

The Pledge of Allegiance

An essay by Steven D. Miller

The Pledge of Allegiance was written in August 1892 by socialist* [Francis Bellamy](#). It was originally published in The Youth's Companion on September 8, 1892.

It did NOT originate from any government official. It did not originate at any school. It originated in a children's' tabloid. Eventually the socialists would indoctrinate children at school, while they are away from parental objections.

In its original form it read:

"I pledge allegiance to my Flag and the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

In 1923, the words, "the Flag of the United States of America" were added. It now read:

"I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

In 1954 Congress to add the words "under God," creating the 31-word pledge we say today. Bellamy's daughter objected to this alteration.

[Title 4 U.S. Code Flag and Seal, Seat of Government, § 4 Pledge of allegiance to the flag](#)

"I [pledge allegiance](#) to the [Flag](#) of the United States of [America](#), and to the [Republic](#) for which it stands, one [Nation](#) under [God](#), [indivisible](#), with [liberty](#) and [justice](#) for all.", should be rendered by standing at attention facing the flag with the right hand over the heart. When not in uniform men should remove any non-religious headdress with their right hand and hold it at the left shoulder, the hand being over the heart. Persons in uniform should remain silent, face the flag, and render the military salute."

The original Bellamy salute**, first described in 1892 by Francis Bellamy, who authored the original Pledge, began with a military salute**, and after reciting the words "to the flag," the arm was extended toward the flag.

* Socialism cannot recognize individual rights. Note that 1892 was one year after the courts determined that socialists cannot be citizens of the United States. In the 1891 naturalization case of Mr. Sauer, Title 81 Federal Reporter page 358 the court held that Mr. Sauer, although an industrious, law abiding man, could not become a citizen because he claimed to be a Socialist. SOCIALISTS CAN NOT BECOME U.S. CITIZENS.

This was also an era when John Dewey's socialism was prominent at Columbia Teacher's College, and by 1900 a socialist system of compulsory government schools, which excluded religion, became a reality.

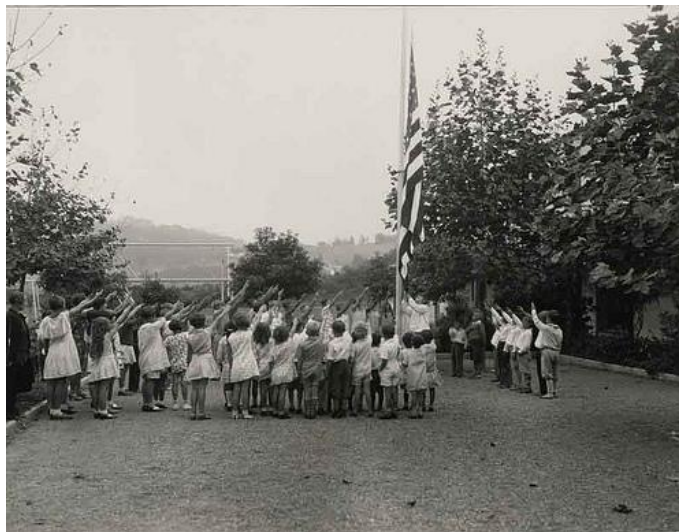
** A [salute](#) is the assuming of a body position, initiated by the inferior toward the superior.

In a nation that holds the truth that we are all created equal, there would not be superiors. Nor would we worship graven images. The Bible's Second Commandment says thou shalt not bow down to them nor serve them. Why would you bind yourself with a pledge to obey a graven image?



At a signal from the Principal the pupils, in ordered ranks, hands to the side, face the Flag. Another signal is given; every pupil gives the flag the military salute — right hand lifted, palm downward, to a line with the forehead and close to it. Standing thus, all repeat together, slowly, "I pledge allegiance to my Flag and the Republic for which it stands; one Nation indivisible, with Liberty and Justice for all." At the words, "to my Flag," the right hand is extended gracefully, palm upward, toward the Flag, and remains in this gesture till the end of the affirmation; whereupon all hands immediately drop to the side.

Shortly thereafter, the pledge was begun with the right hand over the heart, and after reciting "to the Flag," the arm was extended toward the Flag, palm-down.



SALUTE

A salute was never part of American culture until the 1920s. And it was only an honor paid to distinguished personages, and at ceremonies. NOT for everyday usage.

Prior to that, we were considered equal, and could remain equal "with no superior but the author of our being"*. THE DEFINITION OF SALUTE DID NOT ENTER INTO THE LAW DICTIONARY UNTIL 1933, shown here.

SALUTE. A gold coin stamped by Henry V. in France, after his conquests there, whereon the arms of England and France were stamped quarterly. Cowell.

In the army and navy an honor paid to a distinguished personage, when troops or squadrons meet, when officers are buried, or to celebrate an event or show respect to a flag and on many other ceremonial occasions. Cent. Dict.

