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FLAG DESECRATION RULING: UNDERSTANDING THE HISTORICAL ANTECEDENTS

by Scot M. Guenter

Vexillologists throughout the United States, indeed, throughout the world, looked on with fascination as, in a 21 June 1989 ruling of 5-4, the Supreme Court overturned a lower court's conviction of Gregory Lee Johnson for burning an American flag in front of the 1984 Republican National Convention in Dallas, Texas (perhaps we can pass by the site of the incident when we gather at NAVA XXIII next October).

There is a strong movement now for a constitutional amendment to specify that such flag desecration is illegal. President Bush endorsed the position on 27 June 1989, and a CNN poll estimates that 77% of the American populace supports him in this matter. It could be political suicide for some politicians to be labelled "anti-flag," as I noted in a recent issue of the FLAG BULLETIN, summarizing and evaluating Bush's manipulation of the national banner in the last presidential election.

Other sections of this issue of NAVA NEWS will take up the current debate on the subject, but I see this as an opportune time for us, as vexillologists (making the distinction between study of the flag and love of the flag), to review the historical antecedents of this momentous decision. A study of the way the American legislature and judiciary have interpreted flag desecration in the past can help us appreciate the complex and volatile positions that have brought us to the current watershed.

If my interpretation is correct, then we are truly approaching a watershed in the legal evaluation of flag desecration in American society. In a series of ongoing columns in NAVA NEWS, I will attempt to outline the four phases of interpreting flag desecration which our society has passed through. The initial phase was motivated by men's hereditary societies' concern for a crass use of the symbol in advertising as our now dominant consumer culture emerged at the end of the nineteenth century and the beginning of this one. In the second phase, considerations of the different rights permitted one in private space as opposed to public space arose as a significant concern. The third phase has been the most dynamic for court action, as the First Amendment right of freedom of speech evolved to protect a variety of uses of the flag as a "speech act." The struggle between the hippies and the hardhats for ideological control of the banner during the tumult of the late 60s accelerated the evolution of this phase. The fourth phase, which, if it will come to pass at all (this is just an educated guess--please write to NAVA NEWS and voice your opinions), is only now developing: it will be the ultimate sanctification of this prized symbol in the civil religion of the United States through an amendment to our fundamental law code, the Constitution. Such a move will have ramifications on the rights of individuals and dissenting minorities that will reverberate beyond the arrest of one radical youth in Texas, (who, if I understand the situation correctly, stole the flag from a government building--did anybody think to persecute him for that?).

To begin this series, then, what follows is an introduction to the

beginnings of flag desecration legislation and rulings by the government of the United States.

FLAG DESECRATION LEGISLATION: HISTORICAL ANTECEDENTS

PART ONE: BEGINNINGS

Following the Civil War, as the United States sought to heal its wounds and flex its muscles, the significant impact of industrialization, urbanization, and immigration accelerated change in society, both economic and social. Robert Wiebe's excellent history of fin-de-siecle America, *Search for Order*, summarizes the growth of a new type of capitalism and a new stratum of society--middle management--who would have profound impact on twentieth century values, beliefs, and practices. At this time of significant and (for them--we've grown a bit more used to it, perhaps) rapid social change, many members of the older middle class grew anxious about their social status and the future of the republic. Participants in a nationalistic movement that social historians have labelled the "cult of the American flag," members of men's hereditary societies based on American-WASP lineage (such as the Sons of the Revolution or the Sons of the American Revolution) grew alarmed at the crassness of the nascent advertising industry. These gentlemen found satisfaction in pushing for legislation against the misuse of the national banner by the emerging field of advertising, which was an offshoot of corporate capitalism and technological developments. Thus, the first (and for a long time enduring) laws against flag desecration were intended to protect the flag from sales pitches and personal profit motivations. What would the gentlemen who pushed for this legislation think of mammoth flags in front of car dealerships, Fourth of July sales at the mall, or flags in advertisements clearly designed to sell the product through an appeal to nationalism? The question is interesting--the culture shock would probably numb them.

The first record of federal action against flag desecration dates from 7 January 1880, when a congressman named Barber introduced a bill into the House of Representatives "to protect the national flag from desecration." Perhaps he was responding to commercial or political adaptations of the flag motif that took place after the Centennial celebration. Maybe he was playing to a constituency who revered the flag after the struggle of the Civil War. In any case, the bill opposed the printing, stamping, or imposing of any words or designs on the flag (or on representations of the flag--a significant point) for "advertisement of merchandise or other property, or of any person's trade, occupation or business." It set the range of fines for violators from \$50 to \$500. After being read twice on the floor of the House, Barber's bill, referred to the Judiciary Committee, disappeared from the Congressional Record.

Ten years later, in 1890, Congressman Caldwell from Cincinnati, Ohio, introduced the following bill: "Be it enacted by the Senate and House of Representatives of the United States in Congress assembled, that any person or persons who shall use the National flag, either by printing, painting, or affixing on said flag, or otherwise attaching to the same, any advertisements

(continued on page 3)

COLLECTOR'S CORNER

"B" is for BURUNDI

by Nicholas Artimovich II
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This is the second article in this series of Collector's Corner dealing with national flag changes over the last century or so. Many of the flag collectors with whom I correspond seek examples of old national flags which have been superseded because of wars, revolutions, coups, independence movements, or other political processes, or just because of artistic alterations to simplify or modernize a nation's flag. Like any other form of antique or collectible, flags can be considered a "limited edition". Once a country changes a flag (and all manufacturers recognize the change) the old flag is no longer produced--existence of the old flag is limited to those which were produced during the period that it was the official flag. Of course, one could always have the old flag reproduced (at considerable expense), but reproductions are just that--reproductions. Just as an original "Queen Anne" dining room chair manufactured two centuries ago is considerably more valuable than a modern reproduction, so too are the old flags, made when they were still the nation's official symbol.

