Who gave us the maple leaf?
Ludger Duvernay, of course

By DONALD JONES
Toronto historian

At the height of the ceremonies in Ottawa tonight, as the choir sings "Canada," a 150-foot Maple Leaf flag will move slowly up the face of the Peace Tower on Parliament Hill. But few in the crowd will know the heroic story of the man who first chose the maple leaf as a symbol of Canada.

He died before Confederation was born. He was one of Canada's first patriots. He was exiled and imprisoned for what he believed and he turned a minor religious festival into a major holiday for Quebeckers. His name was Ludger Duvernay. In 1834 he founded the St. Jean Baptiste Society, and in that same year, proposed that the national symbol for all Canadians should be the maple leaf. In 1965, more than 100 years after his death, the maple leaf became the heart of the design for Canada's flag.

Though the flag is only 12 years old, its symbols are older than those in most of the flags of the world. Its red and white colors are the colors of the earliest kings of England and France. They're also the colors of the English and French crusaders and were chosen as symbols of Canada's two founding nations. But the maple leaf that dominates the flag is a symbol that unites not only the French and English heritage of this country, but also the heritage of its native peoples.

Last week during the celebrations of St. Jean Baptiste Day in Toronto, Thomas O. Moose, director of the Quebec government office in Ontario, said that "Quebec is holding out the hand of friendship to Ontario." Of all the cities in English-speaking Canada, Toronto should be the first to join Quebec in celebrating the origins of the Canadian flag. In Toronto, in 1860, the maple leaf was worn for the first time as a symbol for Canadians. And it was here, in 1867, that the song "The Maple Leaf Forever" was composed.

On a small street in the east end of this city, the tree still stands that inspired the song that became an official national anthem. But the story of Canada's maple leaf symbol is largely the story of Duvernay. He died in 1852 and a garland of maple leaves was carved onto his gravestone in Cote des Neiges Cemetery in Montreal.
Duvernay was born in 1799 in the village of Vercheres, a few miles down the south bank of the St. Lawrence River from Montreal. Generations of his family had lived in this country. His grandfather was King's Notary in Vercheres. His father was a farmer.

When he was 18, Ludger left home to become a journalist for a newspaper in Three Rivers. By the time he was 28, he had saved enough money to found a newspaper in Montreal and called it La Minerve, after the Roman goddess of the professions and the arts.

This was a time before responsible government in Lyon Mackenzie in Toronto paper to fight what he justices of Canada's paper became the voice of Quebec and he became one for Canadians assuming their own affairs.

In 1828, he was arrested for libelous statements he made about certain Canadian officials. Public meetings were called to support him. Resolutions were passed declaring that his treatment was a violation of the liberties of Canadian subjects and a restriction of the freedom of the press.

In 1832, he was arrested and jailed for saying that the parliament of Lower Canada - which could always be overruled by the lieutenant governor - was a "great nuisance" from which the country ought to be relieved.

Four years later, in 1836, he was the spark that almost caused a revolt. A prisoner died of cold and starvation in the Montreal jail. The jailer and sheriff were charged with negligence, but the jailer also was charged with murder. Duvernay discovered that 16 of the 24 men summoned for the grand jury were close personal friends of the sheriff and denounced the proceedings, saying they were being conducted before a "packed jury."

In the history of Canada, Duvernay is largely remembered as the founder of the St. Jean Baptiste Society. St. John the Baptist was the patron saint of French Canada, but by the early 1800's the term "Jean-Baptiste" was being used by many English-speaking Canadians as a term of derision for all French-Canadians.

When Duvernay proposed in 1834 that a society be formed to promote the heritage of French Canada, he deliberately chose the name St. Jean Baptiste Society to restore pride in the name.

The festival of the saint had been celebrated in France for centuries. Tradition says that he had been born six months before Christ and so his festival day was June 24.

In 1891, in a story called "The Maple Leaf", historian Henry Scadding wrote that it had always been said St. John the Baptist had been selected as the patron saint of the French in Canada because he had clothed himself in animal skins as the early French fur traders had done. Scadding added: "Is it not possible that the wild honey which was a portion of the food of John the Baptist in the wilderness may also have helped in the adoption of the leaf of the sugar maple as the emblem of Canada?"

