

# Franklin Delano Roosevelt: First Inaugural Address delivered March 4, 1933

President Hoover, Mr. <sup>最高 裁判所長官</sup> Chief Justice, my friends:

This is a day of national consecration. I am certain that my fellow Americans expect that on my <sup>就任</sup> induction into the Presidency I will address them with a <sup>率直な</sup> candor and a decision which the present situation of our Nation <sup>迫る</sup> impels. This is <sup>当に</sup> preeminently the time to speak the truth, the whole truth, frankly and boldly. Nor need we shrink from honestly facing conditions in our country today. This great Nation will endure as it has endured, will revive and will <sup>繁栄する</sup> prosper. So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself-nameless, unreasoning, <sup>不当な</sup> unjustified terror which paralyzes needed efforts to <sup>変換する</sup> convert <sup>後退</sup> retreat into advance. In every dark hour of our national life a leadership of frankness and <sup>活力</sup> vigor has <sup>得る</sup> met with that understanding and support of the people themselves which is essential to victory. I am convinced that you will again give that support to leadership in these critical days.

In such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things. <sup>物価</sup> Values have shrunken to fantastic levels; taxes have risen; our ability to pay has fallen; government of all kinds is faced by serious <sup>歳入減少</sup> curtailment of income; the means <sup>為替 相場</sup> of exchange are frozen in the currents of trade; the <sup>枯れ葉</sup> withered leaves of industrial enterprise lie on every side; farmers find no markets for their produce; the savings of many years in thousands of families are gone.

More important, a <sup>多くの</sup> host of unemployed citizens face the <sup>厳しい 生きるか死ぬかの 問題</sup> grim problem of existence, and an equally great number <sup>労苦する</sup> toil with little return. Only a foolish optimist can deny the dark realities of the moment. Yet our <sup>悲嘆</sup> distress comes from no <sup>物質的な 障害 から~ではない</sup> failure of substance. We are stricken by no <sup>食欲 という 疫病から~ではない</sup> plague of locusts. Compared with the perils which our forefathers conquered because they believed and were not afraid, we have still much to be thankful for.

Nature still offers her <sup>恵み</sup> bounty and human efforts have <sup>増大させる</sup> multiplied it. Plenty is at our <sup>目の前に</sup> doorstep, but a generous use of it <sup>先細りになる</sup> languishes in the very <sup>供給の 観点 からすると</sup> sight of the supply. Primarily this is because <sup>支配する者</sup> rulers of the exchange of mankind's goods have failed through their own <sup>頑迷さ</sup> stubbornness and their own <sup>無能さ</sup> incompetence, have admitted their failure, and have <sup>退く</sup> abdicated. Practices of the <sup>無節操な</sup> unscrupulous <sup>投機家</sup> money changers stand <sup>起訴されて</sup> indicted in the court of public opinion, rejected by the hearts and minds of men.

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まさしく they have tried, but their efforts have been cast <sup>型に</sup> <sup>とられる</sup> in the pattern of an <sup>廃れた</sup> outworn tradition. Faced by failure <sup>信用貸し</sup> of <sup>の</sup> credit they have proposed only the lending of more money. Stripped of the <sup>魅力</sup> lure of profit by which to <sup>誘導する</sup> induce our people to follow their false leadership, they have <sup>うったえる</sup> resorted to exhortations, <sup>説教</sup> pleading <sup>嘆願する</sup> tearfully for restored confidence. They know only the rules of a generation of <sup>利己主義者</sup> self-seekers. They have no vision, and when there is no vision the people perish.

The money changers have <sup>逃れる</sup> fled from their high seats in the <sup>殿堂</sup> temple of our civilization. We may now restore that temple to the ancient truths. The measure of the restoration lies in the extent to which we apply social values more noble than mere monetary profit.

Happiness lies not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort. The joy and moral stimulation of work no longer must be forgotten in the mad chase of <sup>束の間の</sup> evanescent profits. These dark days will be worth all they cost us if they teach us that our true destiny is not to be <sup>与えられる</sup> ministered unto but to minister to ourselves and to our fellow men.

Recognition of the <sup>欺瞞</sup> falsity of material wealth as the standard of success goes <sup>連動する</sup> hand in hand with the abandonment of the false belief that <sup>官公庁</sup> public office and high political position are to be valued only by the standards of pride of place and personal profit; and there must be an end to a conduct in <sup>銀行業</sup> banking and in business which too often has given to a sacred trust the <sup>まさに~そのもの</sup> likeness of <sup>無情の</sup> callous and selfish wrongdoing. <sup>それほど</sup> Small <sup>不思議ではない</sup> wonder that confidence languishes, for it thrives only on honesty, on honor, on the sacredness of obligations, on faithful protection, on unselfish performance; without them it cannot live. Restoration calls, however, not for changes in ethics alone. This Nation asks for action, and action now.

**Our greatest primary task is to put people to work. This is no <sup>解決不可能な</sup> unsolvable problem if we face it wisely and courageously.** It can be accomplished in part by direct recruiting by the Government itself, treating the task as we would treat the emergency of a war, but at the same time, through this employment, accomplishing greatly needed projects to stimulate and reorganize the use of our <sup>天然</sup> natural <sup>資源</sup> resources.

