Skjöl varðandi Walter Judge Lindal og samskipti við Kanada

Bjarni Benediktsson – Stjórnmál – Dómsmálaráðherra – Heilbrigðismálaráðherra – Iðnaðarmálaráðherra – Bréf – Skjöl – Ræður – Walter J. Lindal – Vestur-íslendingar

Tekið af vef Borgarskjalasafnsins

bjarnibenediktsson.is

Einkaskjalasafn nr. 360
Stjórnmálamaðurinn
Askja 2-27, Örk 9

Memorandum
re
W. J. Lindal

Walter J. Lindal

Marks, Arts, 1910 - 1911

Third Year		Fourth Year	
Higher Algebra	94	Differential Calculus	92
Plane Trigonometry	100	Integral Calculus	100
Analytical Geometry	99	Differential Equations	91
Integral Calculus	95	Statics	100
Physics I	75	Dynomics	90
Physics II	83	Physics Lab	92
Physics Lab.	97	Solid Geometry	94
Problems	71	Problems	83

At that time "Problems" was a bonus paper in which a student could not fail and the marks received were added to the general average.

Signed W. J. Spence
Registrar

The Canadian Embassy,
6 Djalan Budi Kemuliaan,
Djakarta, Indonesia,
November 23, 1961.

Dear Judge Lindal,

Your letter of October 30th was a pleasant reminder of our association in 1940, when, as a result of your initiative, and under your chairmanship, a small group of Winnipeggers met from time to time to discuss the topics and subject matter of a series of lectures for the personnel of the armed forces, the object being to promote an understanding of the issues involved in the war. My own contribution to this project, as you know, was a very modest one, but my association with the group and later knowledge gained while serving in the forces enables me to confirm that the eventual product known as "The Battle of Brains" which had its beginnings in our group discussions, was basically your work and the product of your pen.

I know also that the late Mr. Harry R. Low who, as Group Captain, headed the RCAF Educational Services during the war, attached great importance to "The Battle of Brains" and that he regarded it as basic material in the arsenal of his education officers.

As a subscriber to the weekly paper, published in Icelandic in Winnipeg, and to the Icelandic Canadian, I am aware of your great contribution, extending back many years, in promoting a knowledge in Canada and abroad

Judge W. J. Lindal,
The Icelandic Canadian,
788 Wolseley Avenue,
Winnipeg, 10, Manitoba,
Canada.

... 2

of all that is best in the Icelandic heritage. It is my sincere hope that your devotion to this aspect of Canadian citizenship will receive a recognition that has been so well earned.

I am enclosing letters to the Presidents of the Universities of Manitoba and of Iceland which you may forward to them if you wish.

Sincerely,

J. P. Sigvaldason

Gallery of Canadians

Author and Jurist From Manitoba

By RALPH HYMAN

Walter Jacobson Lindal, who sits on the Manitoba bench, is the son of an Icelandic father who left his native land to seek a better life in the untapped wilderness of Canada's hinterland.

Judge Lindal some years ago wrote a book about the Saskatchewan Icelanders and how they helped open up a new land and bring civilization to a wilderness. In describing how they fared in the land of their adoption, the judge told his own story.

In 1887, when Judge Lindal was born in Iceland, his father decided to emigrate to Canada. In 1890 the family settled in the Logberg district of Saskatchewan, a remote and isolated territory. Here young Walter Lindal grew to manhood and when he became of age in 1908, he took up homesteading in the Holar settlement, near Leslie.

He knew that education was the key that would unlock the door leading to a career far removed from homesteading, so he worked in a sawmill and at commercial fishing and the money he earned helped put him through Wesley College in Winnipeg.

A brilliant scholar, he stood first in every year of his arts course and graduated as gold medallist in 1911. Deciding on law as a career, he entered the University of Saskatchewan and graduated with honors in 1914. The First World War cut short his legal career and he enlisted and saw overseas service with the 27th Battalion and the Sixth French Mortars.

He was gassed in the Battle of Passchendale and invalided back to Canada, where he spent several years in hospital.

In 1919 he was admitted to the Manitoba Bar and in 1942 he was appointed to the Manitoba bench.

His book, Two Ways of Life, was published in 1940 and drew praise from literary critics. Author Lindal contrasted totalitarianism with Western democracy, and the continuing struggle to find an equitable balance between the freedom of the individual and the authority of the state. In 1946 he published Canadian Citizenship and Our Wider Loyalties, in which he expounded his theme that "the smaller the world, the wider the loyalties have to be."

In 1958, Judge Lindal was elected the first president of the Canadian Ethnic Press Federation.

Walter Jacobson Lindal

—George Lonn.

The above is one of a series of 25 articles in the Globe and Mail of Toronto — the only Canadian of Icelandic extraction selected.

GOVERNMENT HOUSE
WINNIPEG

May 28th, 1962

Dear Mrs. Hykawy:

I am happy to join with the many who are today extending congratulations to Judge W.J. Lindal on his retirement from the Manitoba Bench.

Judge Lindal has created and maintained a fine reputation, both as a Judge and as a person, interested in many things which are important to Canada.

It is my belief that Judge Lindal has performed a very great service in bringing together persons of differing cultural backgrounds for the betterment of Canada, and has thereby created for our country a culture which, otherwise, would not be possible.

On this important day, I extend warm salutations and good wishes.

Sincerely yours,

Errick F. Willis

Lieutenant-Governor.

Mrs. M.H. Hykawy,
Royal Alexandra Hotel,
Winnipeg 2, Manitoba.

Personally yours

Canadian Pacific

Filing time shown in the date line is LOCAL TIME at place of origin. Time of receipt is LOCAL TIME at place of destination."

TA258 57

VANCOUVER BC 31 335P

RS M H HYKAWY

ANADA PRESS CLUB SECRETARY HOTEL ROYAL ALEXANDRA WINNIPEG

WOULD LIKE TO JOIN WITH THE MEMBERS OF THE CANADA PRESS CLUB WHO

RE PAYING TRIBUTE TO JUDGE LINDAL ON THE OCCASION OF HIS RETIREMENT.

ROM THE MANITOBA BENCH STOP I WOULD BE GRATEFUL IF YOU WOULD EXTEND

Y WARM GOOD WISHES TO HIM AS WELL AS MY CORDIAL GREETINGS TO ALL

HOSE HONOURING HIM TONIGHT

LESTER B PEARSON

G. H. Parrot, General Manager of Communications, Montreal.

CANADA

PRIME MINISTER - PREMIER MINISTRE

June 15, 1962.

Dear Judge Lindal:

Permit me to extend my warmest felicitations on your retirement from the Manitoba Bench, after many years of distinguished and devoted service.

The exigencies of the election campaign prevented me from joining with your friends of the Canada Press Club in honouring you on the evening of May 31, and though belated, would ask you to accept my best wishes for your future health and happiness.

I am, with best regards,

Yours sincerely,

Diefenbaker

Judge W.J. Lindal,
Honorary President,
Canada Press Club,
788 Wolseley Street,
Winnipeg, Manitoba.

he new democratic party le nouveau parti démocratique

ARCADE, RIVER HEIGHTS CENTRE,
REGINA, SASKATCHEWAN.
LAzenby 7-0714

May 31st, 1962.

May I extend heartiest congratulations to Judge Walter J. Lindal who has completed twenty years on the Manitoba Bench.

Throughout the years Judge Lindal has rendered outstanding service to new Canadians and has contributed much to a better understanding between the various ethnic groups that make up our population.

It is fitting that the Canada Press Club should honour him as the founder of the Canada Press Club and also for his magnificent contribution to the public life of our nation.

I trust that he will have many more years in which to serve the people of his community and to add to the laurels he has already earned as an outstanding Canadian.

T. C. Douglas

PROVINCE OF MANITOBA
OFFICE OF THE PREMIER
WINNIPEG

June 1, 1962.

Dear Judge Lindal:

Please allow me to extend my congratulations and best wishes to you in recognition of your distinguished judicial career as you retire from the Manitoba Bench.