The sugar maple had been a principal food of the native peoples of Canada for centuries before the arrival of Europeans. There is a legend that it was first discovered when a woman boiling venison decided to use the juice of the maple tree instead of water and created the first maple syrup.
In 1834, at the meeting of the St. Jean Baptiste Society where Duvernay proposed the maple leaf as the symbol for Canada, the resolution read: "The tree ... at first young and beaten by the storms, painfully feeding itself upon the earth, soon triumphs over the wind which cannot shake it any more. It is the symbol of the Canadian people."

In 1860, Torontonians became the first people to wear the maple leaf as a symbol for Canadians. The occasion was the royal visit of the Prince of Wales, later to become Edward VII.

On August 21, 1860, a mass meeting was held in the St. Lawrence Hall which still stands at King and Jarvis Sts, to plan a parade in the Prince's honor. Most Torontonians at that time were English, Scottish or Irish, and most of them planned to march under the banners of their own national patriotic societies. But there was to be a large number of native-born Canadians in the parade and it was finally agreed that, to distinguish them from all others there, they would wear a maple leaf "as an emblem of the land of their birth."

Seven years later, on an autumn afternoon in 1867, the principal of Leslieville public school in the east end of Toronto was walking near the corner of Laing and Queen Streets. He was trying to find a theme for a patriotic song competition being held to celebrate Confederation, when a brightly colored maple leaf fell beside him. It became the inspiration for his song and a few years later, when he published The Maple Leaf Forever, the song became so popular it was called the unofficial national anthem of Canada.

In the late 1940's, Canadians who were proud of what Canada had achieved during World War II began a movement to adopt a distinctly Canadian flag.

Over 2,000 designs were submitted, but the man who is probably most responsible for the final design was George F.G. Stantly, head of the department of history at the Royal Military College in Kingston. He submitted a design of red, white and red stripes with a large maple leaf at the centre and later wrote a book, "The Story of Canada's Flag."

Red is the color of St. George's Cross, the color of the French Crusaders and the early kings of England. White is the color of the banner of St. Joan of Arc, the color of the English crusaders and the color most associated with the early kings of France. But dominating them both, in the centre of the flag, is the emblem chosen over a century and a half ago by a forgotten hero in Canadian history, the one true symbol of Canada's own heritage and the emblem that unites untold centuries of Canada's history, the maple leaf.

THE TORONTO STAR
1 July 1977
ELECTION BANNER OF LINCOLN

This not-for-sale election banner of "Honest Abe" was displayed at the first Gasport, N.Y., antique show. Marked "New Haven Decorating Co.," the banner once hung in the Rochester, N.Y. Convention Hall during Lincoln's second presidential campaign. It is owned by Florence Wickham Kleman, a veteran upstate New York antique dealer.

POSTAL SERVICE CITES STATE FLAG STATISTICS

Statistics dealing with the United States 50 State Flag issue (Scott Catalog 1633-1682) are reported by Samuel Tellar of Bloomfield, Conn., as received from the U.S. Postal Service.

A total of 436,005,000 stamps or 8,720,100 panes of 50 stamps each were printed.

Records show that a total of 6,414,682 items received the "First Day of Issue" cancellation in Washington, D.C. on the release date of Feb. 23, 1976, while similar cancellations applied in the various state capitals amounted to 2,680,797 pieces.

Stamps used on covers for the first day of cancellation ranged from single item to full panes.

CALIFORNIA SAYS STUDENTS NEED NOT SALUTE THE FLAG

California schoolchildren may refuse to salute the United States flag without censure according to a handbook on school regulations approved on July 15 by the state's Board of Education.

Students may also remain silent during the pledge of allegiance but may not disrupt it, the handbook says.

(The New York Times - 17 July 1977)

NEXT TIME HEIL SALUTE WISELY

A 28-year-old German who stuck out his arm in a Nazi salute and shouted "sieg heil" has been fined $340.

