NAVA 19 FLAG ADOPTED

A beautiful red, white and blue flag was designed for NAVA 19 by Ralph G. Holberg III, a lawyer from Mobile, Alabama. The colors are used both in the city flag of Kansas City as well as in the state flag of Missouri.

Kansas City is located on the banks of the Missouri River and is represented by the blue in the flag. The V for vexillology forms the channel for the river. The inter-locking hearts, the symbols of the city, are similar to the design in the city’s flag. The Roman numeral 19 appears in red in this symbol. The banks of the river are also red. All on a field of white.

We’re Expecting You at NAVA 19

Kansas City will take you by surprise! Bring the family, stay a week in the city where the West begins. A city built on rolling hills, with its tree-lined boulevards, parks and fountains combine to make it one of America's most attractive cities. K.C. has more miles of boulevards than Paris and more fountains than any city except Rome.

Ever since pioneers bound for the Santa Fe Trail stopped in Westport to stock their wagon trains, K.C. has been known as a major shopping mecca. Those early trading posts dealing in simple survival necessities have long since been replaced by gleaming complexes, unique districts and graceful centers displaying sophisticated essentials for the good life.

Make this NAVA meeting your most exciting and educational experience ever. Bring your exhibits and your personal flags, exhibit space and 100 flag staffs will be available for your use.

Woody Ridgway

Flags of Ghana Exhibit

Among the most universal of symbols is the flag, the token of a nation, a community, an organization, an army. The flags now on view at the African-American Institute, 833 First Avenue at 47th Street (949-5666), are special ones, banners that were peculiar to the Fante people in south central Ghana. The Fante people are one of several culturally and linguistically related groups known collectively as the Akan.

“Fighting With Art: Appliqued Flags of the Fante Asafo” consists of 35 imaginative flags, drawn from the Museum of Cultural History in Los Angeles, that are not only visually attractive but also informative about the history and spirit of the people who followed them. They are borne by the Fante Asafo, which refers to the “war people” of the Fante people, although the Asafo also have civic and religious roles in that society. They are displayed in various circumstances, often accompanied by special dances.

Those who rally to see these colors will find the British Union Jack or the tricolor of Ghana incorporated in the canton of many of these flags. These are highly decorative banners, rich in figures of people, animals and trees. One sports a warship, some have airplanes and others have cannons.

On Saturday, April 6 at 1:30 P.M. and 3, Professor Kwame Okoampa Ahoofe will perform “Proverbs and Stories of the Fante Asafo Banners and Flags,” with drum and flute accompaniment through June 8.

Admission is free. Hours, Monday through Friday, are from 9 A.M. to 5 P.M. and from 11 A.M. to 5 P.M. on Saturday.

from: The New York Times
25 March 1985

An appliqued flag from Ghana at the African-American Institute.
Phila. halts sale of Betsy Ross paper
By L. Stuart Ditzen
Inquirer Staff Writer
A 209-year document bearing the only known signature of Betsy Ross was withheld from sale by the New York auction house yesterday after Philadelphia officials protested that it was a public record apparently stolen years ago from city files.

The firm of Sotheby Parke Bernet had listed the document for sale as part of an auction of 284 lots of historic documents collected by the late Philip D. Sang, a Chicago businessman.

City Register of Wills Ronald R. Donatucci said the document — an administrative bond related to the will of John Ross, first husband of Betsy Ross — apparently was stolen from city records about 30 years ago.

Donatucci said Sotheby's has agreed to hold the document while his office took legal steps to regain possession of it.

The document, dated Jan 23, 1776, and bearing the signature "Elizabeth Ross," was offered for sale by Philip Sang's widow, Elsie, who could not be reached yesterday.

Mary-Jo Kline, an expert on American books and manuscripts at Sotheby's who participated in yesterday's sale of other items in the Sang collection, said the document was purchased by Sang for his wife in the early 1960s.

Kline said Sang acquired the document from Justin Turner, a California dealer and collector of historic documents. She said she did not know how Turner acquired it, and "Mr. Turner, unfortunately, is deceased."

The controversy arose late last week when Donatucci was alerted to the pending sale of the document by Robert Morris, a historian and author of a book on Betsy Ross, and by city archivist Allen Weinberg. Both men had seen the document listed for auction in a Sotheby's catalog and valued it at between $50,000 and $75,000.

Morris, in an interview yesterday, said he had searched for the document several years ago while doing research on Betsy Ross, who according to legend sewed the first American flag, but he discovered it was missing from city files.

"That is the only known signature of Betsy Ross," said Morris, who in 1983 published a book titled The Truth about the Betsy Ross Story.