It was a matter of special interest to me to learn from the newspapers of your own assessment of your 20 years on the Bench! I share your satisfaction in the fact that only one of your decisions was taken to appeal and in that instance the appeal was dismissed with costs. This is surely an outstanding record not only in Manitoba but in Canada.

My own belief is that your contribution to the organization and maintenance of the Canada Press Club and the Canadian Ethnic Press Federation is of special importance in a country which deliberately preserves its complexion as a mosaic of all the races and peoples who have come to bring their contributions to our common nationality. These two organizations have certainly done a great deal to further the cause of a united Canada and will continue to do so in the years ahead if they maintain the type of leadership you have given them.

Naturally the Icelandic community claims you with special regard and affection as a spokesman. Knowing as I do of the remarkable achievement and great contribution to our Manitoba community which those of Icelandic origin have made, I think it proper to remember that you are a representative of this group and have shared to the full in the respect for learning which Icelandic Canadians have made their own particular mark of distinction.

With kind personal regards and on behalf of the Province of Manitoba a word of deep appreciation for your many years of contribution to the life and development of our citizens,

Yours sincerely,

Duff Roblin

Duff Roblin.

His Honour Judge W. J. Lindal,
788 Wolseley Avenue,
Winnipeg 10, Manitoba.

WINNIPEG FREE PRESS
20/4/62

Retiring Judge

The Manitoba bench loses one of its most respected members this week when Walter J. Lindal, a county court judge for the past 20 years, retires.

An Icelander who was brought to the prairies by his family when he was a small child, Judge Lindal has made a distinguished contribution to this province.

A brilliant student at Wesley college (from which he graduated as gold medallist in 1911), Judge Lindal decided to make a career in law and entered the University of Saskatchewan. He graduated with honors in 1914. When war broke out he went overseas, was gassed in the battle of Passchendale and spent several years in hospital as a result. In 1919 he was admitted to the Manitoba bar and in 1942 was appointed to the bench.

In his 20 years on the bench Judge Lindal has demonstrated that he possesses the attributes which a good judge must have. These are a sense of justice, a knowledge of and experience with people at all levels and under all conditions, a knowledge of the main principles of law, and conscientious hard work. Only one of the cases brought before him has ever been appealed to the supreme court and it was dismissed with the plaintiff required to pay costs. More of his decisions have been written up than those of all other Manitoba county court judges combined.

But it is not only in legal fields that Judge Lindal has distinguished himself. Although Icelandic by birth, he is passionately Canadian. To this end, he has devoted much of his life, off the bench, to the promotion of Canadianism and especially to the preservation of the identity of various ethnic groups. In 1958 he was elected first president of the Canadian Ethnic Press Federation. He is also an author of note with a number of books and many articles to his credit.

Although he has reached the retirement age set for judges, Judge Lindal is young in spirit and can confidently be expected to continue to make his valuable contribution to the life of this province and its people.

COMMENTS ON JUDGE W. J. LINDAL'S THREE BOOKS

I Two Ways of Life: Freedom or Tyranny?

II Canadian Citizenship and Our Wider Loyalties.

III The Saskatchewan Icelanders - A Strand of The Canadian Fabric

First three pages.

COMMENTS ON JUDGE W. J. LINDAL'S THREE BOOKS

I TWO WAYS OF LIFE: FREEDOM OR TYRANNY? Published by The Ryerson Press, Toronto, 1940.

Letter from the Moderator of the United Church of Canada.

The United Church of Canada,
Office of the General Council.

The Right Reverend John W. Woodside, M. A.; D. D.,
421 Wesley Building,
Toronto 2, Canada.

Dear Mr. Lindal:

A copy of your book "Two Ways of Life: Freedom or Tyranny", reached me the other day, through the kindness of The Ryerson Press. Something about the book kept me at it until I had finished it. You have made a distinctive contribution. The great issue is graphically set forth within its true and appropriate background. It will afford genuine help to all who in these days are deeply concerned about preserving and furthering the great and priceless values of our Civilization. Allow me to offer you my personal congratulations. We shall look for something more in the days to come.

Ottawa

July 15, 1940.

Yours sincerely,

John W. Woodside.

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W. A. Deacon in C. B. C. Radio Broadcast
on July 6, 1940

"No other writer anywhere in the world has equalled Mr. Lindal as exponent of those principles for which we fight --- I hope that every Canadian High School will be instructed to use Two Ways of Life as a compulsory text this fall. Every adult should get it at once."

(W. A. Deacon is recognized as one of the top literary critics in Canada. On retiring in 1960 as Literary Editor of the Globe and Mail of Toronto, after thirty years service, he was tendered a Testimonial dinner. Over 400 people attended and more than 100 messages of congratulations were received).

Excerpts from Mr. Deacon's review in the Globe and Mail follows:

"There have been several books offered on the principles behind our institutions, on what contrary principles are used by the dictatorships, how the two inevitably clash, but I have found them in varying degrees mystical, sentimental, wordy, or academic and abstruse. Something as lucid as 'New Russia's Primer' was what we needed to put into the hands of every adult and to teach compulsorily in our schools when they open this September.

"Now 'Two Ways of Life' by the Winnipeg Lawyer, W. J. Lindal, is exactly that sort of book. For our purposes, it is miles ahead of anything sent us from very distinguished persons abroad. Mr. Lindal is of Icelandic parentage and reached Saskatchewan at the age of one. He sealed his citizenship when he was gassed at Passchendaele."

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Review in the Winnipeg Free Press, July 20, 1940.

"Mr. Lindal's interpretation of the two ways of life is both temperate and mellow. It gains force from fair-mindedness, justice from insight --- His map of the dictator and democratic countries is no sharply marked off pattern of blacks and whites:

" 'To decry all the people in those four countries' - Germany, Italy, Russia, Japan - 'for fallacies and misconceptions which they either have been cajoled into accepting, or have been forced to accept, would be wholly unjust' ---

"Mr. Lindal, who has been astute enough to quote direct from the Nazis, needs no introduction to Winnipeg readers. If interviewers could be dictators, this book would be compulsory reading."

(The entry of Russia on the side of the Allies in the last war prevented further use of the book, but Mr. Lindal headed a committee of six Winnipeggers who prepared twelve lectures on the issues in the war, which formed a booklet of 142 pages. The booklet was published by The National Defence Head Quarters of Canada in June, 1941, under the title "The Battle of Brains". Two Ways of Life was the leading source of reference. In 1943, the booklet was increased at

ROYAL COMMISSION

ON

BILINGUALISM AND BICULTURALISM

* * *

Brief Submitted By The Executive

Of

The Icelandic Canadian Club

* * *

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Brief Submitted By The Executive Of The Icelandic Canadian Club

1. The Icelandic Canadian Club is in general agreement with presentations submitted on behalf of the Royal Commonwealth Society, Manitoba Branch, and the Canada Ethnic Press Federation. There are, however, some points the Executive of the Club would like to add. This is rather a matter of emphasis than a departure.

The Common Western European Culture

2. This has been emphasized in many presentations placed before the Commission, notably the one submitted by Dr. W.C. Lockhart on behalf of the United Church of Canada. He in part said, "We will only have a Canada with stability and purpose if we find our place in the common culture which belongs to all."

3. People of Icelandic origin are in a special position to emphasize this. It is often said that English is basically Anglo-Saxon. If, however, that is examined more closely it will be found that, basically, the English language rests upon the Germanic or Indo-European languages or dialects spoken by the Saxons, the Anglians, the Jutes, the Mercians, and the Norsemen. The Norse results from two migrations: One in the ninth century from present Norway to Ireland and Scotland, the other in the tenth century from present Denmark and Sweden. Old Icelandic, which through the centuries has changed very little, is Old Norse.

4. Then there was another Norse migration. William the Conqueror was a descendant, fifth generation, of Rollo who came from the Scandinavian peninsula and founded Normandy. The word Norman is a softened form of the word Norseman. It is a matter of historic fact that the majority of the settlers of New France came from Northern France.

