

THE DANISH CANADIAN NEWS

ISSUE 2 • APRIL 2021



WELCOME TO THE DANISH CANADIAN NEWSLETTER

What would you like to see at the museum?

It is a going to be a different summer from our previous years. Our museum is unable to open, but our café, gift shop and grounds will be open to you. Are you as excited as we are?

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AT A GLANCE

We are excited to welcome everyone back starting May 8th, 2021!

With COVID restrictions in place, the plan for opening in the summer of 2021 is as follows:

Cafe

seating outdoors only, Enjoy our picnic menu
10:30am to 5pm Thursday to Monday

The grounds

Roam the property, and get some exercise
10:30am to 5pm Every day

Gift Shop

Space is very limited to shop
10:30am to 4pm Every day



With restrictions constantly, plans and hours of operation are subject to change at a moments notice. We apologize for any inconvenience this ay cause.

THE MANAGERS MESSAGE

FROM SUSAN HAYDUK



Hello everyone! Thank you for your continued support and patience with the museum through this past year, what a learning curve. Our 2021 year has started off in an equally new way, with no end of the changes in site. There has been a lot of changes in the way the museum will operate this year. We are still unable to open the museum exhibits, our restrictions only allow us to open the grounds and pick up orders from the Saga cafe. With all that in mind we have decided to welcome everyone to enjoy the museum grounds and stop by for a picnic and to say hello. We miss seeing everyone here at the museum and as we get more set up online, we will have virtual opportunities going forward. Thank you all again and stay safe and we look forward to seeing you all soon.



2020 HERITAGE BOOK



The Fifth Thule Expedition

FEDERATION OF DANISH ASSOCIATIONS IN CANADA

2020 Heritage Book is now available at the Museum

\$15 - shipping is available (extra)

Each year, the Danish Federation publishes a Heritage Book with a treasure of interesting articles, reports, stories and biographies.

In this year's book, just to name a few, you will find the article "It is the Eskimos that Own My Heart - Knud Rasmussen and the Fifth Thule Expedition" by Kenn Harper. Read of Peter Christensen's "25 Years at the Calgary Club. Learn about "The Bethany Care Centre - Started by Danes as Lutheran Welfare Society". Read of the amazing life of "Betty Kjearsgaard (1928 - 2019)" written by Larry Kjearsgaard.



Hello from the Nisser!

They are excited to see you this summer!

Want to take a Nisse home? They are for sale in our gift shop! Prices vary.



Ostara The goddess of Easter?

Pronounced “O-star-uh”

More accurately, the spelling is \bar{E} ostre. However, a lot of scholars spell it the English way, Ostara.

Historical Debates

As you may know, Norsemen and the Vikings, did not write their religion or laws down on paper. Making their stories, traditions, and ceremonies different in each region. The regions include all the Scandinavian countries, and even in Germanic tribes. The differences makes research a bit confusing and difficult. Many mythological stories, and real historical events are lost to history, because of the lack of literature, even the runes found carved in stones that Vikings used, have little information to give.

One such deity who has been forgotten, was the goddess Ostara. There are debates on if she even existed in the realm of Norse deities to begin with. Such little is found on her that some historians believe she was invented as a way to explain where the original Easter celebration came from.

The one source found so far of Ostara’s possible existence with the other Norse gods, dates back to the 8th century, by a writer named Bede. He wrote about Ostara, specifically of the pagan calendar and why the months were named as they were. The month we call April they called, \bar{E} osturmōnaþ, translated to mean ‘Ostara month’.

There is a debate on whether Bede had made the name up, since there was no other evidence of it being true.

The Feast of Ostara

Whether Ostara existed as a deity or not, there is evidence of a type of celebration called the feast of Ostara. It had a different name depending on the region, but celebrated the same. It was essentially a feast, with religious ceremonies to welcome spring, and the bounty of food that would come with it. It was celebrated any time between the end of March to the beginning of April. I suspect it depended on when the snow was gone, and it was time to plough.

The Wiccan, those who worshipped nature, and have been classified as witches by others. Can be traced as far back as the 5th century. They had a witch, or a goddess, by the name of Ostara. They also celebrated the feast of Ostara, with rituals and ceremonies to bring spring to the land.



OSTERA, GODDESS OF SPRING.

The goddess herself

Since there is such little written about Ostara within the Norse religion. A lot of what we now know of Ostara is guess work.

Ostara's origins were found in Germanic clans, whom believed in the same Norse gods and goddesses, so she may have been worshiped in Scandinavian countries as well.

Ostara was the goddess of Spring, and by extension fertility. She would visit earth, from Asgard I assume, when it was time for winter to come to an end. She would spread the warmth of spring across the earth, walking across the lands until it was free of the frost, then returning home until the next year.

