Indian and Confederate Footprints are Everywhere

...in Alabama

This year enjoy a different vacation—in Alabama: Land of six flags where Indian and Confederate footprints are everywhere!

Visit Indian burial mounds...the First White House of the Confederacy...the museum of the Department of Archives & History...famed battlefields...Arlington...see where the Confederacy was born and the spot where President Jefferson Davis took his oath.

You'll also enjoy good fishing, hunting, golfing, boating, mountaintains plus much, much more! It's all economical, too!

NAVA is sad to announce the sudden death of its Recording Secretary, Ashley F. Talbot, who passed away in April of this year.

A memorial contribution was sent in his memory to the Organ Fund of the Central Brick Presbyterian Church in East Orange, N.J. of which he was a devoted member.
Tumbling Waters Museum Flag

To Greet Members & Friends
Attending NAVA's Annual Meeting in 1978

Adopted April 10, 1972
from the design of Charles E. Brannon, this burgee was executed in cloth by the Dettra Flag Company in Oaks, Pennsylvania. Seven stars encircle the script letter W and represent the seven stars in the City of Montgomery, Alabama flag.

The United Nations blue panel forms the Tumbling Waters "Wave" and symbolizes the Alabama River which snakes through the city and which is within feet of the museum. The brown represents the rich soil that has made the community an agricultural center; the gold of the letters T, W, M and the borders of the fly signifies the rich heritage of the region. The two large stars in the red triangles represent the two main purposes of the Museum: to explore and enlighten. Red represents the crimson of the State flag. The complexity reminds one that the United States is a vast and varied country while the organge reminds one that the history of flags is closely associated with excitement, pageantry, glory of kingdoms, nations and other aspiring groups of people. Dimensions: 5\(\frac{1}{2}\)" x 3". The gold border forms an "M". The stars and letters are also gold.

Introducing

The Flag of Humanity

The Banner of Man

A Flag for the Whole World

A unique flag is displayed in the Sanctuary of the Woodside Church, Interdenominational, Flint, Michigan.

It was designed by Franklin D. Elmer, Jr. in 1934 and adopted for use by the Church's Board of Deacons in September, 1964.

The simple flag consists only of a great scarlet circle on a pure white field. The white field represents the common hopes and hungers of all mankind.

The scarlet circle represents the one blood which flows in all human veins, the one blood of which "God ... hath made ... all nations of men for to dwell on all the face of the earth."
Responsibilities of NAVA Membership

While members of the North American Vexillological Association enjoy communion with persons of similar interests through the annual membership meetings and the publications of NAVA, the primary purposes of the organization are not social. The bylaws of NAVA spell out the specific objectives of the Association in its promotion of vexillology as the scientific study of flags (Article II). The Executive Board makes the following further recommendations to each individual member:

Each member should constantly seek to increase his or her own and others' understanding of the history, symbolism, design, and usage of flags by:

1. Reading in the literature of the field and researching and specializing in some area of it not well known;
2. Building at least a modest library of books, journals, etc. on the subject;
3. Encouraging local schools, libraries, and universities to create and maintain flag libraries of their own;
4. By sharing discoveries and the results of research with others by contributing to NAVA NEWS and other vexillological publications;
5. By lecturing and exhibiting on the subject of flags locally whenever the opportunity arises;
6. By attending NAVA meetings, working on its committees, and otherwise assisting the Association to grow;
7. And by recruiting new individuals to the field of vexillology.
We've probably all heard the evening news reports over the years covering Britain's difficulties in Northern Ireland. While most commentators make reference to the root causes of the difficulties, none actually mention the true cause. In fact, it isn't even mentioned in the United Kingdom itself.

Not many people may realize that the world renowned British flag, the Union Jack, subject today of everything from wastebaskets to scarves and umbrellas (not to mention the national standard of the United Kingdom of Great Britain and Northern Ireland) is the true and actual cause of the dilemma that the British find themselves facing over the Northern Ireland issue.

