

Full text of "The Speeches of Adolf Hitler (April 1922 — August 1939) Vol. 1 – Norman H. Baynes

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In his speech in the Sportpalast, Berlin, delivered on 2 March 1933 Hitler said:

“If we come forward to-day to bring our accusation against those parties which before us governed the State we have a double right so.to.do.. First the right which arises from the Constitution which these men themselves formerly imposed upon the German people. The meaning of Democracy is precisely that the people from time to time should be called upon to judge the achievements and the acts of a Government, to judge whether the programme of the Government is of any use or

,whether the men are of any use who take it upon themselves to execute that programme. And in the second place we feel ourselves justified in coming forward to bring our accusation because in the course of the long stretch of time during which they have been at work an appalling distress has fallen upon Germany—a distress which only those men who are responsible for it refuse to admit.”

“They say: ‘We are the men of the Iron Front.’ Rather they should say: “We are the men of brazen effrontery, the men of brazen insolence.’! You have the audacity after fourteen years of your own Government to say to the people which has suffered at your hands “Things must now go differently: there must now be a clearance!’ Ah yes, many a German to-day knows that under your Government things have indeed gone differently and there has indeed been a clearance—that very many Germans know: their property, their savings, their means of existence, their employment—there has been a clearance of them all—a thorough clearance! For millions they have swept the board of everything and for a few the board has been well filled.”

“If we had not come on the 30th of January then their watchword would have been: Things must go on as before. But since on the 30th of January there came another Government, they suddenly declare that things

must be changed. They can be reassured: there shall be a change!"

There followed a criticism of the aims and methods of Marxism: these were so utterly false alike in conception and execution that when once Marxism is applied in practice success is impossible. (i) Marxism must of necessity lead to a weakening of the general body of the people (Volkskörper) because it builds upon a splitting up of the body politic. (ii) The equality of men was long ago scientifically disproved. It is not present in the world of fact and the doctrine leads perforce to a devaluation of men of high capacity, to a lowering of the values of life (Lebenswerte). (iii) The same is true of Democracy. "At all times it is personality and not democracy which

German: Sie sagen: Wir sind die Männer der Eisernen Front. Sie sollten eigentlich sagen: Wir sind die Männer der eisernen Stirn, die Männer der eisernen Frechheit.

has created values. At all times Democracy has destroyed and annihilated the values of personality. It is madness to think and a crime to publish abroad that suddenly a majority can take the place of the achievement of a man of genius. That means to put capacity under the control of a guardian and to make mere numbers its master. Every people must see in its most capable brains its highest national asset, for that is the most immortal value that there can possibly be. A single inventor, a genius, can mean more for a people than hundreds or tens of millions of apparent capital. At all times it has been the principles of Democracy which have brought peoples to ruin. And if Germany has fallen in the last fourteen years that was only because the representation of the -principles of Democracy was carried to such lengths that its fathers and representatives in Germany did as a matter of fact stand even below the average of those numbers whose supremacy they preach. They themselves have been so mediocre, so small, such dwarfs that they possess no right whatever to raise themselves above the masses. Never has any system or any Government left its place in a more melancholy, more miserable, more mediocre fashion than did the representatives of the present system." ...

(iv) There is, further, the idea that "human life could develop otherwise than from the struggle of forces one

with another, otherwise than from that conflict which was always the cause of human selection. We have before us the results of this teaching. Their internationalism has failed miserably. Only now when things are going badly with their Party can one once more trace something of an International. So long as things were going badly with the German people the International was nowhere to be found. With their Democracy, with their pacifism, they have robbed the German nation of its strength and its power and thereby also of its rights.”

“The German people has had to pay for these theories with its life and with its means of existence.”

(v) “And, finally, they said: ‘the future belongs to the supremacy of a single class.’ In fact this idea led, as it was bound to lead, not to the supremacy of a class, but to the downfall and the collapse of the entire people. Marxism in practice is the best refutation of Marxism in theory.”

“Has this Marxism there where it has secured a hundred per cent. victory, where it is in fact and without exception supreme, in Russia,—has it there removed distress? It is precisely in Russia that facts speak with such devastating effect. Millions of men are starving in a land which could be a granary for the whole world. Millions of men are reduced to misery in a country that could to-day overflow with abundance.”

“Freedom? Where does there rule a greater oppression? Where is there a greater fear lest one who is not a member of the Party should have a glimpse of things as they are? Where is one in greater trepidation before every photographer, before every reporter than in the land of freedom and of equality?” . . .

“Brotherliness? .-. . Millions had to be shot in the name of this ‘brotherliness’ and as a consequence of this great ‘happiness’.” May Fate save Germany from such a future, for if all this can happen where 92 per cent. of the population lives on the land, what would it mean where only 35 per cent. is on the land and 64 per cent. is in the towns? It would be appalling.

