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The 1955 Manitoba Open Golf final was something that was very close to the heart of Niakawa pro Harold Eidsvig. As a perennial president of the Manitoba Professional Golfers Association, he had struggled to raise the standard of the open, begging and cajoling for more prize money to attract outstanding players. He hadn't told anybody, but he obviously felt he had a good chance to win it on his home course, despite the presence of such noted Canadian pros as Stan Leonard of Vancouver and Al Balding of Toronto. And on this rainy, cool Saturday, Eidsvig and Balding, the new CPGA champion fought down the 54th green where everything depended on one's putter. Eidsvig had to sink a 15-footer and hope that Balding would miss a 12-footer. The Ontario pro rimmed the cup and Eidsvig's putt went home. Deadlocked with 221 strokes, the heartened Eidsvig drove truly and chipped his second shot eight feet from the pin. Balding found he had to go for a 20-footer on the green. He didn't make it. Eidsvig sank his putt to win the open he had hoped would be the best of them all.

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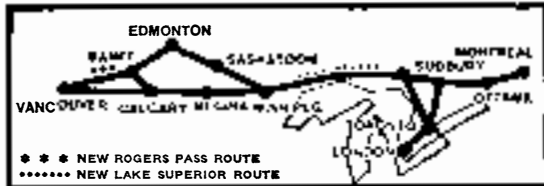
Summer 1963

THE ICELANDIC CANADIAN



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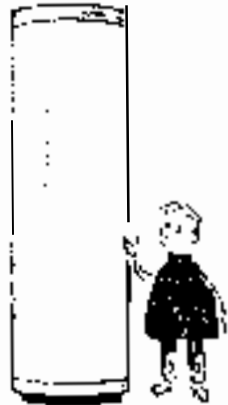
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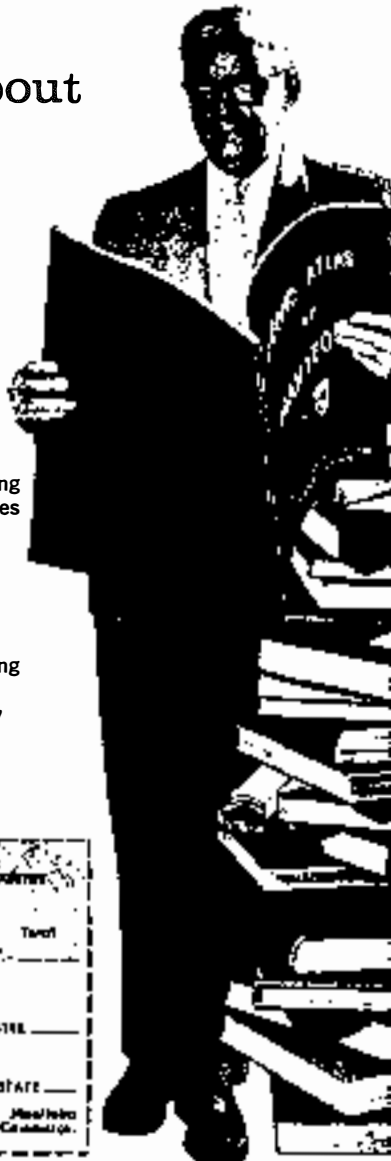
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The Icelandic Canadian

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Winnipeg, Canada

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EDITORIAL

MULTICULTURALISM

We appear to be living in an age that is very much concerned with a rather nebulous thing called "culture". As Canada's centennial approaches we are likely to be made increasingly aware of it. Ours is a nation with two official languages and, we assume, two official cultures. Of late, we have been experiencing some difficulty in developing these two cultures in complete harmony with one another. In fact, in one province of this Dominion there is an active and growing movement known as "separatism", whose avowed purpose it is to split the nation in two so that that part of it which is predominantly French-speaking may develop in complete independence. This has now become a matter of such concern that, in its Speech from the Throne at the opening of the Twenty-Sixth Parliament, the Government of Canada announced its intention to establish a commission "to inquire into and report upon the existing state of bilingualism and biculturalism in Canada" and make recommendations.

Actually, Canada has for the past half century or more been more than just a bi-cultural society. Despite the preponderance of Anglo-Saxon institutions, ours might with some justification be described as a multicultural nation. Whether this condition will alter considerably as the years go by, whether the cultural traditions which our various national groups brought with them from Europe will gradually melt together into a kind of Anglo-Canadianism; or, what is much more likely, into a kind of Amero-Canadianism, remains to be seen. At any rate, there is a growing body of opinion in Quebec Province which does not wish to become involved in such a trend. Surely we will be richer for it if we are able to retain some of our multicultural character in the face of this trend toward a dead-level mono-culture.