Hand in hand with this we must frankly recognize the <sup>超過</sup> overbalance of population in our <sup>産業の</sup> industrial <sup>中心地</sup> centers and, by engaging on a national scale in a <sup>再配置</sup> redistribution, endeavor to provide a better use of the land for those best fitted for the land. The task can be helped by

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definite efforts to raise the values of agricultural products and with this the power to purchase the output of our cities. It can be helped by preventing realistically the tragedy of the growing loss through <sup>質流れ</sup> foreclosure of our small homes and our farms. It can be helped by insistence that the Federal, State, and local governments act <sup>直ちに</sup> forthwith on the demand that their cost be drastically reduced. It can be helped by the unifying of relief activities which today are often scattered, uneconomical, and unequal. It can be helped by national planning for and supervision of all forms of transportation and of communications and other utilities which have a definitely public character. There are many ways in which it can be helped, but it can never be helped merely by talking about it. We must act and act quickly.

Finally, in our progress toward a <sup>復興</sup> resumption of work we require two safeguards against a return of the evils of the old order: there must be a strict supervision of all banking and credits and investments, so that there will be an end to <sup>投機</sup> speculation with other people's money; and there must be <sup>規定</sup> provision for an adequate but sound <sup>通貨制度</sup> currency.

These are the lines of attack. I shall presently urge upon a new Congress, in special session, detailed measures for their <sup>達成</sup> fulfillment, and I shall seek the immediate assistance of the several States.

Through this program of action we address ourselves to <sup>正常化する</sup> putting our own national <sup>国内</sup> house in order and making income balance <sup>黒字にする</sup> outgo. Our international trade relations, though vastly important, are in point of time and necessity secondary to the establishment of a sound national economy. I favor as a practical policy the putting of first things first. I shall spare no effort to restore world trade by international economic <sup>再調整</sup> readjustment, but the emergency at home cannot wait on that accomplishment.

The basic thought that guides these specific means of national' recovery is not narrowly nationalistic. It is the insistence, as a first considerations, upon the interdependence of the various elements in and parts of the United States; a recognition of the old and permanently important <sup>表明</sup> manifestation of the American spirit of the pioneer. It is the way to recovery. It is the immediate way. It is the strongest assurance that the recovery will endure.

In the field of world policy I would dedicate this Nation to the policy of the good neighbor; the neighbor who <sup>決然として</sup> resolutely respects himself and, because he does so, respects the rights

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of others; the neighbor who respects his obligations and respects the sanctity<sup>神聖性</sup> of his agreements in and with a world of neighbors.

If I read the temper of our people correctly, we now realize as we have never realized before our interdependence on each other; that we cannot merely take but we must give as well; that if we are to go forward, we must move as a trained and loyal army willing to sacrifice for the good of a common discipline<sup>大義</sup>, because without such discipline no progress is made, no leadership becomes effective. We are, I know, ready and willing to submit<sup>差し出す</sup> our lives and property to such discipline, because it makes possible a leadership which aims at a larger good. This, I propose to offer, pledge<sup>保証する</sup> that the larger purposes will bind upon us, bind upon us all as a sacred obligation<sup>義務を感じる者</sup> with a unity<sup>一貫した</sup> of duty, [was] hitherto evoked only in times of armed strife.

With this pledge taken, I assume unhesitatingly<sup>躊躇無く</sup> the leadership of this great army of our people dedicated to a disciplined attack upon our common problems. Action in this image and to this end is feasible under the form of government which we have inherited from our ancestors. Our Constitution is so simple and practical that it is possible always to meet extraordinary needs by changes in emphasis<sup>重要性</sup> and arrangement<sup>処理</sup> without loss of essential form. That is why our constitutional system has proved itself the most superbly enduring political mechanism the modern world has produced. It has met every stress of vast expansion of territory, of foreign wars, of bitter internal strife, of world relations.

It is to be hoped that the normal balance of Executive and legislative authority may be wholly adequate to meet the unprecedented<sup>前例無き</sup> task before us. But it may be that an unprecedented demand and need for undelayed<sup>遅れの無い</sup> action may call for temporary departure<sup>逸脱</sup> from that normal balance<sup>三権の均衡</sup> of public procedure<sup>国家の行動</sup>.

I am prepared under my constitutional duty to recommend the measures<sup>政策</sup> that a stricken Nation in the midst of a stricken world may require. These measures, or such other measures as the Congress may build out of its experience and wisdom, I shall seek, within my constitutional authority, to bring to speedy adoption<sup>採択</sup>.

But in the event<sup>～の場合には</sup> that the Congress shall fail to take one of these two courses, and in the event that the national emergency is still critical, I shall not evade the clear course of duty that will then confront me. I shall ask the Congress for the one remaining instrument<sup>手段</sup> to meet<sup>対処する</sup> the crisis; broad Executive power to wage a war against the emergency, as great as the power that would be given to me if we were in fact invaded by a foreign foe.

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For the trust <sup>信頼をおく</sup> reposed in me I will return the courage and the devotion that <sup>相応しい</sup> befit the time. I can do no less.

We face the <sup>困難な</sup> arduous days that lie before us in the warm courage of national unity; with the clear consciousness of seeking old and precious moral values; with the clean satisfaction that comes from the stern performance of duty by old and young alike. We aim at the assurance of a <sup>洗練された</sup> rounded and permanent national life.

We do not distrust the future of essential democracy. The people of the United States have not failed. In their need they have <sup>心に銘記する</sup> registered a <sup>指令</sup> mandate that they want direct, vigorous action. They have asked for discipline and direction under leadership. They have made me the present instrument of their wishes. In the spirit of the <sup>贈与</sup> gift I <sup>耐える</sup> take it.

In this dedication of a Nation we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come.