been confronted by a German, a German front-line soldier, who for his part has also made the preparations, and made them thoroughly, as only someone who is filled with the awareness of his duty to his people can do.

I warned these people when necessary. But I never left one thing in doubt: it was my unwavering will and determination to liberate Germany again. That they now hate me for it is my greatest pride. You know how often I have told you, my old party men and party women, that here. When all the democrats of Germany, when all the Jews, when all these cranks, when all this crap insulted me in those days, how often I said to you: this is my greatest honor. If they praised me, I would be the greatest scoundrel in the world.

And so it is today. When Mr. Churchill says that he hates me - I thank you, Mr. Churchill, for that compliment. When Mr. Chamberlain declares that he does not trust me - I thank you for not believing that I could ever be a traitor either, Mr. Chamberlain.

If Mr. Duff Cooper or Mr. Eden declare that in their eyes I am a vile monster, I am happy that they do not declare me their friend. In any case, I have but one aim, and that is to win and retain the love and devotion of my countrymen. The hatred of my enemies does not touch me at all. It did not touch me during the 13 years I fought for power in Germany, and it

certainly does not touch me now. And just as I fought internally for the freedom of my people against internal oppressors, exploiters, etc. during these 13 years, so I will fight today, if necessary, externally.

They do not know us! The best proof of how little they know us is, I think, to be seen in the British hope of perhaps reaching a new year 1918 after all. The idiotic leaflets that were initially dropped on Germany for lack of other ammunition correspond to this. It was probably believed that the theater or maneuvers of 1917 or 1918 could be repeated in Germany today. These gentlemen have an idea of today's Germany!

The situation here has changed considerably on many fronts. First of all, it has changed in terms of foreign policy compared to 1914. Today Germany is friends with Italy. This is not only the friendship of two regimes and, one could say, the friendship of two leaders, but also the realization that the future of these two countries depends on each other and they are interdependent. Only Russia's attitude to Russia has also changed. The hope of creating another big war between Russia and Germany, between the two nations, as it was in 1914, has collapsed. I realize that people in London are now outraged by this meanness, by the fact that I suddenly prevented this step of all possible steps. I realize that. But I believe that in this case the Russian regime and the German regime have actually done something very useful for the two nations. Because we are both too good for each other to just bleed each other to death so that the London Stock Exchange and all the Jewry in London can rub their hands together.

It means that a great nation is out of the fight with Germany. And you know, my fellow citizens, that I don't do things by halves. Since I'm on this path, I'll see it through. In other words, the hope that tomorrow or the day after tomorrow things will be different is a vain hope.

But even Japan, which also fought against Germany in 1914, is not on the side of our opponents this time, but is close friends with us.

These are three mighty states that were our enemies back then and are now standing by our side as the most benevolent neutrals. After all, this is a gigantic change in the foreign policy situation. The military situation has also changed. I have rearmed. And just as I do all things in my life consistently and not halfway, I have also done this rearmament consistently. I didn't talk about it for years for reasons you can explain. I didn't want to upset others unnecessarily, because I didn't want any conflict. An Englishman once told me that we had to tell each other our budget - we had

to disclose our armaments expenditure. I asked him why. Well, he said, so that the world would be a little more reassured. I told him: No, we'd rather not do that, it might make the world even more restless. In any case, I kept quiet for years. But you all know that, I worked. We have built up a Wehrmacht that is in a different position today than it was in 1914. Back then it was poorly equipped, in some cases even poorly supplied, but this time we have spared no sacrifice to give our Wehrmacht the most modern armor in the world. The campaign in Poland proved that this is not just a phrase. I believe it went somewhat faster than the strategists in London and Paris had expected. And the future will confirm this.

But as far as the spirit of this Wehrmacht is concerned, one should not worry. The spirit of this Wehrmacht is, as always, the spirit of the supreme leadership. The soldiers always have the spirit that the supreme leaders possess and that the supreme leader has. That is an old experience. Because the musketeer at the bottom is always brave anyway. So if the top leadership is also brave, then the spirit at the bottom will be fine. And that the top leadership of 1914, God forbid!

