

STATE AGRICULTURAL JOURNAL

DEVOTED TO THE MATERIAL INTERESTS OF NORTH CAROLINA.

VOL. 2--NO. 28.

RALEIGH, N. C., THURSDAY AUGUST 27, 1874.

WHOLE NO. 80.

State Agricultural Journal.

RICHARD T. FULGHUM,
CONDUCTING EDITOR AND PUBLISHER.

OFFICE OVER CITIZENS' NATIONAL BANK,
FAYETTEVILLE STREET.

TWO DOLLARS PER ANNUM.

TERMS CASH, INVARIABLY IN ADVANCE.

RATES OF ADVERTISING.

1 square, 1 week,	\$ 1.00	3 " 6 months,	\$ 20.00
1 " 2 "	1.50	3 squares, 1 year,	35.00
1 " 1 month,	2.50	1 column, 1 month,	10.50
1 " 3 "	5.00	1 " 3 "	23.00
1 " 6 "	10.00	1 " 6 "	30.00
1 " 1 year,	18.00	1 column, 1 year,	50.00
2 " 1 month,	5.00	1 " 6 "	55.00
2 " 3 "	12.00	1 " 1 year,	100.00
2 " 6 "	18.00	1 column, 1 month,	38.00
2 " 1 year,	30.00	1 " 3 "	75.00
3 " 1 month,	7.50	1 " 6 "	100.00
3 " 3 "	14.00	1 " 1 year,	150.00

The above rates are for Single Columns.

The Millennium Celebration.

No. 2.

Bayard Taylor in the Orkney Islands—Sketch of Iceland's History—Early Voyages of the Norsemen to America—the Introduction of Christianity—Iceland's Augustan Age—Decline of her Independence.

[CORRESPONDENT OF THE NEW YORK TRIBUNE.]

ORKNEY ISLANDS, July 23.—The afternoon train brought to Aberdeen yesterday Mr. Gladstone and Mr. William Nelson, our Edinburgh host, who decided at the last moment to accompany us as far as the Shetland Islands. Mr. Appleton and Mr. Haliburton were among the missing. English line being in readiness, Capt. Rowing of the Albion requested us to go with him in a body to the Local Marine office, for the purpose of being "entered" or "inscribed," according to law. The Albion not being a passenger steamer, it seemed that she could only take us on board on condition of our being registered as regular seamen!—a hollow technicality of course, but it satisfied the law.

The officials had evidently been prepared for the nature of their duty, when we reached the Local Marine Office, for there was a general smile and the most hearty politeness. We signed something, (I have not the slightest idea what it was), adding our ages and places of birth, after which something else was rapidly and mechanically read, to the effect that we would obey the captain, would conduct ourselves with decency and order whenever we went ashore, and would observe all the regulations applicable to persons in marine service. One of the party inquired whether there was any fee; whereupon, the official, with an additional smile, informed us that, on the contrary, we would be entitled to a back-sheesh of one shilling per month, if we return without having made ourselves amenable to the mutiny laws during our absence! This was comforting—and, inasmuch as the regulations were not administered in the form of an oath, we left the office without any special weight on our consciences.

By this time a slow, drizzling rain had set in, and we made haste to get on board the steamer. A small crowd of men and boys collected to see us off, and were evidently a little startled when we gave three farewell cheers. The only enthusiastic respondent was a gamin with an empty coffee-bag, which he waved wildly around his head, as he rushed along the pier, following us. There was a little delay at the dock gates, another crowd of curious spectators, and finally, between 6 and 7 o'clock, we issued into the outer bay, and thence into the open sea.

The clouds hung low, with watery gleams of sun between them; the waves hardly rocked under our keel, and so we sped northward, skirting the coast to Peterhead, whence the Scotch shore trends abruptly westward, and our course lay Northward for the Orkneys. The night was exquisitely calm and mild, and now, in the early morning, as I go on deck, I see the interrupted lines of the far, ancient Orcaades rising above the horizon line. In three or four hours we shall reach Kirkwall, the capital, on the eastern coast of Pomona, or Mainland, the largest Island, where we propose spending the rest of the day. In the mean time, let me collect my scattered historical notes of Iceland, and give the promised brief outline which the reader has a right to demand, in order the better to comprehend the story of a thousand years, now about to be commemorated.

The earliest history of Iceland is something like the picture which most travelers give of the first sight of its shores—a land glimmering for a moment through mist and cloud, disappearing, reappearing, and then hiding itself for hours as if reluctant to be discovered. Wherever the famous Ultima Thule of the ancients may have been, it was certainly not Iceland. The Irish monk, Dicuil, in a chronicle the date of which is referred to the year 825, states that just one hundred years before (A. D. 725), some Irish priests, sailing for two days and nights due northward from Ireland, discovered some islands in the sea. I am not acquainted with any earlier record of exploration.