5. Hence, it may be said that in the English people there is a common Anglo-Saxon-Norse cultural background to which the language of the Celts and the Normans are added ingredients and in the French people there is a primary Latin cultural background to which the Normans made a substantial contribution.

Combatting Discrimination

6. There is one lesson in human relations which the Icelandic settlers in America have learned. It may rest upon the hardships encountered by their ancestors in their struggle against the forces of nature back in Iceland. Or it may be a lesson they, in common with all the so-called ethnic groups in this land, have learned. They learned it in a university which is undoubtedly the hardest but yet, in a way, the best of all universities. It is the university of experience, and the toughest subject in that university is a study of the means needed to combat discrimination, that most insidious and persistent type of obstacle to true nation building.

7. Furthermore, let there be no misunderstanding on one point. The Icelandic settlers no less than other immigrants had to face discriminations, and with all other non-English speaking and non-French speaking newcomers they have had to learn a fundamental lesson and it is this: work harder than the other fellow; acquire a better education; grasp every opportunity for better training; become

more efficient; and above all, when opportunities come, even if the waiting may have been unwarranted, show in the performance of the task placed before you that you can discharge it as well, indeed better, than the other fellow.

8. The reward, just like Shakespeare's "Mercy" is two-fold: It blesses the individual or group who practices the lesson learned; it elevates those about them, in that it enables them to see more clearly that God-given qualities of mind and body are distributed throughout mankind. Both combine in moulding a common Canadian loyalty; both combine in strengthening the feeling of brotherhood, which lies deep, though at times hidden in every human heart.

The Changing Environment

9. If one looks back on those years of adjustment and adaptation to find out how the assimilation of wave after wave of immigrants occurred, one feature of the environment appears basic. This was the hopefulness that a better world was being built by the only means known to be available - hard work. This took many forms, both physical and intellectual, but the necessity of sustained application to the tasks at hand was taken for granted. This was a period in which the unity of Canada as a nation seemed assured.

10. Until the Great Depression of the thirties this spirit of progress and unity was quite real. But the world-wide erosion of national economies with massive unemployment everywhere weakened that spirit - and it weakened our faith in progress. Much questioning developed concerning the viability of the Canadian economy.

11. This was a time when national unity was put to a severe test. But strong actions by the Federal Government through nation-wide programs served to maintain the economy until World War II brought its own unquestioning demands for national unity. This continued to about 1950.

12. Having learned the lesson that hard work alone does not build a nation and, having seen the effects on output and employment of all-out national planning for war, Canadians began to believe that periodic mass unemployment was not inevitable. During the fifties we, in fact, accepted the view that through nation-wide co-operation reasonably full employment could be assured. We have now reached the point where we are committed as a nation to full employment.

13. This is the new commitment to which Canadians must adjust as a nation. It is no longer satisfactory to have high levels of employment in some provinces with severe unemployment in others.

14. The fact that this is a new concept and the fact that we have not learned to manage the economy so as to reach this new goal is putting a severe strain on national unity once more. The strain is most pronounced in Quebec where unemployment is more severe but national unity will be threatened everywhere in Canada until we succeed in equalizing opportunities (insofar as it is possible to do so) throughout the country.

A New Basis For Unity

15. We believe, therefore, that a new requirement for unity has emerged. If properly understood, and, if the requirement is met, Canada will be more unified than ever before.

16. This is the requirement of providing reasonably equal opportunities for all Canadians to find a meaningful and satisfying way of life. It is not a matter of granting favors or special consideration to any group.

Conclusion

17. Because many people in Quebec feel that they do not now enjoy equality of opportunity with other Canadians, severe frustrations have developed. Only when the economic basis for these frustrations is removed will national unity be restored. Only when reasonable equality of opportunity is achieved will bilingualism and biculturalism be debated with intelligence and understanding.

18. Unless this fundamental point is understood by a broad spectrum of Canadians, discrimination against French-speaking Canadians will increase. A failure to understand will, in turn, intensify the demand within Quebec for a special identity.

19. It may be that in the study of the essential content of national unity Canadians have selected a subject on the curriculum in the University of Experience which, in import, transcends that of discrimination, indeed, every other subject for true nation building. We sincerely hope that the Canadian people will pass this subject with honours.

Dated at Winnipeg this 17th day of July A.D. 1964.

Ruth Sveinbjarnarson
President, The Icelandic Canadian Club.

Margaret Ramsay
Secretary, The Icelandic Canadian Club.

With my compliments
[illegible]

The Chair of Icelandic Language and Literature

in

The University of Manitoba

★

A composite statement embodying the opinions of eminent authorities of the value of a Department of Icelandic in The University of Manitoba and indicating public and press reaction to the project.

★

Published by the Foundation Committee
Chair of Icelandic Language and Literature.

Með kveðjum
Valdimar

Kennslan
í íslenzkri tungu og bókmentum
við háskólann í Manitobafylki

Samandregin skýrsla um álit stórmerkra manna um gildi íslenzkrar deildar við háskóla Manitobafylkis, ásamt bendingum í þá átt, hvernig blöðin og almenningur lítur á málið.

Gefið út af
STOFNNEFND KENNSLUSTÓLSINS Í ÍSLENZKRI TUNGU
OG BÓKMENTUM

Kennslan í íslenzkri tungu og bókmentum
við háskólann í Manitobafylki

ALLIR ÞEIR, sem áhuga hafa fyrir kennslu í íslenzkri tungu og bókmentum við háskólann í Manitoba, hafa fullan rétt til að spyrja eftirfarandi spurninga:

1. Hvaða menningarlegt gildi hefir íslenzk tunga?
2. Á hvaða hátt er íslenzkan skyld enskunni?
3. Verður íslenzka deildin við Manitobaháskólann stöðug og varanleg framtíðar stofnun?
4. Á hvern hátt verður íslenzku kennslan miðstöð, þar sem læra megi gömlu norrænuna og germönsk tungumál.

Til þess að svara þessum spurningum hefir upplýsinganefnd skólastólssjóðsins safnað saman skoðunum, sem viðurkendir menntamálaleiðtogar hafa látið í ljósi. Ennfremur hefir nefndin tekið saman álit þeirra manna og kvenna, sem sérstaklega eru því vaxin, að þýða og skýra þau mál, sem á dagskrá eru og skilja álit almennings á þeim.

Í ritstjórnargrein í blaðinu Free Press 19. febrúar 1949, með fyrirsögninni: „Saga Íslands", er eftirfarandi orðum farið um hina væntanlegu íslenzku kennslu við háskólann í Manitoba:

„Að þeirri kennslu hafa aðgang bæði sérfræðingar, sem framhaldsnám stunda og háskólanemendur á meðan á hinni almennu skólagöngu stendur. Samband þessarar deildar **við** ensku deildina ætti að verða mjög náið, vegna þess að norrænar bókmentir hafa haft hin mestu áhrif á fornaldar- og miðalda-ensku".

Bréf hafa komið frá mörgum mönnum í háum stöðum í hinum andlega og bókmentalega heimi. Eftirfylgjandi ágrip sýna það glögt, hvernig álit fjórir leiðandi uppeldisfræðingar hafa á þessari stofnun; dylst það engum hversu mikinn styrk skólastólsmálið hefir hlotið frá áhrifum orða þeirra:

„Það á vel við bæði fyrir augljósa landafræðislegar- og þjóðfræðilegar ástæður, að háskólinn í Manitoba hafi öfluga kennsludeild í íslenzkum fræðum. Aðrir háskólar í Canada munu brátt viðurkenna þá yfirburði og senda til háskólans í Manitoba námsmenn sem fýsir að öðlast þekkingu á hinni íslenzku menningu".

Sidney Smith, forseti
háskólans í Toronto

„Hinar miklu bókmentir Íslands, sem er hin langmesta andlega arfleifð, sem vér höfum hlotið frá Norðurlandaþjóðunum, hefir aldrei fengið þá viðurkenningu, sem henni bar frá hinum enskumælandi þjóðum. Þegar þess er gætt að hin forna íslenzka var töluð á helmingnum af Englandi á dögum Knúts konungs, mætti með réttu ásaka oss fyrir það að vér hefðum að vissu leyti ekki virt forfeður okkar eins og vera bar".

