

**Chapter 1 : How 'One Nation' Didn't Become 'Under God' Until The '50s Religious Revival | WBUR News**

*The Pledge of Allegiance of the United States is an expression of allegiance to the flag of the United States and the republic of the United States of America. It was originally composed by Captain George Thatcher Balch, a Union Army Officer during the Civil War and later a teacher of patriotism in New York City schools.*

Buy this book Did this blend of religious revival and political rally reflect long-standing American traditions? Or was it a cultural invention of the Cold War era and the conservative backlash against the s? Scholars have been grappling with the contents and implications of that civil religion ever since. Kruse is not very interested in this long-running debate about the broad sweep of American history. Instead, he tells a story focused tightly on a campaign by a small number of businessmen and sympathetic pastors, politicians, and culture-makers who gilded their vision of laissez-faire capitalism with pseudo-Christian pieties in order to induce Americans to reject the temptations of the welfare state. *One Nation Under God* is a close study of postwar political liturgy. Most of the stories that Kruse tells are broadly familiar: But Kruse combs over these events with far greater attention to detail than most other scholars have done, and even a specialist reader will learn something new. In the end, Kruse exaggerates the chasm between the political culture of postwar America and the civil religion of prior eras. Even so, his book is an illuminating addition to the growing field of the history of American conservatism and capitalism, as well as a vibrant study of the way cultural influence works—one that will make it impossible to take for granted the small print on the back of a dollar bill ever again. Yet Kruse reminds us that Eisenhower was steeped in serious Christian faith from childhood. His mother named him after the great evangelist Dwight L. Franklin Roosevelt had sold his New Deal to voters in part by explaining economic justice in terms of the Social Gospel, a progressive interpretation of Christian doctrine that casts sin not just as personal depravity, but as a cultural and institutional evil that demands a united effort to reform social structures and bring about the Kingdom of God. Leading industrialists struggled to counter this message until they found an ally in James W. A monthly magazine called *Faith and Freedom* and syndicated radio broadcasts spread the message even more widely; by , the latter had aired on more than stations. Kruse argues that this propaganda machine laid the groundwork for the efflorescence of American civil religion after World War II and endowed all the God talk with a particular socioeconomic agenda. By the s, when Billy Graham was bellowing against trade unions and communism in his massive crusades, the Methodist minister Abraham Vereide had corralled politicians into state and national prayer breakfasts, and Eisenhower averred his podium pieties, Americans were primed to embrace the fusion of Judeo-Christianity and US capitalism. Hollywood mogul Cecil B. But film was his most effective political medium, particularly his blockbuster *The Ten Commandments*. For any moviegoers who missed the point, he elaborated in a minute trailer: Or are they to be ruled by the whims of a dictator, like Ramses II? Are men the property of the state? Or are they free souls under God? Why post simple paper scrolls when you could install an imposing stone monument? DeMille, who had recently visited Mount Sinai on a religious pilgrimage, sent a sample of granite he had carved from the site so that the Eagles might match the color. National ad campaigns and culture-makers like DeMille had wider and more powerful influence than they ever had before, or ever would again. Yet Kruse never quite proves the grand claim of his subtitle: But the roots of this Christian libertarianism are far older than the disgruntled plotting and deep pockets of anti-New Deal industrialists. In his introduction, Kruse alludes only briefly to this earlier history: His characterization of the scholarly consensus is perplexing, because most historians emphasize the variety of opinion among the politicians of the early Republic on the relationship between government and religion. It was not an invention of the s: Those words have appeared on many—if not all—US coins since Does this ancient history matter to our understanding of late-century America? In the s, preachers like the Baptist Isaac Backus called on Christians to rise up in violent resistance against the king. They fused the tenets of evangelical Christianity with a fierce anti-statism unless, of course, they could harness the state to advance their own moral vision—like all ideologies, Christian libertarianism has always proved somewhat malleable. When the founders crafted the checks and balances that form the cornerstones of American government, they institutionalized this deep

suspicion of central authority and lopped off a significant chunk of the English political tradition: In Canada, the Social Gospel flourished in mainstream 20th-century politics, and a Baptist minister turned socialist politician named Tommy Douglas led the way in founding single-payer healthcare. The culture wars that have racked American politics since the s are the most recent chapter in this longer history. The Crisis of Authority in American Evangelicalism. To submit a correction for our consideration, [click here](#). For Reprints and Permissions, [click here](#).

