

## NEWFOUNDLAND'S FLAG: THE UNION JACK AND THE CONTENDERS

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### Abstract :

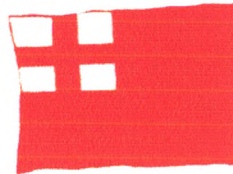
From 1931 the Union Jack had a position of honour in Newfoundland as first a national flag, and then from sometime after 1949, a provincial flag. The author explains how there came about a situation whereby the national flag of another country (Great Britain) was adopted by the former British colony. He provides the background for the contending flags including defaced red ensigns; a white ensign; the so-called 'Native Flag'; and the flag adopted as the provincial banner in 1980. Throughout he tries to show the popular feelings in Newfoundland in regard to each flag.

In 1979 Canada produced a series of postage stamps to show the provincial and territorial flags and banners. On the stamp for Newfoundland there appeared the Union Jack. This inclusion surprised a number of people. However the little known fact was that the Union Jack had been declared the 'national' flag of Newfoundland in legislation of 1931.

The Union Jack was not the first flag planted in the 'New Founde Land' - that honour goes to the flag that Humphrey Gilbert planted on the 5th of August 1583 when he claimed the island for England and Queen 'Bess' (Elizabeth I) - the flag according to information on the King's Beach site in St. John's harbour bore a cross of St. George in the canton of a red field. At the time he was among the numerous Spanish, Portuguese and Basque fishermen already frequenting these waters for the rich harvest of cod - men who preferred dropping their nets into the sea over raising flags on rocky shores. However Gilbert's claims for England went largely undisputed.



Sir Humphrey Gilbert



English flag of 16th cy



Great War Veterans' flag

### The Union Jack

As part of the empire that grew in time, the island long known as Britain's oldest colony, waxed or waned economically under the Union Jack from 1606 (and from 1801 with the cross of St. Patrick added). The Cross of St. George was echoed in the flag of the Great War Veterans Association. This organization, as did many others, revered and clung to the Union Jack as the flag of the land. An example of devotion to the Union Jack is found in this prose piece from *The Veteran*, 1943:

"That's all it is - just a piece of cloth. You can count the threads in it and it's no different from any other piece of cloth. But then a little breeze comes along, and it stirs and comes to life and flutters and snaps in the wind, all red and white and blue. And then you realize that no other piece of cloth could be like it.

It has your whole life wrapped up in it. The meals you are going to eat, the time you're going to spend with your wife. The kind of things your boy will learn at school. Those strange and wonderful thoughts you get, inside a church, on the Sabbath.

Those three crosses ... they're crosses of blood to any dictator who'd try to change it.

Just a piece of cloth, that's all it is - until you put your soul into it and give it meaning. What do you want it to mean? A symbol of liberty and decency and fair-dealing for everyone? Then let's do something about it. Let's do plenty and do it soon enough." [Anon., 'Just a piece of cloth', *The Veteran*, v. 14, no. 2, Dec. 1943, p. 25]

No wonder that later the new veterans' organization, the Canadian Legion in Newfoundland, endorsed only a provincial flag that would include the Union Jack. The Union Jack and the undefaced red ensign were widely flown in the colony and at sea by the mercantile fleet of Newfoundland. It is easier to document the use of these two flags than it is for any other flag associated with Newfoundland. Of course, the governor flew over his official residence the Union Jack with the badge of Newfoundland in the centre. [We'll discuss the badge

later in the section on the Red Ensign.] The Union Flag and undefaced red ensign are seen in an early photo of a Newfoundland regatta. The Union Jack is found on posters and manifests advocating Confederation in 1869 and in 1948. Watercolours in *The Book of Newfoundland* [1967] show us major nineteenth century Newfoundland sailing vessels invariably displaying the undefaced red ensign. A photo taken 1909 of Labour Day speakers shows the Jack adorning the platform. Newspapers placed the image of the Union Jack at their masthead. The smallest outport's school flew the Union Jack and its hoisting after school hours often indicated a social event, such as the opening of a dance in the community. [Some of these are to be seen in Peter Neary and Patrick O'Flaherty's *Part of the main: an illustrated history of Newfoundland and Labrador*, St. John's, 1983, p. 145]

Lady Jacqueline Barlow spoke for the IODE and the Monarchist League in Newfoundland in 1979 on the topic of flags.

"The Union Jack is the traditional flag, and as such should be retained. I've had phone calls from all over the province from people who agree with this position. If you go through the outports, you'll find they are full of Union Jacks." [Telegram, 20 Nov. 1979]

But why did the Newfoundland legislature adopt the Union Jack as the country's national flag in 1931? Albert Perlin, the columnist with the pen-name *The Wayfarer*, investigated this flag law during the flag controversy of the 1970s. He claims that it was not an attempt to adopt a national flag as much as it was a reworking of existing flag regulations for Newfoundland when the colony acquired Dominion status through the Statute of Westminster in late 1931 (but preparations for the declaration had begun in 1926.)

"But what nobody seems to realize is that all this fuss about a flag has come about from a misinterpretation of the Newfoundland Flag Act which remains on the statute book... There have been three revisions of the Consolidated Statutes since Confederation and in all of them the Newfoundland Flag Act has been carried forward in the terms in which it was originally passed by the legislature before the first world war.

Its title is "An Act respecting a National Flag for Newfoundland and Colours to be worn by Vessels" and since we were a self-governing colony [when] it was first put forward, its object was basically to prescribe the identifying colours which would be flown by Newfoundland merchant marine. One change occurred in its translation from the pre-Confederation statutes for the first post-Union revision. Section 2 of the original Act stated that the Union Flag or Union Jack is hereby declared to be the National Flag of the colony of Newfoundland but in the revision the word province was substituted. However there was a failure to understand what was implied by the National Flag of either Colony or Province. Our nationality before Confederation was British. After Confederation it was Canadian. So where before 1949 we could fly the Union Jack to denote overriding nationality thereafter that purpose could only be served by flying the Canadian Red Ensign then the National flag of Canada until the present flag was adopted.