C. Venn Pilcher biskup
í Sydney í Ástralíu

„Sem háskólakennari (prófessor) í ensku get ég borið því vitni hversu mikilsvirði það er fyrir þá, sem ensku kunna að hafa lært íslenzku. Mitt eigið starf á sviði lærdóms og bókmenta hefði verið ómögulegt hefði ég ekki kunnað íslenzku, en hana lærði ég með því að dvelja árlangt á Íslandi. Fornaldar og Miðalda-bókmentir enskar er ómögulegt að læra til hlítar án þess að vita eitthvað í íslenzkum bókmentum; og kunnátta íslenzkrar tungu er nauðsynleg hverjum þeim lærdómsmanni, sem hugsar sér að læra sögu enskrar tungu með fullum árangri; með öðrum orðum: þessi nýja deild við Manitoba háskólann verður til þess að auka gildi ensku deildarinnar í viðbót við þá miklu þýðingu, sem hún hefir út af fyrir sig".

Kemp Malone,
prófessor í ensku
við John Hopkins háskólann

„Samkvæmt minni skoðun ætti það hvergi eins vel við í nokkru landi, að undanteknu Íslandi sjálfu, að stofna íslenzka deild í háskóla, eins og einmitt í Manitoba í Canada. Hver sá mentamaður, sem verður að læra málið áður en hann getur skilið og metið íslenzku bókmentirnar, (og er það oftast takmarkið) hann fær tækifæri til þess við þessa stofnun — tækifæri, sem hann gæti hvergi annars staðar fengið, nema í Reykjavík.

Auðvitað mundu einnig íslenzkir námsmenn — eða námsmenn af íslenzkum ættum, safnast að þessum háskóla, bæði umhverfis Winnipeg og frá öðrum bygðum í Canada — menn og konur, sem fýsti að hljóta sérstaka þekkingu í sinni eigin tungu og sínum eigin bókmentum".

William A. Craigie
við háskólann í Oxford
á Englandi.

Yfirlýsing háskólaforsetans

Á afar fjölmennu samkvæmi, sem haldið var í „Playhouse" leikhúsinu í Winnipeg 30. marz 1951 lýsti Dr. A. H. S. Gillson, forseti Manitoba háskólans því yfir í embættisnafni að háskólinn væri að undirbúa stofnun íslenzkrar deildar og væri þess vænst að deildin yrði tekin til starfa næsta skólaár, 1951—1952. Fylkisstjórinn og forsætisráðherrann voru báðir á þessu fjölsótta samkvæmi, ásamt fleirum háttsettum ríkisfulltrúum og stjórnendum háskólans.

Í ræðu, sem Dr. Gillson hélt við þetta tækifæri, fórust honum orð á þessa leið:

„Það skeður ekki oft á hinni stuttu ævileið einstaklingsins, að hann hafi tækifæri til þess

að taka þátt í framkvæmdum, sem með sanni megi teljast stórvirki.

Hátíðahöld vor eru venjulega bundin við atburði löngu liðinna daga. En þetta samkvæmi hér í kvöld, 30. marz 1951, er einn þeirra viðburða, sem mjög eru sjaldgæfir, og mun hans oft verða minst um langan aldur ókomins tíma.

Hvers er vænst af þessu fyrirtæki? Til þess að leggja út í það þarf óneitanlega mikið áræði og hugrekki. En frá því er einnig mikils að vænta. Á námsárum sínum gefst nemendum þar kostur á því að læra íslenzka tungu, bókmentir og sögu, og gjörir það þeim auðveldara að læra, í framhaldsnámi, ensku, íslenzku og germönsku. Þetta er það allra minsta sem vænta má, en það eitt mundi engum okkar þykja nægilegt, það er ég sannfærður um. Það er áreiðanlegt að hér er um meiri og hærri hugsjón að ræða og að fullkomnara takmarki stefnt. Hér er hugsjónin sú að stofna varanlega miðstöð, sem kasti frá sér öllum þeim geislum, er verndi og varðveiti íslenzka menningu í Norður-Ameríku og lífgi þar áhuga og andagift. En að því er sjálfan mig snertir skal ég játa það að jafnvel þetta sem ég hefi sagt er að minni ætlun aðeins byrjun og undirbúningur að ennþá háleitari menningu og ennþá sálrænni hugsjónum".

Blaðagreinar og útvarpsfréttir.

Blöðin og útvarpið fara oft býsna nærri því rétta þegar um er að ræða almennt álit upplýstrar alþýðu í sambandi við viss málefni og viðburði. Af því leiðir það að blaðagreinar og útvarpserindi í sambandi við fjársöfnun fyrir háskólastólinn, og yfirlýsingin um stofnun hans, hafa mikla þýðingu.

Þegar aðalritstjórar Winnipeg dagblaðanna, Tribune og Free Press heyrðu það að þessi yfirlýsing yrði gerð 30. marz, þá buðu þeir tafarlaust pláss á ritstjórnarsíðunni og skipuðu þannig fyrir að verðug meðmæli yrðu flutt um þessa stofnun, og á það bent hversu þýðingarmikinn viðburð fyrir menning og mentun væri hér um að ræða.

Meðal annars fórust aðalritstjóra Tribune orð á þessa leið:

„Þetta er ágætis ráð, ekki einungis til þess að bæta við kennsluskrá háskólans fræðslu í tungu máli og bókmentum þjóðar, sem verið hefir landnámsþjóð í þessu fylki, heldur einnig til þess að tengja félagsleg samtök við starf háskólans og auka þannig áhrif skólans meðal fylkisbúa, sem starfs hans njóta".

Canadíska blaðasambandið, sem þenst eins og net um þvert og endilangt landið gaf út fjögur hundruð orða yfirlýsingu til kvöldblaðanna 30. marz með stuttum greinum á eftir yfirlýsingunni. Fréttablöð um alla Canada endurprentuðu aðalatriðin og næsta morgun fluttu þau þar að auki greinar, allar í sama anda.

Hér fylgja útdrættir úr greinum, sem tvö blöð fluttu, og kveða öll blöðin við sama tón:

The Montreal Daily Star, 30. marz 1951:

Íslendingar stofna kennslustól

Íslendingar, sem skoða móðurmál sitt sígilda tungu eins og latínu og grísku, halda samkvæmi í kvöld þar sem Dr. A. H. S. Gillson forseti Manitoba háskólans lýsir því yfir í embættisnafni að ný deild sé stofnuð við háskólann. Hugmyndin er sú að safna $200.000,00 sem stofnfé deildarinnar, og er til þess ætlast að það nægi til þess að tryggja fyrirtækinu örugga framtíð fjárhagslega. Búist er við að nemendur, sem leggja stund á ensku og hugsa sér framhaldsnám í þeim fræðum, hljóti tækifæri til þess við þessa nýju deild. Þar gefst þeim einnig tækifæri, sem leggja stund á fornmálin, sem eru undirstaðan undir nútíðarmálunum vestrænu. Þessi deild verður aðdráttarafl fyrir þá nemendur af íslenzkum uppruna, sem æskja þess að læra til fullnustu móður mál sitt. Aðalkennslan við deildina verður í hinni fornu norrænu, sem er eitt af undirstöðumálum enskunnar, og hefir verið varðveitt á Íslandi í meira en 1000 ár. Er sagt að sú tunga sé alveg eins lík nútíðar-íslenzku eins og mál Shakespeare er líkt nútíðar-ensku.

The Vancouver Daily Province, laugardaginn, 31. marz 1951:

Háskólakennsla í íslenzkri tungu hafin

Þann 30. marz 1951 lýsti Dr. A. H. S. Gillson, forseti Manitoba háskólans því yfir, að stofnuð væri deild í íslenzkri tungu og bókmentum við háskólann. Á samkomu, sem 1600 manns sóttu mælti hann á þessa leið:

„Vér erum mætt hér til þess að binda endahnút á það starf, sem stofnsetur um aldur og ævi hina fornu bókmentamenningu Íslands sem lifandi og lífgandi mátt í þroskasögu vors elskaða lands, Canada".