Not long ago the Icelandic Canadian Club held an Arts and Crafts Fair in Winnipeg at which various ethnic groups in the city were invited to display distinctive native handicraft of all description. It proved to be outstandingly successful. Not only did it attract a large crowd, but everyone who attended was most enthusiastic in praise of the whole effort. In its own small way, this handicrafts exhibition demonstrated the way in which various ethnic groups can be

interested in one another's folk art and one another's folk traditions. And what is particularly encouraging is the fact that here is an interest which is inclusive and not exclusive. Here we have the reverse of "separatism"—an appreciation of the worth of other cultures: cultures not in competition with one another, but complementary to one another. This is our multicultural society, taking pride in the contributions made by all of its component ethnic groups.

Perhaps, as a multicultural nation, we may be uniquely fitted to play our part in the community of nations which make up our multicultural world.

Gustaf Kristjanson

Much appreciated letter received

Dear Fellow Viking:

A professor, friend of many years, objected to my salutation: "Fellow Viking." He insisted: "I'm British, not Scandinavian." I reminded him it was parallel to the old folk saying "Scratch a Russian and you'll find a Tartar."

To be sure of my facts, I checked his name into my Norwegian dictionary. It WAS Anglicized. Its current pronunciation, however, was exactly the same as Norwegian back in the days of King Harold Bluetooth.

All this reminds one that Scandinavians, also British, (likewise Americans with British name), furthermore Hollanders, North Germans,—all are Nordics. All are Viking.

Writer once checked several thousand names of a list of scientists that had given the world American Know How. Some 2 percent were Near East, perhaps 7 percent were non-Nordic European, or "Latin-American" or Oriental. The remaining 94 percent were Nordic.

We Nordics have our faults. We have our deficiencies. Writer dares ask, however, "Is not most of today's research the result of the devoted labors of those whose Viking ancestors wanted to know about what was Beyond?"

Very earnestly,

C. M. Goethe

by C. M. Goethe of 3731 Tea Street,
Sacramento 16, California

The above is a letter sent, to the editor of this magazine. Not only has Mr. Goethe been a subscriber for many years but for over ten years he has paid the subscription for ten American and Canadian universities. Such loyal support demonstrates how far the Nordic spirit of the Viking peoples extends. On behalf of the Magazine Board, and, one may safely add, on behalf of all the readers of the magazine, sincere appreciation is extended to Mr. Goethe. —Ed.

THE ANCIENT SCHOOLS OF IRELAND

By HJALMUR F. DANIELSON

The background of the history of the Icelanders, which begins in Norway, has been told and retold in Icelandic literature, including Snorri Sturluson's *Heimskringla*, and illuminated in the *Eddas*. On the other hand, we seem to have ignored the background of the history of the Icelanders which begins in Ireland, Scotland and the Western Islands, especially in regard to education, and literature and the other arts. The *Orkneyinga Saga* and the *Vikinga Saga* do not give any information about the Irish schools. Neither does Guðbrandur Jónsson*, give any information about the Irish schools in the chapter which he added to the book which he translated: *Ireland*, by Dr. George Chatterton Hill.

Some historians claim that there is thirty percent of Celtic blood in the Icelandic people. It may, therefore, be of interest to Icelanders and people of Icelandic descent to read about the schools of their forefathers in Ireland which were flourishing for three centuries before Iceland was fully settled, in 930 A.D.

In regard to the schools in Ireland in early time, the *Encyclopaedia Americana* records this: "The fact that the earliest writings extant in Ireland, can be traced no further than the seventh century, is far from proving that previous to that time writing was

unknown in Ireland. That manuscripts existed before that time is amply proved. Ireland had at that time been long in touch with Europe, and her schools had supplied teachers and missionaries to the western world for centuries. During the dark ages when continental Europe was plunged in almost universal wars, Ireland was the home of monastic schools, where the learning of ages was preserved, and the arts of writing and illuminating were generously fostered."

The strictly historical period in Ireland began with St. Patrick, in the first half of the fifth century. The authentic writings of St. Patrick are the earliest written documents of Irish history. However, it is not considered correct to say that existence before that was pre-historic.

St. Patrick was sent as bishop to Ireland in A.D. 432. To him belongs the chief credit of christianizing Ireland. Ireland in common with Iceland has the distinction of having adopted Christianity without bloodshed.

