

Franklin Delano Roosevelt's First Inaugural Speech

March 4, 1933

“A Day That Will Live in Infamy”



GEMSTONE NOTES: Our editorial notes are in blue in between the full text, in black, of FDR's speech. We title this document "A Day That Will Live in Infamy" by quoting his quote the day after Pearl Harbor, but the real infamy started with this speech. You will see from the analysis in our blue text what he was saying in between the lines to those with "ears to hear", whilst the laudable sounding speech seemed to be speaking to the American People about the great things that he was going to do to save them from themselves. Not quite!



The following is the brief summary on the web page from which it was taken; notice how nice sounding it is, following the standard belief pattern inculcated for the last 80 years that the new deal was something to correct the problems, rather than to create the new order system we have today:

Franklin D. Roosevelt was inaugurated as the 32nd U.S. President during the worst crisis America had faced since the Civil War. By early 1933, the U.S. economy had sunk to its lowest point in the period known as the Great Depression. Over 13 million Americans were unemployed while wages had declined 60 percent in value. Business losses were reported at \$6 Billion with industry operating at half its pre-depression capacity.

People lost their life's savings, their homes and farms. Some began to lose faith in the American system of democracy itself. Roosevelt had campaigned for the presidency promising a "new deal for the American people." The 'new deal' term became the motto for the sweeping economic and political changes Roosevelt would enact to address the national economic emergency.

In this speech, President Roosevelt first tries to calm the fear gripping Americans, then outlines some of the "lines of attack" to be immediately taken in the days and weeks ahead.

FULL TEXT OF SPEECH:

President Hoover, Mr. Chief Justice, my friends:

This is a day of national consecration.

Consecration is defined in Black's 4th Law Dictionary (p. 304) as: *"In ecclesiastical law, to dedicate to sacred purposes, as a bishop by imposition of hands, or a church or churchyard by prayers, etc. Consecration is performed by a bishop or archbishop."*

Thus, FDR begins his speech by saying that the nation is now being consecrated as church property (RCC) and is under the authority of the Archbishop (of New York) for which he is acting in a subservient, ministerial capacity.

And I am certain that on this day my fellow Americans expect that on my induction

Induction is defined in Black's 4th Law Dictionary (p. 775) as: "*Act or process of inducting; e.g. process of inducting civilian into military service.*"

Now, in his second line, after consecrating the nation into the fold of the Church, FDR has informed us that he is now being inducted into military service, thus showing that the nation is now going fully into military occupation and the Presidency is now to be one of military executive management."

into the Presidency I will address them with a candor and a decision which the present situation of our people impels. This is 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 prosper.

So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself--nameless, unreasoning, unjustified terror, which paralyzes needed efforts to convert retreat into advance. In every dark hour of our national life a leadership of frankness and of vigor has met with that understanding and support of the people themselves, which is essential to victory. And 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. Values have shrunken to fantastic levels; taxes have risen; our ability to pay has fallen; government of all kinds is faced by serious curtailment of income; the means of exchange are frozen in the currents of trade; the withered leaves of industrial enterprise lie on every side; farmers find no markets for their produce; and the savings of many years in thousands of families are gone.

More important, a host of unemployed citizens face the grim problem of existence, and an equally great number toil with little return. Only a foolish optimist can deny the dark realities of the moment.

And yet our distress comes from no failure of substance. We are stricken by no 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 bounty and human efforts have multiplied it. Plenty is at our doorstep, but a generous use of it languishes in the very sight of the supply. Primarily this is because the rulers of the exchange of mankind's goods have failed, through their own stubbornness and their own incompetence, have admitted their failure, and abdicated. Practices of the unscrupulous

moneychangers stand indicted in the court of public opinion, rejected by the hearts and minds of men.

True they have tried, but their efforts have been cast in the pattern of an outworn tradition. Faced by failure of credit they have proposed only the lending of more money. Stripped of the lure of profit by which to induce our people to follow their false leadership, they have resorted to exhortations, pleading tearfully for restored confidence. They only know the rules of a generation of self-seekers. They have no vision, and when there is no vision the people perish.