Fréttayfirlit.

Fréttaryfirlitsstofan á kvað það, án þess að til væri mælst, að flytja fréttina um skólastofnunina sama kvöldið og tilkynningin var gerð. Þetta fréttayfirlit fer fram á eftir fréttunum, kl. 9 (C.S.T.). Á það hlusta afar margir bæði um alla Canada og eins í Norðurríkjum Bandaríkjanna. Stöðin CBC hefir það sem kallað er „Short Wave" deild og fréttin um skólastólinn var endurtekin þannig að hún heyrðist í öðrum löndum, aðeins með nokkrum breytingum í inngangsorðum: náði sú frétt yfir Evrópu og mörg önnur lönd.

Fréttayfirlitið var sem hér segir:

Í kvöld, föstudaginn 30. marz 1951, er Dr. A. H. S. Gillson forseti Manitobaháskólans að lýsa því yfir að stofnuð sé kennsludeild í íslenzkri tungu og bókmentum við háskólann. Með þessari yfirlýsing er smiðshöggið lagt á þriggja ára starf eða hreyfingu. Þá risu upp nokkrir leiðandi menn meðal Íslendinga sem fanst tími til þess kominn að móðurmál þeirra og bókmentir væru kend við háskólann í Manitoba. Þeir stofnuðu til fjársöfn-

unar í því skyni að stofnuð yrði kennsludeild í íslenzku við háskólann.

Þessu fylgdi þriggja mínútna ræða eins nefndarmanna.

Útvarpsfréttir.

Daginn sem tilkynningin fór fram og að morgni næsta dags, mintust allar fjórar útvarpsstöðvarnar í Winnipeg á þetta mál í fréttum sínum.

Íslenzkan er sígilt tungumál.

Málfræðingar segja oss að fyrir 7000 árum hafi þjóðflokkur nokkur flutt sig vestur, frá þeim stað, sem nú nefnist Norðvestur hluti Indlands. Frá tungu þessarar frumþjóðar spratt hið indóevrópiska tungumálakerfi, sem nær yfir öll mál, sem töluð eru í Evrópu að undantekinni finsku, ungversku (Magjar), tyrknesku máli, sem talað er í norðaustur hluta Spánar (Basque).

Aðal sígildu málin indóevrópiska flokksins eru: forngríska, latína og fornnorræna (íslenzka). Hér um bil 2200 málsrætur frá indó-evrópiska málinu hafa verið raktar og skipað í málfræðislega rétta afstöðu. Forngrískan hefir varðveitt 67% af þessum frumrótum; íslenzkan 57%, en aðeins 40% finnast í latínu.

Íslenzkar bókmentir.

Íslenzkar bókmentir hafa hlotið eins mikið hrós og þær þurfa. Tweedsmuir lávarður taldi Íslendingasögurnar „meðal hinna mestu afreksverka mannlegs anda". Í sögunum fann hann þá virðingu fyrir lögum og rétti, sem Íslendingar eru svo alkunnir fyrir; en hann fann einnig annað ennþá göfugra. Honum farast orð á þessa leið: „Annað einkenni sagnanna, sem bent hefir verið á, er ennþá mikilfenglegra. Eftir því sem það kemur mér fyrir sjónir, er það sú trú að mennirnir verði að fylgja sannleika og réttlæti sjálfs sín vegna, algerlega án tillits til þess hvort nokkur efnalegur hagnaður leiði af því eða ekki. Athugum trúarbrögð Forn-Íslendinga: Óðinn var fremstur goðanna; hann var persónugerfi allra mannlegra dygða. En samkvæmt þeirra einkennilegu trú var jafnvel hann þeim lögum háður að verða einhvern tíma ofurliði borinn. Sá dagur hlaut að koma samkvæmt trú þeirra, að hin illu völd yrðu máttugri; og þá hlyti Óðinn og allir hans goða-fylgjendur að hverfa inn í myrkrið. En það lítillækkaði Óðinn að engu leyti, þó þau forlög ættu fyrir honum að liggja að bíða ósigur. Það var betra að falla með Óðni en að sigra með hinum illu öflum. Þetta er hin eina sanna og mannlega siðferðisregla".

En svo var líka þessi ósigur aðeins stundarfall. Vér skulum láta höfund hins elzta og fyrsta ljóðs í Eddukvæðinu „Völuspá" halda áfram að segja söguna til enda. Hann skýrir frá því að Völvan sitji í háu sæti og spái fyrir Óðni og hinum goðunum. Með hinu einkennilega norræna ímyndunarafli skýrir hún frá hinu komandi stríði og hinum mikla lokasigri hins góða yfir hinu illa, og hún sér hinn nýja himinn og hina nýju jörð.

Eyðilegging:

„Sal sá hon standa
sólu fjarri
Náströndu á,
norður horfa dyrr;
fellu eitrdropar
inn of ljóra,
sá's undinn salr
ormahryggjum".

Nýr himinn og ný jörð:

Sal sér hon standa
sólu fegra,
golli þakðan,
á Gimléi;
þar skulu dyggvar
dróttir byggva
ok of aldrdaga
ynðis njóta".

Er mannkynið einmitt nú að fara í gegnum þær þrautir, sem höfundar hinnar fornu norrænu heimspeki lýstu og spáðu að mannveran yrði að líða? Hver veit?

Það sem á hefir unnist:

Fyrsta ágúst 1951 höfðu verið afhentir $162.000,00 Manitobaháskólanum, en Íslendingar í Vesturheimi höfðu sett sér það mark að safna $200.000,00. Háskólinn hafði skuldbundið sig til þess að eyða engu nema rentunni til áfallandi kostnaðar. Sjóðurinn geymist því óskertur. Með þessu móti er framtíð íslenzku kennslunnar algerlega tryggð fjárhagslega.

Áskorun til framtaks.

Dr. Gillson endaði yfirlýsingu sína með þessum orðum:

„Von mín er sú, að framtíð þessarar kennsludeildar leiði af sér aukinn áhuga fyrir bókmentum og þekkingu þessarar göfugu þjóðar, sem um liðnar aldir hefir barist með áræði og hugrekki fyrir fullkomnu einstaklingsfrelsi. Von mín er einnig sú, að frá þessari stofnun streymi varanleg viðbót við siðgæði og andlegan styrk hinnar canadísku þjóðar. Ef þessar vonir rætast — þó ekki verði nema að nokkru leyti, þá erum vér öll, sem hér erum stödd í kvöld, þátttakendur í viðburði sem að tign og innri þýðingu enginn gæti lýst nema hinir nafnlausu söguhöfundar, ef þeir mættu rísa upp úr gröfum sínum".

Forsetinn talaði aðallega um þá, sem horfnir eru af voru tímanlega sjónarsviði, og látið hafa eftir sig mikilsverða arfleifð. Hugsjónir þeirra sköpuðust ekki af neinni tilviljun eða augnabliks áhrifum, heldur þroskuðust þær og uxu í baráttunni við náttúruöflin; þeir héldu sínum andlegu yfirburðum og miklu hæfileikum með því að lesa hátt og í hljóði sögur og söguljóð. Þannig vörðu þeir hinum löngu vetrarkvöldum. Þessar mentauppsprettur fluttu þeir með sér yfir hið breiða haf, héldu þeim við í bjálkakofunum á ströndum Winnipegvatnsins. Þau eru ekki þýðingarlaus þessi orð Dufferins lávarðar, þar sem hann lýsir gömlu landnemunum íslenzku. Orð hans hljóða þannig:

„Það stóð á sama hversu berir veggirnir voru; hversu fá og fánýt húsgögnin voru: Á hverju einasta heimili var bókaskápur með tuttugu til þrjátíu bókum".

Þannig er arfleifðin. —

Vér finnum áskorun til framtaks í orðum forsetans.

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WINNIPEG, MANITOBA

With my compliments
R.J.L.