[*'Wayfarer: again the flag'*, News, 8 April, 1976]

We must remember that the English fact and presence was quite significant in the colony and later province. The life, acts and opinions of Newfoundland's leading politician of the 20th century, Joseph Roberts Smallwood (b. 1900) is illustrative. A keen supporter of the Union Jack, 'Joey' descended from English immigrants from the Cotswolds to whom the Crown had granted land in the then new colony of Prince Edward Island. His father was a Methodist (originally a movement of the Church of England); young Joey boarded at the Anglican school, Bishop Field; he played the bugle in the Anglican cadet corps known as the Church Lads' Brigade; he wrote a prize-winning essay launched throughout the Empire, on the life of Lord Roberts after whom he was named. A Canadian journalist adds this tidbit:

'Joey Smallwood, the province's most eminent Union Jack lover, used to hoist it up a huge flagpole on his lawn every morning. (He raised the Canadian flag too, but it rose second.' [Harry Bruce, *Canadian Weekend*, 2 Feb., 1980, p. 17]

Smallwood lived at some time in England, and as premier of the province sought British financial support for such grandiose provincial schemes as the Churchill Falls project on the Hamilton river, tapping the networking contacts of Winston Churchill himself. Smallwood writes that his grandfather supported Confederation in 1869 using a Union Jack emblazoned with the word Confederation. 'Joey' was to do the same when he led the colony towards Confederation in the elections of 1948:

'I thought deeply about the problem that [opponent] Mr. Crosbie's crusade was causing us, and I found the answer I needed. I directed that our propaganda should thenceforth lay more emphasis than ever on the fact that while joining Canada as a province would allow us to continue to be British subjects, to fly the Union Jack, and to continue our allegiance to the Throne and Crown, economic union [ie with the US] would end in requiring us to strike the flag, forswear our allegiance to the Union Jack, and swear a new oath of allegiance to a foreign land and flag. I went into Long Brothers, the printers, and placed an order for 50,000 copies of a small multi-coloured poster to be placed in household windows. It said, "British Union", with a picture of the Union Jack between the two words; and, on the second line, in much larger type, was the word "CONFEDERATION!"...I am sure that it weaned away thousands from the Economic Union movement. [Joseph Roberts Smallwood, *I chose Canada*, Toronto, 1973, p. 293]



Left, Pro-Confederation poster of 1948: right, Canadian Postage stamps showing Union Jack as Newfoundland's flag

However there were many who objected to the Union Jack as the province's emblem. At least a third of the country's population consisted of descendents of Irish immigrants who had brought with them memories of British oppression. These memories were kept alive by the fact that ethnic and religious groups tended in Newfoundland to exist separated from each other and isolated in the small settlements called outports. To these people the Union Jack was anathema. Few or no Union Jacks flew in those outports. I have come across correspondence from the commander of a French man of war complaining that too often fishing schooners failed to fly identifying flags, for example the red ensign, and the captain of one schooner when stopped said it wasn't convenient to fly the flag at this time. I wonder whether the practice of not flying the red ensign or Union Jack was a refusal by Irish Newfoundlanders to fly the hated British symbol.

Some Irish asked for compromise for a provincial flag:

"The simplest solution is to combine a solid green background with a Union Jack in the traditional corner. Other solutions might combine the Pink, White and Green with the Union Jack ... [or] we [could] take only the red cross of St. George from the Union Jack. If one places this on a green background and separates it from the green by a white border along all edges of the cross, the result is a striking handsome flag resembling those of the Scandinavian countries". [Harold Paddock, *News*, 13 May, 1980]

There were other voices:

"I believe that the Union Jack will eventually fade from the picture in Newfoundland and Canada, just as the monarchy eventually will go. But it can never be forcefully removed from the hearts of those people who cherish their loyalty to both." [Alfred Nore, *Telegram*, 20 May, 1976]

"...I feel the time is long overdue in getting our own distinctive flag. We should have gotten it after we cut the chains of colonialism in 1949. We had not the right to subject the future generation of this Province of Newfoundland to the flag of another country or any image of it, just because we participated in wars involving that country, for to do so would be to defeat the very purpose for which the battles were fought." [A Newfoundlander speaks out on the flag, *Telegram*, 20 May 1976]

and with regard to war veterans

"One finds it difficult to understand the attitude of our legionnaires towards a distinctive Newfoundland flag for they considered themselves second to nothing on land or sea and justly so for they have been referred to by their Commanding Officers as being better than the best. And yet they are satisfied to settle for the secondhand flag of another country, which is hard to believe, but they made no bones about their choice." [Newfoundlander, *Telegram*, 20 May 1976]

Even Newfoundland's athletes might question the wisdom of flying another country's flag as the provincial banner.

"When a group of athletes were attending the Commonwealth Games in Edmonton last year they found themselves without a provincial flag because Prince Philip was in attendance and the Union Jack was being flown in his honour." [Barbara Yaffe, 'Flag plan arouses Newfoundlanders', *Globe & Mail*, Toronto, 12 Dec. 1979]

Earlier Newfoundland's athletes had not the Union Jack, but a caribou head put on their jerseys to distinguish themselves from others, e.g. in the British Empire Games of 1930 in Hamilton, Ontario - just as Canadian soldiers displayed a maple leaf in such contests in the Great War period. [Peter Neary and Patrick O'Flaherty, *Part of the main: an illustrated history of Newfoundland and Labrador*, St. John's, 1983, p. 145]

Another writer adds, quoting a Newfoundland writer, Ray Guy,

"Whatever Newfoundland chooses - be it a seal, a bottle of Screech or Elmer the Safety Elephant - it will be better than what it's got. What it's got is the Union Jack." [Harry Bruce, *Canadian Weekend*, 2 Feb., 1980, p. 17]



Newfoundland athletes with a caribou emblem on their shirts

"Newfoundland's Union Jack lobby will denounce new-flag advocates as traitors who should walk the plank. It's arguable, however, that Newfoundlanders have even less reason than mainlanders to venerate their hoary British connections. Ray Guy describes the "fishing admirals" who exploited Newfoundland for British profits as "graceless bastards". British governors, Guy says, tended to be "slope-browed, gin-sodden, illiterate buffies." [ibid.]

"I like Britain, I like the British. But the place for the flag of the United Kingdom is in the United Kingdom. On our side of the Atlantic, it is a mouldy reminder of a dead colonial empire, and that's as true in Newfoundland in 1980 as it was in Canada in 1964." [ibid.]

#### Still many clung to the Union Jack

".. Trite expressions like, "for the flag, for king and country" lose their deeper meaning in the mouths of the thoughtless. Our men, and so many of them were boys, went out to fight for a cause in which they believed. Oh yes, they fought for England, but did they not also fight for France? for Canada? for America? and for Newfoundland and for Labrador?

They fought for the flag because their flag was the common symbol of all the freedoms we shall ever know and the whole wide world knew that wherever the Union Jack waved, there was justice without fear." [Jonathan Miles, 'A Countrymans' notebook.' *Newfoundland TV Topics*, 31 May 1980]

[One might try telling that to the nationalists of India, Kenya, etc..]

"No, I am not arguing that we return to the Union Jack as the flag of Newfoundland. That would be a fruitless task. The cancer is too deep and brainwashing too well done for any chance of success but I hoped that we might have found a little space for it in our new banner." ibid.

