

DAGON

#701, APA-Q #613

September 2018

THE MINISTRY OF MISCELLANY

This is **Dagon**, a monthly fanzine of commentary on science, science fiction, fantasy, mystery novels, comic art, role-playing games (RPGs), and anything else that seems like a good idea at the moment, is published by John Boardman, O At Room 108, 2250 S. Semoran Blvd, Orlando FL 32822-2704. My land line number is P Great (407) 270-5613. The number of my new cell-phone, like that of its predecessor, E Intervals is (718) 736-4901. **Dagon** circulates through APA-Q, an amateur press associa- R This tion (APA) edited once a month (if enough contributions come in) by Mark L. A Appears Blackman, Apt. 4A, 1745 E. 18th Street, Brooklyn, NY 11229-2119. His telephone T To number is (718) 336-3255, and his internet address is <marklblackman@juno.com>. I Inflamm O Optic The copy count for APA-Q is 15 print copies. N Nerves **Dagon** also goes to others who have indicated an interest in its subject matter. Subscriptions are 10 issues for \$10 in the United States, and for \$25 #2236 elsewhere. I also trade with other amateur publications.

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In the August issue of **Dagon**, I cited the use of national anthems as revered national identifiers/ But there is an even older and more revered national identifier - the national flag. Denmark claims to have the oldest national flag, a white Nordic cross on a red field. The term "Nordic cross" is used to identify this cross, as distinguished from crosses of other shapes. used on flags of other nations. I am not going to attempt to describe the Nordic cross verbally, as many reference books display pictures of all national flags currently in use. (I refer readers to the current issue of the *World Almanac*, the most used reference work in my own library.) The Nordic cross is used only on the flags of nations and regions of Scandinavian heritage. The varieties currently in use on national flags are:

DENMARK: A white Nordic cross on a red field.

SWEDEN: A yellow Nordic cross on a blue field.

FINLAND: A blue Nordic cross on a white field.

NORWAY: A blue Nordic cross, outlined in white, on a red field.

ICELAND: A red Nordic cross, outlined in white, on a blue field.

Some provinces and regions with a Scandinavian heritage also use Nordic cross flags, such as the Færoe Islands and the originally Viking settlement in Normandy.

The original flag of England was a red cross on a white field. The two horizontal arms of the cross are of equal length, as are the two shorter vertical arms, and they all meet in the center of the flag. This is said to be the cross that symbolizes St. George, the patron saint of England. Scotland's patron saint, St. Andrew, has as his emblem a white saltire on a blue field. The Scots make an important matter out of the fact that, of all the patron saints of the British realms, theirs is the only one who was one of the original twelve apostles, rather than just some guy in tin trousers who killed a dragon somewhere. And the cross that represents Ireland's St. Patrick is a red saltire on a white field. These are the national saints represented on the "Union Jack", the flag that represents the national union that was created in 1603 when the King of Scots also inherited the English throne, creating the union that despite many strains still exists today as "The United Kingdom of Great Britain and Northern Ireland". (Ireland was formally added to the United Kingdom's title in 1803, which renders incorrect the version of the Union Jack which often appears in historical films set during the American Revolution, and which shows the present-day Union Jack with St. Patrick's cross. And be careful about referring to St. Patrick as not being Irish. If anyone Irish should object to this, tell him to borrow from a priest a copy of a life of St. Patrick. It will tell him that St. Patrick was born in what is now England, of Briton stock, which is today called "Welsh" from a Germanic word meaning "strangers". Actually the English, who then spoke a Low German dialect, were then the strangers in England.)

If you watched the games of this year's World (Soccer) Cup, you know that the English team used not the Union Jack, but the traditional St. George's cross flag. The other British realms also play using their own flags, but this year none of them qualified for the World Cup final round. Every so often, someone from another national soccer team states that one British team ought to play under the Union Jack rather than fielding four or five national teams. Then soccer fans of other nationalities think about what the consequences would be if their teams had to play one team with all the best players of all the British realms, and the idea is quietly dropped.