Courage and Vision of Life

John Fitzgerald Kennedy

by

HON. W. J. LINDAL

Winnipeg Canada

With my compliments
Lofti

The Spirit of Iceland

★

A radio address delivered by Judge W. J. Lindal as part of a half hour broadcast over the network of the Canadian Broadcasting Corporation on June 17, 1944, in recognition of the restoration of the Republic of Iceland.

★

With my compliments
W. J. L.

THE SOVEREIGN POWER OF NATIONS AND ITS LIMITATIONS

by

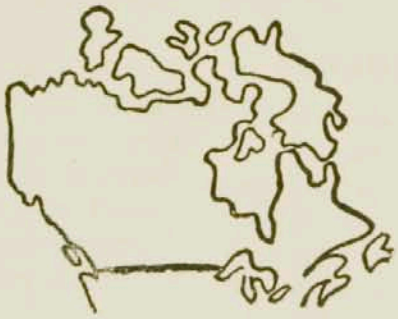
Judge W. J. Lindal

of

Manitoba, Canada

With my compliments
W.J.L.

A Basic Content of Canadian Citizenship



An address, slightly abridged, delivered by JUDGE W. J. LINDAL, before The Empire Club of Winnipeg on Citizenship Day, May 20th, 1960

STATEMENT OF FACTS

concerning the strategic position of Iceland and the relationship of Iceland to Canada and other nations where English is the national language or one of the official languages

a n d

CONCLUSIONS

to be drawn from the realities of the world situation as they affect Iceland and its unique heritage of language and literature.

Ever since the British troops landed in Iceland during the last world war considerable irritation has been caused by the presence of foreign soldiers in Iceland. It will be recalled that within a few months the British were replaced by American troops which have been stationed there ever since..... in numbers relatively large when compared with the population of Iceland. As is well known the presence of soldiers anywhere, particularly foreign soldiers, is a source of annoyance to the civilian population and at times is the cause of unfortunate incidents. Furthermore, in the case of a proud nation, such as Iceland, a feeling is bound to arise that its national sovereignty has been impaired. If that sovereignty has been recently acquired ---- in Iceland it was regained in 1944 after almost seven centuries of foreign rule ----- that feeling of infringement upon sovereign rights, is the more keenly felt.

In the spring of 1956 a climax was reached on the floor of Althing, the parliament of Iceland. Undoubtedly some members of Althing felt that the world situation had, by then, improved to such an extent that the United States should be asked to withdraw their forces. Other members, noting the irritation caused by the presence of foreign troops, probably came to the conclusion that the opportune time had arrived to take such a step. The Communists strongly supported the move. The result was that Althing passed a resolution calling upon the United States to withdraw their forces. The motion was opposed by the largest group, the Independents, whose leader, Olafur Thors, was Premier, and it forced him to ask the President for a dissolution of Althing and an election was held on June 24, 1956. Some other factors, which need not be discussed here, had aggravated the situation.

In April, 1956, Hon. L. B. Pearson, the then Secretary of State for External Affairs, asked me to prepare a statement setting out the situation in Iceland, at that time, as seen from the point of view of Canadians of Icelandic extraction. A brief was prepared and forwarded to Mr. Pearson, who took it with him to a meeting of the "Three Wise Men of NATO" in Paris. On his way back, Mr. Pearson stopped off in Iceland.

In the correspondence between Mr. Pearson and myself, both before and after the trip, the Minister expressed the hope that the cultural bonds between Iceland and Canada, and other English language countries could be strengthened so that the people of Iceland in their determination to guard their sovereignty and protect their

heritage of language and literature, would, of their own free will and independently of military necessity, turn in the direction of Canada and other free nations of the West. The Minister pointed out that Canada had already taken a few steps, in the field of technical exchanges, leading to closer co-operation between Canada and Iceland. In his letter of May 18, Mr. Pearson said in part:

" I hope that technical exchanges of this kind can be considerably expanded. I would welcome suggestions from you and your friends on ways in which this might be done.

"Such matters need not be the exclusive preserve of the Canadian Government. It would be possible, for instance, for a Canadian University to arrange on its own for an exchange of students or professors with the University in Reykjavik; and other exchanges are possible outside of government sponsorship which would foster a real sense of community....."

The correspondence led to an interview which Mr. Pearson accorded me in October 1956. In that interview the Minister expressed the opinion that the "working force" which would be most useful in bringing Canada and Iceland culturally closer together would be a group of Canadians of Icelandic descent who had knowledge of Icelandic affairs, or at least ready access to such knowledge, and "whose natural interest in Iceland could not be challenged."

In a letter dated January 2, 1957, Mr. Pearson said in part:

"I should think that you are undoubtedly correct in feeling that, while a satisfactory solution to some of Iceland's pressing problems and difficulties has been reached, a continued effort is needed if Iceland is to become a fully participating member of the Western Community of nations. Furthermore, as we suggested in the conversation I had with you in October, it is probable that one of the best ways of achieving this goal, at least from the Canadian point of view, is to emphasize Iceland's cultural ties with the West, and particularly with Canada."

The world situation has not improved since that letter was written, and before continuing with this statement of facts and conclusions to be drawn from same, written eleven months later, it is well that a bird's eye view be taken of the political situation in Iceland and the strategic position in which Iceland finds itself in the whirlwind of events of the present time.

In the elections in Iceland in 1956 no party obtained a clear majority. The standing was as follows:

Independents (Conservatives)	19
Progressives	17
Social Democrats	8
Communists (or extreme Leftists)	8
Total	52

The previous government was a coalition of the Independents and the Progressives, under the premiership of Olafur Thors. The Progressives and Social Democrats had taken the lead in forcing an election, and, combined, they had the largest group in the new Althing. They, however, failed to obtain a majority and apparently

would not risk forming a minority government. To call upon the Independents was considered out of the question so they turned to the Communists. The leader of the Progressives, Hermann Jonasson, is the Premier in a coalition government of six cabinet ministers, two from each of the following parties: the Progressives, the Social Democrats and the Communists. The Communists seem to have struck a fairly hard bargain, but in the overall vote they obtained one third of the combined vote of the parties forming the coalition. The Independents are in opposition led by the former Premier, Olafur Thors. A splinter party, whose one and only plank was the removal of all foreign troops, obtained 4.5% of the vote but did not elect a member.

In the fall of 1956 the agreement between the United States and Iceland was renewed, but it can be terminated upon notice as provided in the renewal agreement. At present there is no disposition on the part of the Progressives or the Social Democrats to terminate the agreement and ask for withdrawal of American forces. The troops are well behaved and with the exception of the Communists, feeling towards them is much better than during and immediately after the war. But, for reasons which can be drawn from what is said below, the people keep aloof from American and other foreign personnel on the island.

The most fair-minded and realistic thinkers in Iceland point out, and they have both experience and logic behind their remarks, that as long as there are foreign troops in Iceland the Communists have something around which they can build up their propaganda. This, they say, has to be offset in some way if there

is to be effective co-operation between Iceland and free world countries such as Canada.

This is what Hon. L.B. Pearson saw so clearly when he asked for the opinion of my colleagues and myself here in Winnipeg on " ways in which co-operation, particularly in cultural and technical fields, could be increased between Canada and Iceland." Both the present Prime Minister of Canada, who for a while was acting Secretary of State for External Affairs, and Hon. Sidney E. Smith, the present Secretary of State for External Affairs, are of the same opinion as Mr. Pearson in regard to the wisdom of encouragement of co-operation between Canada and Iceland in the cultural and technical fields.

The importance of Iceland as a bastion on the periphery of the free world defences has not escaped Nikita Khrushchev and Russian propaganda in Iceland continues unabated. Trade treaties of advantage to Iceland have been made, strong cultural contacts established ---- in short, every step taken which might at least neutral the people of Iceland if not actually alienate them from their allic

Public opinion in Iceland is influenced by world events. There can be no doubt that the Communists lost considerable ground following the ruthless crushing of the Hungarian revolt by Russian tanks. On the other hand that same public opinion can be influenced, and in a different direction, by other climactic world events.