#### They blamed the schools:

"Mr. Peckford like thousands of Newfoundland youths because of their age bracket have no feeling for and do not appreciate the Union Jack, [they] did not learn and be[come] acquainted with it in school, its heritage, its closeness to Newfoundlanders during two great world wars and the Korean Conflict. This very interesting school subject [has been denied] our youth since 1949. [Mrs. Fred Carter, St. John's, *Telegram* ?, 20 Nov. 1979]



### The Newfoundland Red Ensign

According to the *Encyclopedia of Newfoundland*: 'In 1889 all of the British colonies were given the right to fly a red ensign with an additional flag. In 1892 Canadian merchant ships were permitted to insert the badge of the arms of Canada in the fly of the Red Ensign. Newfoundland, similarly, inserted the Newfoundland Badge in the fly and in 1904 this flag was given official approval by the British Government. When Newfoundland joined Canada in 1949 the Red Ensign [sic] became the official national flag in Newfoundland and Labrador and was flown at all public buildings, both federal and provincial, and on all Newfoundland and Labrador ships. This was replaced by the Maple Leaf flag which was adopted as the national flag of Canada in 1965'. ['Flags', *Encyclopedia of Newfoundland and Labrador*, St. John's, 1981]

Notice that the Red Ensign is called the official national flag, quite contrary to the legislation of 1931 which gave the Union Jack the role of national flag for Newfoundland. The 1931 statute was revised slightly in 1952 and 1954 - well after Confederation with Canada in 1949 when Newfoundland became a province not a 'nation'. The 'National Colours' became the expression for conveying the use on vessels registered in Newfoundland of the Red Ensign with the Newfoundland badge in the fly.

Where did the Newfoundland badge originate? We turn to Conrad Swan where we find the badge originated in the great seal of the colony. he tells us even more than we want to know. "An example of an impression of this deputed great seal (of 1827, in warrant signed by King George IV) is preserved in the Provincial Archives. The obverse contains an allegorical group symbolizing the historic and vitally important fishing industry of Newfoundland. Mercury stands in the centre and is portrayed in the classical manner with a winged cap but otherwise nude save for a cloak, which falls in graceful folds. In his left hand and crook of a his arm he holds a caduceus, often used as a symbol of commerce in modern times. His other hand extends towards a fisherman whom he presents to Britannia standing on the right of the composition. The fisherman who kneels on one knee and holds up his net, complete with floats, is rendered in the romantic manner strongly reminiscent of Byron. The shirt, the trousers, and the hair-style could well all have belonged to that idol of the romantic-liberal movement only so recently dead when the matrices of this seal were engraved.

The interpretation of Britannia is strongly classical, with loose-flowing dress, cloak, and Grecian helmet. With her left hand she supports an oval shield which displays the Union Badge (or Jack) surrounded by a border charged with shamrocks, roses, and thistles placed alternately.

On the extreme left of the composition, near the fisherman, the prow of a vessel protrudes, possibly a large rowing boat or a fishing smack

In the exergue is the motto HAEC TIBI DONA FERRO (I bring you these gifts). it is extremely doubtful if this is a quotation from the classics although it is cast into dactylic form - probably to gratify the classical ear and at the same time suit the device on the seal." [Conrad Swan, *Canada: symbols of sovereignty*, Toronto, 1977, p. 87]

However to find out why this particular device was selected we turn to a footnote in the biography of the Governor of the period, Sir Cavendish Boyle. "Preface (4) A Minute of Council passed 29th July, 1904, expresses appreciation to Miss Lane for services rendered in executing the badge for the Colony's flag. The design (copied from the Great Seal) depicts Mercury as the God of Commerce presenting to Britannia, a kneeling Newfoundland fisherman who is proffering a basket of fishes. The badge bears the inscription 'Terra Nova' and the words: 'Haec Tibi Dona Fero' - (I bring you these gifts). (Newfoundland Provincial Archives) [*We Love thee*, Newfoundland, p. 259]

But who is this mysterious Miss Lane? (A companion to a superman? a Lolita, maybe?) No, Miss Adelaide Lane is a niece of Sir Cavendish Boyle. She travelled with her uncle from England and Mauritius where he had been acting governor. "...in the first months of her stay at Mauritius, Miss Lane, following the same bent for design which had resulted in her creating the badge or emblem later incorporated into the red ensign to become the flag of Newfoundland, executed a design to identify the Colony of Mauritius. Miss Lane's finished effort which in 1906 was adopted by Mauritius as the coat of arms of that Colony, depicts a composite picture of the Island. A dodo faces a deer

both holding sugar canes. Palms are laced or entwined over both key figures and the crest emblem bears the motto: 'Star and the Key of the Indian Ocean' (Stella clavisque maris India). [ibid. p. 213] However we must remember that she had a flair for drawing and not necessarily creating - as the seal existed since at least 1827 and contained this 'docksides tableau'.

The Red Ensign with the badge in the fly is the primary way in which Newfoundland was identified vexillologically in most flag books, 1870-1970.

"I do not believe the Union Jack was ever the flag of Newfoundland. The Dominion of Newfoundland had its own flag. I do not believe it was the green-white-pink or pink-white-green. It had the Union Jack in the upper left, which was on a red background with the badge or great seal of Newfoundland in the fly." [William J. McKay, St. John's, Evening Telegram, 16 May, 1997 ?or 79]

"Where a vessel registered in Newfoundland is compelled to show her 'national colours', the appropriate symbol is then the Red Ensign with the badge of Newfoundland "in the centre of the fly on a white circular ground." [Wayfarer, 'In the News', News, 19 March 1954]

"In 1907 when a ship carrying mail arrived in St. John's flying the pink, white and green at the foremost truck, the authorities ordered the flag removed and replaced with the red ensign." ["The Flag of Newfoundland", Evening Telegram, St. John's, 16 July, 1949]

"On Jan. 10, 1906, when the S.S. Laurentian entered port from Liverpool, she had at her foremast the native flag, the Pink, White and Green. It attracted much attention. This was the first time in the history of the Colony that a steamer entered port with this flag flying.

The Royal Mail steamers always flew the flag of the country to which they sailed and previously the Canadian [Red Ensign] flag had graced the foremast of Allan Liners.

Apparently the incident of the Pink, White and Green flag stirred the Newfoundland government into action, for on Jan. 23, 1906, the newspapers carried the information that for the first time in the history of the Colony the newly-recognized colonial flag was hoisted yesterday at the King's Wharf by Custom Official Broderick. (The Customs' flag is a blue Ensign with the badge of Terra Nova in the fly.)" [Evening Telegram, Feb., 1970].