Schools and the development of culture followed the introduction of Christianity in Ireland, as in other parts of the world. Berardis says in his book, *Italy and Ireland*: "Of the three great peoples of the ancient western world, Greeks, the Celts and the Romans, it is the first two who had the

* Icelandic has þ and ð in common with the Anglo-Saxon. Þ is pronounced like th in thought and ð like th in father.

most profound influence on the politics and the culture of the world. They led mankind along what Chinese philosophy calls 'The way of life'. It is to them that we owe the organization of society and the development of learning. From the beginning they instinctively divided the zones of influence; that of the Greeks was south-eastern Europe, Asia Minor and the shores of the Mediterranean; that of the Celts was all central and western Europe."

The love of learning has generally been characteristic of the Irish race. In referring to Ireland in the middle ages, this is recorded in the *Encyclopaedia*: "The love of literature of the traditional type, in song, in poem and in saga was more universal in Ireland than in any other country in Western Europe. In the eighth and ninth centuries the scholars of Ireland were among the most distinguished at the courts of kings, especially that of Charlemagne. Ireland was called, 'The Island of Saints and scholars.' For two centuries, the seventh and eighth, Ireland was the university of western Europe."

Dr. Samuel Johnson, the great English author, called Ireland in the middle ages, "The school of the west, the quiet habitation of sanctity and literature." The author of *Faerie Queene*, Edmund Spenser (1552-1599), who was well acquainted with conditions in Ireland, as he had lived there for many years, says in his book, *View Of The State Of Ireland*: "Ireland had the use of letters very anciently and long before England."

The Ancient Schools

A great number of monastery schools were founded in Ireland, from the middle of the fifth century, and flourished all over the country. The oldest,

and at the same time one of the most famous school was founded at **Armagh** A.D. 450. Towards the end of the fifth century A.D. and during the following centuries, several colleges were established, the most celebrated being **Noendrum**, founded by St. Muchua; **Louth**, by St. Mochta; and **Kildare**, by St. Brigit. **Clonfert** was founded by Brendan, the "navigator"; **Clonard**, was founded by St. Finian, in 520; **Clonmacnois** was founded in 544 by St. Ciaran. Owing to its situation in the centre of Ireland and its enjoyment of political freedom, **Clonmacnois** became practically a national university with which many of the most important chiefs, such as the O'Connors, the McDermots and the MacCarthys maintained close connection. **Bangor** was founded by St. Comgall; **Glendalough**, by St. Kevin, in the sixth century, and **Lismore**, near Waterford, was founded by St. Carthage, in the seventh century. Students crowded there from Wales and Britain, Germany and Italy. At **Clonfert**, on the Shannon, St. Brendan gathered around him three thousand students, as had done St. Finian. Still another monastery school was founded in the lower Lake Killarney district, the school of **Yusin Dreacain**, which was a lay school of general literature, or as we should say, a school of arts rather than of scripture and theology. The last school that should be mentioned is **Iniscaltra**, which is located on an enchanting island in Lower Dreg, between Galway and Clare. It was founded by St. Columba, who was succeeded by Comin, the writer of philosophical studies.

St. Columba (521-597), established a monastery and school on the holy island of Iona, about 563 A.D. In his time the world's largest library was located there and students from many lands gathered there. **Lindisfarne**, the

monastic and episcopal capital of Northumberland, England, had direct literary relationship with Ireland.

Mention must be made of another famous school founded by Irish monks—namely the Abby of St. Gall in Switzerland. It was here that the Celtic influence was most felt and endured longest. Within its walls for centuries sacred sciences were taught and classic authors studied.

Many of the monks excelled as musicians and poets. Giraldus Cambrensis (Gerald De Barri, 1146-1200), who was a Welsh churchman and historian, visited Ireland in the latter part of the 12th century as chaplain to Prince John. Subsequently he wrote two books *Expugnatis Hibernica* and *Topographia Hibernica*. In the first named he discourses about the remarkable proficiency in music among the Irish, saying that it far surpasses what he has experienced in other countries.

There were also Bardic schools and professional schools of law and traditional medicine, with the results that education was more wide-spread in early Christian Ireland than elsewhere in these days in Europe, and at least a certain amount of learning was almost as much a part of the training of an Irish chief or a warrior as of an ecclesiastic. Swimming, the handling of arms and horsemanship was taught.

The Venerable Bebe (673-735), gives eloquent testimony to the generosity of the Irish in providing students with free tuition, board and even necessary manuscripts. Legal provision was made for secular teaching, and after the convention at Druimceat, in 890 the public schools were organized on new and better basis, and the remuneration, rights and obligations were fixed by law.

