June 24, 1979 in San Francisco marked the eighth annual *Gay Freedom Day Parade*, a massive event that is the culmination of civic sanctioned *Gay Pride Week*. In previous years this gathering affirmed the recognition of gay rights as a civil cause by numerical representation and legitimate grievances. Last year's parade witnessed 250,000 people joined in common cause and it was anticipated that this year's assemblage would be equal or larger. In fact, attendance was considerably less due to leaden weather and a notable lack of cohesiveness among parade organizers and participants. In short, it was just another parade and the theme was bizarre only to visiting conventioneers, who could not comprehend the magnitude or meaning of this public display on the streets of a city that is not at all like where they live.
In San Francisco, where many are suffering anguish and frustration from the tragic assassinations of Mayor George Moscone and Supervisor Harvey Milk on November 27, 1978, the gay community erupted in outrage on the night of May 21, 1979, when the jury decision for the sentencing of former Supervisor Dan White, the admitted murderer, was announced. Seen as a mere slap on the wrist, the lenient sentence provoked a demonstration that became a confrontation between police and gays that resulted in rioting and property damage. Responsible media reporters pointed out that much of the subsequent “trashing” was attributable to hoodlum elements and police overreaction, but the stigma of violence remains.

In the aftermath of these events, festive “rainbow” banners and flags were proposed as the theme of this year’s parade by fabric artist Gilbert Baker, who had provided flags and decorations for previous parades. Baker’s proposals were endorsed by parade officials, but a mere two weeks before the event it was decided that available funds were not adequate to fund the project, which included the display of rainbow banners on light standards from The Embarcadero to U.N. Plaza. Inherent in the project was to be the donation of the hardware and banners to the City of San Francisco for future civic events, regardless of orientation.

Rejected by the parade committee, the plan was revived by The Pride Foundation, trustee of funds remaining from last year’s parade. Plans to manufacture the banners proceeded anew. The decision to dispense funds for the banners was challenged, however, by attorneys for the parade committee, who gained a restraining order to freeze a bank account containing $6000 pledged for the project. During these machinations the work continued and the banners were ready for installation at the same time a decision was made in favor of The Pride Foundation to use the funds as designated.

The monumental task of installing the banners on the “Path of Gold” light standards along the parade route was accomplished by volunteers organized by Pride Foundation officials after city Department of Public Works representatives reneged on a promise to provide a crew and equipment for installation. Despite all obstacles the banners were flying when parade day dawned.

Most reportage of the event in the local media centered on the fact that there was a legal dispute over disposition of funds and implied that there was a major rift in the gay community over political leverage. The same tactics are applied by City Hall to create division among gay groups by appointing ineffective, token representatives without real political power, thereby dividing supporters of gay candidates for political office. It remains to be seen whether gay political power in San Francisco is real or merely potential. This issue will be tested in November when voters will elect a representative for heavily gay District Five, political base of slain Supervisor Harvey Milk.
NEW NATIONS AND NEW FLAGS

The following information, without precise specifications, was released by the Office of The Legislative Counsel (Marshall Islands Nitijela) on 28 April 1979 in anticipation of the first Constitution Day of the Marshall Islands scheduled for July 25, 1979:

MARSHALL ISLANDS
On a dark blue field in the upper hoist corner a white star with 20 short and 4 long rays; from the lower hoist corner to the upper fly corner, two progressively wider stripes of orange over white.

Zimbabwe Hoists New National Flag

Amid booming gun salutes and the roar of jet planes, the country's first black-led government gave Zimbabwe a new flag yesterday in its continuing struggle for support at home and abroad.

The new flag was designed by order of Prime Minister Abel Muzorewa's government to replace the green-and-white banner of Rhodesia's white minority governments.

The flag may be replaced, however, if the conference starting in London September 10 produces agreement between Muzorewa's biracial government and the Patriotic Front guerrilla alliance on a comprehensive majority rule settlement.