But opinion in Iceland, no less than elsewhere, is swayed not only by world events but by the attitude adopted by other countries towards Iceland and its people. This becomes exceedingly important in the case of free world nations, which, in their way of

life, have much in common with the people of Iceland. When world tension is at fever height, as at present, common bonds may require reinforcement if they are to endure the added strain.

The question can be asked, and, indeed, should be asked: What, more than anything else, would draw the people of Iceland closer to Canada? It is, of course, conceded that the two nations are already very friendly and in outlook and way of life have much in common. But a friendly relationship can be made deeper and more abiding. Before answering the question another question should be asked ------ a totally different question ------ but the answer is the same. What is the most effective way in which Canada can help the people of Iceland to meet the constant barrage of propaganda from the Soviet Union? The answer to both questions is disclosed in the following revealing facts.

Iceland, whose very isolation in the past has helped the people to preserve their heritage of language and literature, has, over night as it were, been placed upon a strategic point on an international air highway. In addition, for its own defence and the defence of its NATO allies, it permits a force of foreign troops and civilian personnel, of a relatively large size, to be stationed at strategic points on the island. The population of Iceland is only about 165,000 in a world fast approaching the three billion mark. The people of Iceland fear for their language and not without reason. They are keenly aware of the fate that awaited the other ancient nordic languages when they became subjected to constant influences from the outside. The lesson learned from history can be extended further and made general. Who speaks Latin or Greek or Anglo-Saxon

today? This is what the people of Iceland know and that is why they keep aloof from the Americans and other foreign personnel. By and large, the Icelanders feel very friendly to people who speak English but in that very friendly feeling there is a danger. In relation to their language the people of Iceland do not want history to repeat itself.

Iceland's wealth is not material and never will be. In the strict connotation of the word it is not spiritual. Iceland's wealth is cultural, and if that which created its wealth is lost, all is lost. If the language disappears or even if, by constant bombardment from the outside, it is reduced to another descendant language, the consequence will be as if the life blood of the nation had been drained or made so anaemic that it can no longer sustain a national life. Nothing could touch the heart of the people of Iceland, reach the very soul of Iceland, more effectively than overt steps taken in Canada to help preserve the language and literature of that little island in the North Atlantic. That cultural co-operation can be accomplished by open and frank appreciation of the distinctive cultural value of Icelandic and by diffusion of the finest in the literature to which it is a key and the intellectual stimulation which that literature provides. And in a special way that would be accomplished by giving recognition in Canadian universities to the value of Icelandic as a subject in advanced courses in English.

The reaction in Iceland would be immediate. Not only would such recognition in Canada re-inforce the people in their determination to preserve their language in its present form but it would have an even more far-reaching effect. The people of Iceland would see that their allies in preserving their precious heritage are the English-language nations of the West.

In many ways Canada is peculiarly well qualified to provide testimony of that cultural co-operation.

DATED at Winnipeg ... . A.D. 1957.

Walter (Valdimar) Jacobson Lindal

ENGLISH AND ICELANDIC

W. J. Lindal

ENGLISH AND ICELANDIC

In an address delivered at the annual concert of The Icelandic Canadian Club on Febraury 21, 1961, which appeared in the last number of this magazine under the heading "The Shaping of the New Canada", Dr. P.H.T. Thorlakson traced the pioneering period in Western Canada, particularly Manitoba. In his address he set out the part played by the Icelandic settlers as they joined with settlers of other national groups in the building of the early Canadian West. He then traces educational and cultural development in the Icelandic group and concludes his hopes for that group as follows:

"During the period that lies ahead, as in the past, it will be the desire of the people of Icelandic ancestry to make a creditable contribution to the cultural, scientific and material progress of Canada."

As an ethnic group and not as individuals the contribution these people will make, will be in the cultural field. It can be safely said that all people of Icelandic descent in North America who have given thought to the exceptional relationship between their heritage and cultural development here feel that they are in a special position to make their contribution distinctive and hence of special cultural value.

When an analysis is made of the materials out of

which that contribution will be moulded it will be seen that it centres upon one element - the Icelandic language. But that, by itself, would not be sufficient. All the ethnic groups bring their native tongues with them and can claim with some justification that for that reason theirs is a special contribution. The Icelandic contribution could not be really distinctive unless there is something of inherent value in the language which sets it apart from other foreign languages, that is languages other than English or French, the two official Canadian languages. But even that is not sufficient. It must be shown that the distinctive feature of the language is in relation to one of the two official languages, that there is a philological connecting link. Here the connecting link is with English. But the argument would be equally sound if there were another language which had a corresponding relationship with French.

The philological link lies in two language developments. English is a modern language descendant from four ancestor languages or dialects of same. Old Icelandic, or to use the more common term Old Norse is one of them. Icelandic is not a descendant language whose ancestor language is Old Icelandic or Old Norse in the same way as Danish is a descendant language deriving from Old Norse. Modern Icelandic is Old Icelandic, streamlined

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and with many new words mostly coined out of Old Icelandic word-roots.

The relationship or philogical link between English and Icelandic is discussed under headings.

1. Modern English and its Ancestor Languages.

English has descended from the branch of the Indo-European family of languages known as the Nordic, Teutonic or Germanic group of languages. Its ancestor languages, or dialects or elements of ancestor languages are four in number. There is West Saxon, the language of King Alfred, Anglian, the language of Mercia and the Anglias, and Kentish, the language of the Jutes who settled in Kent. Then there is the fourth element - Norse - which, because there were two migrations differing in times of over a century, may be considered as one element in two parts. For present purposes the first three elements need not be discussed.

Towards the end of the eighth century migrations of Norsemen commenced to what they called "The Western Islands", the British Isles and the islands around them. These people came from the west coast of Norway and the language they spoke was the chief dialect of Norse spoken at that time and is commonly referred to as Old Norse. This language, whether it be called Old Norse, Old Icelandic or just Icelandic, is, as will be

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shown, the language which has been preserved in Iceland. Some of these people sailed to Ireland and went as far south as Dublin. Others went to the north of Scotland, the Isle of Man, the Hebrides, and the Shetland and Orkney Islands.

The second Norse migration started about a century later and came from present Sweden and Denamrk. These Norsemen were called Danes and at one time the Danes occupied all of Northern England. King Canute, it will be recalled, became King of all of Anglo-Saxon and Norse England. Some of these Norsemen who had settled in Ireland earlier came to England during this time. It is therefore obvious that immediately prior to the Norman conquest the fourth philological element was the language spoken in a large part of what may be referred to as Anglo-Saxon as distinct from Celtic England and Scotland. Dr. J.A.H. Murray, (1837-1915), the noted British lexicographer, who edited the New English Dictionary, says: (Enc.Brit.,11th Ed.Vol.LX p.592)

> " For three centuries therefore , there was no standard form of speech which claimed any pre-eminence over the others. The writers in each district wrote in the dialect familiar to them; and between extreme forms the difference was so great as to amount to unintelligibility. Works written for Southern Englishmen had to be translated for the benefit of the North."

Strictly speaking the four elements, Saxon, Anglian,

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Kentish and Norse are the languages or dialects which are the ancestor languages of English. But the four originals and the changing languages spoken during the three centuries referred to by Dr. Murray, are commonly and very loosely grouped together as Old English or Anglo-Saxon, and in that enlarged meaning Anglo-Saxon is the ancestor language to Modern English. But though the one is descended from the other, ~~they~~ they are, from the point of view of intelligibility, ~~they are~~ distinct languages.

"Looked upon by themselves, either as vehicles of thought or objects of study and analysis, Old English or Anglo-Saxon and Modern English are, for all practical ends, distinct languages --------- , as much so, for example as Latin and Spanish."(Opus.Cit.p 587).

Care must be taken to distinguish between the four ancestor languages or dialects and words subsequently added. English has a multitude of words from the Celtic languages and Norman French. Most new words added in ~~M~~modern times are Greek or Latin derivatives. English is a Nordic not a Celtic or a Roman language. If a country can have a soul so a language can have a soul. The soul of modern English is to be found in Old English or Anglo-Saxon, using those words in the wider sense to include the four Nordic elements already mentioned.