In some cases, of course, original flags are no longer in existence. If one wants to display flags from the American colonial or revolutionary period, they must use reproductions. But for many foreign nations, old flags are still available to collectors. You have to look hard to find them, though. Antique shops and flea markets have been the source of some of the old flags in my collection, however, the majority came from flag dealers. Many dealers have old flags still in stock. Some of them know it, others don't.

Those flag dealers that are also vexillologists will routinely cull out the obsolete flags from their stock. Often they will toss them into a box and sell them at reduced rates since they aren't much use to the typical customer. This is the flag dealer that welcomes the collector to browse the "junk box" and find old flags for his collection. The other dealers who don't routinely keep track of national flag changes may not know that they have obsolete flags, and may welcome the collector wishing to review their stock and note which flags need to be re-ordered to bring the dealer up-to-date. The collector-vexillologist is encouraged to have business cards printed as evidence to dealers that there will be some benefit to having a collector rummage through the flags and sort out the outdated examples.

BAHAMAS

pre-1973 British ensign with badge in fly. (4"x6")

1973-date Horiz blue/yellow/blue with black triangle at hoist.

BAHRAIN

1933-date Vert narrow white neading separated from red field with serrated border.

BANGLADESH

1971-1972 Green field, off-center red disk with yellow map of country. (3'x5')

1972-date Map omitted from red disk.

BARBADOS

pre-1966 British ensign with badge in fly.

1966-date Vert blue/yellow/blue with black trident centered on yellow.

BELGIUM

1831-date Vert black/yellow/red.

BELIZE

pre-1981 British ensign with badge in fly.

1950-1981 Unofficial flag of blue with arms similar to current in center. (4"x6")

1981-date Red stipes added to top and bottom of flag, arms slightly modified.

BENIN

1959-1975 Flag of DAHOMEY: Vert green stripe, fly divided yellow over red. (4"x6")

1975-date Green field, red star in hoist.

BHUTAN

19th cent. Diagonal field saffron over maroon, white dragon facing hoist.

1960's Maroon changed to orange-red. (3'x5')

1971-date Flag standardized upon Bhutan joining U.N., dragon facing fly.

BOLIVIA

1988-date Horiz red-yellow-green.

BOTSWANA

pre-1966 British ensign with badge of Bechuanaland in fly.

1966-date Light blue field with horiz black stripe, fimbriated white.

BRAZIL

pre-1889 Green field, central yellow diamond on imperial arms (2'x3').

1889-1960 Arms replaced with blue disc, 21 white stars of heavens over Rio de Janeiro, ribbon reading "Ordem e progresso." (12'x18")

1960-1968 Sky map has 22 stars. (4"x6")

1968-date Sky map has 23 stars.

BRUNEI

1906-1959 Yellow field, diagonal stripe of white/black. (4"x6")

1959-date National arms in red added to center of flag.

BYELORUSSIAN SSR

pre-1951 Red field, yellow hammer/sickle, red star fimbriated yellow, cyrillic initials BRSR. (12"x18", 3'x5')

1951-date Initials replaced by hoist stripe of white lace, green stripe along bottom of field.

BULGARIA

1878-1947 Horiz white-green-red with lion in square canton.

1974-1971 Communist government arms in upper hoist with lion, wheat, cogwheel, ribbon bearing date "9-IX-44". (3'x5', 4'x6')

1971-date Ribbon altered, now shows dates 966 and 1944.

BURKINA FASO (UPPER VOLTA)

1959-1984 Horiz black-white-red. (4"x6")

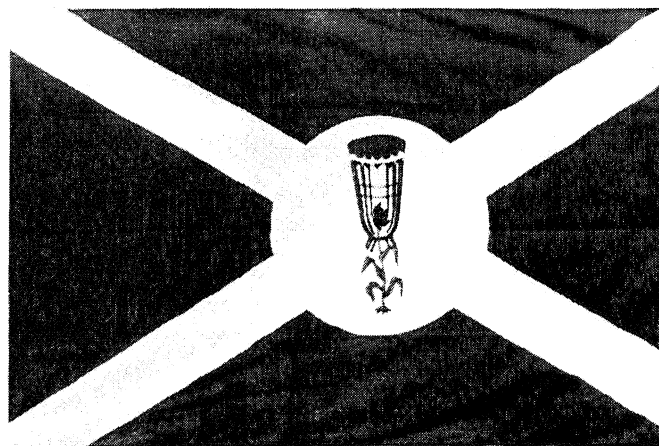
1984-date Horiz red over green, central yellow star.

BURMA

pre-1947 British ensign with peacock badge in fly.

1947-1974 Red field, blue canton, one large and 5 small white stripes in canton. (4"x6")

1974-date Stars in canton replaced by socialist arms.



BURUNDI

1962-1966 White saltire, upper/lower triangles of red, hoist/fly triangles of green. Central white disk with drum and sorghum plant. (4"x6", 3'x5')

1966-1967 Drum removed.

1967-date Three red six-pointed stars replace sorghum plant.