On 8 March 1979 the Daily News published a photograph of 'Newfound[land]'s first flag' found by Jim Bugden, a resident of Portugal Cove, and 'dated 1637'. This suggests to me that the Newfoundland Red Ensign was no longer remembered by some Newfoundlanders or was considered by them a relic from some past centuries. [Kevin Harrington's observations after reading 'Newfoundland's First Flag' in the Daily News, 8 March 1979]

### The Native Flag (Figs. 4-9) (a) Its origins

"The three vertical stripes of pink, white and green with the latter at the hoist, is a combination of two older flags - the green flag of Ireland and an all pink native flag. According to some local historians, the pink or native flag first came into use in 1840 when a native society was formed to protest against favoritism shown to foreigners and to get a square deal for the native born. [Dr. Edward Killeley its first president appears originated the idea of a native society. In 1844 Richard Barnes became president. The Native Society appears to have gone out of existence when a severe gale destroyed their newly built hall in June, 1846.] [Evening Telegram, St. John's, July 16, 1949]

"Newfoundland was granted Representative Government in 1832 and Responsible Government in 1855. The period was marked by violent political strife. A good deal of ill-feeling was engendered by the Society and rows between the natives and 'strangers' in the city [St. John's] were frequent.

Their flag had a spruce tree in the centre supported by two clasped hands and underneath and parallel to the arch made by the arms was the inscription Philanthropy in white letters. [ibid]

'Earlier Flag' That there was a native flag before the Society was formed in 1840 appears to be borne out by the fact, recorded in the Times of 1837 (the first paper published in Newfoundland) that the R.C. citizens of St. John's had presented Bishop Fleming with a native flag. It is also a matter of record that a year later when the Bishop returned to St. John's after several months in England negotiating with the imperial authorities for the plot of land on which the R.C. cathedral stands, the yacht which carried him ashore flew the native flag. Whether or not there was any emblem or device on this flag is not recorded. ... The event which gave rise to the birth of the pink, white and green flag of Newfoundland occurred in the winter of 1843 during a haul of wood for Bishop Fleming. There was rivalry for the biggest load. To distinguish them each slide [sled] carried flags. A difference of opinion arose between those whose slide carried the green flag of Erin and those whose slide bore the native flag as to which load was bigger and a row started in which many skulls were broken. When Bishop Fleming heard of the affair, he called the ring-leaders together, gave them some advice and induced them to join the green and pink together. This they did by putting a neutral white strip between the colours. And so it remains to this day. [ibid.]

"The history of the banner is shrouded in legend and supposition. We do know that it grew out of two distinct flags. The first was the native flag which appeared early in the 19th century, possibly around 1830. Where it came from has not been established but we do know from a report in the Carbonear Sentinel for Nov. 15, 1838, that it was in existence in 1837.

The newspaper describes a visit of Most. Rev. Dr. Fleming to the community of Harbour Grace, and mentions that "...among the banners [was] seen that beautiful flag which was presented by natives of St. John's, to his Lordship on his departure from the Island last year." The flag referred to was a pink banner with a green fir

tree in the centre. It was associated with English settlers and the upper class Irish, such as Patrick Morris. The working class Irish had adopted a green flag with a gold Irish harp in the centre." (Fig. 4)  
... The Natives' Society had adopted the pink flag as its official banner. To the green spruce tree they added two clasped hands representing the unity of English and Irish Natives, and the word "Philanthropy"

...Dr. Fleming suggested that wood be cut by ships' crews rather than Irish Catholics, English Protestants, Scotch Presbyterians etc. To facilitate this, he hit on the idea of uniting the pink flag to the green flag by taking the white from the flag of Scotland, as a symbol of peace and unity of the three founding nations.

...The new flag immediately gained great prominence in the social and commercial life of the colony. It flew from the private flagstaves of prime ministers and ordinary citizens, from public buildings, and the masts and sterns of Newfoundland ships at sea. There is even mention of it flying alongside the Union Jack at Government House. ...In old prints, prior to 1894 the banner can be seen flying from the government owned blockhouse atop Signal Hill, and it is shown as the flag of Newfoundland on early flag charts now on display at Cabot Tower. A song was written about the banner which soon became a kind of national anthem. "Fling out the flag of Newfoundland pink white and green so fair so grand...". It is sung to this day and is found in the famous Gerald S. Doyle songbook. Older citizens say they recall hearing it as the closing anthem at concerts, assemblies and patriotic gatherings until the turn of the century. It was published in sheet music.

During the visit of the Prince of Wales, afterwards, King Edward VII, to St. John's, July 23-25, 1860, the Colonial Building was festooned with pink, white and green bunting for a ball held there in honour of the the crown prince.

In June 1896 the newly formed police force and fire department paraded through the streets of St. John's carrying a pink, white and green flag, which Inspector McGowen, an Anglo-Irish-Protestant, had chosen as the official flag of the Newfoundland police and the city firemen.

...As the red ensign, (Fig. 3) designed by Miss Lane, gained prominence after 1904, the pink, white and green flag of Newfoundland became obscured, but it didn't disappear. Irish-dominated organizations, such as the BIS, and LSPU, continued to fly it because animosities in the homeland of their ancestors prevented them from flying any flag with the Union Jack, to them a symbol of oppression.

... For many of us it will be always fly as an expression of the heroism that is our past. It has been written about in many poems and sung in many songs, it is neither English nor Irish, Protestant nor Catholic... It speaks of a love of country that united Englishmen, Irishmen and Scotsmen.

..[Paul O'Neil, 'Facts about the Pink, White and Green', *Evening Telegram*, 9 Feb. 1974]

#### (b) Documented Usage in the late 19th Cy / Early 20th Cy

...The new flag immediately gained great prominence in the social and commercial life of the colony. It flew from the private flagstaves of prime ministers and ordinary citizens, from public buildings, and the masts and sterns of Newfoundland ships at sea. There is even mention of it flying alongside the Union Jack at Government House. ...In old prints, prior to 1894 the banner can be seen flying from the government owned blockhouse atop Signal Hill, and it is shown as the flag of Newfoundland on early flag charts now on display at Cabot Tower. A song was written about the banner which soon became a kind of national anthem. "Fling out the flag of Newfoundland pink white and green so fair so grand...". It is sung to this day and is found in the famous Gerald S. Doyle songbook. Older citizens say they recall hearing it as the closing anthem at concerts, assemblies and patriotic gatherings until the turn of the century. It was published in sheet music.

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The government was full of self-congratulation at being so blessed by Providence. [1900-1904]. The newspapers reflect pride, optimism, confidence and patriotism; it is no coincidence that the country's two national anthems were written in this period - the now forgotten 'Flag of Newfoundland' by Bishop Howley (1902), and the still-sung 'Ode to Newfoundland' (1903) by Governor Sir Cavendish Boyle. [ *Twentieth-century Newfoundland explorations*, ed. James Hillier and Peter Nearey, St. John's, 1994, p. 25]

#### (d) Use in the 20th century and (e) Competition from Union Jack, Red Ensign

'Dear Sir Alexander Harris : I enclose a draft of a reply to Capt. Manion, M.P., Ottawa, dealing with the question of a distinctive Newfoundland flag. Captain Manion's letter is also herewith.