And, since my computer insists that "saltire" is not an English word, I ought to explain it. A saltire is a form of cross, shaped like a capital "X" lying on its side. As the Scots tell the story, when the Pagan Romans were crucifying St. Andrew, he told them that he was not worthy to be crucified on the same shape of cross that his master was. So the Romans obligingly nailed him to a saltire.

Be that as it may, the next major development in flag design was originated by a most unlikely person - Tsar Pyotr I of Russia, commonly called "Peter the Great" (r. 1682-1725). From time to time, it occasionally occurs to a Russian ruler that his nation can become a great naval power, despite its very few and very distant ocean ports. This idea was Tsar Peter's, and he paid a visit to the Netherlands to see how it could be managed. (He probably chose the Netherlands because England or France might be less than willing to turn a nation with his huge supplies of manpower and ship timber into a naval power.) While in the Netherlands, he noted that there were a great

many flags around, with horizontal stripes of red, white, and blue. Obviously his ships would also need such a national emblem. So he selected a design of three horizontal stripes: from top to bottom white, blue, and red. After many twentieth-century attempts at flags with ideological symbols, this is still the design of Russia's national flag. Moreover, when the smaller Slavic nations of the Balkans achieved their freedom from Ottoman or Germanic empires, they also adopted related designs for their national flags.

The next major event in flag design occurred as a result of the French Revolution of 1789. The French discarded all the emblems of the dictatorial monarchy that had oppressed them, and set up the famous *tricolore* of three vertical stripes; reading outward from the flagstaff, they are blue, white, and red. This eventually became the flag of all the French governments that traced their origins to the 1789 revolution, both republican and imperial. Other nations that owed their new regimes to revolution also adopted this idea, with red or a related color as the outermost stripe since it could be more easily seen from a distance. So the present Mexican and Italian flags are green, white, and red, Belgium's is black, yellow, and red, and the Irish Republic's flag after it separated from the United Kingdom is green, white, and orange, though domestic Irish reasons are also a part of this color scheme.

Entirely different purposes have resulted in the present German flag. As a general rule, if the flag of Germany is black, red, and *gold* (not "yellow"), Germany is likely to be a good neighbor, but if it is red, white, and black, Germany's neighbors, and *their* neighbors, had better watch out.

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Because there have been so many changes and corrections to so many addresses, largely thanks to Don Del Grande's addition of so many nine-digit ZIP codes, I have added to this issue of **Dagon** a revision of the Directory last published in February 2018. See pp. 7-10.

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By the time this issue of **Dagon** reaches you by mail or e-mail, Florida's primary elections will have been completed and counted, and the vote analyzed. Since primary elections are handled in different ways in different states, further explanations may be necessary.

Florida has closed primaries. This means that a voter may vote only in the primary of the party in which he or she is registered. This does not require a voter to vote for the candidate of that party in the general election, which this year in Florida will be Tuesday 6 November 2018. A voter may change party registration on specified dates which may be almost any day in the year. Some voters habitually register in the party which they hope will lose the general election, in order to try to give that party candidates which hopefully are so weak that they will lose the general election. The winner of each primary election becomes that party's candidate for that office in that year's general election.

In an earlier **Dagon** I announced my preference for Philip Levine as the Democratic candidate for governor, an office presently held by Rick Scott, a Republican. Scott's term of office

expires this year, so he is running for the U. S. Senate seat now held by Bill Nelson, a Democrat who is seeking a third term in the Senate this year. Neither Scott nor Nelson has any opposition in the primary election for his party's nomination. I was unable to get to a political office for Levine's candidacy, and therefore could not furnish readers with support for his candidacy. However, I would not be disappointed if Gwen Graham or Jeff Greene got the Democratic nomination for governor. I live in Florida's 7th congressional district, which is represented by Stephanie Murphy, Democrat, whose 2018 candidacy I see no reason to reject. (Florida has 27 seats in the House of Representatives. At present, 16 of them are Republicans and 11 are Democrats. On television, political commentators expect that, owing to "President" tRump's growing unpopularity, the Republicans could very likely lose control of the House of Representatives and possibly also the Senate. True, they also claim that tRump's popularity among his strongest supporters is still strong, but these strong supporters are not many in number and seem to consist principally of poorly educated voters in small towns and rural regions, who have poorly paying jobs or none at all - voters who are colloquially described as "hillbillies".