THE WORLD FLAG OF THE GIRL GUIDES AND THE GIRL SCOUTS

by Anne M. Platoff

A survey of Girl Scout Handbooks (New York: GSUSA, 1917 to the present) and *Trefoil Round the World* (London: WAGGGS, 1986) has turned up some interesting information about the flag of the World Association of Girl Guides and Girl Scouts. Formed at the 5th International Conference (Hungary, 1928), WAGGGS unites over 100 national organizations dedicated to the Scouting Movement founded by Sir Robert Baden-Powell and adapted for girls by his sister, Agnes, and his wife, Lady Olave Baden-Powell.

Known to girls around the globe as the "World Flag," it consists of the World Trefoil in gold on a field of bright blue (Fig. 1). The

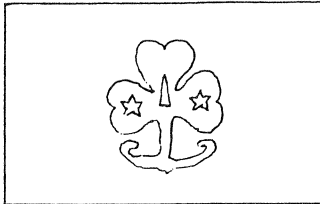


Fig. 1 Au/B

stars and triangle within the trefoil are also blue. The blue field reflects the uniform color used by most Girl Guide and Girl Scout organizations. In recent years, the Girl Scouts of the USA have reincorporated that color into the uniforms of most age levels in recognition of this tradition. The World Trefoil is most

widely used in the World Badge which may be worn by any member of the movement, both in or out of uniform. This pin was not adopted until 1946 and it remains unclear if the World Trefoil was used before the adoption of the flag in 1930.

Symbolism of the flag is explained as follows: "The golden Trefoil on a bright blue background represents the sun shining over all the children of the world; the three leaves represent the three-fold Promise as originally laid down by the Founder (Sir Robert); the base of the stalk is shaped like the heraldic feu and represents the flame of the love of mankind; the vein pointing upwards through the center of the Trefoil represents the compass needle pointing the way; and the two stars represent the Promise and the Law." (WAGGGS, p. 11)

The Girl Scout Handbook of 1940 identifies the designer as Miss Kari Aas, who served as Chief Guide of the Norsk Speiderpikeforbund (Norwegian Girl Guides Association). This source notes that she designed the flag for that organization, but does not indicate if it was used by the Norwegian Guides before being adopted by WAGGGS. It was adopted at the 6th World Conference held in the United Kingdom in 1930. The flag is flown at the World Bureau in London and at four World Centers located in England, Switzerland, India, and Mexico. Troops and companies often carry the flag in addition to their national flag. In the United States, it is usually displayed alongside one of two official Girl Scout flags, or with flags designed specifically for Daisy and Brownie Girl Scouts. The current Girl Scout catalog (GSUSA) recommends that the flag be used blank as an international flag or with lettering as a troop flag (Fig. 2).

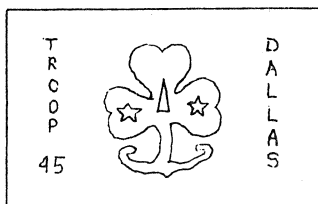


Fig. 2 Au/B

FLAG DESECRATION RULING . . . (Cont'd. from page 1)

for public display or private gain shall be guilty of a misdemeanor, and of conviction thereon in the District Court of the United States shall be fined in any sum not exceeding fifty dollars, or imprisonment not less than thirty days, or both, at the discretion of the court." This bill passed the House on 29 September 1890, but subsequently failed in the Senate. During the next few years, supporters of the cult of the flag concentrated their efforts on getting flags and flag rituals into the public school systems, and no flag desecration bills were introduced. But by 1897, a variety of veterans' organizations from the Civil War

(such as the influential Grand Army of the Republic) and hereditary societies (such as the Daughters of the American Revolution) had joined the movement against flag desecration. In 1898 representatives from several of these types of societies formed the American Flag Association with a home base in New York, a national organization dedicated to legislation against flag desecration. This group would prove influential in motivating and instituting the first series of flag desecration laws in the United States.

Next time: SELLING CIGARS AND BEER

Early Flag Desecration Legislation:

ABOUT THE AUTHOR . . . SCOTT M. GUENTER

Scot joined NAVA in 1985; he won the William Driver Award that year for his presentation on the custom of requesting flags that have flown over the U.S. Capitol, subsequently it was published in volume 25 of the FLAG BULLETIN. He has published articles on vexillology in the FLAG BULLETIN, FLAGSCAN, CRUX AUSTRALIS, and JOHN AND MARY'S JOURNAL, as well as in NAVA NEWS. Next spring, his first volume of a projected two volume cultural history of the American flag will be published by Fairleigh-Dickinson University Press.

Scot received his doctorate in American studies from the University of Maryland in 1986, and has taught a wide range of courses on the college level, English, history, and American studies, both in the United States and Germany. He has just accepted a tenure-track appointment as an assistant professor in the Department of Humanities at San Jose State University in San Jose, California, and fellow vexillologists can reach him after August 1, at: 201 South Fourth St. #617, San Jose, CA 95112; tel. (408) 295-1425.

Congratulations and best wishes to Scot.

DALLAS, TEXAS, OCT. 20-22, 1989 LAST CALL FOR NAVA 23

by Dave Pawson

Okay folks, it's time to get those registration cards in for NAVA 23, to be held in Dallas, October 20-22.

We have a great time planned for everyone. Opening night barbecue, C&W band, balcony flag display, a bus trip downtown, and of course, annual meeting and members' presentations. Our special guest speaker will be Henry David Pope, great-grandson and eldest living descendent of Joanna Troutman, designer of the TROUTMAN FLAG of the Georgia Volunteers in the Texas Revolution. He is also the author of the book *A Lady and a Lone Star Flag*.