ZIMBABWE
Three equal horizontal stripes of red over white over green with a narrow white vertical stripe separating the horizontal stripes from a wide black vertical stripe at the hoist bearing at the top a representation in yellow and black of the Great Zimbabwe Bird.

Children, perched on coconut trees and water towers, cheered and shouted as the fledgling country's red, blue and yellow flag was hoisted to mark the nationhood of the 55,000 Gilbertese.

As the flag fluttered in a gentle breeze that broke the sweltering heat, fireworks burst from an Australian Navy ship anchored offshore.

Kiribati, a cluster of 33 coral atolls scattered across thousands of square miles of the Pacific Ocean, faces an uncertain future.

Its 29-year-old President, Jeremia Tabai, will have to tackle tough problems which include its dwindling supply of phosphate deposits, the country's only source of revenue. The supply is expected to run out at the end of the year.

Strict security precautions, kept well behind the scenes, were taken to prevent any outbreaks of trouble from dissident islanders in the group who want to split away from Kiribati.

KIRIBATI
The bottom half of the flag consists of six wavy, horizontal stripes of white over navy blue (alternately); the top half is red with a yellow frigate bird over a yellow sun rising and displaying nine straight and eight wavy rays; all outlined in black.
Internationally known vexillologist, heraldist, and designer, Alfred Znamierowski has been active in the field of vexillology for more than 20 of his 38 years. Born in Warsaw, he studied for four years at a university and was for 12 years senior news editor of Radio Free Europe in Munich.

Znamierowski became fascinated by flags in 1957; “the most interesting for me was the symbolic meaning of colors and charges on flags” he explains. His interest in the subject extends to present and historic flags of all nations and subdivisions including the U.S., and in symbolism, use and etiquette as well as other fields of related interest, such as heraldry, symbology, graphic design, numismatics, and history.

“I heard about NAVA in 1973” Znamierowski says, “and since I obtained my U.S. citizenship at the same time I joined”. He is also a member of Societe Suisse de Vexillologie, Centro Italiano Studi Vessillogici, and Wappen-Herold Deutsche Heraldische Gesellschaft E.V. Since 1958 he has contributed notes and articles to various world-wide flag periodicals on such diverse topics as the flags of Yugoslavia, Africa, the Soviet Union, of the smallest nations, flags with crosses, and in 1974 *The Flag Bulletin* published his beautifully illustrated article on “The White Eagle of Poland”. He has provided artwork for the *Wappen Bilder Lexicon*, published in Munich in 1974, for two works by Whitney Smith, *Flags Across the World* (1975) and *Bahamian Symbols* (1976) and since 1976 for *The Flag Bulletin* he acts as Chief Artist.

In 1978 Alfred established the Flag Design Center in San Diego to serve the needs of individuals, corporate bodies, commercial firms, colleges, schools, clubs, and others. His flag designs have been commissioned by the Natural History Museum in San Diego and several private individuals in Germany, Italy, France, and the U.S.A. At present he is working on designs for encyclopedias and is preparing a book on the symbols of California.

At NAVA 12 Znamierowski was elected to serve on the nominating committee. About the striking logo design he created for the forthcoming convention in Salem (pictured in the last issue of *NAVA NEWS*), Vice President Hugh McClellan declares “Alfred Znamierowski should be congratulated on the result.”

Dorothy Claybourne

(Alfred is pictured displaying the flag of The Flag Design Center.)

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MEMBERSHIP DUES

1979 NAVA membership dues were payable as of January 1, 1979, and dues notices were mailed to all members at the first of the year. All members are urged to inspect their membership cards to make sure their membership is current. Don’t allow your membership to lapse! Members in arrears will be deleted from the membership roster effective July 1, 1979. Please rush your dues payment to your Treasurer. **DON’T DELAY, DO IT TODAY!**
MEMBER PROPOSES
TOWN FLAG

David Boice Martucci, a resident of Washington, Maine, population 723, has proposed this design for his town's flag. Martucci, well known to NAVA members as the designer of its seal, became interested in vexillology in 1966.