The hare was often associated with Ostara, as her companion. Some even say Ostara's favourite hare was so strong it could pull her chariot, with her in it, with ease. Scholars believe that the hare was her companion because hares are bountiful in springtime. When they first come out of hibernation they are seen everywhere, but then they dwindle in summer, when they are wearier of hunters.

Easter Bunnies and Coloured Eggs

Stories started appearing of Ostara and how she is the reason rabbits and eggs are so prevalent during Easter. Although this story has been proven to be made up by story tellers and marketers in the 1800s, for various reasons. Here is a brief telling of how the story goes.

One year, Ostara was late to come to earth and bring spring with her. She hurried her work to thaw the snow, before the creatures came out of hibernation. While walking she found a poor sparrow who had frozen half to death from the cold. The bird was frozen so badly that its wing was rendered useless. Even with all of her powers, Ostara was unable to heal the wing. Feeling awful for what had happened, she turned the sparrow into a hare, so that it could run across the land freely, and faster than any other hare. Ostara then made the hare her pet, and kept it with her at all times.

The hare never forgot it was really a bird, and so was able to lay beautiful, colourful eggs. To stop the hare from laying eggs all over the place all the time—one story says that the hare angered Ostara in some way, so she cursed it—to only be able to lay eggs once a year. The hare would accompany Ostara across the earth, and hide its eggs on the ground, leaving them for children who believed to find.



A story from Grub-Axe To Grain

Paul Isaksen's Story

I came to Dickson early in the spring of 1930. I worked at Thomas Thomsen's 1 1/2 miles west of Dickson Store. I worked for him for about 5 months then I met A. Hubby and we bought the SE [...-...-] W5 from the Hudson Bay Co. for \$1400. Hubby only farmed there for 2 or 3 years then I bought this part. I farmed there for some years but you remember how bad the times were from 30-39. Most of the time I was working out as I could not make a living on the farm, but I didn't get very much for working for other farmers. I was working for one farmer one month (12 hours a day) for \$25.00 but at the end of the month he had no money to pay me; I said "I have to eat when I get home," "Okay," he said, "go out in my pig pen and take any pig you want for \$4.00 and eggs, all you want for \$0.4 a dozen and you come here and get your butter at \$0.12 a pound."



Stooking grain.

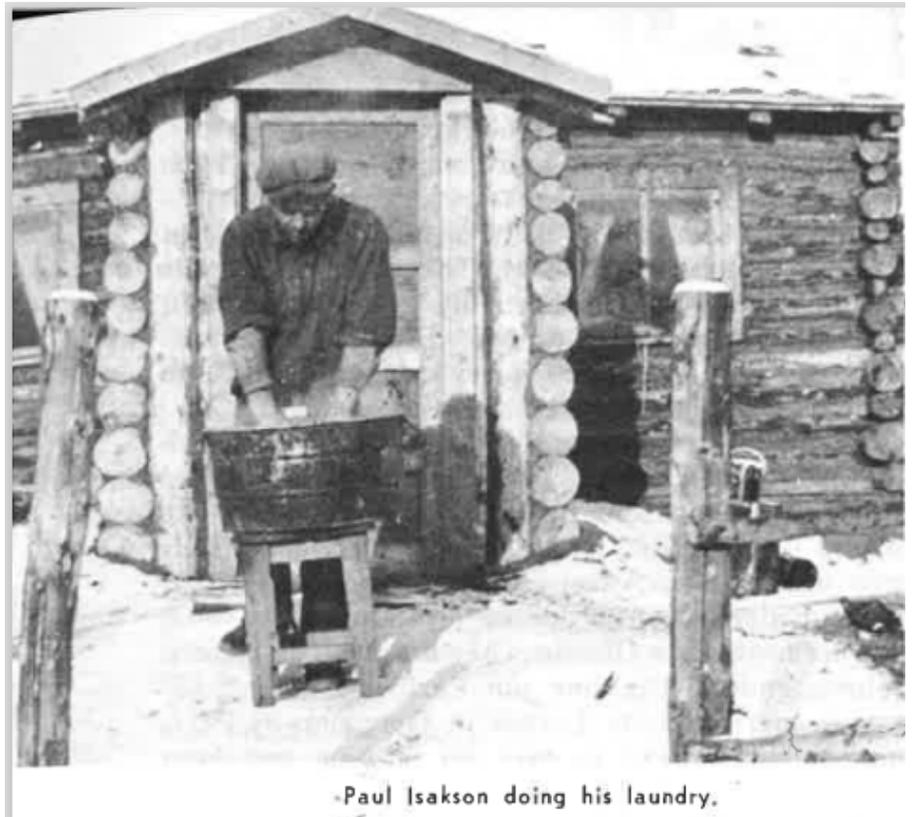
I remember I was selling barely for \$0.8 a bushel. I paid \$0.4 for threshing and \$0.4 for hauling the grain to town. I was working for McKean during 4 winter months for 40 dollars: 10 dollars a month. When spring came I bought lumber from McKean for 30 dollars and built myself a garage which burnt; unfortunately I had no insurance; well I guess that was my luck out there in Dickson.