Whole shiploads of students crossed the Irish sea to pursue their education

in Ireland. Foreign students were the most numerous in the seventh and eighth centuries. At that time the English regarded Ireland as the university of Europe. The records show that the schools were well attended by the natives as the foreigners. In fact any man of consequence ("Maður með mönnum"), in Ireland, was educated during the time the schools flourished there. Three thousand students gathered around St. Finnian, at Clonard, and the Armach school was attended by English students in such numbers that it had a special system of teaching, and for that purpose had special Saxon quarters on the school grounds. Such was the attraction of the excellent teachers, the system of teaching and the libraries, all of which was far in advance of what was current elsewhere in western Europe.

The School Towns

The school towns consisted of hundreds of small, round, thatched stone huts, for the students, and long houses for the Abbot, Archbishops and the bishops. Other churchmen and teachers built higher up on the hillside. The method of teaching was patterned after that of Aristotle, the Greek (384-322 B.C.), who taught his students outside in the garden of Lycium. During the period of teaching, the students sat on the slope of a hill. They took notes on wax tablets, or, if more permanency was desired, on parchment.

Curriculum

The subjects taught in the ancient schools of Ireland varied according to the profession the student intended to follow, stress being laid on the principle of Christian doctrine, genealogy and the history and legends of Ireland. Other main subjects taught were geom-

etry, astronomy and mathematics. The writing of poetry, the study of music, and the illumination of manuscripts were cultivated. The Irish excelled in the illuminating art, as shown by the *Book of Armach*, the *Book of Darrow*, and especially the *Book of Kells*, which is the all-surpassing masterpiece of Celtic illuminative art, and is acknowledged to be the most beautiful manuscript in the world. All monks, of course, learned Latin and some learned Greek and Hebrew. King Cormac, of Cashel, later Abbot-bishop, was praised for his knowledge of Irish, Latin, Greek, Welsh, Anglo-Saxon and Norse. In the monasteries a vast number of scribes were continually occupied copying sacred scriptures and manuscripts. Masterpieces of calligraphy, written by Irish monks, as well as some two hundred documents and books, have been discovered scattered in European libraries, brought there by monks and teachers who were forced to flee their country due to raids by Vikings and the invasion of Ireland by the Norman-English. About one third of this literature is written in Irish and the rest in Latin. Practically no research has been conducted on this great store of Irish literature.

Aside from the church, it appears there were at this period, (the seventh, eighth and ninth centuries), three great lay professions: Poetry, Law and History. Poetry generally gets preference, and the Ollave-poets, or learned poets, seem to have been at the very top of the learned professions. It is quite clear from the various references, both in Annals and in the Brehon Code, that from the sixth to the twelfth century these three professions were kept quite distinct; that they were taught by various professors and at different schools, these professors being generally, but not always, from

the secular branch of learning. The Bard, in this period, was distinguished from the poet. The former is described as a man without formal learning, but using his own intellect,—that is a man who had from nature the gift of poetry and song, but who was never formally trained, and never graduated from the school of poetry. Not so the File or poet. He was trained in all the mysteries of the various kinds of Gaelic verse; he could compose extempore or in writing; he knew the legal number of recognized poems and tales, and was pronounced qualified to recite them before kings and chieftains, whether at a banquet hall, or on a battle march. He could eulogize too, and satirize; and he and all his company were entitled to both fee and maintenance; they could not be denied food and shelter.

The course in poetry extended over twelve years of hard work; and besides the knowledge of seven kinds of verse, in each of which the Ollave poet was expected to be able to compose extemporaneously, and was also supposed to know by heart two hundred and fifty long stories and one hundred short stories, for public recitation. In addition to this, the learned poet was expected to be able to synchronize several short stories into one long story, as some scholars claim was the method used in composing the great masterpiece *Njáls Saga*. Perhaps the earliest school of this character to which we find any definite reference, is the school of *Tuin Dreacain*. It was doubtless one of many similar institutions in ancient Ireland. Many tales recited were of a wild and romantic character, but for that very reason were highly popular in the country. These tales included tales of battle, voyages, cattle-spoils, sieges, sorrow and death.

The historical poets, or chroniclers,

seem to have constituted a separate professional class in Ireland during this period. It was their duty to (a) record the achievements, wars and triumphs of kings, princes and chiefs; (b) preserve the genealogies and define the rights of the noble families; (c) ascertain and set forth the limits and extent of the sub-kingdoms and territories ruled over by the princes and chiefs.