I shall be glad to have your Excellency's views in this connection - I am rather doubtful myself as to whether we should give that so-called Native Flag the importance of even mentioning it - one reason only has led me to it - it may be that someone may mention it and claim for it a right it does not possess. We speak of it in our letter in order to state that it has no standing whatever, and certainly is in no way official. Is it worthwhile to raise the point at all? I shall regard as confidential anything Your Excellency may say in this connection and will welcome any amendments to the draft letter. or, if Your Excellency prefer, I should call at Government House at some time that may be convenient. Arthur Mews. Letter to Harris 1/5/20 (May) Dept. of the Colonial Secretary, St. John's, P.A.N. #289/20]

## (f) Local Feeling towards the Native Flag

"The Star Hall in St. John's would, I am sure, be able to show the old flag (Pink, White and Green). There was a lady who personally made dozens of such flags.. Jennie Hughes Scott, a long time ago." [Mrs. Bride McGrath, St. John's, *Evening Telegram*, 30 Jan. 1968]

"The L.S.P.V. [Longshoremen's Protective Union] is one of the few groups that still flies it [the Pink, White and Green flag]." (Fig. 9) It is shown as Newfoundland's flag on early flag charts now on display in Cabot Tower." [Michael Harrington, *Evening Telegram*, 26 June 1963]

"According to one letter-writer, the Pink, White and Green is "a bizarre choice of colours (that would) make us a laughing stock. I personally would be happier if it (the new flag) wasn't a shocking pink one." [Barbara Yaffe, 'Flag plan arouses Newfoundlanders', *Globe & Mail*, Toronto, 12 Dec. 1979]

[Mar.31, 1949, Confederation] 'Above dozens of houses in St. John's and in nearby settlements hung black flags, many made from dyed flour sacks. Here and there the unofficial flag of Newfoundland, the pink, white, and green flew at halfmast. At the base of one pole was the placard, "We let the old flag fall." [Richard Gwynn, *Smallwood: the unlikely revolutionary*, Toronto, 1972, p. 121]

"There is a colourful history related to our tricolour flag which can only be truly related by those who are highly versed on this subject, e.g. Michael Harrington, editor of the *Evening Telegram*, and Paul O'Neill, executive producer of radio arts with the regional network of CBC. Having recently read articles written by both these gentlemen, I can honestly say I was highly impressed by their vast knowledge of the historical past of our 'native' flag.

I sincerely feel and strongly suggest that the Pink White and Green [be] proclaimed as the provincial flag of Newfoundland. The only change (if any) that I would advocate is the placing of the Newfoundland coat of arms and/or the caribou head on the white vertical bar. The caribou was the emblem by which our famous Newfoundland Regiment was distinguished during the First World War. (Figs. 4-6) As a matter of fact there is a monument of the Newfoundland Caribou overlooking the battle site at Beaumont Hamel in France, where many of our country's finest gave their lives for freedom. The caribou emblem also identified our Newfoundland soldiers during the Second World War. What would be a more fitting tribute to those brave men than the placing of their symbolic emblem on our native flag?" [J. Hearn, Torbay, *Telegram*, 11 May, 1976]

"I would suggest we use the old Pink, White and Green with perpendicular panels and having the crest of Newfoundland's coat of arms on the white (centre) panel." (fig. 5) [T.J. Kearney, St. John's, *Daily News*, 28 May, 1975]

"But let us clear up one thing before it gets too far - the Pink, White and Green was never a national or recognized Newfoundland flag. It was flown as a sectarian flag as the St. George's Cross was flown by another group." [Concerned, St. George's Bay, *Telegram*, 7 Feb. 1974]

"The Pink, White and Green has always been an R. C. [Roman Catholic] emblem." [W. J. Dewey, Topsall, C.B., *Telegram*, 2 Jan. 1974]

"Attempts were made by St. John's to have the Pink, White and Green flag adopted. The rest of Newfoundland was never consulted as far as I am aware, nor did the government give ear to it." [A Reader, *Telegram* ?, 6 Mar. 1963]

*The Old Man* [fifth of five verses]

'I wonder if ever  
A teardrop he wipes  
From his eyes in that land  
Of the Stars and the Stripes.  
I know I'd die happier  
if he had been  
in his own native land  
Of the pink, white and green.'

[a poem that appeared in an old local magazine in a private collection. form 'A Brief regarding the Proposal of the Government of Newfoundland and Labrador for a distinctive Provincial Flag presented by the Newfoundland Historical Association', March, 1977]

"Sir: In a recent issue of your journal Mr. W.J. Dewey, Topsall, C.B. took me to task because I have suggested that the native flag was truly the Newfoundland flag. He pointed out in his letter that the Pink, White and Green was a religious flag flown by R.C. groups in the time he writes about. Yes, I will agree Mr. Dewey that flag was flown as you say, not as a religious flag, but as the native flag or the Newfoundland flag, just as other church groups flew the Union Jack, as the late Archbishop Howley so aptly put it and spelled it out in the 'ode to the flag' of which he was the author.

The flag was designed in the period 1830-40 and was considered at that time by most of the population of the island, as a distinctive Newfoundland flag - and so it was. Didn't all of our people descend from the British Isles as the colours depict? How then can Mr. Dewey say that it was Roman Catholic flag. It's ludicrous. I have no desire to get into a religious war over a new flag for the province; suffice to say I will leave well enough alone.

The facts bear it out; and as for the color pink that the late Archbishop Howley had in the Ode to the Flag, who is Mr. Dewey to contradict such an eminent personage. "The pink, the rose of England shows" is truly representative of England and the other colours represented other peoples from the British Isles where our forefathers sprang from....

We have Mr. Smallwood to thank for sending it into limbo: he was all-British at the time and had good reason to be, and he wanted the Union Jack....

[T.J. Kearsey, St. John's, *Evening Telegram*, 15 Feb., 1979]

'A large group of people had been advocating a red (sic), white and green design but the committee chairman noted that they didn't find wide support for that design in their meetings around the island and in Labrador.' ['New Newfoundland flag unveiled', *Evening Telegram*, 30 April, 1980]



### (g) Its supporters, the Native Flag today

"From what I have read on the subject, I would say the Youth Parliament showed more of a sense of history and understanding than our government when they recently approved a Pink, White and Green provincial flag bearing the shield showing the lion of Scotland and the unicorn of England [sic] surmounted by a Union Jack. The pitcher plant was a bit superfluous." ["One-for-all Newfoundlander", *Telegram*, 27 March, 1976]

"A new flag for the City; Since it is unlikely that our provincial House of Assembly will ever adopt the old Pink, White and Green Newfoundland flag as our official provincial flag, the St. John's City Council should seriously consider adopting it or a modified version as the city's official flag. The Pink, White and Green with the crest from the city's coat of arms on the central white portion would make a beautiful historic and representative city flag. A white banner with the whole coat of arms of the city is a bit anemic-looking and contravenes heraldic traditions in that an entire coat of arms should not be used on a flag....["Citizen", St. John's, *Telegram*, 15 Feb. 1979]