In 1932 B. Forester rented my farm land. There were only about 21 acres in crop and Forester had a very good stand of wheat but on the 7th of July we had the biggest hailstorm ever hit Dickson before or after. Bernard, my brother Harry and I took a walk over the land after the storm and what remained was black dirt. In 1934 Bernard again rented my land and again had a very good crop. He had it harvested, stoked and was ready for threshing when, next morning, 8 inches of snow fell and never left until spring.

After that year the crops were fair but the prices were not. I kept on for a few more years, 1942. I rented my farm to Thomas Sorensen; the first year I received 27 dollars and in '43 I received 350 dollars; at this time I had about 100 acres broken. Then Sorensen left and I rented my land to Soren Jensen; later I sold it to S. Jensen.

I had some wonderful neighbors namely Mr. and Mrs. B Forester, H.

Westergaard and to the south, Evelyn Petersens.



-Paul Isakson doing his laundry.

Source and pictures taken from
the book
Grub-Axe to Grain...
Find the story on page 50 to 51

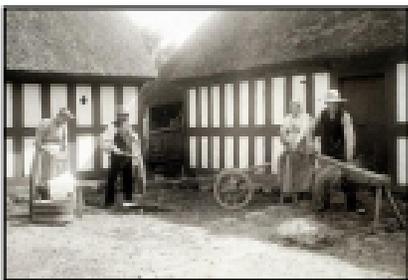
Genealogy Corner

Life style in Denmark may be one of the reasons to immigrate to North America to the availability of free land!

Every human has 2 parents, 4 grandparents, 8 great-grandparents, 16 great-great-grandparents, 32 great-great-great-grandparents and 64 4x-great-grandparents. Your 4 times great-grandparents were likely born in the late 1700s. Amongst all those people, there were almost certainly ship owners, leaders, writers, craftsmen and beggars, but the generations from whom you may have descended from since the late 18th century were, like the mass of their compatriots, Danish peasants. That was generations of people who were hard working, passionate, determined, stubborn, loyal and filled with an abundance of common sense. They must have been all of this, for they survived during times when survival was never assured. Famine rolled over Scandinavia as recently as the 19th century and it was only around the time of the birth of our 4 times great-grandparents that humanity began to gain the upper hand on disease.



From very early times, the insecurity of life led the people to accept a very unequal social arrangement whereby a few families owned all the land and possessed the nations material wealth. Until late in the 18th century the population of Denmark was largely rural and performed the vital work of producing food. There were very few large towns. Many of the people were tenant farmers while the less fortunate were day labourers. The tenants worked land that was owned by manorial lords, and were for the most part bound to the land by both law and custom, so that generations lived and died in the same place.



A few of our ancestors were tenant farmers who were required to give to the lord of the manor not only a large part of the crops they raised, but also a specified number of days of work out of each year. In return the lord of the manor offered care and protection in times of war and economic difficulty. The lord of the manor could by law inflict punishment for any reason, including any attempt by a peasant to run away from it all. He could require his tenants to do service as soldiers, with no one but himself to say how long his tenure as a soldier would

last. He could move a tenant from one farm to another. There were of course, good and humane manorial lords who treated their tenants well. But even the national laws served to keep the peasantry in perpetual serfdom. No provision existed for inheritance, so that each generation must start from the beginning, with any possessions the parents may have acquired, even down to their personal belongings, reverting to the lord of the manor at their deaths, if the lord felt so inclined. Such was the condition of the Danish peasantry for hundreds of years.

It was not until around 1788 that a peasant was free to move from the place of his birth or to come and go as he pleased. In 1788, a new law came into existence whereby a tenant could live where he wished, and could leave at any time. He could stay on the farm and pay for it on reasonable terms until he became a freeholder. The country was divided into military levying districts, with a special clerk to keep records of the male population and their whereabouts until they became of age for drafting. Enormous reforms took place after this law was adopted. In 1848 King Christian VIII died and was succeeded by King Frederik VII, who renounced absolute rule and formed a representative government, with a new constitution on June 5, 1849. Around 1919, a major change took place which split about 1,800 farms into smaller parcels which were sold to small landholders.



Spring is Here!

With spring comes beautiful flowers.