Yes, the moneychangers have fled from their high seats in the 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.

Here he is using a method to infuse in the subconscious minds of the population that he is equal to one who it is written about that came into the "temple" and thrown the moneychangers there from. So now he has by this point in the speech established that he is a minister acting under the hand of the Bishop or Archbishop, that the Nation is now consecrated and therefore under ecclesiastical law (Roman Catholic Church) and he is now a military commander who has been inducted into service, and finally, that he is like Jesus who has come to throw the moneychangers out of the temple of civilization.

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 the moral stimulation of work no longer must be forgotten in the mad chase of evanescent profits. These dark days, my friends, will be worth all they cost us if they teach us that our true destiny is not to be ministered unto but to minister to ourselves and to our fellow men.

Here he creates the false illusion that the people are in control of their own ministry, while he earlier told them straight out that that is not the case.

Recognition of the falsity of material wealth as the standard of success goes hand in hand with the abandonment of the false belief that 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 banking and in business which too often has given to a sacred trust the likeness of callous and selfish wrongdoing. Small wonder that confidence languishes, for it thrives only on honesty, on honor, on the sacredness of obligations, on faithful protection, and on unselfish performance; without them it cannot live.

Here he has invoked honor, which is the basis of commercial codes that put secured parties in honor and debtors into dishonor, then continues to equate obligations with sanctity ("sacred obligations") so that the people accept fully the binding nature of the perpetual debt bondage that they are about to accept unknowingly, and subtly invokes protection as equal to faith, so that the Church that is now stepping in to take control of the consecrated land (which equates to it belongs to the Church), shall do so in order that those of faith are now protected by the patriarchy of the new deal, and finally, unselfish

performance is also a subtle link to debt servicing, because when one is the debt surety one must bind oneself to perform in a self-effacing (“unselfish”) manner.

Restoration calls, however, not for changes in ethics alone. This Nation is asking for action, and action now.

Our greatest primary task is to put people to work. This is no 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,

Now he invokes the image of emergency, which shall be concluded towards the end of the speech, and links it to the context of war.

but at the same time, through this employment, accomplishing greatly needed projects to stimulate and reorganize the use of our great natural resources.

Hand in hand with that we must frankly recognize the overbalance of population in our industrial centers and, by engaging on a national scale in a redistribution, endeavor to provide a better use of the land for those best fitted for the land.

His first indication of his shift from the republic form to socialism: “redistribution”, and the use of the land for those best fitted for the land, which is directed to the fact that once the bankruptcy is implemented five days later, the people will be bound as sureties to the bankrupt entity (UNITED STATES) and when one is bankrupt, one has no standing, and is thusly lifted “off the land”, which will now be redistributed to those “best fitted for the land”....the agribusiness corporations to come into existence in the future.

Yes, the task can be helped by definite efforts to raise the values of agricultural products

This is foreshadowing the soon to be passed Agricultural Adjustment Act of 1934 (<http://www.u-s-history.com/pages/h1639.html>) that had hidden beneath its lofty purposes (as with all legislation of the last 150 years) the fact that this Act created a complete mortgage attachment to all land and all agricultural production in the country from that point forward. This also foreshadowed that in the next 50 years, the elastic nature of the Federal Reserve banking system, which was about to be blessed with singular control of the national currency (in actuality, a military script for the militarily occupied civilian population), would enable vast amounts of farm land to be harvested by foreclosure, which originated in this Act and is pinpointed in the above sentence of the speech

and with this the power to purchase the output of our cities.

Ah yes, but he doesn't say who that purchasing power to buy the output of the cities will be vested in, does he? In fact, the bonding nature of the Agricultural Adjustment Act of 1934 that created mortgaging of the land and agriculture production, enabled the Fed to expand the money supply, which in turn gave the ability to the re-emerging corporations

(that had all been bought up at bargain basement prices after the crash of 1929 by the centralized money powers), which now, with that expanded monetized debt money supply, will be able to buy the production of the cities as well. Nice move, Frank!