"We're not protesting anything," said Dave Benson, who raised the worn [Pink, White and Green] flag with the help of Tony Dunphy and Bob Byrne. "If Brian Peckford can hoist his favourite beach towel on the flagpole, we feel we can hoist the flag of our country", Benson said. ["Newfoundland flies new flag", *Evening Telegram*, 26 June, 1980]

"Dr. Whitney Smith tells me that tricolours always read from the outside in. So it is that the Pink, White, and Green flag of Newfoundland would have pink on the outside and green on the inside. (fig. 8) There is an unfortunate flaw in the commercially produced flags sold in St. John's." ["Native Flag green at hoist", Paul O'Neill, Long Pond, *Telegram*, 27 Aug., 1979]

"Jackson says he isn't trying to fire nationalist passions with his Republic of Newfoundland T-shirt. He just wants to share local pride and make a few dollars while he's at it. Jackson, 33, a transplanted Texan who runs a tiny general store in downtown St. John's, sells T-shirts and badges with his original designs, Inuit batik work and posters. His latest creation features the old nationalist flag of Newfoundland with the logo *Republic of Newfoundland* around it.

The flag, a tricolor with vertical bars of pink, white and green, first appeared in 1843 and symbolized Newfoundland nationalism. In recent years, it's been flown more out of nostalgia for the days when Canada's newest province was an old and independent dominion." ["Newfie pride..", *Edmonton Journal*, 21 June 1983]

### The Newfoundland White 'Ensign'

With the defeat (barely) of the long-governing Liberal party of Joey Smallwood in 1971 the mantle of government passed to the Progressive Conservative Party, led first by Frank Moores and then by Brian Peckford. Moores' Minister of Provincial Affairs, Ank Murphy, seeing a great deal of agitation on the matter, announced in 1971 that the new government was going to give the province a distinctive flag. Paul O'Neill tells us that Murphy 'later stated in a press interview that the vast majority of people who contacted him favoured adopting the traditional Pink, White, and Green [flag]'. He adds that 'nothing happened and Mr. Murphy was moved to another portfolio'. A full two years passed and then the Tourist Minister Tom Doyle unveiled a proposed new flag 23 January 1974. (Fig. 10) The design resembled the British White Ensign without the St. George's Cross and with the red shield of the arms (Fig. 11) of the province in the fly. O'Neill, of course always partial to the Pink, White and Green, called the design pathetic and 'in no way distinctive of the province.'

It didn't get a mixed review from the public but rather a barrage of negative comments or suggestions for changes. However, the Royal Canadian Legion endorsed the white ensign design - it had already gone on record as favouring a provincial flag with the Union Jack in it. [This position was similar to that taken by the Legion in the debate for a distinctive national flag for Canada back in 1964.] And a letter-writer named R.A. Wheeler thought it an appropriate flag and hoped fervently it would be adopted. Others said 'no thanks' and attacked it on, or showed concern for, the choice of colour of the field, the presence of the Union Jack and/or the use of the arms rather than the badge:

"While the proposed new flag displays the shield from the coat of arms of Newfoundland the fact remains that this shield is by no means representative of the culture or anything else of Newfoundland and Labrador." ["Citizen", Bell Island, *Telegram* 7 Feb. 1974]

"...might I suggest that the new flag include a maple leaf in the centre of the Union Jack and superimposed on this maple leaf a small fleur-de-lis." [W. J. Woodford, St. John's, *Telegram*, 25 Jan. 1974]

"...the white background since it does not include the Cross of St. George is guaranteed to offend no one mainly because it can be seen in most back-yards on a Monday morning briskly flying in the breeze, a reminder that the lady of the house is up and about and attending to her chores." [P. J. Horan, St. John's, *Telegram*, 25 Jan., 1974]

"A flag can be seen as a sign of dependence or independence. This flag, I fear, portrays dependence. It is an insult!" [unsigned letter, *Telegram*, St. John's, 29 Jan. 1974]

"What has now been produced for submission to the legislature is the original basic design with two changes. The ground is to be white instead of red and the shield that is part of the Arms of Newfoundland has been substituted for the Badge. In one respect it may more appropriately represent our historic background since it is essentially a White Ensign minus the Cross of St. George and could thereby be said to reflect the association of the Royal Navy with the island over almost three centuries. And since the arms were granted by Charles I, they also have historic significance. On the other hand, the Badge is a permanent reminder of the fact that the very existence of Newfoundland as a settled territory depended on the harvest of the ocean. To that extent it has far more significance than the Arms. On historical grounds, because it is more picturesque, and since it involves a permanent awareness of the foundation of our very existence, it seems to me that the Badge is far more appropriate for inclusion in the fly of the flag than the shield which has been removed from the arms and is virtually a meaningless symbol. With that substitution I think that the new flag would be a far more acceptable substitute for the Red Ensign which has been left for a quarter of a century in abeyance." (Wayfarer (A.B. Perlin), *Daily News*, 25 Jan. 1974)

The government seems ready to stand with the same basic design that was under fire in 1974 [the white flag, Union Jack in corner, arms in fly]. The opposition then summed up by Roberts [opposition leader] when he scornfully said it would look "like a dirty flour sack after a few days in use". [*Telegram*, 11 May, 1976]

"According to the hot-line program, this so-called Newfoundland flag does not meet with approval. The Union Jack in the corner seems alright and was in the flag I designed with the maple leaf in front of the Union Jack and the Great Newfoundland dog in the centre. There is talk now of symbols of Newfoundland history. There is no greater symbol than the Newfoundland dog. He was the only dog in the world to be honoured by his country which did place him on the postage stamp. He was the first to greet the discoverers of Newfoundland, Cabot and his crew." [Captain Jack Dodd, Harbour Grace, May 1976]

Again the Irish strongly objected to the omission of their symbols:

'I am sure that our premier, who has proven himself not a dictator, will understand the request of the Knights (of Columbus) that the flag of Irish Newfoundlanders, a green banner with a gold harp, be added to the quarter of the new flag beneath the Union Jack' and 'Let him tell them that in Ferryland or St. Marys' or Placentia. If the new flag passes into legal use, while ignoring their contributions to Newfoundland history, then I am sure it will be flown as infrequently in Irish districts of the province as was the Union Jack or Red Ensign, that is to say, almost never.' [Letter to the Editor by 'Scorpio', *Telegram*, 16 Feb., 1974]

The Government's response:

Mr. [Tom] Hickey [Tourism minister] said that he has been presented with several alternative designs and has met with several interested groups. "I listened, but it didn't change my mind," he said.

"Where do you stop?", the Minister demanded, noting that designs submitted have included caribou heads, the Pink-White and Green, pitcher plants, and Newfoundland dogs. "Is someone going to suggest we have a flag with a codfish?", he asked. Rather than trying to incorporate all suggestions, Mr. Hickey said, "We have tried to find something with which no one can quarrel. Who can take issue with the crest of the province?" He added that in the two years the government's proposed flag design has been around there has been no thought of abandoning it.