“They go on to say that capitalism would thereby be overcome. Where, I ask, has it been overcome? In

Russia the whole world must help with its credits; the world of capitalism must give support with its credits, it must supply the machines and furnish the factories, it must provide the engineers, the pioneers: this other world must do everything. That they cannot deny. And to those who in Germany are enthusiastic for this principle I would like to recommend a week's experience of the system under which men work in the forests of Siberia—one week would be enough!"

Young Communists when they had murdered National Socialists fled for refuge to Russia: but they returned to Germany: "better penal servitude in Germany than freedom there." ...

"We do not speak thus in order to abuse a foreign State: Russia interests us only as an example. We want to see to it that Germany does not pass through this misery only intensified in degree."

"And the idea of Pacifism, a Marxist idea which has moved the world, how has this stood the test in actual experience? The Red Army is the symbol of this Marxist-pacifist world-idea. My fellow-countrymen, when Marxism is supreme in practice it refutes itself in every sphere. There is no happiness, no prosperity, no social advance, but only the same grey misery, the same grey distress." ...

And now Marxism desires to become more radical: it wishes to destroy everything. "When everything has been reduced to misery, when everything is destroyed, then man will find himself in a Kingdom of Heaven. If a feeble bourgeoisie capitulated before this madness, we accept the challenge, we fight against this madness. We accept the challenge because we wish to spare our people this fearful disillusionment. Fourteen years ago I began the fight, not because at that time I had any enthusiasm for a German capitalism which wanted to be rescued. What then was the reason for my action? I myself was and still am a child of the people. It was not for the capitalists that I undertook this struggle, it was for the German working-man that I took my stand."

. . . After the misery which they have brought upon us it is a bad conscience which makes cowards of .

them all. "When I fight for a cause and am convinced of its justice, then I will defend that cause with heroism. Where are their heroes? 'To-day they are once more looking to the masses to get the chestnuts out of the fire on their behalf.'"

"They seek to throw us into confusion through arson, through violence, through venom and thus to restore in the interest of a few insatiable men their greedy régime. They will be disappointed. We have not fought for fourteen years against this crime in order to capitulate before it now that we are in power. That they must understand."

"Our programme is the exact opposite of this programme of delirium and madness. We seek our strength in our people, we wish to establish the solidarity of our own community and then to employ its strength for the maintenance of that which our life demands (unserer Lebensnotwendigkeit). In the German soil, in the German peasant, and in the German working-man we see the roots of our strength and thus of our life—not in the phantom of Internationalism. In the education to resistance we see the condition for the assertion of our life, — and in ourselves and through ourselves we wish to make this resistance a reality."

"We will not capitulate before these ferments of disintegration. We know well that in our people there are millions of honest working-men who have no conception of the fate which lies before them. They read only Marxist newspapers: year after year they are told: "You must read only this paper: you must not go to any meeting of your opponents.' And why not? Everywhere truth must be able to hold its own."

"They know that the truth is not on their side: hence this terrorism, hence this violence, hence this attempt to throw men into confusion through sedition."

"My fellow-countrymen, we have a precious treasure to administer—the German people. And you are a precious part of that great mass of healthy folk who are still capable of faith and confidence, and of devoted service for a cause. And therefore the people must be protected. And when to-day these other elements say: 'We alone have the right to lead the masses,' then they must realize that this right is no longer theirs: it has

passed to those to whom it belongs. To-day they can no longer spread confusion through these masses or harness them to their mad ideas.”

“To-day they are faced with an aggressive organization, a fanatical, a disciplined organization which has the courage to go to the utmost lengths.”

“We are no theorists: . . . just as we have formed in Germany the community of the German people, so in

-the same way, with the same persistent work, will we restore the German Reich. We will not suddenly capitulate before any resistance, whatever form it take, for we all know how hard it is to build up any sound construction. But that this Movement is both sound and strong—

` that it has proved, for there were those who wished to break it: they wanted to destroy it, but as yet they have not been able to destroy it, and they will not be able to destroy it in the future. They wanted to prevent it from coming into power and they have failed. And now they will endeavour to prevent this Movement from using the power which it has gained and they will find that they will no longer be able to prevent the rise of the

German people.’

“And so I would ask’ that you yourselves should play your part, should do your duty on the 5th of March, that you should co-operate in raising the new building for the community of the German people; For this determination I believe that there can be no loftier symbol than that—after criminal hands have laid in ashes the Reichstag building—we should ‘now go forth to the town from which the greatness of Prussia took its rise, that we should go forth to Potsdam, and there at the bier of the immortal king in the Church begin the work of the reconstruction of Germany.”