On the Wednesday before Florida's primary election, Karina drove her daughter Diana and me to an "Early Voting" polling place in an Orlando library. We cast our primary election ballots there, after I quizzed Karina and Diana about their choices and the reasons for them. Only one of the Democratic candidates for Commissioner of Agriculture was an actual farmer, so we all voted for him. There "early votes" will be counted with the others after the actual date for primary voting, and I will inform you of the results in the next **Dagon**. I also asked Karina about getting a library card, but it seems that more identification is required for a library card than for a ballot, and she has sent for mine.

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This issue of **Dagon** was almost late because I once again inadvertently lost much of it, and had to re-type a lot of it before I could get it to stay. This time Karina discovered what I had been doing wrong, and I have every expectation of getting it to Mark for the September **APA-Q** before he can mail and e-mail it on his intended date of 8 September - as it happens, my 86th birthday. (Four days earlier, Deirdre will be 53. And about two months later, Karen's and Anthony's third child will be born, Deirdre's sixth grandchild and my sixth great-grandchild.

Another important milestone will be marked this fall by Elliana, the first child of Deirdre's daughter Melissa. After a few years of "pre-K" and one of kindergarten, she will now enter first grade in a school in Frederick, MD, where her mother lives. and will be seven early in December.

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In **Dagon** #700 (August 2018) I discussed national anthems and, in some cases, how they became national anthems. And in the *New York Times* of 3 July 2018, Sarah Kaskowitz had an

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FAMILY MATTERS

Using the different research methods appropriate to our differing generations, my daughter Deirdre and I've been looking up our family records and discovering information about our families. At the same time, I have put several relatives on the **Dagon** mailing list, who might be interested in some of this genealogical information. From time to time, I will pass such information on to them.

My first resource for this material is genealogical information from books. And my principal source has been an annex to the north reading room of the central branch of the New York Public Library, located on the southwest corner of Fifth Avenue and West 42nd Street in New York City. This annex is a first-rate genealogical library. However, Deirdre first looked on line, and found material on the Boardman family of which I had been unaware. I will ask her for references to the material, and how it may be found on line.

Deirdre discovered that the first Boardmans in North America were two cousins who, with their wives, landed in Ipswich, MA on 3 July 1638. Their wives were sisters from a family named Betts, of which more later, particularly if you are a fan of the Boston Red Sox. They had emigrated from Claydon, a small town in northern Oxfordshire, near Banbury. I had visited Claydon and Banbury in 1958, so the place names were not strange to me, though I had not discovered some of the information which Deirdre later found on line. Oddly enough, Deirdre's oldest son Anthony Perez now lives in a North Carolina town called Clayton, and is a police officer in the nearby town of Raleigh.

In 1958 I inquired of a Church of England pastor in Claydon whether there were then any Boardmans (with such variant spellings as "Boreman" or "Bordman") in Claydon. He told me there were not, which did not surprise me, as the 1630s were a time of great unrest in England. In those days, in most of Europe's monarchies, there was a belief that anyone who differed with the monarch's religion was potentially politically disloyal as well. King Charles I was *ex officio* head of the Church of England, so Puritans like the Boardmans, and also Roman Catholics, were politically suspect. King Charles responded with religious persecution, and the Puritans, who controlled Parliament, eventually went into armed revolt, found the king guilty of treason, and eventually beheaded him before a large and enthusiastic London crowd on 30 January 1649. However, by then many Puritans, who had not believed it could come to that, had fled to the American colonies and established their own form of religious dictatorship.

The Boardman family was among them. But apparently they didn't believe in any kind of religious dictatorship. A few years after landing in Massachusetts, they moved on to Connecticut, where many other English settlers escaped all varieties of religious persecution.