Manfred Penk, a guard at the U.S. Air Force base at Templehof, said he had done it only as a joke. Under post-war German law, it is forbidden to wear Nazi emblems, display Nazi flags, say Nazi slogans or give the straight-arm salute. (The Toronto Sun - 21 July 1977)
UNICEF's special way of saying "Happy 5738" for Rosh Hashanah this year is the "Star of David," a paper cut design interlaced with gold by Joan Murray of Jamaica, W.I.

Today the Star, or Magen David in Hebrew, is recognized universally as the symbol of Judaism and of the State of Israel, but this has not always been the case. As early as the Bronze Age, the hexagram was used by many diverse groups—both as an ornament and as a magical sign—without having any recognizable significance.

Between 1300 and 1700 the "Shield of David," as the star is also called, appeared in magical texts, was used as a printer's sign and was incorporated into family coats of arms. The official use of the star can be traced to Prague. In 1354, Charles IV granted the Prague community the privilege of bearing its own flag on which the hexagram was depicted. It therefore became an official emblem, probably chosen for its significance as a symbol of the days when King David wore it on his shield.

In the 19th century, Jews looked for a striking sign to symbolize Judaism in the way the cross symbolizes Christianity. The Star of David became the symbol of new hopes and a new future for the Jewish people.

The 1977 Jewish New Year Card, with its inside message printed in both English and Hebrew, is part of UNICEF's new Year-Round Card Collection. Personalized imprinting is available. For more information on this and other UNICEF Cards, Stationery and Gifts, consult the 1977 Year-Round Card brochure, available from the U.S. Committee and local representatives.

—Regina Walsh

from: NEWS OF THE WORLD'S CHILDREN, Volume XXV, No. 2 - June, 1977

Anthem
Revisionism

Paul Nettl, the author of a book on national anthems, wrote in the preface to his 1967 edition that he had had to considerably revise his book because of "constant changes in the political arena." One such change, the denunciation of Stalinism, obliged Russians to hum their anthem for 20 years. New words were written by the original lyricists, Sergei Mikhailov and Garold El-Registan, and approved this year. They were sung for the first time last week.

Where the old version, written during World War II, exhorts Russians to "sweep away the base invaders," the new version urges "the victory of the immortal ideas of Communism." Instead of panegyrics to Lenin and Stalin, only Lenin is praised.

According to Mr. Nettl, national anthems first appeared in the West in the 18th century. They spread throughout the world in the 19th century as "an expression and a vehicle of modern nationalism."

The New York Times
September 4, 1977

The Boston Sunday Globe
March 6, 1977
In the days of steam locomotives, the engine and the last car of a train carried flag signals by day and colored lights by night, which communicated information on the character of a train to those concerned. These signals were pretty much standardized throughout North America, and here is how they were described in the 1914 rulebook of the Richmond, Fredericksburg & Potomac Railroad:

**Red Flag.** Stop. Used to stop a train at a point not a flagstop on its schedule.

**White Flag.** Proceed. Extra trains will display two white flags in the places provided for that purpose on the front of the engine (Rule 21).

**Green Flag.** Proceed with caution. One on each side of the rear of every train (Rule 19). All sections except the last will display two green flags in the places provided for that purpose on the front of the engine (Rule 20).

**Blue Flag.** Workman under car. May be removed only by the same workman who displayed it.

An engine running backwards as an extra train carried white flags in the position provided by Rule 21, as well as green flags at each side of the cowcatcher as specified by Rule 19.

An engine running backwards, followed by another section, carried green flags as required by Rule 20 plus two more as required by Rule 19.

- DR. JOHN LYMAN

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**Pledge of Allegiance under fire**

*By the Associated Press*

School officials in two states are embroiled in legal disputes over the Pledge of Allegiance in classrooms.

The Massachusetts Board of Education has warned public school systems not to enforce a new state law that requires teachers to lead pupils in saying the pledge each day.

And in New Jersey, state officials said they are appealing a federal court ruling that struck down a requirement that public school children stand for the pledge at the start of each day.

"I'm patriotic, but I believe in the Constitution," said Gregory Anrig, Massachusetts education commissioner. The school board maintains that the new state law, passed over the veto of Gov. Michael Dukakis, is unconstitutional. The state Supreme Judicial Court and attorney general had advised the legislature before passage that the mandatory aspect of the measure made it unconstitutional.