Come early and stay late - you will certainly want to visit the State Fair of Texas, Southfork Ranch, or perhaps drive down to the Alamo in San Antonio. There will be plenty to do and see, so don't miss it! Come on down!

NAVA XXIII will be held at the Holiday Inn Park Central, 8102 L.B.J. Freeway, Dallas, Texas, 75251, tel. (214) 239-7211, October 20-22. Roomrate for the meeting dates is \$36.00 per night, single or double. A special rate of \$39.00 per night is offered from the Monday before the meeting until the Wednesday after the meeting. Be sure to mention NAVA. REGISTRATION FOR THE MEETING should be sent immediately to "David Pawson, NAVA 23" with a check made out for \$99.00. His address is 17850 Sun Meadow #3902, Dallas, Texas 75252. Send your Registration in now, avoid a "late fee" charge. Please see the May/June NAVA News, page 1, for details about transportation from the airport. SEE YOU IN DALLAS!

VEXI-Bits . . .

by Tom Carrier
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*"We do not consecrate the flag by punishing its
desecration, for in doing so we
dilute the freedom that this cherished emblem
represents."*

JUSTICE WILLIAM J. BRENNAN JR. FOR THE MAJORITY

*"For more than 200 years, the American flag has
occupied a unique position as the symbol of our nation,
a uniqueness that justifies a governmental prohibition
against flag burning. . . ."*

CHIEF JUSTICE WILLIAM H. REHNQUIST IN DISSENT

THE WASHINGTON POST

The State of Texas v. Gregory Lee Johnson

BACKGROUND: Gregory Lee Johnson burned the American flag at a political protest on August 22, 1984 during the Republican National Convention in Dallas, Texas. Johnson was arrested and charged under Texas law forbidding the "desecration of a venerated object". Johnson was sentenced to a year in prison and fined \$2,000; he appealed to the state court of appeals, which upheld his conviction. He appealed to the Texas Court of Criminal Appeals who threw out his conviction concluding that the Texas statute was unconstitutional. The State of Texas appealed to the Supreme Court. Oral arguments were heard before the U.S. Supreme Court on March 21, 1989.

A BRIEF OF ORAL ARGUMENTS:

For the State of Texas, Kathi Alyce Drew, assistant district attorney for Dallas County, Texas: "We believe that preservation of the flag as a symbol of nationhood and national unity is a compelling and valid state interest. We feel certain that the government has the power both to adopt a national symbol and to take steps to prevent the destruction of that symbol. We believe that if a symbol is ignored or abused over a period of time that it can, in fact, lose its symbolic effect." Chief Justice Rehnquist: "Well, in a sense you're arguing for a minimal form of respect for the flag, aren't you?" Drew: "Yes, Your Honor. To the extent that we are asking for any respect for the flag, we are asking for respect for its physical integrity. . . . We believe that there are compelling state interests that override this individual's symbolic speech rights."

For Gregory Lee Johnson, William M. Kunstler, vice president and a founder of the Center for Constitutional Rights in New York City: "I would like to suggest that this . . . law singles out communicative impact (i.e., not the act of flag burning itself but the reaction onlookers might have) for punishment . . . that's what the conviction was about (and) that's what the charge was about. (T)he Texas statute is not limited to an imminent breach of the peace. It just says 'in a way that the actor knows will seriously offend one or more persons likely to observe or discover his action. The Texas court of appeals said that this statute 'is so broad that it may be used to punish protected conduct which has no propensity to result in breaches of the peace.' . . . Serious offense occurred (one onlooker was offended but not moved to

violence), but there was no breach of the peace. One cannot equate serious offense with incitement to breach the peace . . .

SUPREME COURT DECISION (July 3, 1989): 5 to 4 in favor of the defendant and upholding the decision of the Texas Court of Criminal Appeals.

REACTION: For the Decision

"President Bush . . . is for a constitutional amendment protecting the flag but against infringing on free speech. Nice try. He joins in the unpersuasive insistence that the two aren't in conflict. That's wrong on its face. This is an issue where Mr. Bush should be giving a lesson in the meaning of our liberties, not showing that he needs one. In this flag war, he is on the wrong side." **WASHINGTON POST**, Thursday 6.29.89

"George bush has let his heart get ahead of his brain, his hopes of cheap political gain outrace his sense of presidential responsibilities. He ought to get back to being a president who deals with the needs of the people. The flag is powerful enough to take care of itself." **Carl Rowan**, syndicated columnist.

"President Bush is dead wrong . . . Given the undisputed facts, the Texas law and the high court precedents, that case was properly decided. I am consoled by the thought that the flag itself, and the American ideals for which it stands, will survive . . ." **James J. Kilpatrick**, syndicated columnist.

"Let the flag burn. I did not serve my country to defend a hunk of cloth. I served my country to protect the right of minorities to dissent . . . no matter how offensive to me that might be." **Rudolph DiGiaccio**, Alexandria, VA.

"I fought proudly in Vietnam . . . I carried the flag many times. But none of my buddies died for that flag. They died for what it stood for: The Godgiven right to live free. Yes, I am angry and very hurt about . . . (the) decision, but I also . . . see the truth of that decision." **Leroy Pierson**, Washington, D.C.