The Marguerite Daisy botanically known as *Argyranthemum Frutescens* has been regarded as the National Flower of Denmark and a favorite flower of the Danish Queen Margrethe II. Actually, this flower is not a native to Denmark as it is said to be originally imported from the Canary Islands but today it flourishes all over the country in the summer, in fact, Denmark is one of the countries where the flower grows the best and attracts butterflies!

Prominent jewelers like Anton Michelsen, the jeweller to the Royal Danish Court (firm now taken over by Georg Jensen), started creating Daisy jewelry as a tribute to Queen Margrethe II when she was born in 1940. As a result, the Marguerite Daisy became popular and now regarded as a symbol of patriotism.

The Marguerite Daisy Route, is a 3,450 km long tourist route through Denmark. The route consists of 14 routes that are joined in a network of roads from Helsingør in the east to Hvide Sande in the west, Sonderborg to the south and to Hirtshals in the north. The route weaves through charming villages using easy to identify signs.



Provincial and Territorial Flowers of Canada



**Yukon's
Fireweed**



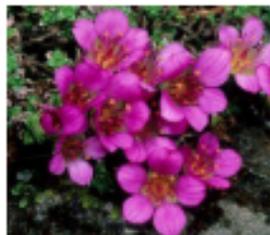
**British Columbia
Dogwood**



**Northwest Territory's
Mountain Avens**



Albert's Wild Rose



**Nunavut's
Purple Saxifrage**



**Saskatchewan's
Prairie Lily**



**Manitoba's
Prairie Crocus**



**Ontario's
Trillium**



**Quebec's
Blue Flag Iris**



**Newfoundland and
Labrador's
Pitcher Plant**



**New Brunswick's
Purple Violet**



Nova Scotia's Mayflower



**Prince Edward Island's
Lady's Slipper**

Curator's Corner

By Faye

The Clifford and Evelyn Skanderup family from Tilley, Alberta, donated the roll top desk, which belonged to Reverend Anton Skanderup.

Pastor Anton Skanderup was born in Knorborg in the parish of Vorbasse, Jutland, Denmark, on August 9, 1889. His birth name was Anton Nielsen and he was the third child of Niels and Kristine Nielsen.

Anton emigrated from Denmark to the United States in December 1911. He enrolled in Dana College in Blair, Nebraska in 1912 and became a US citizen on September 1, 1914. On June 5, 1917 he registered for military service after the US entered WW1. His military service as a cook in Kansas City interrupted his studies at Dana College for a time. After leaving the military and returning to his studies at Dana College, he changed his name to Anton Nielsen Skanderup, as there were already too many pastors with the last name Nielsen. Published material notes, it is unknown why the name Skanderup was chosen. However, family folklore has it that Skanderup was the name of a town nearby the family home in Denmark.

Pastor Skanderup was one of the founders of the Tilley, Alberta Danish Colony. He served as pastor in Tilley, AB, Redvers, SK, and Salmonhurst - New Denmark, NB. In 1947, after serving many parishes across Canada, Pastor Skanderup retired from active ministry and in 1948 returned to Tilley Alberta. Anton resumed farming and ran both the Egg Grading Station and the feed supply store in Tilley. He was the mayor of Tilley for two terms between 1952 and 1957. For a time he was the editor and business manager of the monthly church paper: "Kirke og Hjemmet" (Church and The Home). This was a twice-monthly publication started by Pastor Paul Nyholm of Dickson Alberta in 1930 as the voice of the Synod's, Western Canada District.

In October 1959, Pastor Skanderup agreed to fill a vacancy at Dannevirke Lutheran Church in Redvers, SK. After his first service, during the Sunday School opening service, he suffered a heart attack. Pastor Anton Nielsen Skanderup passed away at age 70 on October 24, 1959 and was buried at Bethany Lutheran Church Cemetery, Tilley, Alberta on October 28, 1959.

The desk used by Pastor Anton Skanderup remained in the family until it was donated to the Danish Canadian Museum in 2018. The desk was kept in active use for the many years and the grandchildren have many fond memories of the desk. As cited by one of the granddaughters "I've often imagined all the business which must have been conducted, as well as the sermons, articles, and letters which he must have written at the desk. I've wondered what the desk could say if it could tell us the history of the founding of Tilley and the history of Redvers and Salmonhurst - New Denmark, of which it was a part." (Family History compiled by Brenda Skanderup-Bergum)

The story of Pastor Anton Skanderup and his wife, Kristine, and that of their nine children and many grandchildren, is featured in the 2015 Heritage Book - Federation of Danish Associations in Canada, p 113-132. A list of Anton Skanderup's American and Canadian calls as well as many insights into his life and work can be found there.