Alone, even economically, to ensure the foundations of our self-sufficiency - much to the annoyance of our opponents. They should have been delighted. They should have said to themselves: Thank God, the Germans are creating their own life in their own circle of life. - No, it annoyed them, because they knew full well that this self-sufficiency would deprive them of the opportunity to invade Germany and then choke it off with the blockade. However, this blockade is also quite incomplete in other respects, by the way. But we have made ourselves blockade-proof, quite unlike in 1914. One thing distinguishes the situation now from the situation then: back then, our resistance to the blockade was zero, and our own preparations for autarchy were also zero. Today, from the very first day, our resistance is completely different from what it was then, and the defence is also organized on our side, which means that the self-sufficient basis of our economy is secured to the highest degree. We all know one thing: Germany cannot be forced down, neither militarily nor economically.

But now comes the crucial point, and that is leadership. And when I talk about leadership here, I don't just mean me personally, but by leadership I mean everything that has become leadership in Germany over the 20 years since I was here and spoke to you for the first time. I have often said to you: I am nothing other than a magnet that constantly sweeps over the German

nation and draws the steel out of this people. And I have often declared that the time will come when all the men in Germany will be in my camp. And what is not in my camp will be of no use anyway. I described this as the process of forming the historical minority. And that's exactly what happened. In the course of 13 years, a sum of personal energies has been found within the National Socialist Party, from the small block and cell leader up to the local group leader, up to the district leader, up to the Gauleiter, up to the Reichsstattleiter, up to the Reichsleiter; a tremendous selection has occurred in all areas. Countless hundreds of thousands of energies have been mobilized and are now in the most important positions.

If you perhaps no longer grasp this in detail today, then I would ask you just one thing: take a look at a national event, let's say from 1903, 1905, 1908 or 1910 or 1912, and take a look at a similar event today; let's say a monument unveiling back then, a national monument unveiling of a national hero, let's say of Bismark or, let's say, a launching. The first impression: a field of cylinders, only cylinders, no people at all, only cylinders. And today: only people and no cylinders. That's a difference!

When I speak to you today, you, my dear old Party members and Party women, will say: "Our old revolutionary leader! - Pardon me - your head of state! Now don't forget how it would look elsewhere when a head of state speaks. What it would have looked like 20 years ago or even 1 year ago. Look at today's picture. Today we do have a German nation. And it is led by the leaders of the German people, regardless of their background. It is really a tremendous amount of man power and determination that leads the German nation today. When Folk is organized in such a way that in every position there is a man who has grown out of the people themselves and who has worked his way to that position through his energy and not through name or birth, that is worth something.

And now comes the final moment: We have another folk. This folk have now been elevated. They have found themselves. It has regained self-confidence on a scale never seen before. He knows full well that nothing is impossible in this world. He knows our history. What are all our decisions compared to those of the great heroes of the past! But we know that today we are not weaker than them, on the contrary, we can successfully compete with them. The German folk have gone through a school that perhaps no other people in Western Europe, with the exception of Italy, has ever had - a school of political education, of enlightenment. This Folk is organized.

There is not one of these 23 million workers today who is not in some kind of organization.

When an english zylinderman comes here today and wants to make propaganda - propaganda among our Folk? Others have already tried that, and they have failed us. All these phrases that Mr. Chamberlain spends can be used for his own people. They have no effect on us at all. We know these gentlemen. Above all, we know their advisers. We know them very well because some of them were here with us eight years ago. We hear it, we hear it by the dialect of their pronunciation. They speak German, which is as strange as the English they speak. We once got rid of these people in our midst because they were violent in Germany. Today they have no violence here but the violence of their voice. And that voice sounds very bad in Germany. The German people are disgusted with these voices, with all this jargon. They don't want to hear these voices at all. And as soon as they see the bearers of these voices, the German people are fed up. What these people then say is of no importance in itself. No one in the German people believes a word they say. Every German knows that they lie through their teeth and print as they lie.