REACTION: Against the Decision

The flag is "one of our most powerful ideas . . . If it is not defended, it is defamed. We can't forget the importance of the flag to the ideals of liberty and honor and freedom. To burn the flag, to dishonor it, it simply wrong." **President George Bush** who proposed this amendment to the Constitution "The Congress and the states shall have the power to prohibit the physical desecration of the flag of the United States."

"President Bush is dead right . . . Mr. Bush did not say 'I think.' He said, 'I feel,' and he used terms like 'emotional' and 'viscerally'. As Blaise Pascal said, 'the heart has reasons that the mind knows not.' The court may, at long last, have gone too far for its own good. We have had enough judge-made law." **Patrick J. Buchanan**, syndicated columnist.

"There are . . . social insults that no society will abide . . . It is psychologically impossible to ask people to stand . . . by and watch precious symbols of their deepest allegiances grossly desecrated . . . in favor of the loudly asserted claims of free speech." **William A. Rusher**, syndicated columnist.

"The 'national symbol' argument masks the heart of the matter: public desecration, whether of the American flag, cemeteries or crosses, is not constitutionally protected free speech." **Kerry L. Morgan**, Gaithersburg, MD.

"I don't think anyone should be able to burn a flag. They might as well be able to burn the White House. The flag is not just a piece of material." **Danny Savage**, Woodbridge, VA.

POLLS:

"Do you favor a Constitutional Amendment to ban flag burning?" Cable News Network (CNN) June 6, 1989 **RESULT:** 77% yes, 23% NO

The result of all articles (minus cartoons), op-ed pieces, and straw polls of neighbors and friends from June 27 to July 4 asking the question "Do you favor the decision of the Supreme Court?"
 RESULT: 56% yes, (19 responses) 44% no (15 responses).

At the "Chesapeake Bay Meeting" held in Gettysburg, PA July 1 (gathering of NAVA members from NY thru VA) the question was similar to the CNN poll question above RESULT: 40% yes (4 responses) 60% No (6 responses).

 MISCELLANEOUS - Re: Texas v. Johnson. For a copy of the White House amendment, the Senate and House bills, and the Supreme Court decision, write your national representative The above briefs of oral arguments before the Supreme Court were digested from the article "Where is the Rehnquist Court Headed?" in the Forum section of HARPER'S MAGAZINE June 1989 pp 35 - 47. This article is necessary to understand the finer meanings of this controversial case. If a copy can't be found send me \$2 and I'll send along a copy postpaid For the proposed amendment to the Constitution to be passed, Article 5 of the Constitution provides two routes: 1) Congress approves an amendment by two-thirds vote of each chamber which would then need to be ratified by 38 state legislatures, 2) two-thirds of the legislatures could petition Congress to call a constitutional convention in which delegates would propose an amendment and need 38 state legislatures or 38 state conventions to ratify. Legal nuances apply as to form, content, eligibility, and process. LASTLY: In the wake of the Supreme Court decision, Carlos Mendoza-Lugo has filed a petition in federal court demanding to show cause for keeping him in prison. Mendoza-Lugo was convicted last December of burning a US flag in front of a US post office in Puerto Rico in 1987 as a protest for Puerto Rican independence. He is serving a one year sentence. (WASHINGTON POST July 2, 1989).

My thanks to Scot Guenter and the members of the "Chesapeake Bay Chapter" for their input and personal views.

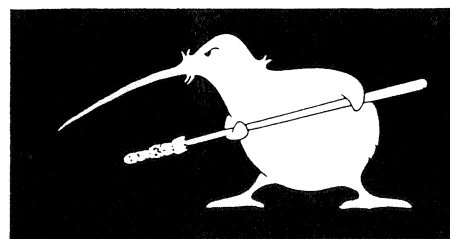
 NATIONAL - WASHINGTON D.C. - The United States Postal Service cannot tell its right from its left when depicting the French tricolor on its US Airmail 45¢ stamp to be released July 14, Bastille Day. The stamp shows three colored panels with the allegorical figures of Liberty, Equality and Fraternity individually featured on each of the color panels. The problem is that the colors, from the left, are red, white and blue; the colors of the flag (as we all know) from the left, are blue, white and red. A French Embassy official in Washington remarked: "Maybe it is a mistake, or maybe the design is intentional. It is certainly a reversal of the French flag, but I don't know why." Kim Parks of the Postal Service says: "The design was intentional, just the colors of the two country's. It was not intended to impersonate a flag." The designer, Richard Sheaff of Boston, said there was an early decision not to make the stamp look like a flag and noted that the horizontal and vertical proportions do not match those of the tricolor. There are other problems with the design, too, mostly in the way the figures are represented, but that should not concern us here. (NY TIMES, June 5, 89) Thanks John Szala.

 NOTES FROM DAVID OTT: The Union of Burma has changed its country's name to the Union of Myanma. No word yet on whether there'll be a flag change. (Note: a quick check at the Burmese embassy in D.C. showed the flagpole empty. I'll keep checking). The People's Republic of Kampuchea is changing their name to The State of Cambodia. The new flag will be divided horizontally the top half is red, the bottom is blue with a gold image of Angkor Wat temple in the center. A new national anthem and coat-of-arms are also being considered The Chinese students flew various flags during their occupation. Most of these were red with Chinese inscriptions, but one was a vertical tricolor of red-blue-yellow with a logo containing the letters R and T above Chinese writing (shown in TIME's June 12 issue) and

another had a black and red logo on white. Other flags were red with a yellow five pointed star within a yellow ring in the upper hoist and a diagonal tricolor of red, yellow and blue. "Letter from Beijing" by Fred C. Shapiro (THE NEW YORKER June 5, 89) translates some slogans on Chinese student flags and banners.