In Black's Law Dictionary, 1933 edition, we find out that a salute is something other than a gold coin.

That's right! Only after public schools established the 10th plank of the Communist Manifesto, and after the 16th amendment established the second plank of the Communist Manifesto, and after the 17th Amendment removed the only chance of state control over the federal government, and after the Federal Reserve Act established the fifth plank of the Communist Manifesto, and after your National Anthem changed to one that did not mention God, and after the private bar associations became agencies of the states, and after your gold coins were seized -- did a salute become American.

Another example of assuming a body position toward a superior is a judge demanding you to salute him (Federal Evidence Rule 603) when only The Holy Spirit can compel the conscience (Hebrews 9:14). The judge, of course, is denying that we are all created equal.

In the student flag salute case *Board of Education v. Barnette*, [319 US 624](#), The U.S. Supreme Court said of forced salutes that "Such a statutory exaction is a form of test oath, and **the test oath has always been abhorrent in the United States.**"

We are all created equal. Oaths are always taken to superiors (Hebrews 6:16). A Christian will not swear oaths (Matthew 5:34). Least ye be condemned (James 5:12). For an detailed study of salutes and worship, read my eBook [Oaths: Mandatory or Voluntary?](#)

* Quote is from the introduction to Blackstone's Commentary on the Law explaining that we are all created equal.

[PLEDGE](#) according to Webster's Dictionary first edition

PLEDGE, *verb transitive*

1. To deposit in pawn; to deposit or leave in possession of a person something which is to secure the repayment of money borrowed, or the performance of some act. [This word is applied chiefly to the depositing of goods or personal property. When real estate is given as security we usually apply the word mortgage.]

2. To give as a warrant or security; as, to *pledge* one's word or honor; to *pledge* one's veracity.

3. To secure by a *pledge*

I accept her,

And here to *pledge* my vow I give my hand. [Unusual.]

4. To invite to drink by accepting the cup or health after another. Or to warrant or be surety for a person that he shall receive no harm while drinking, or from the draught; a practice which originated among our ancestors in their rude state, and which was intended to secure the person from being stabbed while drinking, or from being poisoned by the liquor. In the first case, a by-stander pledges the person drinking; in the latter, the person drinking pledges his guest by drinking first, and then handing the cup to his guest. The latter practice is frequent among the common people in America to this day; the owner of the liquor taking the cup says to his friend, I *pledge* you, and drinks, then hands the cup to his guest; a remarkable instance of the power of habit, as the reason of the custom has long since ceased.

[ALLEGIANCE](#) according to Webster's Dictionary first edition

ALLE'GIANCE, *noun* [Latin alligo, of ad and ligo, to bind. [See Liege and League.](#)]

The tie or obligation of a subject to his Prince or government; the duty of fidelity to a king, government or state. Every native or citizen owes *allegiance* to the government under which he is born. This is called natural or implied *allegiance* which arises from the connection of a person with the society in which he is born, and his duty to be a faithful subject, independent of any express promise. Express *allegiance* is that obligation which proceeds from an express promise, or oath of fidelity.

Local or temporary *allegiance* is due from an alien to the government or state in which he resides.

Note that Thomas Jefferson was aware of the reasons for governments to be instituted among men, and he never had such a thought:

Thomas Jefferson: "the idea is quite unfounded that on entering into society we give up any natural rights." – letter to F. W. Gilmer 1816.

John Locke's Second Treatise of Government:

• 222 "The reason why men enter into society is the preservation of their [lives, liberty and] property **it can never be supposed to be the will of the society that the legislative should have a power to destroy that which every one designs to secure by entering into society**, and for which the people submitted themselves to legislators of their own making; whenever the legislators endeavour to take away and destroy the [lives, liberty and] property of the people,... ... they put themselves into a state of **war** with the people, who are thereupon absolved from any farther obedience, ... Whensoever, therefore, the legislative shall transgress this fundamental rule of society, and ...grasp ...**or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends**, and it devolves to the people [to] provide for their own safety and security, which is the end for which they are in society.... [this] holds true also concerning the supreme executor, who having a double trust put in him... acts also contrary to his trust when he employs the force, treasure, and offices of the society to corrupt... cut up the government by the roots, and poison the very fountain of public security..."

WHY HAVE ALLEGIANCE to the manmade (graven - created) above your allegiance to the Creator?

In the Bible, both Hebrew and Greek, there is a word translated into English worship that is the assuming of a body position initiated by the inferior toward the superior. Today we often use the word salute.

Doesn't the first Commandment require allegiance to the LORD, a jealous god, such that you would have no other Elohiym before Him?

Doesn't the second Commandment prohibit bowing down (saluting) or serving a manmade (graven) artificial entity?

The truth that we are all created equal IS the opposite of allegiance.