Chapter 2 : One Nation Under Trump () - IMDb

*www.nxgvision.com - For Those Who Love OldSkool Vibes Love old skool vibes? Check out mistaGROOVE Radio - The Station That Keeps Old Vibes Alive! mistaG.*

Those references were inserted in the s during the Eisenhower administration, the same decade that the National Prayer Breakfast was launched, according to writer Kevin Kruse. His new book is One Nation Under God. Bellamy was Christian socialist, a Baptist who believed in the separation of church and state. That plays a small role here, but That Cold War consensus actually helps to paper over a couple decades of internal political struggles in the United States. If you look at the architects of this language Courtesy of Basic Books Interview Highlights On how corporations hired ministers to spread "free enterprise" The New Deal had passed a large number of measures that were regulating business in some ways for the first time, and it [had] empowered labor unions and given them a voice in the affairs of business. Corporate leaders resented both of these moves and so they launched a massive campaign of public relations designed to sell the values of free enterprise. The problem was that their naked appeals to the merits of capitalism were largely dismissed by the public. The most famous of these organizations was called The American Liberty League and it was heavily financed by leaders at DuPont, General Motors and other corporations. The problem was that it seemed like very obvious corporate propaganda. As Jim Farley, the head of the Democratic Party at the time, said: You can see right through it. They decided to outsource the job. As they noted in their private correspondence, ministers were the most trusted men in America at the time, so who better to make the case to the American people than ministers? On the message the ministers conveyed They use these ministers to make the case that Christianity and capitalism were soul mates. This case had been made before, but in the context of the New Deal it takes on a sharp new political meaning. Essentially they argue that Christianity and capitalism are both systems in which individuals rise and fall according to their own merits. The New Deal, they argue, violates this natural order. In fact, they argue that the New Deal and the regulatory state violate the Ten Commandments. It makes a false idol of the federal government and encourages Americans to worship it rather than the Almighty. It encourages Americans to covet what the wealthy have; it encourages them to steal from the wealthy in the forms of taxation; and, most importantly, it bears false witness against the wealthy by telling lies about them. James Fifield He takes over the pastorate at the First Congregational Church in Los Angeles, an elite church, literally ministering to millionaires in his pews. He tells these millionaires what they want to hear, which is that their worldly success is a sign of heavenly blessing. He has a very loose approach to the Bible. He says that reading the Bible should be like eating fish: We take out the bones to enjoy the meat; all parts are not of equal value. So he is serving, in many ways, as a frontman for a number of corporate leaders. His main sponsors are Sun Oil President J. Chamber of Commerce, the National Association of Manufacturers, they all heavily fund this organization. But what Fifield sets out to do is recruit other ministers to his cause. Instead they need to rally around business leaders and make common cause with them to defend what they call "the American way of life. He comes up with the phrase that reduces this Christian libertarian ideology down to a catchy slogan and that slogan is "Freedom Under God," as opposed to the slavery of the state. He popularizes this using the generous funding of his corporate backers DeMille, featuring James Stewart as the master of ceremonies, and carried live coast-to-coast over national radio. In that ceremony, as in the magazine and the weekly radio show, he promotes this message that freedom under God is an essential value; that Americans need to cast off the slavery of the state and instead embrace a rugged individualism. And they ask the secretary of Treasury to correct that and he does so by placing it on coins. The phrase appears on coins intermittently over the next 50 or 60 years. Then [in] , Congress decides to add it to not just coins but to paper money. On the use of "God bless America" in presidential speeches President Reagan is the innovator when it comes to the use of "God bless America.

Chapter 3 : One Nation Under Inflation | Ilana Mercer

*One nation under GOD - Faith=strength to take back USA, East Akron, Ohio. likes Á· talking about this. CLICK IT.*