No, the German Folk have changed completely today. There is no longer any Bethmann Hollweg in the leadership. But there are also no more Spartacist gangs among the people. Both have ended. A new people has come, and this Folk will carry out the struggle that has now been forced upon them. And I am determined to carry out this struggle. There will perhaps be some who will now say: If only we had had a few more years. - That's just it. It's better if the fight was inevitable after all, the gentlemen have finally started it now. And besides, it's unbearable in the long run that one nation can go and tell another Folk of 80 million people every two decades: We don't want you to do this or do that, and we don't want... If it occurs to us, then we'll cut off your imports, then we'll make a blockade, and then you won't be able to get anything, then you'll have to starve.

We cannot tolerate this, and we will break this regime immediately! We will destroy this organized terror of the vile world clique of plutocrats - one way or another! We have finished off those international financial hyenas breeding in Germany, we will not allow the law of how to live to be dictated to us from the outside. The German nation has as much right to live as any other nation. And we simply cannot accept that a few people can come here and dictate the measure of life to another Folk at every

opportunity. So we intend to keep fighting until this terror is broken. And just as we have broken it internally, we will break it externally.

The fact that I have no respect for these people is based on a few facts:

1. if they were with us in the past anyway, you will understand that I don't need to have any respect for them. Why should I have any respect for people who used to be in power in Germany, who faced me as the completely unknown, nameless and powerless and who had to leave the field after 13 years - why should I have any respect for them? And it's no different on the outside. I myself spent four years as a soldier facing these people. You're not going to tell me that they're better than us. Yes, back then they were gigantically superior to us. They no longer have that superiority today. They no longer have that superiority in terms of weapons either. And you, my old party comrades, will have no trouble believing that I have taken advantage of the time now. Because whatever we are accused of, there is one thing no one can accuse me of: that I have ever been lazy in my fight or perhaps done nothing for half a year, but just put my hands in the lock. In the last five months, I've done what only a person could do. And it was relatively easy, because all we had to do was start up what we had prepared to start up, and now it's running! And thoroughly!

Today the German Folk is in better military shape than at any time in their history. We can all have confidence in the leadership. The military leadership is at its best and is up to the task. The rest of us must first prove all that we have already proven.

Incidentally, I now believe one thing: there is a Lord God. This Lord God creates the nations. He basically gives all peoples the same rights. We Germans behaved very badly in history 20 years ago, 22, 23 years ago. There was a revolution and we were defeated. And then the resurgence of our people began with immeasurable effort. And in all this time, Providence has blessed our work again. The braver we were, the more the providential counterpart came. And even in the last six years, Providence has always accompanied us. Because believe me, some people call it luck, others call it something else, but without this final approval, great works cannot be accomplished. And just a few months ago, I once again personally felt in the deepest sense the workings of a providence that accompanies people and sets them tasks. We serve these tasks. What we want is not the oppression of other peoples. It is our freedom, our security, the security of our living space. It is the security of the lives of our people themselves.

That is what we are fighting for. Providence has blessed this struggle, blessed it a thousandfold. Would it have done so if it were its intention to suddenly turn this battle against us? I believe in a higher and eternal justice here. It will be given to those who prove themselves worthy of this justice. That was my belief when I first came up here 20 years ago, back then as a completely nameless, unknown person. Then I believed that my people could not be destined to perish. It will perish if no men are found to save this people. It must perish if no one is found who has faith in this Folk. Then it must perish. But if someone again professes faith in this Folk with a believing heart and works for it and gives his all for this Folk, then it cannot be that Providence will let this Folk perish.

So, I began this struggle as a completely unknown, little German soldier, and at the end of this struggle, on January 30, 1933, the little soldier became the first People's Chancellor of the German Reich. And a year later I became the leader of the entire nation.

And for seven years now I have been fighting again with the same conviction: it cannot be that my Folk is condemned to such a fate - to be the slave of others, to be the slave of these Englishmen or Frenchmen. It cannot be! And I still believe it today, and even more justly than before, because Providence has done more than marvelous things for us since then. And I can only ask you all: As old National Socialists, keep this faith as strongly as you can. It cannot be otherwise, we must win, and we will win! And no matter how threatened and pressured the enemy around us is, he is no worse than he once was. Our ancestors had to endure it too. So we really must accept the great confession of the mighty German: "Even if the whole world were full of demons, we would still succeed!"

Translated by sieg-heil.info

Original Text: Der großdeutsche Freiheitskampf – Bouhler Philipp, NSDAP Verlag.