You see, if Northern Ireland was to separate from the United Kingdom, then the "Cross of St. Patrick" would have to be removed from the British flag. This would, in effect, change the Union Jack back to the pre-1801 pattern. The problem is that many in Britain secretly covet the notion that the pattern of pre-1801 would not be the graphic success that the present-day design enjoys throughout the world. And really, as some will point out, what with the decline of the Empire, the navy that ruled the waves, and a lack of British exports, the once great and mighty Britannia has little else in the way of world-wide recognition. So, to have to alter this popular graphic success is more serious than may seem to the unconscientious observer.

The British Union flag is made up of three crosses, plus a fourth "non-existant cross" (the result of a heraldic principle. The three crosses are: the Cross of St. George (the main central + shaped cross), which represents England; the Cross of St. Andrew (the "X" shaped white cross), representing Scotland; and the third cross, the Cross of St. Patrick (the slender, sort of "X" shaped red cross), which represents Ireland. The fourth "non-existant cross" is that white "+" shaped cross which lies directly underneath the Cross of St. George. It is not actually a cross, but a heraldic principle to keep the red "+" cross from touching the blue of the "X" cross. Anyway, the Irish "cross" is strictly for graphic purposes to begin with! In days gone by, the Irish symbol had always been a harp, but the design needed a cross, so St. Patrick of Ireland was assigned a cross. Even at that, the cross has been broken up and moved askew to better suit graphic requirement.

So, in this post-Empire period when Great Britain has little but past glories, it still retains the flag which flew around the world over an empire upon which the sun was said to never set. The loss of this striking emblem would be a difficult blow to the British psyche.

Steve Stringfellow
NAVA Member
**A Vexillologist**

**Flag Day Has Special Meaning For R.D. Warrington**

By Robert D. Warrington

East Riverdale, Md. — The U.S. Flag has always occupied a special place in the hearts of most Americans. It is the object of our generation as well as a symbol of our country.

Accumulating a U.S. Flag collection can be both a challenging and exciting experience. I have collected for several years and have over 30 flags. It is inspiring because by collecting U.S. Flags, one obtains clearly recognizable vestiges of our past. Twenty-seven different flags have held the position of the Official Flag of the United States, and obtaining an original example of every type is the ultimate goal of every collector specializing in this area.

**VEXILLOGISTS**

The creation and design of the U.S. Flag has always been a topic of particular fascination by historians and vexillologists (the glamorized name for flag devotees). Everyone is familiar with the Betsy Ross legend, although not one bit of evidence exists to support the contention that she designed or made the first flag.

More importantly, the First Flag Act of June 14, 1777, provided for thirteen alternate red and white stripes with thirteen white stars on a blue field. These provisions were modified by the Flag Acts of 1795 and 1818.

**JULY 4th**

Non of these Acts, however, contained rigid instructions for the placing of the stars in any specific pattern. Beyond decreeing that a new star would be added to the flag on the July 4th following the admission of a state to the Union, it was open season for anyone wanting to design a personalized flag.

Until the 1912 Executive Order of President Taft set down specific guidelines for flag design, the American people combined their artistic abilities with their imagination to produce a variety of differently appearing U.S. Flags. For example, I have three thirty-eight star flags in my collection each with the stars in a different pattern. Numerous other thirty-eight star patterns in addition to these three also exist.

**STYLES & MANUFACTURERS**

Collecting flags offers a challenge for the individual. Besides collecting flags according to their number of stars or star pattern, there are also manufacturing characteristics. The type of material used, how it is stitched together, or if it is printed, all combine to broaden the scope of most collectors.

I have, for example, a 44 star flag that is entirely machine stitched, one in which the stars are hand stitched but the stripes are machine stitched, and one which has printed stars with machine sewn stripes. I could even add to my 44 star flag collection by obtaining one that is entirely hand stitched and one that is entirely printed.