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2. <u>The Common Origin and the Intertwining in Development of English and Icelandic.</u>

Both these present day languages are descended from a language or a dialect of a language spoken in North Central Europe and the Scandinavian peninsula about two thousand years ago. But there is a philological kinship between these two languages which arose through something much closer and more tangible than a mere common origin. During the centuries of Norse Migrations to the Western Islands, and to Iceland, and the following centuries down to the Norman conquest the impact of Norse on the spoken language of the north of Scotland and of Ireland, and of northern and central England was not only very marked; It became the spoken language in large areas. Some of the people of the earlier Norse migration stayed in the North of Scotland and Ireland for only a generation or two. They moved on to Iceland or crossed from Ireland to Central England.

The Norman conquest hastened the intermingling of the various elements of the population. But, and this is important, a new language was not imposed upon the people, but many new words were added, mostly in the court language. We have "sheep", Anglo-Saxon and Frisian, "mutton", Norman French; "swine", Anglo-Saxon and Norse, "pork", Norman French. This introduction of of new words, Celtic as well as Norman French, and the

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intermingling of the people of north and south, now under one king, continued for the next three centuries. "It was not until after the middle of the 14th century that English obtained official recognition. (Opus Cit. p 592).

Prof. W.A. Packer, graduate of the University of Toronto wrote an article in 1957, when he was Professor of German in United College, Winnipeg, entitled "The Icelandic Anglo-Saxon Tradition" (Icel. - Can., Spring 1957) in which he summarized the relation between English and Icelandic as follows:

"Today the Icelandic language is a source of pleasure and satisfaction to scholars and literary men for a reason which is almost unique in European linguistic history. Its history is entwined with that of English from start to finish. To begin with, Icelandic is a branch of the Germanic language, just as is English ------ we can consider them sister languages. Both of them belong to the family of languages which covers most of Europe from French along the Atlantic to Russian-Slavic along the Urals. Two thousand years ago the ancestors of both English and Icelandic spoke dialects of what was the same language. ---------- The occupation of central and north England by Scandinavians has left marks on the English language which still presists today. Many of our commonest words ----- mine, thine, bring, come, hear, they, them ----- come from Scandinavian. In fact Old Norse, i.e. Icelandic, was spoken in the far northern parts of Scotland until the 17th century.

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"It is not however this exceedingly close connection between Icelandic and English which today interests the scholars. They are attracted by features of Icelandic which distinguish it from all other Germanic languages. Icelandic has changed amazingly little in the last 1,000 years, so that a modern Icelander can read material composed in the early middle ages without difficulty. This is a feat which is impossible in English, French or German. Icelandic is one of our best sources of information about the older forms of all Germanic languages."

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3. Icelandic an Ancestor and a Modern Language.

Icelandic is the only European language of which it could be said that it is at once an ancestor and a descendant language. It is perhaps more true to say that Icelandic is an ancestor language with some streamlining and a number of new words added so as to make it a modern living language. Whether the word Nordic, Germanic or Teutonic is used it is the only one of that ancient group of languages that has survived. The other Northern European languages, Swedish, Norwegian, Danish, Dutch, German and Anglo-Saxon, are so different to their ancestor languages that the people who speak these languages would find it just as difficult to understand the respective ancestor language or dialects as a present day English speaking person would find it difficult to understand the West Saxon of King Alfred.

------- It is true that the Icelandic language has been modernized. A number of words have been added, mostly created from Icelandic roots, and some words in the old language have been dropped or modified. But the all important fact is that the accidence or inflexions and the syntax of the old language have been retained. It is the same language with added words, also inflected, and some streamlining in construction. Philologists such as Bodmer, have stated that the old language can be read and understood by an Icelander just as readily as an English speaking person reads Shakes-

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peare. Educationalists in Iceland would no more think of translating the Sagas for high school students than educationalists in Canada would translate Hamlet or Julius Caesar into present day English for use in Canadian high schools.

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Dr. George W. Dasent (1817-1896), Professor of English at King's College, London, and student of Scandinavian languages and literature wrote in 1875: (Introduction to Cleasby's Icelandic-English Dictionary)

> " It is well known that the Icelandic language, which has been preserved almost incorrupt in that remarkable island, has remained for many centuries the depository of literary treasures the common property of all the Scandinavian and Teutonic races, which would otherwise have perished, as they have perished in Norway, Denmark, Sweden, Germany, England ---------
>
> From whatever point of view, therefore, we consider the relations which exist between England and Iceland, whether from that of primeval affinity, and a community of race, religion, and law, or from that of a connexion by commerce, immigration, or conquest, we shall find the two languages and peoples so closely bound together, that whatever throws light on the beliefs, institutions, and customs of the one, must necessarily illustrate and explain those of the other."

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There are three reasons why the old Icelandic language has been so remarkably well preserved in Iceland. During Iceland's first Golden Age of Literature, commencing shortly after the colonization and extending to about theend of the thirteenth century the Icelandic Sagas were written and the Eddas reduced to writing. During Iceland's Dark Ages, which cover five centuries, from about the end of the thirteenth to about the end of the eighteenth century, there was great hardship and suffering in the land. During that terrible period an inherited courage and fortitude was reinforced by the reading of the Eddas and the Sagas, and the Bible when translations became available. In the nineteenth century Iceland had its second Golden Age of Literature when the language was purified of foreign infiltrations.

To this must be added the geographic fact that Iceland is an island about eight hundred miles out in the North Atlantic and until modern times, communications were intermittent and at times almost non-existent.

4. <u>The Correlation betweenEnglish and Icelandic has Received Recognition in the West.</u>

The correlation between English and Icelandic has received recognition among Vestur-Islendingar X i a very tangible and realistic way. In Winnipeg they maintain

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two publications, one a weekly in Icelandic, the other a quarterly published in English.[XX] In spirit and content these publications are both Icelandic and Canadian. That may appear to be a paradox but it is true.

The main purpose in the publication of the Icelandic weekly "Logberg-Heimskringla", is to help maintain that unique ancient-modern language on this side of the Atlantic. As a Canadian publication it is as loyal to Canada and its objectives as any other Canadian ethnic paper. The other publication is "The Icelandic Canadian" published in English but ~~yet~~ in spirit Icelandic and ~~English.~~ Canadian. Perhaps the seeming paradox can be explained by saying that in content the magazine gives recognition to both heredity and environment.

X ~~When~~ People of Icelandic descent in North America, ~~who~~, when speaking in Icelandic, invariably refer to themselves as "Vestur-Islendingar". The phrases "Canada menn af islenzk~~ie~~ ir bergi brotnir" and "Canadians of Icelandic extraction are too cumbersome for daily use.

XX There are other publications: Timarit, an annual in Icelandic, published by The Icelandic National League; and two church papers, "Sameiningin" in Icelandic and "The Parish Messenger" in English.

To a large extent both publications reach the same readers and one might have expected the usual competition and rivalry in a common enterprise. But such is not the case. In an editorial in Logberg-Heimskringla of April 20, 1961, which centres upon the address by Dr. P.H.T. Thorlakson in the last number, not only is the magazine commended but the editor requests people to become readers of it. "Gerist askrifendur","become subscribers"the editor says and quotes the subscription price and gives the name and address of the Circulation Manager. An unprecedented attitude towards a seeming competition.

The chief editor of the magazine is one of the Board of Directors of the company which publishes Logberg-Heimskringla and has made a concentrated effort in helping to build up its advertising.

This close cooperation is not accidental, nor is it based upon an exaggerated sense of one man being his brother's keeper. It rests upon something deep and comes from within. All serving these two publications, voluntarily or otherwise, realize and deeply feel that both publications are necessary for the amplitude of fulfillment of a two-fold duty which rests upon them - a duty which centres on the philological affinity of the language of their forebears and the language which here in Canada has become their

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native tongue. The cultural wealth to which the two languages are keys, will in the future become equally intertwined as the two languages in their early growth and development. That will constitute the essence of the contribution which the people of Icelandic extraction will make to the cultural development of Canada.