... "There is an idea abroad that the design was withdrawn and this is incorrect. The design resembles the Royal Navy's White Ensign with the Union Jack in the hoist and the shield from Newfoundland's coat of arms in the fly." [*Daily News* 11 May, 1976]

(By the way, a codfish already had appeared on a well-known Newfoundland flag, that of the Fishermen's Protective Union. (See *Flagscan* 43, v. XI/3, Fall, 1996, cover and p. 13.)

"Even our distinguished colleague and colner of the word 'vexillology' was brought in to the discussion. 'I find it difficult to understand why our government has chosen the white ensign when such a prominent expert as Dr. Whitney Smith has chosen to portray our once native flag.'" [A.J. Hearn, Torbay, *Telegram*, 11 May, 1976]

No action was taken. The government was apparently persuaded to withdraw the proposal by A.B. Perlin's broadcast over CBC radio in 1974, who had said that white was hardly a good colour and that the arms had much less significance to the province than the badge did. 'My only quarrel with the white ground is whether it is a serviceable colour for frequent use since it can soil very quickly. But I am much more concerned about the shield which is virtually meaningless and both artistically and symbolically nondescript. It would be far better replaced by the Badge which much more significantly reflects the basis of our existence for our first 400 years.' [A.B. Perlin, *Notes and comments on a Newfoundland Flag, The Newfoundland Quarterly*, Summer, 1975, p. 3]

Note at the bottom of this article: 'The above article, with minor changes, was broadcast over CBC Radio in 1974. Perhaps it helped the government change its mind. Ed.]

As late as 4 November, 1974, this writer received in answer to his request for information on the provincial flag this most cautious, non-committal letter:

"I acknowledge with interest your recent letter.. The official flag of the Province of Newfoundland and

Labrador is the traditional Union Flag, or "Union Jack", exactly as used by Great Britain. As a province of Canada we fly the red and white (Maple Leaf) National Flag of the Dominion of Canada." [Bruce N. Metcalfe, Dept. of Tourism, St. John's, 4 Nov. 1974]

### Christopher Pratt's design: The Official Provincial Flag, 1980

'Unlike the heated debate that preceded its passage, the legislation establishing a new flag (Fig. 12) for the province was quietly given royal [assent] by Lt. Gov. Gordon A. Winter, in the House of Assembly yesterday [28 May 1980], thus making the Christopher Pratt design the official flag of Newfoundland and Labrador. ['New flag official', *Telegram*, St. John's 29 May, 1980]

#### 'Our New Flag

In this flag, the primary colours of Red, Gold and Blue are placed against a background of White to allow to design to stand out clearly. White is representative of snow and ice; Blue represents the Sea; Red represents human effort and Gold our confidence in ourselves.

The Blue section, most reminiscent of the Union Jack, represents our Commonwealth heritage which has so decisively shaped our present. The Red and Gold section, larger than the other, represents our future. The two triangles outlined in red portray the mainland and island parts of our province reaching forward together. A golden arrow points the way to what we believe will be a bright future.

But the design of the flag encompasses much more symbolism than this. For example, the Christian Cross, the Beothuck and Naskapi ornamentation, the outline of the maple leaf in the centre of the flag, a triumphant figure and our place in the space age. The image of a trident stands out. This is to emphasize our continued dependence on the fishery and the resources of the sea.

Hung as a banner, the arrow assumes the aspect of a sword which is to remind us of the sacrifice of our War Veterans.

Since the whole flag resembles a Beothuck pendant as well as all of the above, the design takes us from our earliest beginnings and points us confidently forward. It therefore mirrors our past, present and future. (A sheet showing flag in full colour, undated and undocumented, believed distributed by the Government in 1980 on the adoption of the provincial flag.)

Although the new flag's design does resemble the Union Jack somewhat, the Union Jack isn't included in the flag.

Undoubtedly, that will upset a number of people who were adamant that the Union Jack be retained in the new flag.

However, (John) Carter (PC-St. John's North, committee chairman) said that Newfoundlanders will still be able to fly the Union Jack as members of the Commonwealth.

A large group of people had been advocating a red (sic), white and green design but the committee chairman noted that they didn't find wide support for that design in their meetings around the island and in Labrador. ['New Newfoundland flag unveiled', *Evening Telegram*, 30 April, 1980]

'Pratt told a news conference he designed the flag because he was interested in having a distinctive Newfoundland flag. He said he studied the various submissions the flag committee received on proposed designs but he admitted there was an extreme variation.

The artist explained that he drew approximately 50 variations of the design before selecting what he considered were the best six. He recommended one of the six which was eventually selected by the committee.

Carter said that one of the conditions made with Pratt when he designed the flag was that if the committee accepted one of his designs, it wouldn't change it.' [ibid.]

'The basic design structure recalls the Union Jack. Other structures recall: Beothuck pendants, Nascapi ornamentation. The arrow represents confidence, future; together with outer triangles the arrow forms a trident and/or an opening flower. Hung vertically the cross becomes a strong design element.'

'With the exception of those which may be implied in the references (above) to the Union Jack and Indigenous art, it is not my intention that any part of this design should represent any one group of people or any specific "race, colour or creed". Nor do I separate elements for "Newfoundland" and "Labrador" - one people, one province, one flag.

I associate the blue with the sea and sky; Red with land and mankind; White with honour and decency. The combination of these three (Red/White/Blue) with justice and authority; and Gold with Dawn, Determination, Promise.'

[*Flag of Newfoundland, 1980: design, color drawing and notes*, (signed) by Christopher Pratt, in the Newfoundland Provincial Archives, Drawer 3]

### First Reactions

The Royal Canadian Legion led the charge against artist Christopher Pratt's design, denigrating the highly symbolic configuration and vowing they wouldn't fly it. Despite their rabid opposition, Legionnaires didn't articulate what exactly was wrong with the flag beyond saying it didn't reflect our heritage, an argument that didn't carry much weight in the House vote.

The hullabaloo created by this flag is reminiscent of the national flag debate of the mid-1960s when 'Lester's leaf' was adopted. At that time the Legion protested the lack of a discernible link with Britain, but finally relented and now fly the Maple Leaf. Maybe Legionnaires in this province will undergo a similar change of heart in the years ahead. Whether you like the flag or not you might as well get used to it because it's here to stay, and, for once, the province does have a distinctive emblem. [Editorial, 'The flag is here to stay', *Evening Telegram*, St. John's, 20 May 1980]

'No dog, no flower or things beloved  
How can we understand?

[Deborah Brown, 'Ode to the Flag', *The Newfoundland Herald*, 7 June, 1980, p. 76]

Nobody likes the flag.  
Nobody likes the flag.  
I'd much sooner see them flying  
A Robin Hood flour bag.