**ORIGINAL 13 STAR FLAGS**

Manufacturing characteristics are critically important as indicators of a flag’s dating. This brings me to a question I am most often asked by individuals owning flags: How do you tell an original thirteen star flag from a later reproduction? First, let me state that thirteen star flags are not rare. Although they were the official banner from 1777 to 1795, thirteen star flags have been manufactured consistently throughout our history for commemorative occasions.

**EARLY REPRODUCTIONS**

As early as 1824, reproductions were produced for the visit of the Marques de Lafayette to the U.S. Such reproductions continued to be made as was evidenced by the massive number which were manufactured for the Bicentennial celebration. Thirteen star flags were also used as small boat ensigns by the U.S. Navy from 1795 to about 1916.

Nineteenth century thirteen star flag reproductions favored the 3-2-3-3 star pattern, although this has been replaced in twentieth century by the thirteen stars in a circle pattern.

**DATING**

How does one attempt to establish the actual date of a thirteen star flag? There are some obvious clues to look for. If any part of the original stitching was done by machine, or if it has metal grommets, then it is definitely not an original. However, this does not mean that a thirteen star flag without metal grommets that is hand stitched is necessarily an original. The use of hand stitching for flags was widely used later into the third quarter of the nineteenth century. Other indicators which require technical examination such as analyzing fabrics and sewing thread can also be used for dating purposes.

Anyone owning early or unusual flags and desiring some information regarding them can feel free to write to me. An organization of flag enthusiasts has been created, and anyone interested in the study of flags or in collecting them can contact the North American Vexillological Association, 3 Edgehill Road, Winchester, Mass. 01890, for membership information.

For me, collecting and studying the U.S. Flag is a personally enriching experience as well as a historical adventure.

Write to Robert c/o Antiques News, Box B, Marietta, Pa. 17547.

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**THE FLAMING CHALICE**

NAVA's Chairman of Publications, the Rev. John R.B. Szala, has written a pamphlet on the history and evolution of his denomination's symbol, the Flaming Chalice. Copies may be obtained for 20¢ plus postage by writing to the Unitarian Universalist Association, 25 Beacon Street, Boston, Mass. 02108.
**FLAGS in the news**

**THE FLAG OF ORLEANS COUNTY**

Orleans County in Upstate New York was without an official flag or seal until early 1975 when the Board of Supervisors decided to hold a contest for same. The only requisite was that the fleur-de-lis had to appear in the design.

The contest was won by a fifteen year-old boy from Medina High School.

The basic elements of the flag include the County Court House, the seal of the State of New York, emblems of industry and commerce (the red apple and black cogs), and two eagles.

The field of the flag is a deep yellow.

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**OFFICIAL EMBLEM FOR MUNICIPALITY OF METROPOLITAN TORONTO**

David Stramba, a George Brown College student, has won Metro Toronto's logo contest with the design shown to the right. The contest was part of Metro's 25th anniversary celebrations.

from: Globe & Mail, Toronto, 17 June 1978

**CATHOLICS UNITED FOR THE FAITH**

The logo to the left is that used by Catholics United for the Faith, Inc., 222 North Avenue, New Rochelle, New York 10801, a Roman Catholic organization.

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**SHOE**

I *got my new flagpole set, shoe, but I can't figure out how to cup the flag on.*

Maybe this tag says something about it... can you read it?

"Made in Taiwan."
Heritage of Faith

by Ivan E. Phillips

It has often been said that the average Canadian is undemonstrative and particularly so in his feeling and regard for his own flag. This assumption, for it is an assumption, is certainly not borne out by the facts. This can be vouched for by an person attending a large scale gathering when the red maple leaf flag of Canada is either flown or draped and the national anthem has been played or sung.

Some seven years ago the writer had this to say. The occasion being the raising of Canada's new flag:

Now comes a breathless hush over the crown as the "Ensign", almost like a wounded bird, flutters slowly down from the mast.

Steps may falter and faces pale, yet, at this moment the years are in full retreat, for there are many here today that still remember.