 PUBLICATIONS: CRUX AUSTRALIS (Vol V No 2/22 April 1989) features the "Fighting Kiwi Flag" designed in New Zealand as a patriotic/sporting flag akin to the Fighting Roo Flag of Australia. The "Fighting Kiwi Flag" consists of a black field with a fierce looking red eyed white Kiwi bird. The Kiwi is shown holding a traditional Maori taiaha (weapon). The engraved head of the taiaha is white, with the neck section red and the handle brown. Great story behind its creation as well. Other features: the Garden Island Dockyard flag (HQ of the Royal Australian Navy); "Images of the Land Down Under: American College Students' Responses to the Australian National Flag" is another great statistical report by former Driver Award winner Scot Guenter; the Ambulance Service of New South Wales flag (white field with the Union Jack as a canton, centered on the fly is the eight pointed ambulance cross in red inside a blue annulus within which is located the words "NEW SOUTH WALES AMBULANCE" in gold lettering); "Flags of the River Murray" featuring the top-enders' flag and the bottom-enders' flag (depending on which side of the River Murray you're located); "A High Seas Interlude for the Duchy of Courland" tells the story of the rise and fall of the duchy and the flags used to identify the duchy (red over white stripes) and the Duke of Courland (black crab on a red field); and the Flags in the News section features: the question of whether the Australian flag should fly at half-mast for the Emperor Showa, late Emperor of Japan; "Azerbaijan - A Forgotten Flag?" and a very nice historical piece on "Hungary's Hol(e)ly Emblems are Reborn." The last by Ralph Bartlett put the symbols of Hungary in great perspective especially after recent events. Flag Society of Australia, P.O. Box 142, Collins Street Post Office, Melbourne, Vic., 3000 PEACE FROGS catalog features 100% cotton shorts sporting the official silk-screened or applied national or historic flag design of your choice. Write Peace Frogs, P.O. Box 137, White Marsh, VA 23183 for a catalog.

 LASTLY: Slide Tips: When preparing slides for presentations, get a black and white hard copy of each slide. Reduce each hard copy to a size that allows you to fit three images vertically on a 8½ x 11" page. Place them on one side of the page and type the accompanying points on the other side of the page next to each image. Or use 3 x 5" cards - one slide to a card. SOURCE: WordsWorth, Cherry Hill, NJ. ALSO: If you're scheduled to make a slide presentation after another speaker has shown slides, keep your slides until you're ready to use them. Why: When back-to-back speakers use slides, the first may mistakenly walk off with your slides - especially if they're placed near the projector. Just some tips for our ever-growing number of members utilizing slides in their flag presentations New NAVA member Sue Leland needs a copy of Whitney Smith's "Flags Across the Ages" book for use as a reference. Sue is producing a book for youngsters that will use flag stamps as an aid toward better understanding of world geography. Write: Sue Leland, The World Bank, 1818 H. Street, NW, Washington, DC 20433 or call 202-676-9795. Price is secondary to possession.



FIGHTING KIWI FLAG
 (from Crux Australis)

1:2

REVOLUTIONARY BANNER OF NEW JERSEY?

by Don Healy

New Jersey was the site of almost half the activity that occurred during the Revolutionary War. Battles included Fort Lee, The Four Corners (Newark), Monmouth, Princeton, Egg Harbor and two battles of Trenton. It was also home to two different national capitals, Princeton and Trenton.

To the war effort, New Jersey contributed a total of thirty regiments. Sadly, no regimental colors from these regiments have ever been documented or discovered. For many years this lack of standards has been a recurring vexillological mystery.

Unknown to vexillologists, a silk banner was found in a small antique store in Nyack, NY, in 1977. This banner, purchased by a member of a Revolutionary War Reenactment group, was loaned to a nearby museum. There it disappeared when the museum was robbed and the flag was among the items stolen.

Fortunately, some photos were taken, and the gentlemen and ladies of the "3rd Regiment of New Jersey" have reproduced this flag using the photos as their guide.

Since the flag is no longer available for inspection and verification, this leaves open a wide range of possibilities as to what this flag actually was.

It could have been an imaginary creation from the 19th or early 20th century. It could have been a "prop" for some past historical reenactment. It could have been a regimental standard from the late 18th century or early 19th century. And, there is just that very slim possibility that this flag was what the folks in the 3rd Regiment hope it was - a New Jersey Revolutionary War Standard.

On the slim chance that this may have been a long lost standard, it should be documented.

The flag was originally white silk, bearing a canton of thirteen red and white stripes. In the fly were thirteen dark blue six pointed stars arranged in three columns - 4-5-4.

In the lower hoist was painted a horse's head that serves to this day as the crest of New Jersey's coat of arms. Below the head, which was colored in various shades of brown, was the torse from the arms, in green. Below the torse, in dark brown, was a single plow, the arms as they appeared in the eighteenth century. (Currently, there are three plows instead of one).

The reverse side has an ornate "NJ" in lieu of the horse and plow. The "NJ" was painted in dark blue.

Although the possibility of this flag being a genuine Revolutionary heirloom are small, if not microscopic, there are certain arguments in favor of authenticity.

The material used was silk, that's appropriate. Unfortunately, such items as the method and material used to affix the flag's stars and stripes, and the method used to affix the flag to a pole are lost to history.