Morris said he later located a copy of the document at the Historical Society of Pennsylvania. The copy contained a notation, he said that it had been presented to the Historical Society by Justin Turner, of Los Angeles, in 1956.

Conatucci said the Ross document probably was removed from city files in the 1950s when historic public records dating to 1682 were shifted from a subbasement in City Hall to a subbasement in the City Hall Annex.

from: The Philadelphia Inquirer
March 28, 1985

She Didn't Stand for the Pledge of Allegiance
by Nat Hentoff

Some children of Jehovah's Witnesses had been expelled from school because they would not salute the flag (the Old Testament forbids bowing to any "image"), in 1943, Justice Robert Jackson, speaking for a majority of the Supreme Court, returned the children to school. They were to be coerced no longer, for "compulsory unification of opinion achieves only the unanimity of the graveyard."

Jackson also emphasized that the essence of a free society is the freedom to differ, and this freedom "is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order."

There has seldom been a more clear and forceful definition of what it is to be an American, but the news of this case, when historic public records dating to 1682 were shifted from a subbasement in City Hall to a subbasement in the City Hall Annex.

Soon after the start of the school year, Susan decided not to stand during the playing of "The Star-Spangled Banner" and the Pledge of Allegiance to the flag. But her homeroom teacher, Jean Noblin, ordered her to rise, and the student did. The next day, however, Susan Shapiro returned with a Department of Education handbook on student rights. Cases after 1943 had established that no student, religious or not, can be forced to take part in a ceremony of loyalty, and no silent student can be compelled to stand during such a ceremony. It was all in the book. The homeroom teacher did not congratulate Susan on her diligent research. Rather, Noblin likened the student's attitude to spitting on the flag, and asked Susan Shapiro how she would feel if someone spat on the Star of David. Susan was then sent down to the principal's office, and that educator allowed as how the student was within her rights to be a heretic.

Unlike those students of the 1960s who stiff-armed the Pledge of Allegiance and the national anthem, Susan is not an ideologue. When I talked with her, she expressed no disdain for this administration's policies in Central America or South Africa, nor any anger at its covert war against the poor at home. She had been thinking for some time, she told me, that it did not make sense to have to stand for a symbol. After all, "Boys go to war to protect the people, not the flag. It's the people who mean everything." Susan paused. "I love America. Does anyone know that?"

Susan kept sitting during the loyalty rites, but the story of her confrontation with Noblin finally broke in the Quincy Patriot Ledger. The faculty and most of the people in town rallied protectively round Noblin as television crews and print reporters from outside came to see what was happening. And the great majority of the high school students made it clear to Susan that, as one of her classmates said, she had made a big deal and a lot of trouble out of nothing. Some accented their strong feelings by bringing small American flags to class. A number of students told Susan they were going to beat her up, and the Community Relations Division of the Justice Department arranged protection for her in school. Meanwhile at home, Susan and her parents were receiving bountiful evidence, in calls and letters, that anti-Semitism is a harder plant than cactus ("To bad you weren't put in the ovens.")

Adding a bright patriotic touch to Susan's continuing education, Gerald Rumbos, commander of Randolph's Veterans of Foreign Wars Chapter, told the Patriot Ledger: "You can do anything you want in this country, but if you don't stand up for the flag, you don't belong in this country." And the celebrated compassionate psychiatrist, Dr. Robert Coles, was quoted by The Boston Globe as calling Susan's attitude in this matter "arrogant self-centeredness."

The Massachusetts Civil Liberties Union, however, stood by her; as did the Scarlet Pimpernel of the First Amendment, Harvard Law School Professor Alan Dershowitz. He defended Susan in every forum available. What particularly disturbs Dershowitz is that the students and faculty at Randolph High clearly need a lot of remedial work in American studies (notably the Bill of Rights). Accordingly, he was saddened when school authorities rejected an offer by him to hold an assembly at the high school on what makes America different from so many other countries.

Meanwhile, in the darkness behind the Shapiro's home late one night, a group of teen-agers sardonically serenaded the family with the "Star Spangled Banner."