It can be helped by preventing realistically the tragedy of the growing loss through foreclosure of our small homes and our farms.

...and just move that down the line to a future harvest!

It can be helped by insistence that the Federal, the State, and the local governments act 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, unequal. It can be helped by national planning for and supervision of all forms of transportation and of communications and other utilities that have a definitely public character.

Introducing one of the key planks of the Communist Manifesto, national (read CENTRAL) planning of the three key sectors of transportation and communication and utilities.

There are many ways in which it can be helped, but it can never be helped by merely talking about it. We must act. We must act quickly.

And finally, in our progress toward a 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; there must be an end to speculation with other people's money, and there must be provision for an adequate but sound currency.

These statements are preparing the collective mind for the next step five days later, the implementation of the Emergency Banking Relief Act.

These, my friends, are the lines of attack. I shall presently urge upon a new Congress in special session detailed measures for their fulfillment, and I shall seek the immediate assistance of the 48 States.

The "immediate assistance of the 48 States" is actually saying "I will require the States to subjugate and subordinate their sovereign superior status over the federal government in order to reorganize the entire system so that the federal government is now superior to the states, which are now called States (which in the previous sixty years of state legislation defined such as territories of the District of Columbia).

Through this program of action we address ourselves to putting our own national house in order and making income balance 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 readjustment, but the emergency at home cannot wait on that accomplishment.

In this paragraph he invokes “national” twice, indicating the consolidation into a national (corporation) structure as well as restating the “emergency” character of the situation.

The basic thought that guides these specific means of national recovery is not narrowly nationalistic. It is the insistence, as a first consideration, upon the interdependence of the various elements in all parts of the United States of America--a recognition of the old and permanently important 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 recovery will endure.

In the field of world policy I would dedicate this Nation to the policy of the good neighbor--the neighbor who resolutely respects himself and, because he does so, respects the rights of others--the neighbor who respects his obligations and respects the sanctity of his agreements in and with a world of neighbors.

This is subtly foreshadowing future “international agreements” that will be implemented over 80 years to subsume the national identity into the globalist order of things.

If I read the temper of our people correctly, we now realize as we have never realized before our interdependence on each other;

The States will soon sign a “Declaration of Interdependence” which effectively erases 1760 years of “Free and Independent States” confederated in a Perpetual Union (per the Articles of Confederation). A confederation of states, based on the unanimous Declaration of the thirteen united States of America, is very different than a national structure that subsumes interdependent (by debt bondage) States.

that we can not 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, because without such discipline no progress can be made, no leadership becomes effective.

He has now told the people that they too have been drafted by induction into a trained and loyal army under military rule.

We are, I know, ready and willing to submit our lives and our property to such discipline, because it makes possible a leadership which aims at the larger good. This I propose to offer, pledging that the larger purposes will bind upon us, bind upon us all as a sacred obligation with a unity of duty hitherto evoked only in times of armed strife.

Under the Duties of Usufruct the military occupying force takes control of the “persons and property” of the occupied people and territory. In the first line in the above paragraph he has informed the people of what is about to take place, that they are going to submit their lives and property to that new state of occupation, under the leadership (read: Executive Control) for the larger good. Then he “proposes to offer...” which in commercial plain speak means he is making a commercial offer, that when accepted (by

the people, by their tacit acceptance of acts in conformity thereto) it is now a commercially binding arrangement that has placed the people as debtors and the executive “leadership” that made the offer (via the office he has just been inducted into, AKA military commander) as a pledge that will “bind” them to a “sacred obligation” equating debt bondage with commercial acceptance (as well as sanctity and faithful adherence to some divine mandate), hitherto as duty in an armed conflict, but now equal to an armed state of war.