We would not have a Switzerland today if William Tell had saluted judge Gessler.

Scotland has their own Parliament because Braveheart William Wallace chose to be executed rather than pledge allegiance to the King of England.

And the U.S. Supreme Court tells us that we have a Fifth Amendment because in 1637 John Lilburn risked being torn apart by teams of horses rather than swear an oath to King Charles.

Sheep knew their master's voice. The first two Commandments prohibit bowing to other gods. Today's pagans remain clueless. (their hearts have been darkened. Romans 1:21, Romans 11:8-10, Ephesians 4:18). Today's pagans will bow down (salute) graven idols that their ancestors created. (black robed priests, colored fabric or artificial entities). They actually think that it is mandatory to sign perjury oaths to graven images.

In a nation where we are all created equal nobody would ever raise a hand to swear an oath, not even a perjury oath signature. If we are created equal, no one would salute a superior unless he subordinates himself, cowers, submits to usurpation or is a traitor. Cowards have their place in the Lake of Fire (Revelation 21:8).

[FLAG](#) according to Webster's Dictionary first edition

FLAG, *noun*

An ensign or colors; a cloth on which are usually painted or wrought certain figures, and borne on a staff. In the army, a banner by which one regiment is distinguished from another. In the marine, a banner or standard by which the ships of one nation are distinguished from those of another, or by which an admiral is distinguished from other ships of his squadron. In the British navy, an admiral's flag is displayed at the main-top-gallant-mast-head, a vice-admiral's at the fore-top-gallant-mast-head, and a rear-admiral's at the mizen-top-gallant-mast-head.

To strike or lower the flag, is to pull it down upon the cap in token of respect or submission. To strike the flag in an engagement, is the sign of surrendering.

To hang out the white flag, is to ask quarter; or in some cases, to manifest a friendly design. The red flag, is a sign of defiance or battle.

To hang the flag half mast high, is a token or signal of mourning.

[AMERICA](#) according to Webster's Dictionary first edition

AMER'ICA, *noun* [from Amerigo Vespucci, a Florentine, who pretended to have first discovered the western continent.]

One of the great continents, first discovered by Sebastian Cabot, June 11, O.S. 1498, and by Columbus, or Christoval Colon, Aug. 1, the same year. It extends from the eightieth degree of North, to the fifty-fourth degree of South Latitude; and from the thirty-fifth to the one hundred and fifty-sixth degree of Longitude West from Greenwich, being about nine thousand miles in length. Its breadth at Darien is narrowed to about forty-five miles, but at the northern extremity is nearly four thousand miles. From Darien to the North, the continent is called North *america* and to the South, it is called South *america*

[REPUBLIC](#) according to Webster's Dictionary first edition

REPUB'LIC, *noun* [Latin respublica; res and publica; public affairs.]

1. A commonwealth; a state in which the exercise of the sovereign power is lodged in representatives elected by the people. In modern usage, it differs from a democracy or democratic state, in which the people exercise the powers of sovereignty in person. Yet the democracies of Greece are often called republics.

2. Common interest; the public. [Not in use.]

Republic of letters, the collective body of learned men.

[NATION](#) according to Webster's Dictionary first edition

NATION, *noun* [to be born]

1. A body of people inhabiting the same country, or united under the same sovereign or government; as the English nation; the French *nation* It often happens that many nations are subject to one government; in which case, the word *nation* usually denotes a body of people speaking the same language, or a body that has formerly been under a distinct government, but has been conquered, or incorporated with a larger *nation* Thus the empire of Russia comprehends many nations, as did formerly the Roman and Persian empires. *nation* as its etymology imports, originally denoted a family or race of men descended from a common progenitor, like tribe, but by emigration, conquest and intermixture of men of different families, this distinction is in most countries lost.

2. A great number, by way of emphasis.

[GOD](#) according to Webster's Dictionary first edition

GOD, *noun*

1. The Supreme Being; Jehovah; the eternal and infinite spirit, the creator, and the sovereign of the universe.

GOD is a spirit; and they that worship him, must worship him in spirit and in truth. [John 4:24](#).

2. A false god; a heathen deity; an idol.

Fear not the gods of the Amorites. [Judges 6:10](#).

3. A prince; a ruler; a magistrate or judge; an angel. Thou shalt not revile the gods, nor curse the ruler of thy people.

[Exodus 22:28](#). [Psalms 97:7](#).

[Gods here is a bad translation.]

4. Any person or thing exalted too much in estimation, or deified and honored as the chief good.

Whose *god* is their belly. [Philippians 3:19](#).

GOD, *verb transitive* To deify. [Not used.]