As a high school freshman, Martucci wrote a short report on medieval banners for an English teacher who, he says, "was big on the stories of King Arthur." He received an A and thus began "an unstoppable interest in flags".

Shortly afterwards he wrote to the National Geographic Society for more information and they sent him Whitney Smith's address. "He has been my greatest inspiration" David relates. "I heard about NAVA when it was being formed. Although I did not attend the first meeting, I joined right away". For several years he has been one of the artists for The Flag Bulletin and he contributed an article on current political symbols for that journal.

The 26 year old Martucci is a silk screen printer and graphic designer for Liberty Graphics and is busily engaged in creating T-shirts, postcards, and similar items for the local tourist trade.

The flag design, with 2:3 proportions, reflects Washington's history and geography. The red panel at the hoist represents the area's early history; the local Indians, who ceremonially used red ochre, once mined in Patrick Mountain, were known as the "Red Paint People". The dark blue jagged line represents the rivers and streams that flow through the town and upon which the early European settlers depended. The three stars and two bars, all red on white, are taken from the shield of George Washington, the town's namesake. Taken together, the colors echo those of the flag of the United States.

Dorothy Claybourne

30th Anniversary Flag

In commemoration of its 30th anniversary last April 15, NAVA member Phil Allen of Oakland, Calif. designed, made, and donated a flag for Pacifica Foundation, the 5-member chain of listener-supported radio stations. KPFA-FM in Berkeley, Calif. is the original Pacifica station founded in 1949; sister stations are sited in Los Angeles, Houston, New York, and Washington, D.C.

The flag is unique in several ways: first, it isn't rectangular, but is an arrow shaped hexagon. Secondly, its 5 horizontal stripes were cut and stitched to the body independently of one another, an allusion to the local nature of each station and to the progressive philosophy that unites them. Thirdly, it can be flown from a pole or hung like a banner.

The obverse (face) of the hoist depicts 3 Pacifica doves — 1 for each 10 years — ascending to the right in a row. On the reverse is a large single dove turned 90° to the left. The KPFA flag measures 2x6' and is made of painters' canvas. The doves and 2 of the stripes are white; the remaining parts are blue, except for the bottom stripe, which is green.

Allen says his next project is a Satanic flag.
The MOST saluted man in America is Richard Stans. Legions of schoolchildren place their hands over their hearts to pledge allegiance to the flag, "and to the republic for Richard Stans."

With all due patriotic fervor, the same kids salute "one nation, under guard." Some begin with "I pledge a legion to the flag." This is not a new phenomenon. When they come to "one nation, indivisible," this generation is as likely to say, "One naked individual" as a previous generation was to murmur, "One nation in a dirigible," or, "One nation and a vegetable."

"The Stars Bangled Banger" is a great source for these creative mishearings: "the Donzerly light," "Oh, the ramrods we washed," "grapefruit through the night" that our flag was still there.

Then there is the good Mrs. Shirley Murphy of the 23d Psalm: "Shirley, good Mrs. Murphy, shall follow me all the days of my life." (Surely, goodness and mercy would not lead us into Penn Station.)

We all hear the same sounds. But until we are directed by the written word to the intended meaning, we may give free rein to our imagination to invent our own meanings. ("Free rein" has to do with letting horses run; some people are changing the metaphor to government, spelling it "free reign.") Children make sounds fit the sense in their own heads. In "God Bless America," the misheard line "Through the night with a light from a bulb" makes mores practical sense than "a light from above." Writes David Thomas of Maine: "In Sunday school I used to sing, "I will follow Henry Joyce," part of a hymn. Who Henry Joyce was didn't concern me — I was following him at the top of my lungs. When I learned to read, I found the words were "I will follow and rejoice."