Banbury also has a place in English folklore. Lands around that market town had been assigned centuries earlier to a noble family named Fiennes, whose head is Lord Saye and Sele, and whose most eminent members presently are the film actors Ralph and Joseph Fiennes. They figure

in a nursery rhyme about Banbury Cross, a lavishly decorated stone cross in the market place. The cross was torn down during a period of Puritan domination, when its decorations were disapproved as “idolatrous”. In the 19th century, when these passions had died down, a new Banbury Cross was erected there, and still stands. And it is very likely that the “fine lady upon a white horse” was originally a “Fiennes lady. In that case, it may have been a Boardman who stitched the Fiennes lady’s riding habit or swept up after her horse.

The American Boardmans still seem to be few in number. I have no descendants in the male line, but each of my two brothers had two sons. To the best of my, and their, knowledge, every Boardman I have ever met was descended from my ancestor Samuel Boardman or his cousin, except for one who had just come over from England and was brought to a meeting of a science-fiction club at our house in Brooklyn to meet me. But there is a town named “Boardman” in Ohio, and another in Oregon. and a “Boardman Street” right here in Orlando, so they must have been named after Boardmans.

Then there were Boardmans fighting against the Slaveholders’ Rebellion, as I choose to call the “late unpleasantness” from 1861 to 1865. Two were in Minnesota regiments, though I cannot connect either of them to my family records. (My grandfather Arch Guy Boardman was born in Olmstead County, MN, sometime around 1880.) Private Charles Barzillai Boardman served in the First Minnesota Infantry, one of the first regiments to enlist in that war. However, he did not take part in the stand his regiment made against a Rebel charge at Gettysburg, as he had been wounded at Chancellorsville a month or two earlier, and spent the next several months recovering at hospitals in Washington and Philadelphia. Eventually he recovered, and was mustered out with his regiment. Sergeant James Boardman of the First Minnesota Light Artillery was on the March Through Georgia, which was celebrated in song by Henry Clay Work, the Irving Berlin of the 19th century. (In the film *Gone with the Wind*, one of the looters of Scarlett O’Hara’s mansion derisively sang this song at her, and while I watched the film I joined in.

In a future installment of “Family Business” I will take up people from other lines of descent who were active fighting against the Rebellion. I know of no relatives whatsoever who supported the Rebellion, and do not expect to find any.

THE MINISTRY OF MISCELLANY (continued from p. 4)

article about a song which, in **Dagon** #700, I suggested might be a rival for national anthem-hood to “The Star Spangled Banner”. After all, “The Star Spangled Banner” doesn’t mention God, and that might make him mad at us. You wouldn’t want that, would you? So on his family’s desperate ship trip, escaping from Russian religious persecution in 1893, five-year-old Israel Beilin, soon to be

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THE DAGON DIRECTORY

Subscriptions are indicated by the number of the issue with which the subscription expires. If this number is less than 705, your subscription has expired. To renew your subscription, see p. 1. Note that this rate may have been reduced since you began to receive **Dagon**.

Other designations are:

C: Complimentary copy.

CAR-PGa: an active member of the Committee for the Advancement of Role-Playing Games (RPGs).

F: a member of my extended family. Recently I have been citing in **Dagon** information about family connections which may interest them, and have been sending copies of those issues to many em. Some relatives may not have been sent those copies, and they should write to me and ask for them. From now on, they will receive all issues.

Q: a member of **APA-Q**, who therefore receives **Dagon** as a part of **APA-Q**.

T: trade copy

This directory is accurate to the date of 1 September 2018. Please let me know of any changes, corrections, and additions that need to be made. Any additions and corrections which I receive before 15 December 2018 will be printed in the January 2019 issue of **Dagon**, and will thenceforth be part of future Directories.

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THE MINISTRY OF MISCELLANY (continued from p. 6)

called "Irving Berlin", invoked God not to promote a new national anthem, but out of sheer relief he formed the concepts that 25 years later would become "God Bless America".

The tale is all too familiar to those who have been following the reports about child refugees, separating children from parents, and politicians bad-mouthing refugees as :criminals:

Dagon #701 (APA-Q #613)

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 you may find something of
 interest to you on page ____.