...  
It's like a page from a math book,  
Triangles everywhere.  
It resembles a picket fence  
Or the devil's own nightmare.

If they ever fly it  
And turn it upside down  
We'll never know the difference  
It's the same each way round -  
Terrible each way round.

[Everett Adams, 'The Flag', *The Newfoundland Herald*, 7 June, 1980, p. 76]

The flags of Canada and Newfoundland appear in satire on the assumed shield emblem of the town of St. Anthony and that of Arnold's Cove', KH files

'While the younger citizens of the province seem to like the flag, the older folks are vocalizing very strongly against it. [Plenty to talk about!], *Newfoundland TV topics*, 10 May, 1980, p. 1]

'...as a flag it is attractive, mildly suggestive of a navy ensign. But make it a Newfoundland flag and it suddenly becomes the work of the devil, a callous blasphemy of some sacred tradition.' ....

'There is a place for tradition and history, but there is also a present and the future. The design appeals to the young because there is a greater tendency to be openminded, to see the flag for its intrinsic nature without prejudiced notions of history.

In fact the young of the province will have adopted the flag by the time the House of Assembly comes to a decision. Over the next few weeks the design will mushroom, emerging on T-shirts, buttons, magazines and newspapers and probably a few walls. [Mark King, 'This week's comment - The flag: on having an open mind'. *Newfoundland TV topics*, 10 May, 1980, p. 2]

### Conclusions

The Union Flag (or Union Jack) was flown basically in Newfoundland as the flag of the Empire of which Newfoundland was part. Its continued use after 1931 and especially after 1949 was primarily due to the tradition of following the King's Regulations and the insistence of the extreme Anglophile Premier (1949-1969) Joseph R. Smallwood, who had even stated "We are not a nation." (*Canadian encyclopedia*, Edmonton, 1988, p. 2014) Although it had as much vocal support as did the Union Jack and Red Ensign in Canada in the time of the Canadian Flag Debate, the Jack became identified with the English, Protestant, and monarchical elements of the Newfoundland populace.

In the same way, despite its long history as a flag identified with Newfoundland and one that still

flies defiantly from roof-tops in St. John's, the Native Flag, a simple, splendid and unique tricolour became identified with Irish, Roman-Catholic, left-wing elements, and especially the youth, of the same population. Various other ensigns barely had a chance of recognition as the flag of Newfoundlanders. The red ensign with badge probably appeared more in flag manuals than in real situations and it is likely that merchant and fishing vessels, if they chose to fly a flag at all, would have flown the British, i.e. undefaced red ensign.

The flag designed by Pratt and eventually adopted by provincial legislation in 1980 has been widely accepted and borne by Newfoundlanders across Canada as actual flags or as colourful bumper stickers. The new flag appears on the mastheads of two Newfoundland newspapers and on the provincial logo signature. (Fig. 13)

It is a reflection of the rich history, culture, sense of identity, and its natural environment that the search for a flag would have brought about such lively discussion among the people at large, as evident in the popular responses in magazines and newspapers, and on radio and television programmes. This writer has tried to capture this spirit by quoting unstintingly from the published letters and remarks.

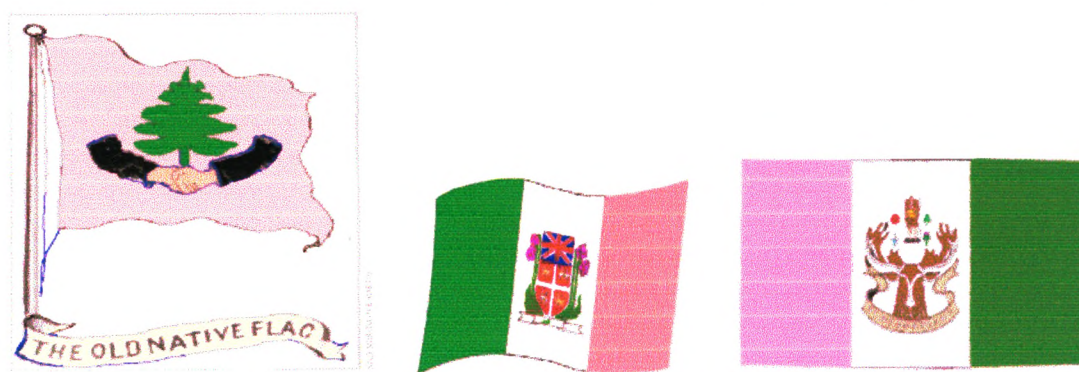
### Acknowledgments

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Kevin Harrington : Newfoundland's Flag.. : Col.Plate I



Figs. 1-3 The Newfoundland red ensign in a soldiers' hospital ; badge ; red ensign



Figs. 4-6 The first Native Flag; proposed alterations with colour arrangement -with arms and Union Jack, and caribou head



Figs. 7-9 The Native Flag in St. John's, unadorned, on map on a tattoo shop window; flying in a back yard; painted on a Union Hall wall



Figs. 10-11 Proposed white 'ensign' with arms ; the shield of arms of Newfoundland 1667



Figs. 12-13 The provincial flag (1980 -Present); provincial tourism logo

### Kevin Harrington

Albert Kevin Harrington, M.A.T., born 1934 in East York (Toronto), Ontario, is a retired (1993) teacher-librarian. He has taught (at the collegiate level) Geography, History, French, and Italian. He was appointed Head Librarian in 1976.

Kevin has attended International Congresses of Vexillology in Madrid, San Francisco, Melbourne, Zürich, Warsaw, Cape Town and Victoria. In 1986 he was asked by the members to head up the Canadian Flag Association, founded in Vancouver the previous year by Doreen Braverman, Wolf Lincke and Kathy Kew. He immediately launched the publication of an Association journal, *Flagscan*, and has, since 1998, added eight more bulletins or supplements including *Flagnaut* and *Pavillonnerie*. He edits and writes for these publications and is also the editor of the ICV18 Proceedings.

Twice winner of NAVA's Captain William Driver Award, Kevin regularly presents papers at their conferences and also speaks at local meetings of the Heraldry Society of Canada. Harrington promotes vexillology wherever he can and has appeared on local and Canada-wide television and radio programs and in newspapers and magazines. He has a strong interest too in heraldry and onomastics, travel and the study of languages. Kevin acquired a Master's Degree (in Teaching, Information Sciences) from the University of Toronto in 1983.

### Kevin Harrington : Col. Plate II



Left, Kevin Harrington welcomes the assembled delegates and guests at the Opening Ceremony of ICV 18, Laurel Point Inn, Victoria, B.C.

Right, the Registration Desk. At the table James Webb, Doreen Braverman, flanked by Jane Henderson, with Chantal Webb, in front, all help register delegates Kevin and David Le Gallant, both to the left.



The CFA president with Bruce Berry, right, FIAV's Secretary for Congresses, at the ICV 18 Farewell Luncheon.