French Baron Arnaud de Rosnay on Thursday 'windsurfed' on a nine-foot board from the Eskimo village of Wales, Alaska, across the 65-mile-wide Bering Strait to the Siberian coast of the Soviet Union. His 12-foot sail was made from a Russian flog on top and an American flog on the bottom. The baron, a 33-year-old freelance writer and photographer, had been aiming for the Siberian village of Naukan. Early Thursday, residents of Little Diomede, a U.S. island in the strait, reported that they saw him crossing the International Dateline and passing into Soviet waters — shadowed by a Soviet destroyer. The baron carried documents showing he had informed Soviet officials in Moscow about the trip. His latest exploit follows a recent 800-mile trip across the Sahara Desert, also on a sail-powered surfboard.
Canada’s 12 flags emphasize unity

By Belmont Faries
Special to The Globe

At a time when Canadian unity is under challenge, at least in French-speaking Quebec, national unity is the theme of a miniature sheet of 12 flag stamps to be issued June 15.

All ten provinces are there in their order of precedence—Ontario, Quebec, Nova Scotia, New Brunswick, Manitoba, British Columbia, Prince Edward Island, Saskatchewan, Alberta and Newfoundland. The territories, Northwest and Yukon, complete the small sheet, which is three stamps wide and four deep, or a little less than 5 by 5½ inches.

Each of the 17-cent stamps pictures a flag on a gray background, with the national emblem of the red Maple Leaf, the country name and the denomination above it. The name of the province or territory appears below in English and French, with the date of entry into the confederation. The English name is in the upper position except for the Quebec stamp in the middle of the top row, where the upper name has the accent of the French form.

The flag designs are a fresh graphic interpretation by Raymond Bellemare of Montreal based on the official written heraldic descriptions. They have been printed in six-color lithography by Ashton-Potter Ltd. of Toronto.

The miniature sheets, which sell for $2.04, have been cut from larger printing sheets of four with the usual marginal inscriptions. These markings make it possible to identify the four different positions of the smaller sheets as issued.

Information on Canadian stamps and official first-day covers is available from Philatelic Service, Canada Post, Ottawa, K1A OB5, Canada.

STAMPS

QUESTION: Why is the American flag called “Ol Glory”?

ANSWER: There are various accounts of how the flag was nicknamed “Old Glory.” In all of them, however, a sea captain named William Driver is credited with having first coined the name “Old Glory.”

In 1831, the 21-year-old Driver was preparing to begin a round-the-world voyage. A group of Driver’s neighbors from Salem, Mass., presented him with a flag just before his departure. According to the story, Capt. Driver had the flag hoisted. As the flag unfurled, the captain is said to have remarked, “I’ll call her Old Glory, boys, Old Glory!”

The flag accompanied Driver throughout his career. When he retired to Nashville, Tenn., he flew the flag from his home on special occasions. Capt. Driver’s “Old Glory” was flown in 1862 when Gen. William Nelson’s Union Army took Nashville. Nelson’s forces became familiar with Driver’s nickname for the flag and the name spread. In 1922, the original “Old Glory” was installed at the Smithsonian Institution in Washington, D.C.

In 1949, Congress recognized June 14 of each year as Flag Day, a day on which the American flag—“Old Glory”—was displayed and honored.

— Ron Berthel 6/7

(Joey Taylor, of York, S.C., wins a prize for this question. You can win $10 cash plus AP’s handsome World Map if your question, mailed on a postcard to Junior Editors, in care of this newspaper, is selected for a prize.)
BANNER TOWNS
A series of articles on towns which fly flags of unusual interest.

PART ONE:
GONZALES, THE LEXINGTON OF TEXAS

At the junction of the San Marcos and Guadalupe Rivers in the heart of Texas lies the town of Gonzales. Here, on 2 October 1835, the first shot for Texas independence was fired and the first victory won over Mexico.