The school board said pupils should have the opportunity to say the pledge but cannot be coerced. The Supreme Court has held that pupils may not be compelled to recite the pledge.

But Rita Warren of Brockton, Mass., an advocate of school prayers and public patriotism, said she will file suit if necessary to see that the new law is enforced.

And Michael Contompasis, headmaster of Boston Latin High School, said, "Every class should begin with the pledge each morning, and we're making spot checks to see that it's done."

In Trenton yesterday, New Jersey Atty. Gen. William F. Hyland said notice of appeal had been filed with the 3rd U.S. Circuit Court of Appeals in Philadelphia. This is an attempt to overturn a U.S. District Court decision last August in a Morris County school flag case.

Judge Curtis Meanor had ruled that Mountain Lakes High School student Deborah Lipp does not have to comply with a state law that exempts children who have "conscientious scruples" from reciting the pledge but requires them to "show full respect to the flag while the pledge is being given merely by standing at attention."

Miss Lipp, who refused to stand for the pledge because she said the phrase "with liberty and justice for all" is "a lie," sued her high school principal after he threatened to suspend her for remaining seated during the pledge.

Meanor agreed that Miss Lipp had the right to remain seated during the pledge under the First Amendment of the U.S. Constitution, which guarantees free speech.
NAVA'S NEW PRESIDENT

What It Means: Lot Of Flags

By BOB SHERRILL
Herald Assistant City Editor

Vex-i-loholololololist.
No-No
Vex-il-ililililo...
That isn't it.

It's a vexatious word. It can wreck pronunciation as badly as aluminum and nuclear, you know: aluminum and nuclear.

It's spelled vexillological, but what happens is, the tongue gets out of control on the lilolos and you can put in 13 syllables before your tongue stops fluttering.

Why in the world would anyone want a word like that, anyway?

Well, said Dr. John Lyman of Chapel Hill, the organization of which he is president needed a name and that seemed to be the proper one, because English teachers and doctors had already appropriated the logical one: semiotics (you can look that one up).

See, a bunch of people interested in flags got together in Boston in the winter of 1966-67 and established the North American Vexillological Association and they voted to send a representative to the Second International Congress of Vexillology in Zurich, Switzerland.

But wait, the name. A vexillum was what the Roman cavalry carried, a flag suspended from a crossbar. Hence, vexillology.

(Staff Photo by Bob Sherrill)
Association Finds Flag Facts, Not Fiction

Continued From 1A

As we all know, even the romans would not have called it anything we simple as “flag.” Flagellum, maybe, but not flag. Flagology doesn’t sound right, anyway. Vexillology, incidentally, is an object that functions as a flag, say, like a corn stalk tied to a car antenna.

This organization, said Dr. Lyman, is made up of people who are interested in all aspects of flags. And the man who got them together is Dr. Whitney Smith, who managed to get a Ph.D. in flags camouflaged as political science. Smith is executive director of Flag Research Center in Winchester, Mass. He has also put together a beautiful book, loaded with pictures and information on flags. It is called, not surprisingly, “Flags.”

Lyman’s main interest is marine flags — ensigns, signal flags, jacks, house flags and the like. The Navy and commercial ships could pave the Atlantic with flags.

Lyman is a retired professor of oceanography at the University of North Carolina who got to see both big nuclear blasts at Bikini because he was there to check ocean currents so radioactivity could be watched. He is not, he said, a professor emeritus,” they give him no office and a secretary.

There is another vexillologist in North Carolina, Hugh McClellan of Southern Pines, who fittingly, sells flag poles. However, the interest of the vexillologist association is not commercial, but flags as a fad subject for study and hobby.

Lyman’s humorously apologetic explanation, “You have to be some sort of nut” to get into flags, isn’t the final explanation of why vexillology exists. Flags have been around for thousands of years; they can tell us something of the past, from the cloth dipped in the blood of an enemy and tied onto a stake as a symbol of victory, to warnings, to keeping troops or ships straight on battlefields or seas, or sometimes, to confusing them.