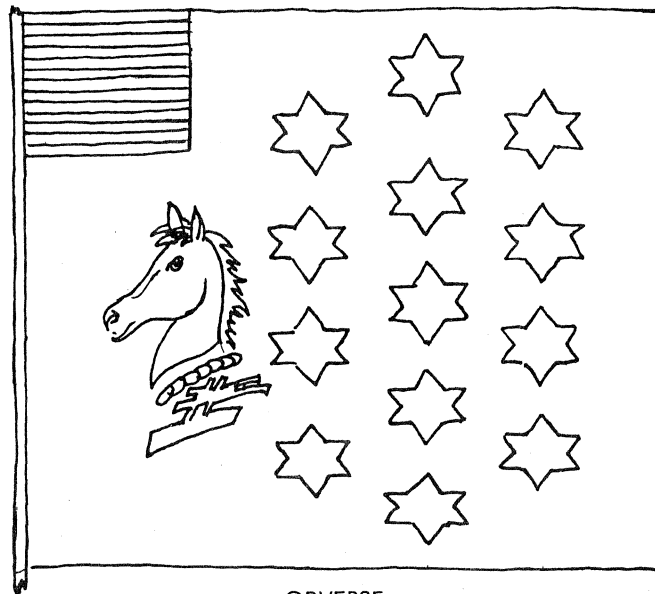
The canton was a design common to Revolutionary War flags, the Philadelphia Light Horse standard is one notable example.

The stars were six pointed. Six, and even eight points, were as common as five points seen today. The appearance of the stars in the fly is similar to flags such as the "Easton" flag.

Although the exact measurements of the original are lost, the relationship between hoist and fly are consistent with military practice. The reproduction used today measures 6' x 6'6".

General Washington is credited with ordering New Jersey troops to use buff colored facings on their uniforms, and this is the justification for its use in New Jersey's state flag. The white color could have been a faded buff color, or, if white is correct, could reflect a troop color that predates Washington's order or one that did not transfer facing color into color for a standard.

The white is a more potent argument for authenticity than one might expect. If the flag were a fabrication, it would, most likely, have been produced using the buff color, not white which would have been associated with Massachusetts or Rhode Island.



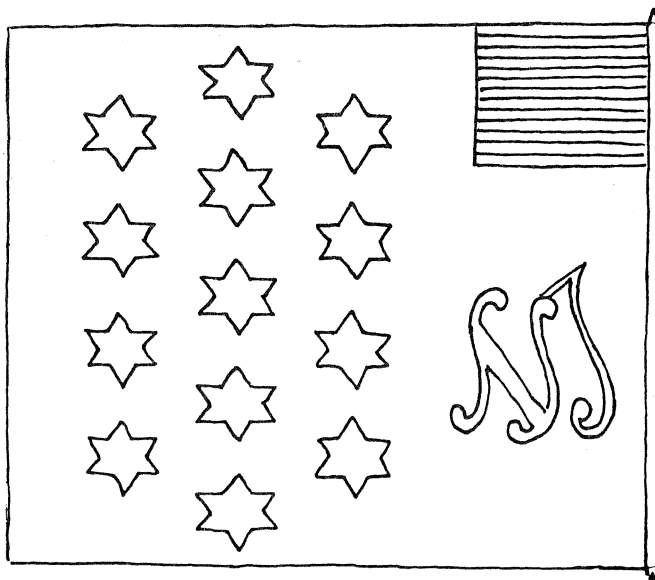
OBVERSE

The last argument in favor of authenticity is the price. If this flag was being sold by an antique dealer who had found a "sucker", this flag would not have been sold for just fifty cents!

I wish more information could be offered concerning this flag mystery, but that is not possible. I shall pursue my contacts in the reenactment group to see if more details and a copy of the pictures can be obtained, but I don't know what that will bring.

Despite the vast number of unanswered and unanswerable questions, if this flag were an authentic relic from the Revolution, it would fill one missing piece of America's vexillological past. To ignore it until every thing about it is known, might mean losing it forever. This way, a question has been narrowed, only to give new ones.

Any information, comments, advice concerning this flag would be greatly appreciated by the author.



REVERSE

LETTERS . . .

June 9, 1989

Dear Mrs. Cooper:

Just a curious item for the NAVA News.

The new Indiana Jones movie opened in Boston last week and fans have been flocking to see it. Despite the amount of period research that the Lucas-Spielberg team used to assure their movies authentic use of the period in which they take place, they made an amusing error involving flags.

The time of the movie is supposed to be 1938 (a part of the story is placed in HATAY - a semi-autonomous republic that only existed in 1938-9). A close-up of Indiana Jones' father's unopened mail uses stamps commemorating the 100th anniversary of the statehood of TEXAS issued in 1945—picturing the flags of the U.S. and Texas—seven years after the events in the movie take place!

Regards,
G.M. Knudsen
373 Sea St.
Quincy, MA 02169

1 July 1989

Dear Grace,

I know that, with the current "flap" about flag burning, you will be receiving many news items from members about this subject. I'm sending this one from the Orlando Sentinel should it have been overlooked by other NAVA'ites. I'll keep an eye out for local items; I have been remiss about this in the past.

Thank you for the information about possible sources for foreign flags; it looks like it will be a fruitful search. I have also been in touch with the Australia Design Store, mentioned in our last NAVA News issue and am getting a "Eureka Stockage" flag from them. My wife, Janet (who is a Gunn/Porteous) had a relative, great-great uncle, I believe, who was a miner in the Ballarat area about the years of the Eureka Stockade incident.