Gonzales, established in 1825 in Mexican Texas as the nucleus of empresario Green DeWitt's colony, was the westernmost Anglo-American settlement in Texas until after the close of the Texas Revolution. The town was named for Don Rafael Gonzales, Mexican provisional governor of Coahuila and Texas. Only ten years later unrest developed among the colonists in Texas because of conflict of cultures and repression by the Mexican government. In 1831 the town of Gonzales had been presented with a small brass cannon by the Mexican authorities as protection against the Indians. In September 1835, Col. Domingo de Ugartechea, the military commander of Texas, requested that the cannon be returned. The residents of Gonzales refused, feeling that the Mexican government was trying to disarm them. Lt. Castaneda, with 150 mounted troops, was sent from San Antonio to seize the weapon. When he arrived at the west bank of the Guadalupe on 20 September 1835 there were only 18 men in the settlement to deny his crossing. The men, known as the "Immortal Eighteen", delayed him for two days claiming that Alcalde (mayor) Andrew Ponton was away on business. The delay allowed colonists to gather in Gonzales and prepare for armed resistance. The question of a flag came up. Some wanted to fight under the Mexican flag, as Texas had yet to break completely from Mexico. Others wanted the arms on this flag replaced by the date 1824, commemorating the federal constitution of that year for which the Texans were fighting. Many wanted a flag completely different from Mexico's with a lone star. Noah Smithwick, an eyewitness, described the design chosen as follows:

"The first lone star flag in the revolution was gotten up at Gonzales for Austin's army and consisted of a breadth of white cotton cloth about six feet long, in center of which was painted in black a picture of the old cannon, above it a lone star and beneath it the words "Come and Take It", their challenge to the Mexicans. It was not called the Lone Star, however, but the Old Cannon Flag."

John Henry Moore was in command of the volunteers in the battle of Gonzales. He is said to have designed the "Come and Take It" flag. The first Texan battle flag was made by Sarah Seely and Evalene De Witt of Gonzales.

On September 30, Castaneda was met by a courier at the river and read this message from the alcalde: "I cannot, nor do I desire to deliver up the cannon, and only through force will we yield." Castaneda decided to cross the river farther upstream and moved seven miles to a strong position.

By now the original 18 men had grown to over 150. The news had spread through the settlements and turned lukewarm support for revolt into enthusiasm. On 1 October the Texans crossed the river carrying the brass cannon which had been dug up from its hiding place in a peach orchard. When the early morning fog lifted on October 2, 1835, the Texans were confronted by a force of Texans with the controversial cannon, over which proudly waved the flag with its defiant motto "Come and Take It".

At the first shot the Mexican forces fled, leaving one dead. The first shot for Texas independence had been fired. The
Old Cannon Flag was never used again. The flag and cannon were lost when the cart to which they were attached became stuck in a muddy river bottom as the Texas army was marching toward San Antonio.

After the victory, volunteers flocked to Gonzales and an army was organized under Stephen F. Austin. The Texans marched to Bexar (now San Antonio) and by the end of 1835 the Mexican forces were driven from Texas. This freedom was short-lived. In February 1836 General Santa Anna entered Texas with an army of thousands and descended on San Antonio. Col. Travis had been left in charge of a band of about 145 Texans, who took refuge in the Alamo, an abandoned mission consisting of a walled enclosure, barracks, a church and a convent. A messenger arrived in Gonzales the night of 26 February with Travis' dramatic appeal for help against overwhelming numbers. Thirty-two men from Gonzales answered the call, broke through the Mexican lines and entered the Alamo on 1 March.

General Sam Houston arrived in Gonzales on March 11 to take charge of the gathering troops who hoped to reinforce Travis. The tragic news of the fall of the Alamo arrived in Gonzales with Mrs. A. Dickinson and her baby, the only Anglo survivors of the siege. Gen. Houston, threatened with Santa Anna's advance, ordered the town of Gonzales burned and began the retreat known as the Runaway Scrape. The colonists under Houston marched eastward until April 21, 1836, when the Mexican troops were defeated in the battle of San Jacinto. Santa Anna was captured and the independence of Texas was complete.

And what of Gonzales? It was rebuilt and became the county seat of the newly organized Gonzales County.