Dicuil relates that Irish hermits settled on these islands, and occupied them until they were discovered by the Norse Vikings, when the former thought it better to leave. In 825 the islands were uninhabited, save by great numbers of sheep, whence the name, *Far-Oer*—Sheep Islands. Before this latter date, however, Iceland also had been discovered by the wandering Irish monks, and various traditions concur in mentioning the year 795 as the date of this event. The intercourse between Norway, the Shetlands, Orkneys and Hebrides must have made both discoveries known to the Norsemen. The Irish appear to have used Iceland as a sort of Thebaid, where the zealous anchorites of that day could withdraw from the world without the least chance of being ever disturbed. It was a singular perversion of Christianity which sent them to that Northern wilderness, to delight the God of Humanity by abjuring all knowledge of, or sympathy with, their brother men.

Early in the year 861 the Norwegian rover, Grim Gamle (Old Grimes), rediscovered the island, and was driven by the wind of Naddodd set forth to take possession of the new territory, but was driven by storm to the coast of Iceland before the close of the same year. The mountains being all covered with snow, he called the land *Sno-land* (Snow-land). Three years afterwards (in 864) Gardar, a Swede, sailing for the Hebrides to take possession of an inheritance which had fallen to his wife, was also driven by adverse winds to the shores of Iceland. He landed, afterward sailed entirely around the island, and gave it the name of Gardarsholm.

In 867, Floke of Norway, in consequence of the reports given by Naddodd and Gardar, sailed directly for Iceland. The flight of a raven, which he let loose at sea, served him as a guide. He found the island, and on account of the quantity of drifting ice on the northern coast, gave it the name of Iceland, which from that time was used by the Norsemen. The position and size of the island being now generally known, Ingolf of Norway sailed thither in 870, on a voyage of exploration, the results of which are not recorded. We only know that he returned to Norway, killed a man, and in order to escape the blood-revenge, sailed again from Norway in his own ship, in the year 874. He was accompanied by his brother-in-law, Leif of the sword, and the families and servants of both. They landed at Rejkianes (not far from Rejkjavik, the present capital), and there made a settlement. It is thus exactly a thousand years, this Summer, since the Scandinavians first planted themselves on Iceland.

The wars of Harald Haarfager (Fair Hair) with the three rival kings of Norway, occasioned the emigration of other families to Iceland; and after Harald's victory near Stavenager, in 883, so many left that the King, fearing that Norway would be depopulated, imposed a heavy fine upon the emigrants. The latter were mostly Jarls or ruling nobles, Herse the interior nobles, and the Bonder, or farmers. They were the best blood of the race, and seem to have taken with them its purest Gothic elements. They were attracted to Iceland by the certainty of political freedom, no less than by the reported mildness of the climate and the abundance of salmon and other fish. Some accounts also speak of abundant forests. Many Danes, Swedes, and families from Ireland and the Hebrides followed the first emigration, so that in 60 years (by 934) all the habitable part of the island was settled. The population was then probably as large as it has been at any time since.

We find no incident of general interest in the history of Iceland until the year 982, when Bishop Fridrek and Thorvald Kodrenson first preached Christianity, and when Erik the Red, banished by the thing, or assembly of representatives of the people, sailed for Greenland, where he made a settlement on

the Eiksford. The coast of Greenland had been seen, but only seen, by Gunnbjorn, as early as 976 or 977. After the migration thither Erik the Red, the southern coast became gradually colonized. A series of remarkable discoveries followed in rapid succession and the chronicles of the times leave us in great admiration of the daring of the Norse chiefs and amazement that their great achievements should have been practically lost to the world.

Let us only give the briefest outline of these discoveries; they form a separate chapter of Icelandic history, concerning the island much less than our own land. In 986 Bjarne Herjulfson sailing from Iceland to Greenland, was driven southward by storms, and first saw the mainland of America, probably a part of Labrador. In 1000 Leif, the son of Erik the Red, fitted out an expedition to seek this new land. He first reached Newfoundland, to which he gave the name of Helluland, then Nova Scotia, which he called Markland, from its abundant forests, and, finally, passing Nantucket, he made his way to the mouth of the Tantrou River, and there built houses. Here was the Vinland, (Wine land,) whither, for twelve years, the Norsemen came both from Iceland and Greenland. It was probably their own jealousy and dissensions, rather than the hostility of the native tribes, which prevented them from making a permanent settlement.

Some of the discoverers, especially Thorvald Eriksson, explored our coast as far southward as Chesapeake Bay. Thorfinn Karlsetne, who left his runes on the Dighton Rock, had a son, Snorre Thorfinnson, born to him in Vinland, and I remember to have seen a statement, long ago, that the sculptor Thorwaldsen was a descendant of this first native American. More than a century ago, a vessel from Greenland to Nova Scotia for timber, and was blown by stress of weather to Iceland on its return. It is impossible that the knowledge of these voyages should not have been current in Iceland in 1477, when Columbus, sailing in a ship from Bristol, England, visited the island. As he was able to converse with the priests and learned men in Latin, he undoubtedly learned of the existence of another continent to the west and South; and this knowledge, not the mere fanaticism of a vague belief, supported him during many years of disappointment.