Ten years ago tonight, thousands of moviegoers nationwide settled in for the premiere of a documentary called *I*. Really, it tackled debt and deficit on four levels – the budget deficit, yes, but also a savings deficit, the trade deficit and a deficit in leadership to confront the other deficits. The late Roger Ebert was among the critics who viewed it favorably. He wrote his review in the form of a letter to his three grandchildren: But I have just seen a documentary titled *I*. To help sound his warning, he interviewed more than a dozen people with something worthwhile to say. Some of them were iconoclasts like Rep. More about Rubin shortly. The observation is best captured on this chart: The question is one that follows logically from the observation: Were Addison and Co. Here we are 10 years later and the national debt has more than doubled. But life as we know it has marched on. That translates to everyday Americans carrying their own debt burden that prevents them from salting away the savings that fuel future economic growth. So here goes! The same question – more or less – was recently posed to the aforementioned Robert Rubin. Rubin, we realize, is as Establishment as they come. From a recent column he penned in *The Washington Post*: For many years, Greek sovereign bonds traded at virtually the same yields as their German counterparts, which made no sense. Then, when the bond markets suddenly focused on the fiscal problems plaguing Greece and the other weaker countries, interest rates spiraled into crisis. Yes, the tax cuts are a net positive for the economy. And the growth never generates enough tax revenue to offset the drag of ever-growing annual deficits. Walker was the U. We have made no meaningful progress on defusing that ticking time bomb. And what do you get for interest? But now interest rates are rising. At this time in , a three-month Treasury bill carried a paltry 0. And the Federal Reserve is bound and determined to keep raising rates. Back to Robert Rubin: Nor is that the only historical parallel: One of the more compelling segments from *I*. So London hatched a scheme along with French and Israeli leaders to invade Egypt and carry out regime change. In Washington, President Eisenhower was furious. He saw the invasion as a reckless gambit. Ike had leverage over the British. Within weeks, the British relented and withdrew from Egypt. By that time, the British Empire was already a husk of its once-mighty self – having given up most of its colonial possessions a decade earlier. From the Reuters newswire: NITC for nearly all of their imports to keep supply flowing amid the re-imposition of economic sanctions by the United States. He turned us onto the Iranian crude story this morning. More about that tomorrow. One more thing by way of follow-up: Back in February we mentioned David Walker was running for governor of Connecticut. Then we forgot all about it. What he has to say on the matter might surprise you.

**Chapter 4 : Fitzgerald: Meaning of "one nation under God"™ died with decision | Boston Herald**

*This article is not very well researched. Charles Koch has never been affiliate with the Libertarian Party. His brother David was the LP candidate for Vice-President in but neither brother has been involved with the party since the mid 80's.*

Recital[ edit ] Congressional sessions open with the recital of the Pledge, as do many government meetings at local levels, and meetings held by many private organizations. All states except Hawaii , Iowa , Vermont and Wyoming require a regularly scheduled recitation of the pledge in the public schools , although the Supreme Court has ruled in *West Virginia State Board of Education v. Barnette* that students cannot be compelled to recite the Pledge, nor can they be punished for not doing so. The 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. 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. Members of the Armed Forces not in uniform and veterans may render the military salute in the manner provided for persons in uniform. There did exist a previous version created by Captain George T. We give our heads and hearts to God and our country; one country, one language, one flag! Balch was a proponent of teaching children, especially those of immigrants, loyalty to the United States, even going so far as to write a book on the subject and work with both the government and private organizations to distribute flags to every classroom and school. The event was conceived and promoted by James B. Upham, a marketer for the magazine, as a campaign to instill the idea of American nationalism in students and to encourage children to raise flags above their schools. According to Miller, Upham "would often say to his wife: I pledge allegiance to my Flag and the Republic for which it stands, one nation, indivisible, with liberty and justice for all. Bellamy designed it to be recited in 15 seconds. As a socialist, he had initially also considered using the words equality and fraternity [17] but decided against it, knowing that the state superintendents of education on his committee were against equality for women and African Americans. By June 29, , Bellamy and Upham had arranged for Congress and President Benjamin Harrison to announce a proclamation making the public school flag ceremony the center of the Columbus Day celebrations. This arrangement was formalized when Harrison issued Presidential Proclamation The patriotic ardor of the Civil War was an old story The time was ripe for a reawakening of simple Americanism and the leaders in the new movement rightly felt that patriotic education should begin in the public schools. The ritual must be prepared with simplicity and dignity. The Balch salute, which ran, "I give my heart and my hand to my country, one country, one language, one flag," seemed to him too juvenile and lacking in dignity. The true reason for allegiance to the flag is the Republic for which it stands. If they were exercised for all. They involved the spirit of equality and fraternity. I pledge my head and my heart to God and my country. One country, one language and one flag. In , the National Flag Conference called for the words "my Flag" to be changed to "the Flag of the United States," so that new immigrants would not confuse loyalties between their birth countries and the US. The words "of America" were added a year later. Congress officially recognized the Pledge for the first time, in the following form, on June 22, Addition of "under God"[ edit ] "Under God" redirects here. For the book, see Under God book. Louis Albert Bowman, an attorney from Illinois, was the first to suggest the addition of "under God" to the pledge. At a meeting on February 12, , [25] he led the society in reciting the pledge with the two words "under God" added. On August 21, , the Supreme Council of the Knights of Columbus at its annual meeting adopted a resolution urging that the change be made universal, and copies of this resolution were sent to the President, the Vice President as Presiding Officer of the Senate , and the Speaker of the House of Representatives. Several State Fraternal Congresses acted likewise almost immediately thereafter. This campaign led to several official attempts to prompt Congress to adopt the Knights of Columbus policy for the entire nation. These attempts were eventually a success. Rabaut D - Mich. Before February , no endeavor to get the pledge officially amended had succeeded. The final successful push came from George MacPherson Docherty. He responded enthusiastically to Docherty in a conversation following the service. Eisenhower acted on his suggestion the