If you are fortunate enough to be driving on Interstate 10 between Houston and San Antonio in late March or early April, take the short 18 mile trek off the Interstate to Gonzales. Among the rolling hills the landscape is an artist's canvas splashed with the wildflowers of Texas. The road winds through the hills and pecan groves into the town past fine old homes built during the early days of settlement. Through here passed the Old Chisholm Trail and atop the Gonzales firehouse is a weathervane in the shape of a life-size Longhorn steer bearing the famous T-41 brand of cattle baron R.A. Houston.

Arriving at the center of town you come upon Texas Heroes Square surrounding a Minuteman statue erected by the state in memory of the men who made this historic spot the birthplace of Texas independence. Be sure to visit the historical museum and library, erected in 1936 by the Texas Centennial Commission as a memorial to the Gonzales men who died in the Alamo. Also view the replicas of the Old Cannon Flag flying from the courthouse, displayed in the museum, and decorating the municipal building in a mosaic mural. Is there anywhere a flag that portrays more defiance, more courage than the one raised here which simply says, if you want it, "Come and Take It"?

David Ott

EIGHTH ICV

The Executive Board of NAVA appointed Dr. Whitney Smith to represent the organization at the Eighth International Congress of Vexillology, which took place in Vienna on 26-29 June 1979. The Congress was under the auspices of the Austrian Military History Society.
THE LEGACY OF A LEGEND

In the summer of 1579 Captain Francis Drake landed somewhere just north of San Francisco. Here he planted the Cross of St. George, named the region Nova Albion (New England) and had his chaplain Francis Fletcher conduct the first religious service in North America using the English “Book of Common Prayer”.

A most basic part of Drake’s legacy is the red cross on a white field, the Cross of St. George, which flew from the main-mast of the “Golden Hinde”. It was under this flag that the settlers of Roanoke, Jamestown, and Plymouth sailed. The Cross of St. George may have been the first flag to sail through the Golden Gate.

In 1606 the Cross of St. George was combined with the Cross of St. Andrew to form the Union Jack. This famous emblem became part of our first American flag, the Grand Union of 1776, and the colors remain in our present United States flag. These British roots, the Crosses of St. George and St. Andrew, survive in an American state flag, the flag of Hawaii.

Fred Sandrock

Note: This graphic is taken from an engraving of an armed ship in the time of Queen Elizabeth I and bears the date 1594.
LETTERS

WHITNEY SMITH ON "VEXILLOLOGY"

Editor:

As the "guilty party" with regard to the word vexillology and its cognates I'd like to respond to the letters in the April-June issue of NAVA NEWS.

Douglas Henry mentions that the word combines Latin and Greek and says that this is "unfortunate ... a practice which should be shunned." Why? One of the glories of the English language is its adaptability and lack of pretentiousness. We have lots of hybrid words: terminol­ogy, television, sociology, saxophone, etc. Besides which, the Romans them­selves took many Greek words and added their own endings.

Mr. Henry recommends "semeiology" as a substitute, using the Greek word simaia (flag). Aside from the fact that this is also a hybrid (modern and ancient Greek), it is already a word with other meanings, i.e.; the science of signs or, more specifically in medicine, symptomatology. Use of the word might suggest to some people that we were interested in monkeys or (since NAVA would then be NASA) outer space.

Both Mr. Henry and Mr. Jansen suggest "flaglore" as an alternative. This has considerable appeal except that it does not suggest the serious scientific approach to the study which we are (or should be, according to our bylaws) undertaking. Webster's says that lore is "the whole body of knowledge pos­sessed by a people or class, or pertaining to a particular subject, esp. when such knowledge is regarded as of a traditional or anecdotal description or is lacking in scientific foundation." (Italics added.)

There is a further problem when we get into cognates because there are very few satisfactory adjectival forms or words for people who engage in flag lore (flagloristical? flaglorist? flaglorian? flagloristician?). There is also an international bond because even Slavic and Germanic languages for scientific studies often use classical (i.e. Latin and/or Greek) words see the article by Josef Cesak in THE FLAG BULLETIN, V. XII, No. 2 (March-April 1975), pp. 50-52. This means that except for the last few letters, the words for vexillology in all major European languages are identical. A minor point, perhaps, but a reminder that we are all interested in the same phenomenon whether we refer to it as flag, drapeau, fahne, znamyja, karogs, vessillo, bandeira, simaia, bayrak, lippu, choragwia, or something else. Of course there will always be the equivalent of those Germans who prefer Fahnen- und Flaggenkunde to Vexillologie.