The “Star-Spangled Banner” has been regarded with almost holy awe, almost from the outset of the Republic, although in recent years its sacred nature has been diminished by the manufacture of Star-Spangled girdles and towels. Those landmark events drew vociferous protests. Before that, you could get your flag cracked for daring to let Old Glory drag the ground, or for letting it get dirty, or by stuffing it into a garbage can instead of burning it when it wore out. Flags are serious business, and, said Lyman, “we’ve accumulated a lot of misinformation about them.”

Remember the flag that sprouted all over during the Bicentennial Year, the one with 76 on it? Well, said Lyman, Grace Rogers Cooper of the Smithsonian Institution examined the flag and found the selvage done by a power loom, instead of by hand as it would have been done in the 1700s. The stars were seven-pointed, a kind not used in the 18th century. Most likely, she concluded, the flag was made for the Centennial celebration and, it is the flag that was reputed to have been carried in the battle of Bemington in August of 1777 was not unfurled until nearly 100 years later.

The Guilford Battle Flag, Grace Rogers Cooper found, is a fragment of a larger flag, having more than 13 stripes and, probably, more than 13 eight-pointed stars. The earliest it can be documented is 1854, but all other clues indicate it may date from the last years of the 18th century. The missing part appears to have been deliberately removed, Lyman conjectured that this might have been done so as to convert it into a Confederate flag.

Then there are the Stars and Bars. The stars and bars is not the ubiquitous flag you see plastered on everything in the South, it is a flag having three horizontal bars (two red and a white) and a blue union, with different numbers of stars on it. The battle flag, with its St. Andrews cross sewn with 13 stars, was never adopted as the South’s official flag.

The Confederacy adopted a white flag with the battle flag in the upper left corner in 1863 but changed it about a month before the war was over because all that while could have been confused for a flag of truce or for a British navy flag.

Flag wavers of the South are still getting a bum steer anyway: the battle flag had a white border and was square; the one that is sold all over is rectangular and has no border.

In one way or another, the American flag has gotten a lot of mileage since Betsy Ross was asked to fill those first orders for the official 13-star model in 1777 — an order Lyman believes that seamstress might well have filled, in spite of a lot of noise to the contrary. The flag has been draped on the coffins of the great and small for ritual burial in the good earth or at sea, and few politicians or preachers speak without the flag’s presence. It has been planted, somewhat ostentatiously, on everything from homemade islands off the Florida coast to the moon.

And, who’s produced a decent lot of goose bumps when a snappy corps of life and drum come striding behind the snap and undulation of the gold-fringed stars and stripes — “Hats Off, The Flag Is Passing By!”

Yes, it’s had all these sanguine uses, but just every now and then it gets a practical workout that can’t really be knocked even if it doesn’t conform to the elaborate rules of flag etiquette.

It seems that, not long ago, Hardee’s was putting up a place on Chapel Hill Boulevard and was told they had to get along with a “dinky” little old sign they thought no one would see. Chapel Hill ordinance, you know: No big signs to interrupt the various Village views. So, the fast-food chain’s central office in Rocky Mount got a flag for the place to render it a bit more visible.

Surely, management thought, not even Chapel Hill would tell the Hardee’s outpost in the university town to strike its colors.

And, of course, management was right. And, of course, nobody can miss the joint when they drive along Chapel Hill Boulevard.

Still, a flag 15 feet high and 22 feet long: “Hats off.”

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The logo to the left was the official symbol used throughout the British Commonwealth nations to commemorate the Silver Jubilee of Her Majesty, Queen Elizabeth II.

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PAST PRESIDENT OF NAVA FEATURED IN YANKLE MAGAZINE

Dr. Whitney Smith, NAVA’s President for the past ten years, is featured in a full color, illustrated article in the October, 1977 issue of Yankee Magazine (Dublin, New Hampshire 03444).

"The Only Full-Time Professional Vexillologist in the World" was written by L.F. Willard.
The Eleventh Annual Membership Meeting of the North American Vexillological Association was opened in the lounge of Thurston Hall of the George Washington University in Washington, D.C., on Saturday, June 11, 1977, at 7:15 P.M., with Dr. Whitney Smith presiding.

