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United States legislation contains several levels of codified and uncoded legislative forms, the most important of which is the United States Constitution, which stipulates the foundation of the United States' Federal Government and various civil liberties. It lays out federal law limitations composed of Legislative Acts; Senate ratified treaties, Presidential Executive regulations. Federal Justice Case Law and the U.S. code of law is the systematic collection and codification of federal statutory laws, both general and permanent. National legislation and settlements prohibit overlapping State and federal law in the 50 United States and the islands, as long as they are legally compatible. However, since the spectrum of national prevention isn't uniform, it's restricted. Under America's dual-sovereign regimes, states are absolute and individual sovereigns, while the federal ruler only has the minimal supreme powers mentioned in the Constitution. Indeed, as long as they do not violate any federal constitutional rights, States can grant their people more rights than the federal Constitution. Most American law thus primarily consists of state law, which differs widely from State to State.

The question of whether the students should be required to salute the US flag and to read the pledge of allegiance in public schools is overacting the 1943 situation between West Virginia State School and Barnette. The event was a summary of the Nazi government's detention and murder of thousands of Jehovah's Testigos in the 1930's who declined to greet the Nazi flag. Jehovah's witnesses teach that the responsibility for Heaven's rule is greater than the responsibility of the rule of time.

They consider that the Flag is a picture under the order of Exodus 20, verses 4 and 5, which states, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them." They declined to praise the Flag for this cause. In the U.S., Jehovah's Testimony's children were removed from colleges by their parents, and for no other excuse, were faced with expulsion. Officials threatened to send them with illegally minded youth to reformatories. These children's parents were being arrested and charged with criminal prosecutions. In 1935 Carlton Nichols, a nine-year-old, was removed from school, and his father was arrested for refusal in Lynn, Massachusetts. There followed more rejections, one referring to Minersville District School v. Gobitis (1940). The Testimonies of the Lord appeared to refuse to make a vow even after the Gobitis ruling.

In response to the Gobitis verdict, the Western Virginia Legislature changed its laws to necessitate all schools of the State to teach, promote and maintain the values, philosophies, and spirit of Americanism to educate, guide, and teach the United States and the State, as well as to enhanced organizational and social knowledge. The Education Board of the State of West Virginia was ordered by the Court to recommend research courses for public schools covering these topics. The Education Board adopted a resolution of January 9, 1942; which contains recitals mainly taken from the view of the Court of Justice Gobitis, and ordered that flag greeting be a routine part of the public school curriculum for events and that all tutors and learners will have to take part in the honoring of the Flag nation; provided, however, they disagreed with it.

The resolution originally demanded a flag to be authorized, as it defined. The greeting of Bellamy is so much like that of Hitler that a number of organisations, including the Parent and

Teacher Association, the Red Cross and Boy Scouts and the General Women's Clubs Federation, expressed their objections. These objections were amended by the Judge, but no compromise was given to Jehovah's Testimony. After the change, the saluter twisted with palm on his right (stiff-arm greeting) as he reiterated the vow of allegiance. If they did this they became known as insubordination and disciplined with deportation. Readmission was denied by statute, even though the pupil complied. This expulsion automatically resulted in the infant and parents being accused of illegal acts; the displaced child was "unlawfully absent" and convicted of a criminal offence. They can expect a fine of up to \$50.00 for parents or guardian, which can arrest them for 30 days.

Maria and Gathie Barnett, who had been instructed not to receive the banner or the pledge by their parent, had been expelled on account of their denial, were witnesses at the School of Slip Hill in the vicinity of Charleston, West-Virginia. The Barnetts had avoided further difficulties with their girls going to school every day even after they had been called off by college at the suggestion of the early lawyer, Mr. Horace S. Meldahl of Charleston. The Barnetts brought a similarly placed petition before the US District Tribunal asking for an order and arguing that they are always obligated, without our permission, to follow a decision from the Supreme Court of the United States that we cannot reverse the law.

The Board argued that the complainants raised no significant national concerns and that their brief focused heavily on the opinion of Justice Frankfurter. In brief, which was a combination of Jehovah's Bible Testimony and constitutional claims, Hayden Covington responded to the State's nomination. He specifically demanded the overthrow of the Gobitis decision, especially by denying the deference of Justice Frankfurter to the legislative authority. The legislature was free to establish its power. He stressed the national trial of the Jehovah's Testiges who preceded Gobitis and closed the ruling with a lengthy list of law papers and magazines. The Commission on the Statute of Rights and the American Civil Liberties Association American Bar Association filed amicus curiae letters claiming that Gobitis is unjust and that people should disregard it.

The fact that Gobitis was reversed was widely anticipated. With the retirement of James Byrnes in the past year and the eventual election of Franklin D. Roosevelt as President of Wiley Rutledge, the Court repealed, for example, by its *Murdock v. Pennsylvania* decision, a precedent of just nine months ago in *Jones v. City of Opelika* in 1942 (1943).

In the Court's decision on June 14, the flag day, it decided that it was illegal for public colleges to require the pupils to pay tribute to the Flag, the Court ruled in an opinion released by Jackson. In *Minersville School District v. Gobitis* (1940), it, therefore, overruled its decision to find that the hallmark greeting is a kind of language and a primitive but successful medium by which concepts can be communicated. The Court declared that any mandatory unification of opinions was condemned to ruin and countered the principles laid out in the first revision. The Court stated: if there is any fixed star in our constitutional constellation, no official, high or small, can recommend orthodoxy or forcing people to confess, talk or practice their confidence in political affairs, patriotism, faith or other matters of attitude.

In conclusion, I concur with the SCOTUS finding and decision because the Flag in question is ours. Nevertheless, we enforce the Constitution's restrictions without fear of the collective organization disintegrating in the freedom that is scientifically and religiously complex or the opposite. It is to make an unflattering evaluation of our organizations' attractiveness to free thoughts that the notion that nationalism would not succeed if patriot ceremonials are voluntary and random rather than a mandatory ritual. It is only at the expense of occasional excentricities and abnormal behaviors that we can have logical uniqueness and rich social diversity. The price is not too high as it is innocent to anyone or the State like we deal with here. Yet right to disagree is not confined to matters of little value.

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