6 December 1984
United States Flag Trivia

by Howard Michael Madaus

1. Thirteen-star flags were in use between which dates?
   a. 1777-1795
   b. 1777-1818
   c. 1777-1848
   d. 1777-1916

2. Historical evidence indicates that ____ designed the U.S. flag.
   a. George Washington
   b. Elizabeth “Betsy” Ross
   c. Francis Hopkinson
   d. William Barton

3. The “official” thirteen-star flag adopted in 1777 had its stars...
   a. arranged in rows, horizontally — 3, 2, 3, 2, 3
   b. arranged in a circle of thirteen eight-pointed stars
   c. arranged in rows, horizontally — 4, 5, 4
   d. arranged in a circle of twelve stars around a central star
   e. none of the above

4. Tennessee was admitted to the Union in 1796 as the sixteenth state; sixteen star-flags were made for the U.S. government between:
   a. 1796-1803
   b. 1800-1815
   c. 1860-1865
   d. none of the above

5. The “stars & stripes” were first carried into combat by units of the regular army during...
   a. The Revolutionary War (1775-1783)
   b. The Second War with England (1812-1816)
   c. The War with Mexico (1846-1848)
   d. The American Civil War (1861-1865)
   e. The Spanish-American War (1898)

6. Politicians first began using U.S. flags as an integral part of their campaigns during the election of...
   a. 1840
   b. 1852
   c. 1860
   d. 1872

7. Stars were officially ordered to be arranged in rows on the U.S. flag beginning in ____ for all branches of the government.
   a. 1795
   b. 1818
   c. 1860
   d. 1912

8. The “great star” arrangement (i.e. with the stars set in the pattern of a single large star) was proposed as an official design; when was the design in popular use?
   a. 1816-1818
   b. 1848-1862
   c. 1870-1876
   d. 1959-1960

9. The “stars & bars” refers to which flag of the Confederacy?
   a. the first national, which had a field of three bars and a canton with a circle of stars
   b. The “battle flag,” which had the stars upon the two bars that traversed the red field
   c. the last national, which had the stars on the battle flag canton and a single bar on the edge of the white field
   d. none of the above

10. Inscriptions and writing directly upon the United States flag has been frowned upon since:
    a. its earliest use
    b. since the Civil War
    c. since the turn of the century (1900)
    d. since World War II

11. Wisconsin has had how many official (state) flags?
    a. 1
    b. 2
    c. 3
    d. 4

12. The United States flag to remain unchanged for the longest period was adopted in ____ and consisted of ____ stars.
    a. 1777 (13)
    b. 1876 (38)
    c. 1912 (48)
    d. 1960 (50)

ANSWERS

Scoring: (Maximum = 44 points)
1. If your answer was d, give yourself 4 pts.; if a, give yourself 1 pt.
2. If your answer was c, give yourself 5 pts.; if b, subtract 1 from your total to date; if you know who d is, add 4 pts.
3. If your answer was b, give yourself 3 pts.; if you answered e, take 1 pt. but go back and look at those “marks around “OFFICIAL.”
4. If your answer was c, give yourself 8 pts.; if you answered d, 1 pt.
5. If your answer was d, give yourself 4 pts.; if you answered c, 2 pts.
6. If your answer was a, give yourself 2 pts.
7. If your answer was d, give yourself 2 pts.; if you answered a, 1 pt.
8. If your answer was b, give yourself 4 pts.
9. If your answer was a, give yourself 3 pts.; if you answered b, subtract 1 pt.
10. If your answer was c, give yourself 3 pts.; if you answered d, 1 pt.
11. If your answer was c, give yourself 3 pts.
12. If your answer was c, give yourself 2 pts.; if you answered a, 1 pt.
TRENTON — Trenton's City Council last night introduced an ordinance to adopt an official flag for the city.

Although the capital city is 306 years old, and various city flags exist, many are different in design and none has been formally adopted as Trenton's official banner.

If the ordinance is formally adopted on April 18, the new flag will feature the seal of the city in the center of two squares of blue and gold, which are Trenton's official colors.

City Hall officials realized the flag oversight several weeks ago, when officials of the North American Vexillological Association — flag studiers from Canada and the United States — wrote to Mayor Arthur J. Holland requesting an official city standard.

WHEN CITY Attorney George Dougherty researched the matter, he learned Trenton's founding fathers had taken time to recognize an official city seal, but did not extend the same courtesy to a flag.

Aware that the vexillologists would be meeting in Trenton for their national convention in October of 1986, and under pressure from organizers of the city's annual party, Heritage Days, to choose an official flag so that small facsimiles could be manufactured and distributed in time for the summer celebration, Dougherty picked a flag design himself.

"It was a one-man committee," he said.

DOUGHERTY URGED city councilmen to suggest their own designs after this year's Heritage Days. Last night's vote was unanimous.

In other action last night, the council voted unanimously to accept the state Urban Enterprise Zone Authority's designation of the city as an urban enterprise zone, entitling businesses within the zone to considerable tax credits and benefits.

The council also listened last night to complaints from dozens of city residents about the proposed location of a trash incinerator on the Crane site in the North Ward. About 60 people attended the session, sponsored by the Trenton Council of Civic Associations.

from: The Times, Trenton, N.J. 5 April 1985