Thanks again,
Bill Cogswell
1360 Mercury St.
Merritt Island, FL 32953

A-4 The Orlando Sentinel,
Thursday, June 29, 1989

Idea whose time has come: Fireproof flags

ASSOCIATED PRESS

GREAT BARRINGTON, Mass.—Skipp Porteous has a solution to the flag-burning controversy sweeping America: Fireproof flags.

"It's a great country," said Porteous, publisher of a newsletter called *The Freedom Writer*. "You can burn the flag. But you can't burn my flag."

Porteous supports the U.S. Supreme Court ruling extending First Amendment protection to people who burn the flag in protest.

"The court's decision is awesome," he said Tuesday. "I'm glad I have the freedom to burn the flag, but I'm even gladder I have the sense not to."

Porteous bought a supply of flags from a manufacturer near Boston. He treats them with a fire retardant called "Cease Fire."

He is selling the treated flags for \$10 and said proceeds will go toward a commemoration of the ratification of the Bill of Rights that he plans this year.

NEW MEMBERS

NAME	ADDRESS	INTEREST IN FLAGS
American Flag Banner Co. - (Organizational)	23 S. Main St. Clawson, MI 48017	Sales, manufacturer, & general information
John A. Browning (Active)	4001 Mapleton Ave. Louisville, KY 40215	Design of flags past/pres. Coats of Arms; symbols
Secundino Fernandez (Active)	118 West 16th St. New York, NY 10011	Collecting (old & new), & hobby
Suzanne Sutton Leland (Active)	1801 16th St., NW, #611 Washington, DC 20009	Writing a children's book on flags.
Bernard L. Underwood (Active)	224 N. Jefferson St. James, MO 65559	Flag retailer
Douglas Youngblood (Active)	1018 E. Evergreen Wheaton, IL 60187	Researching Nazi and other swastika flags.

NAVA BIO

JAMES B. (JIM) LIPINSKI, 4524 N. Pegram St., Alexandria, VA 22304-1527, Phone 703-370-6585, age 67, fully retired from 24 years' Army service and like period in commercial business world. Drifted into vexillology via genalogy and Revolutionary War studies. Began collecting flags 1987. Joined NAVA 1987. Specializes in Rev. War flags, but loves them all. Collects 3x5' only, outdoor type; current collection 187. Flies Colors and 4 other flags daily from five 20-foot poles in front yard. Makes selection from his historical events list. Flies storm set on inclement days; HAPPY BIRTHDAY plus family member's initials in signal flags on birthdays. Holds special front yard displays on Flag Day, July 4th, Division and Regimental flags on Organization Days, etc., with up to 25 flags displayed. Appliques some flags for himself. Maintains comprehensive flag book and Rev. War library. Avocations: vexillology, genealogy, Rev. War, etc. Welcomes corresponding and telephoning pen pals, this or any other country. Hopes to see fellow members at NAVA 23.

NAVA News Contributors

Nick Artimovich II	James B. Lipinski
Tom Carrier	David Pawson
Scot Guenter	Anne M. Platoff
Don Healy	Gus Tracchia

4 x 6 CORNER

by Don Healy
523 Centre St.
Trenton, NJ 08611

This time I'm saluting other organizations, including social and fraternal. All the following have small flags, but the availability of these may vary greatly. You may have to get to know members in these organizations in order to obtain copies, but on the other hand they may be relatively easy to find. It all depends on your contacts. I do not have all of these, but I do know they exist. Good Luck.

Lions International	Rotary International
Future Farmers of America	4H Clubs
Daughters of the Amer. Rev.	Elks Clubs
Salvation Army	Kiwanis Club

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Editor's Notes

On July 1, Nick Artimovich and Tom Carrier made arrangements for an informal gathering of NAVA members from the Chesapeake Bay area to meet in Gettysburg, PA to share topics of mutual interest. In addition to the organizers, those who were able to attend were Jim Lipinski, Don Healy, Scot Guenter, Earl Williams, Jr., new members Jon Radel and Sue Leeland, your Editor, and also Howie Maddus who was attending a Civil War Show in the area and was invited to join the NAVA members. The restaurant's small private room was a perfect setting for the delicious lunch and to see the flag treasures some of the members had brought with them. It was also a good opportunity to hear about on-going projects. At 4:30 the group reluctantly broke up as the establishment needed the room for a dinner party. The 1989 Membership roster will be mailed in the near future. Take time to read through the list and see which NAVA members live near you. Plan an informal get-together; it is a most enjoyable way to spend an afternoon.

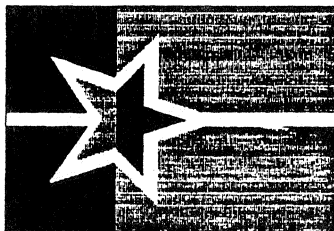
Remember . . . 13th International Congress of Vexillology, Melbourne, Australia, September 24-29, 1989.

And don't forget to register for NAVA XXIII, Dallas, Texas, October 20-22, 1989.

James Croft's series on Civic Flags will continue in the next issue of NAVA News with the flag of Elkhart, Indiana.

If you have a change of address, be sure to notify NAVA News Distribution c/o Mary Shaffer, Dettra Flag Co., Inc., Oaks, PA 19456 and also the Treasurer, Gustavo Tracchia.

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NAVA XXIII
Dallas, Texas
Oct. 20-22, 1989

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