But let us return to the proper history of Iceland. Christianity, after being adopted in Norway, required but a few years to overcome the waning and weakened Scandinavian faith. In 996, it was preached again by Stefnor, and during the following year Thangbrand, a German monk, went on a special mission to Iceland. The work advanced so rapidly that in the year 1000 (that of Leif Eriksson's discovery of Vinland), the lawgiver of Iceland, Thorgeir, decreed the legal establishment of the Christian faith and the Christian worship. Although he was bribed to this step by the missionary Thormod, who gave him 65 marks of silver to advocate its adoption by the Volkething, or Assembly of the People, the population must have been quite ready for such a change. Five articles were adopted, as follows:

1. All inhabitants of the island shall accept Christianity, and whoever in the land is still unbaptized shall receive baptism.
2. The temples and images of the Gods shall be destroyed.
3. If any one be convicted by witnesses of having publicly made offerings to the Gods, or worshiped their images, he shall be banished from the land.
4. But should he do these things secretly, he shall suffer no punishment. (!)
5. The old laws concerning the exposure of children, the eating of horseflesh, and all others which do not overthrow Christianity, shall remain in force.

In 1056 Iceland received a Bishop, Islief. He was succeeded, in 1096, by his son Gizor, also a married man, who made Skalholt the seat of the Bishoptic.

The rich and marvelous literary age of Iceland began soon after the establishment of Christianity, when the art of writing was introduced and schools were opened in all parts of the island. The easy form of Christianity inaugurated in 1000 changed little in the habits of tastes of the people. The "exposure of children," for example, was a liberty allowed the father, either to accept a child at its birth, or to carry it to a waste place, to perish by hunger and cold or be devoured by wild animals.

The change of faith, therefore, still allowed

the oral sagas to exist—nay, affected their conversion into permanent chronicles, at a time when the greater part of such literature, in Scandinavia and Germany, was suppressed by monkish influences. The manuscript literature of Iceland is probably, at the present time, the richest in the world; for, when the art of writing was introduced, it was the only land in Christendom where the laymen were more zealous scholars and authors than the monks. As the chronicles were produced, they were written on parchment, copied, and read all over the Island. Many a low Icelandic cabin still contains annals, layers, and epics which have never yet seen the light.

The twelfth, thirteenth, and fourteenth centuries witnessed the beginning, growth, and glory of the Icelandic literature. Saemund, who wrote the Edda now called by his name, died in 1133, and 45 years later Snorre Stur-luson, the famous author of the Heimskringla, was born. In 1218 he was chosen Lawgiver of Iceland, and in 1241 was assassinated in a family quarrel. His death marks, not precisely the end of the great literary epoch, but the end of its best production.

Up to this time—for nearly four centuries—Iceland had been an independent state, divided into districts which possessed a patriarchal, chiefly hereditary form of local government, yet united in the representative assembly of the Althing, which held its sessions annually in the Thingvalla, near Rejkjavik. But at last this semi-republican nation dissolved, as formerly the Hellenic confederation, through internal dissensions. The local magnates, many of them descended from powerful Norwegian jarls, gradually became involved in murderous quarrels. Some of them rode to the Althing attended by 700 or even 1,200 armed followers. In a single fight between two districts were laid waste in this suicidal strife.

Finally, exhausted, bleeding, weary of her own discord, Iceland fell an easy prey to the machinations of a small party, which, in the year, 1262, acknowledge allegiance to Hakon VI., the King of Norway. All publicity in the administration of affairs, even all interest therein, ceased suddenly and for a long time. The voice of the Sagaman became silent, for there were no more heroic deeds. A little more than a century later—in 1380—Iceland fell with Norway, by inheritance, to Denmark and has since then been a stepmotherly treated possession of Denmark.

—Here my hasty chronicles must cease for to-day. The anchor drops in the harbor of Kirkwall, and the fairest of Northern days invites us ashore. More to-morrow!

B. T.

Grass and Hay for Milch cows.

A correspondent of the *Utica Herald* holds the following grounds in relation to the feeding of milch cows on grass and hay. The important point to Western dairymen is one made in relation to cutting hay when young:

I find that grass alone, whether green or cured, answers all purposes the year round (by grass, I include clover), with this one important qualification—that it be cut green and well cured. This makes about half difference; that is, there is about as much available substance in one pound of green feed dried, as in two pounds when ripe. I know instances where cows have been kept during the winter on 25 pounds of ripe hay per day. They were, of course, not in good condition. But, instead, double the available nutritive substance, which is equal weight (25 pounds) of green dried hay would have furnished, and you would have had double the nutritive benefit, which would have brought your cows to a high condition. Or supply the deficiency by grain, sufficient to reach this condition, and the amount would have been considerably more than is usually fed with old ripe hay, showing thus that good green hay takes the precedence over the usual ripe hay and grain, being besides much cheaper.

Grass, green or dried, if of a good quality, and fed all that is wanted, will produce a maximum quantity of milk, the superior quality of the milk more than making up what may be lacking in quantity, so that so far as milk alone is concerned, grass, (green or dried) stands first as feed, surpassing all other feeds, whether single or combined. And it will sustain the animal while giving milk and while in calf, and fat her when free of the drain. Grain doubtless would aid in the fattening process.

C071
S796
Folder