[INDIVISIBLE](#) according to Webster's Dictionary first edition

INDIVIS'IBLE, *adjective* s as z. [in and divisible. [See Divide.](#)]

That cannot be divided, separated or broken; not separable into parts. Perhaps the particles of matter, however small, cannot be considered as *indivisible* The mind or soul must be *indivisible*
A mathematical point is *indivisible*

[LIBERTY](#) according to Webster's Dictionary first edition

LIB'ERTY, *noun* [Latin *libertas*, from *liber*, free.]

1. Freedom from restraint, in a general sense, and applicable to the body, or to the will or mind. The body is at *liberty* when not confined; the will or mind is at *liberty* when not checked or controlled. A man enjoys *liberty* when no physical force operates to restrain his actions or volitions.

2. Natural *liberty* consists in the power of acting as one thinks fit, without any restraint or control, except from the laws of nature. It is a state of exemption from the control of others, and from positive laws and the institutions of social life. This *liberty* is abridged by the establishment of government.

3. Civil *liberty* is the *liberty* of men in a state of society, or natural *liberty* so far only abridged and restrained, as is necessary and expedient for the safety and interest of the society, state or nation. A restraint of natural *liberty* not necessary or expedient for the public, is tyranny or oppression. civil *liberty* is an exemption from the arbitrary will of others, which exemption is secured by established laws, which restrain every man from injuring or controlling another. Hence the restraints of law are essential to civil *liberty*.

The *liberty* of one depends not so much on the removal of all restraint from him, as on the due restraint upon the *liberty* of others.

In this sentence, the latter word *liberty* denotes natural *liberty*.

4. Political *liberty* is sometimes used as synonymous with civil *liberty* But it more properly designates the *liberty* of a nation, the freedom of a nation or state from all unjust abridgment of its rights and independence by another nation. Hence we often speak of the political liberties of Europe, or the nations of Europe.

5. Religious *liberty* is the free right of adopting and enjoying opinions on religious subjects, and of worshipping the Supreme Being according to the dictates of conscience, without external control.

6. *Liberty* in metaphysics, as opposed to necessity, is the power of an agent to do or forbear any particular action, according to the determination or thought of the mind, by which either is preferred to the other.

Freedom of the will; exemption from compulsion or restraint in willing or volition.

7. Privilege; exemption; immunity enjoyed by prescription or by grant; with a plural. Thus we speak of the liberties of the commercial cities of Europe.

8. Leave; permission granted. The witness obtained *liberty* to leave the court.

9. A space in which one is permitted to pass without restraint, and beyond which he may not lawfully pass; with a plural; as the liberties of a prison.

10. Freedom of action or speech beyond the ordinary bounds of civility or decorum. Females should repel all improper liberties.

To take the *liberty* to do or say any thing, to use freedom not specially granted.

To set at *liberty* to deliver from confinement; to release from restraint.

To be at *liberty* to be free from restraint.

Liberty of the press, is freedom from any restriction on the power to publish books; the free power of publishing what one pleases, subject only to punishment for abusing the privilege, or publishing what is mischievous to the public or injurious to individuals.

First occurrence in the Bible(KJV): [Leviticus 25:10](#)

[LIBERTY](#) according to the Supreme Court

US Supreme Court in Meyer v. Nebraska, [262 US 390](#), at page 399:

The term Liberty "... denotes not merely freedom from bodily restraint, but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire useful knowledge, to marry, to establish a home and bring up children, to worship God according to the dictates of his/her own conscience... the established doctrine is that **this liberty may not be interfered with under the guise of protecting public interest**, by legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the state to effect."

[JUSTICE](#) according to Webster's Dictionary first edition

JUST'ICE, *noun* [Latin *justitia*, from *justus*, *just.*]

1. The virtue which consists in giving to every one what is his due; practical conformity to the laws and to principles of rectitude in the dealings of men with each other; honesty; integrity in commerce or mutual intercourse. *justice* is distributive or commutative. Distributive *justice* belongs to magistrates or rulers, and consists in distributing to every man that right or equity which the laws and the principles of equity require; or in deciding controversies according to the laws and to principles of equity. Commutative *justice* consists in fair dealing in trade and mutual intercourse between man and man.

2. Impartiality; equal distribution of right in expressing opinions; fair representation of facts respecting merit or demerit. In criticisms, narrations, history or discourse, it is a duty to do *justice* to every man, whether friend or foe.

3. Equity; agreeableness to right; as, he proved the *justice* of his claim. This should, in strictness, be justness.

4. Vindictive retribution; merited punishment. Sooner or later, *justice* overtakes the criminal.

5. Right; application of equity. His arm will do him *justice*

6. [Low Latin *justiciarius*.] A person commissioned to hold courts, or to try and decide controversies and administer *justice* to individuals; as the Chief *justice* of the king's bench, or of the common pleas, in England; the Chief *justice* of the supreme court in the United States, etc. and justices of the peace.

JUST'ICE, *verb transitive* To administer *justice* [Little used.]