Another factor that cannot be ignored is that vexillology, vexillologists, and vexillological have been in use by increasing numbers of people ever since I coined them in 1957. They appear in many dictionaries and encyclopedias and all kinds of publications around the world. (For example, I have seen cognates in Rumanian and Latvian books written by persons I had no contact with.) Aside from making us look rather foolish, a campaign to change the word at this point probably would have very little chance of succeeding. As a point of his­torical interest, at the annual member­ship meeting of NAVA on 13 October 1968 in Chillum, Maryland, a motion was made by Lt. Philip Chaplin "to abolish the word vexillology and its cognates." The motion was defeated.

The letter from Mr. McCurley presents some much more serious considerations on the question, namely the difficulties of pronunciation and spelling. I should pre­face my remarks by indicating that, were I again seventeen but with the knowledge I have today, I would certainly propose "vexillogy" rather than vexillology. Actu­ally, the shortening (which Mr. McCurley is not the first to propose; a motion by Louis Loynes at the 1968 meeting to use
 MORE LETTERS

vexillogy instead of vexillology was also defeated) is a recognized linguistic phenomenon whereby multiple syllables, particularly of the same letter, are often combined. The process is known as haplology, or haplogy in the haplogized version. Actually it makes the most sense to use the haplogized form for the adjective, making it “vexillogical.” Since our seal, stationery, publications, etc. all have the original version, perhaps the best compromise is to spell it the long way and pronounce it the haplogized way (“vex-ill-lodge-ik-al”). I have seen and heard vexillology as “vexyology” and “vexicology.” Unlike the adjective, vexillology is not in my opinion what Mr. McCurley claims, “a tongue twister for the educated and impossible for others”. Vex-ill-lo-lo-gee is no worse than Saskatchewan or Massachusetts and a lot easier than Bophuthatswana (boo-puh-uh-chwah-nuh).

Sincerely,
Dr. Whitney Smith

ODD FACTS UNFOUNDED

Dear Ken,

Under “Odd Facts” in the latest NAVA NEWS the TOLEDO BLADE is quoted to the effect that “Nova Scotia is Canada’s only province with its own flag granted by royal charter”. Since the province itself advertises this “fact”, it’s not surprising that others believe it.

In point of fact the charter of 1621 granting territory to Sir William Alexander made no mention of a flag or coat of arms. However, the title of “Baronet of Nova Scotia” (given to those who contributed money to the colonizing enterprise) carried the right to bear the arms of Nova Scotia, the first such grant of which we have record dating from 1625. Those arms continued (in theory) to exist legally until 1868 when English heraldists, ignorant of or ignoring what Scots heraldists had done two centuries before, devised a new coat of arms for Nova Scotia which Queen Victoria presented by Royal Warrant.

At the time of the tricentennial of the 1621 charter a campaign was started to restore the ancient arms. When this was crowned with success in 1929, an armorial banner (i.e., a flag corresponding exactly in design to the shield of the arms) came into use for Nova Scotia.

Sincerely yours,
Dr. Whitney Smith

LETTER FROM THE EDITOR

Dear Fellow NAVA Members:

It is hoped that this issue will reach you before we convene in Salem for the thirteenth annual membership meeting. If not I will apologize for my tardiness in advance and vow again not to let my professional and personal existence interfere with the duties and obligations of editor.

At the risk of being repetitious I must point out that most photocopies of items are not suitable for reproduction and as a result many well intended and interesting contributions cannot be shared with fellow members. Please consider my plea made in the last issue of NAVA NEWS.

Respectfully,
Ken Hughes

NAVA XIII
SALEM, MASSACHUSETTS
OCTOBER 5-8, 1979