next day and on February 8, 1954, Rep. Charles Oakman R - Mich. Congress passed the necessary legislation and Eisenhower signed the bill into law on Flag Day, June 14, 1954. From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural school house, the dedication of our nation and our people to the Almighty. Kruse asserts that this movement was an effort by corporate America to instill in the minds of the people that capitalism and free enterprise were heavenly blessed. Kruse acknowledges the insertion of the phrase was influenced by the push-back against Russian atheistic communism during the Cold War, but argues the longer arc of history shows the conflation of Christianity and capitalism as a challenge to the New Deal played the larger role. Swearing of the Pledge is accompanied by a salute. An early version of the salute, adopted in 1892, known as the Balch Salute, which accompanied the Balch pledge, instructed students to stand with their right hand outstretched toward the flag, the fingers of which are then brought to the forehead, followed by being placed flat over the heart, and finally falling to the side. In 1893, Francis Bellamy created what was known as the Bellamy salute. It started with the hand outstretched toward the flag, palm down, and ended with the palm up. Because of the similarity between the Bellamy salute and the Nazi salute, which was adopted in Germany later, the US Congress stipulated that the hand-over-the-heart gesture as the salute to be rendered by civilians during the Pledge of Allegiance and the national anthem in the US would be the salute to replace the Bellamy salute. Removal of the Bellamy salute occurred on December 22, 1954, when Congress amended the Flag Code language first passed into law on June 22, 1952. Dedicated to social issues, he donated all rights of the musical setting to the U. A July 29, 1962, House and Senate resolution authorized the U. Government Printing Office to print and distribute the song sheet together with a history of the pledge. In *Morse v. United Public Workers*, the Supreme Court reversed its decision. Justice Jackson, writing for the 6 to 3 majority, went beyond simply ruling in the precise matter presented by the case to say that public school students are not required to say the Pledge on narrow grounds, and asserted that such ideological dogmata are antithetical to the principles of the country, concluding with: If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us. Requiring or promoting of the Pledge on the part of the government has continued to draw criticism and legal challenges on several grounds. One objection is that a democratic republic built on freedom of dissent should not require its citizens to pledge allegiance to it, and that the First Amendment to the United States Constitution protects the right to refrain from speaking or standing, which itself is also a form of speech in the context of the ritual of pledging allegiance. The first case was in *Minersville, Pennsylvania*, when two children, Lillian and William Gobitas, ages ten and twelve, were expelled from the public schools that year for failing to salute the flag and recite the Pledge of Allegiance. On January 3, 1943, a new suit was filed in the U. District Court for the Eastern District of California on behalf of three unnamed families. Citing the precedent of the ruling by the Ninth Circuit Court of Appeals, Judge Karlton issued an order stating that, upon proper motion, he would enjoin the school district defendants from continuing their practices of leading children in pledging allegiance to "one Nation under God. Alexandre, a federal district court in Florida ruled that a state law requiring students to stand and recite the Pledge of Allegiance violates the First and Fourteenth Amendments of the U. Rio Linda Union School District.

### Chapter 5 : One Nation Under God - IMDb

*One Nation Under Nothing*. 51, likes · talking about this. ONUN is the blog of social philosophy/comedy writer, Johnny O'Coileain.

### Chapter 6 : One Nation Under God

*Credit: The Associated Press* The White House is lit up in rainbow colors in commemoration of the Supreme Court's ruling to legalize same-sex marriage Friday, June 26, 2015, in Washington.

### Chapter 7 : NPR Choice page

*One nation under May A brief history of one-nation Conservatism. he argued, while the Labour Party stood for an alien England of class divisions and over-mighty trade unions. (It is worth.*

### Chapter 8 : How Long Have We Really Been "One Nation Under God"™? | The Nation

*The words "under God" in the Pledge of Allegiance and the phrase "In God we trust" on the back of a dollar bill haven't been there as long as most Americans might think.*

### Chapter 9 : Pledge of Allegiance - Wikipedia

*One spokesman for the Spiritual Mobilization effort was a young actor named Ronald Reagan, disenchanted with unions from his experience in the Screen Actors Guild and in the process of detaching himself from allegiance to the Democratic Party.*