Members present were:

F. Anckson (?)        William Dwiggins        Marty O'Malley
Nicholas Artimovich   Arthur Etchells          W.W. Ridgway
Charles Brannon       Gary Grahl              D.W. Ross
John Cross            Don Healy              Vane Scott
Violet Cross          Zach Hirsch             Ralph Spence
George Cahill         Kenneth Huff            Whitney Smith
Dorothy Claybourne    Florence Hutchison      Ashley Talbot
C.C. Chang            John Lyman              Juris Upmanis
David Crouthers       Hugh McClellan         Alfred Znamierowski
Harold Diceman         Paul Mills

Associate Members and guests present were:

James Croft          Ronald W. Mack          Skaidrite Upmanis
Michael Goodman       (?) Pederson            Clara Wiese
Valerie Grahl         Michael Panhorst        Arnold Rabbow
Mary Lou Hardin       Mike Trawick            Mike Trawick
Mitchell Lyman

Minutes of the October 10, 1976 Annual Membership Meeting were read by the Recording Secretary and were approved by general consent.

The following reports were tendered to the Association and are enclosed in the record:

a) Corresponding Secretary's Report ..... John Cross
b) Treasurer's Report .... John Lyman (total membership has grown from 203 to 222; Whitney Smith added that it is currently closer to 250)
c) The President's & Executive Board's Report ... Whitney Smith (who announced his retirement from office, followed by a tribute for 10 years of guidance and leadership (Ralph Spence) and a standing acclamation by the membership)

Old Business:

The Executive Board has not yet gone into detail on the original Charles Brannon motion to amend the Bylaws to allow individual members of member organizations to be automatic associate members of NAVA. The motion was again brought up, and it was decided to again shelve the motion.
New Business:

On a motion by George Cahill, seconded by Hugh McClellan, a vote of appreciation is to be sent to Dettra Company for producing nylon flags for the NAVA officers.

On a motion by Paul Mills, seconded by Arthur Etchells, a similar vote of thanks was given to other donors of materials to the VII International Congress, and carried by acclamation.

Zach Hirsch suggested an annual auditing of the treasury. He was answered by Whitney Smith, who quoted the Bylaws (Article IX, Section B), noting that it was audited by the IRS in 1975, and that an Auditing Committee as mentioned in the Bylaws was currently non-existent.

Vane Scott asked about a form for recruiting new members. He was answered by Whitney Smith, who said that all materials needed will be given members or will be sent all new prospective members.

George Cahill motioned, seconded by Hugh McClellan, and amended by John Cross, to send applications with NAVA News twice a year, and it passed by a hand vote. John Cross also suggested giving membership forms to those present.

John Cross brought up the matter of the supply of membership pins (originally donated by Arthur Burry of Toronto), suggesting ones of a more permanent type. Gary Grahl motioned, seconded by Florence Hutchison, that the Executive Board investigate a new source and supply, and it was carried.

Charles Brannon motioned that, following the invitation of Gov. Wallace of Alabama (letter enclosed in the record) to visit the state, the 12th Annual Meeting be held at the Tumbling Waters Museum in Montgomery in October 1978. The motion was carried without debate or discussion.

Arnold Rabbow suggested publicity for NAVA be added in NAVA News. Whitney Smith noted the possibility of coordinated mailing of materials of both NAVA and the Flag Research Center, as John Szala has tendered his resignation as Publications Director (he later was contacted by John Lyman and will remain for another year).

Election of Officers: Bill Dwiggins of the Nominating Committee presented the following slate of officers for 1977-1978:

President - John Lyman  
Vice President - Ralph Spence  
Corresponding Secretary - John Cross  
Treasurer - Hugh McClellan  
Recording Secretary - Ashley Talbot

This slate was motioned for adoption, seconded, and carried by acclamation.

Nominating Committee: Marty O'Malley made a motion, seconded by Ashley Talbot, that the Committee for the next year be composed of the same members: Bill Spangler, Florence Hutchison, and Bill Dwiggins, and it was carried.

A motion was made and seconded to adjourn, and it was passed at 8:25 P.M.

Respectfully submitted,  
ASHLEY TALBOT  
Recording Secretary