Why have they come, these people both young and old, some of them very old? Is it to cheer, or perhaps to keep a tryst, a tryst with that host of phantom friends? Maybe it is to join with them in this last act of silent communion and farewell. For even now, after all these years, it is not so easy to forget those friends. The friends, many of whom lie in the far and distant places of the earth, and those other companions, whose bones are scattered deep and wide on the floors of the oceans. What strange and mystic influence and power has this piece of bunting over the thoughts and the lives of so many of these people? This colorful square of cloth is certainly of no intrinsic worth, although, it has so often served the purpose of a shroud.

Why then is it that men, aye and women too, are seen to furtively brush and blink away an unaccustomed mistiness from the eyes, as the flag is lowered?

Can it be a delusion as unseen projectors seem to flash and to portray on an ever changing screen the places, scenes and the associations of years long since past?

Is it but a fantasy that voices that have for long been silent speak, that forms take shape and seem to mingle with the throng?

Let us be thankful that such visions are vouchsafed us, for much of our country's honour, history and heritage is bound up in that simple piece of bunting.

So at last it is over, as the flag is reverently and almost lovingly folded.

All eyes are raised following intently the new flag as it climbs steadily and surely up to the top of the masthead. There is a flurry and almost at once it breaks loose and is free.

If the common man could express a thought and a prayer, it might well be:

Like unto the son of an illustrious father following closely his example and precept, may this flag also follow and preserve in honour and in spirit all things that were worthy in its predecessor.
There are few who would care to deny that in these past few short years Canada has gained additional and world wide prestige and influence wherever the red maple leaf has been flown or shown. For instance, one thinks particularly of the part that his country plays in the meetings and debates of the United Nations and of its peace keeping role in Europe, in cooperation with other countries. Of its past record and of its continuance in the Middle East. Of an unenviable task which it has undertaken to perform. And now yet another, and so far unrewarding duty in Viet Nam.

There is nothing wrong or unseemly in taking pride in one's country, or its flag. For it represents not only a nation's past, but also its peoples and their hopes for the future.

The writer recalls (and it was not so long ago) standing on the deck of a ship beside a Canadian. He had been absent from the country for a goodly number of years. As the ship steamed up the St. Lawrence, there were tears in his eyes as he caught a fleeting glimpse of the flag, flying from another ship. "I have waited a long time for this", he said, as he turned away and took up station by the rail. Sentimental maybe, but who could say it was just nonsense.

A flag has often been the symbol that has united the common people in a cause in which they believed. One thinks for instance of Emerson who had written:

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

In a different sense, this was part of Lester B. Pearson's dream. And it may yet come true.

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Unity group asks for Flag Day

The Council for Canadian Unity has recommended patriotism be encouraged in schools and that a holiday called Citizenship Day or Flag Day be established.

The council, which wrapped up a three-day meeting at Glendon College yesterday, also recommended students get financial assistance to spend a year in a university in another province.

Former University of Toronto president John Evans, in summing up the conference called Confederation 78, said constitutional reform for many Canadians "was not a mind grabbing subject."

Evans said Canadians must overcome apathy, bigotry and narrow self interest. "A change in attitude is really at the heart of what we're facing," he added.

The recommendations of the 150 people attending the conference will be given to Ontario Advisory Committee on Confederation. They include:

- Opposition of special status for any province.
- The preamble to a constitution should include a commitment to human rights in the international community.
- A provision should be included in a constitution requiring approval by Parliament of any provincial boundary changes.

THE ROYAL CANADIAN MINT'S NEW LOGO

The Montreal firm of Cavana Seguin and Associates Inc. were paid a reported $25,000 for the Royal Canadian Mint's new logo.

The logo depicts the Canadian maple leaf perched atop a stylized M. The left and right points of the leaf are upturned and reduced in width to suggest a crown.

from: The Toronto Star
29 July 1978

from: The Toronto Star
29 July 1978