Pledge is defined in Black’s 4th Law Dictionary (p. 1153) as: *“A bailment, pawn, or deposit of personal property to a creditor as security for some debt or engagement. Personal property transferred to pledgee (the one receiving the pledge) as security for pledgor’s (the one making the pledge) payment of debt or other obligation.*

In the use of the word “pledging” as well as “offer” and “bind upon us” he has stated that once the people acquiesce to pledge their persons and property they have become bound to the perpetual debt obligation that will bind them and their children forever, in a continual state of war and emergency rule by executive fiat and control.

With this pledge taken, I assume unhesitatingly the leadership of this great army of our people dedicated to a disciplined attack upon our common problems.

More of the same. The people are clearly now in the military occupation as an army.

Action in this image, action to this end is feasible under the form of government, which we have inherited from our ancestors. Our Constitution is so simple, so practical that it is possible always to meet extraordinary needs by changes in emphasis and arrangement without loss of essential form.

Here he is stating that they are going to retain the character of the Constitution while changing the form of it, which essentially removes the substance and retains the form to be used as window dressing without substantive authority. Consider “changes in emphasis and arrangement” as it relates to our country today. It all has the form but has been entirely rearranged and thus has lost its nature entirely.

That is why our constitutional system has proved itself the most superbly enduring political mechanism the modern world has ever seen. It has met every stress of vast expansion of territory, of foreign wars, of bitter internal strife, of world relations.

And it is to be hoped that the normal balance of executive and legislative authority may be wholly adequate to meet the unprecedented task before us. But it may be that an unprecedented demand and need for undelayed action may call for temporary departure from that normal balance of public procedure.

Oh really? Do tell, Frankie, how will that work?

I am prepared under my constitutional duty to recommend the measures 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.

But in the event that the Congress shall fail to take one of these two courses, 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 to meet 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.

Which we have been! Now, within the historical context, he did not wait very long, as the Proclamations 2039 and 2040 were issued immediately after this speech and the Emergency Banking Relief Act passed five days later, which gave him, and all succeeding presidents, complete “broad Executive power to wage a war against the emergency” which is what this whole speech has been about, setting the stage for that to take place; already written of course, just in case it was needed, you understand. In that one quote is the essence of it all: **Complete Executive Power combined with War on the Emergency**. This is it in one sentence.

For the trust reposed in me, I will return the courage and the devotion that befit the time. I can do no less.

Now he has invoked it as a trust, taking the pledge of the people previously discussed and placed it into a trust (with the presumption that the offer has been accepted, with lots of “Amen Brother” being shouted from the audience, no doubt).

We face the 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 rounded, a permanent national life.

Notice the word “permanent” with respect to national life. He has just informed the world that the people are now permanently bound in the “temporary” emergency of the nation, and their former status as state citizens is now going to be moved into permanent national status.

We do not distrust the future of essential democracy. The people of the United States have not failed. In their need they have registered

Which means they have registered into the Royal Registry (BAR = British Accreditation Registry).

a 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 gift I take it.

In this dedication of a Nation

Dedication is defined in Black's 4th Law Dictionary (p. 412) as: "*The appropriation of land, or an easement therein, by the owner, **for the use of the public**, and accepted for such use by or on behalf of the public. Such dedication may be express where the appropriation is **formally declared**, or by implication arising by operation of law from the owner's conduct and the fact and circumstances of the case.*

*By adverse user: A dedication may arise from an adverse exclusive use by the public under a claim of right with the knowledge, actual or imputed, and **acquiescence of the owner**.*

In this last sentence he is stating that now that he has established all the facts as detailed and enumerated above, the last step is the Dedication, which is the appropriation of the persons and property of the country and people, by claim of right (by necessity of emergency), formally declared, which he has just done in this speech, for the use of the public and by acquiescence of the owner (the people), as in any commercial offer process, silence is acquiescence, thus once the necessary period of time has passed, the acceptance is duly recorded – by June 5, 1933 when the HJR 192 resolution is passed -- and it is, as they say, a **fait accompli!**

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.

Well, if God is around to bless and guide you, Frank, I'm sure the Church and the Bishops and the Priests will be there to assist! And that, folks, is how you steal a nation in a twenty minutes speech.

President Franklin D. Roosevelt - March 4, 1933

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