It may be of interest to quote a few names of great personalities who have studied under Irish teachers. St. Oswald (d. 642), King of Bernicia, Northumberland studied at the Irish school in Iona Island. He brought monks with him from Iona and christianized his subjects. He ruled from 605 to 641. His close alliance with the Celtic church is the characteristic feature of his reign. He to St. Aidan, Lindisfarne as his Aldfrith, king of Northumberland the end of the seventh century, in Ireland. Archbishop Egbert, one of the fathers of the Anglo-Saxon also studied in Ireland at the time lived in the Irish Cloister of Rathmelsigi, or Milford, in the county Louth. St. Dunstan (909-988) Archbishop of Canterbury and reformer of monastic life, king in all but name in the reign of Edred, was educated by the Irish monks of Glastonbury, England. St. Dunstan was one of the most highly educated men in England. Besides the usual education acquired by noblemen, he was proficient in painting, calligraphy, making musical instruments, bellfounding and as a composer of music. Dagbert II, afterwards king of Austria, sought and obtained education at Slane in Ireland for many years previous to his call to the throne. Gertrude, the Abbess of Nivelles in Belgium, in the seventh century is said to have sent to Ireland for books and

to have had the Irish Saints, Faillan and Ultan as her advisers. Alcuin, an Englishman, who was renowned in his age for learning, was the confidant, instructor and adviser of Charlemagne. He was the head of the court school which Charlemagne established in Aachen. He studied under Colgu in Ireland as well as under Archbishop Egbert in England.

Many Irish scholars were famous for their knowledge and literary achievements. Cummian, Abbot and bishop, combated the errors about the pascal computations with an extent of learning and wealth of knowledge amazing in a monk of the seventh century. Dicuil, who wrote the best universal geography in the ninth century was educated at Clonmacnois; while Fargal, the Abbot of Aghaboe, was even in those far off days teaching that the earth is round, centuries ahead of Copernicus (1473-1543), the Polish-German.

The First Wave of Emigration from Norway to the West

The Northmen commenced their raids in England and Ireland in 795 A.D. The waters which had been Ireland's protection for centuries, now became the highroads of the invaders. It seems certain that the Norsemen had taken possession of the Scottish Islands before that date. Gradually they took possession of coastal places in Ireland, which first were only ports of call and markets, but later became stockaded enclosures. These places gradually grew into towns, the first towns in Ireland. Several times the Norsemen were driven away by the Irish, only to return again to establish a firm hold on the coastal towns. The first of the permanent places occupied by the Norsemen was Dublin (Dubh-

Linn, the black pond), which rose by the ford that commanded the Liffy. It was founded in 841 by sons of a Norse king. It was lost and recaptured, and finally became the capital of a kingdom, over which reigned Ivar and Olaf. King Olaf the White ruled there from 853 to 871. Other settlements followed: Limerick in 860; Wexford, Cork, Carlingford, Wicklow, and Waterford which was a firmly established settlement in 914.

It was not long until the two races were drawn together in marriage, and children of the mixed blood were born. What hastened this process was the fact that when the Irish were fighting each other, which was quite frequent, they would anxiously solicit, and secure the assistance of the Norsemen who were reputed to be good fighters. Thus we find temporary alliances of Norse-Irish fighting the other group of Irish-Norse.

The newly founded towns in Ireland had trading communications with England as well as with the continent, and the Norsemen, though not actually in possession of the interior of Ireland, were apparently in control of its destinies.

At the time the Western Islands: the Shetlands, Orkneys, Hebrides and the Isle of Man, were overrun by Norsemen, they were occupied by Irish and Scots people. The races soon became mixed. In 856 and 857, the Gall-Ghaedill, or Norse-Irish made their appearance in various parts of Ireland; in Meath, Ulster and Munster. These were said to be the people of the generation following the occupation of the islands by the Norsemen. Some spoke broken Irish, and others broken Norse.

In Scotland the Norsemen took possession of all the Dalriatic territory of Argyle; also Cunningham, Ayre-

shire, Galloway and the North Solway Firth. Þorsteinn the Red (Oistin) the son of Olaf the White, king of Dublin, in fellowship with Earl Sigurður of the Orkneys, conquered Caithness, Sutherland, Ross and Moray. However, Þorsteinn was soon killed in battle and all this territory, except Caithness and Sutherland, was recovered by the natives. These two provinces were closely connected with the Orkneys for a long period.

Before 880, the Western Isles changed rulers periodically, at which time Norse earls secured a permanent hold on them. The Norsemen apparently mixed freely with the Celts in the West. G. Turville-Petre says in his book *Origin of Icelandic Literature* "Not all the settlers in Iceland came from Norway itself. A considerable proportion came from the Norse colonies in the British Isles, and especially from those in Ireland and the Hebrides. These men were descendants of Norsemen who had left their homes a generation or two earlier and had gone to live in the Celtic lands. The Norse colonists had frequently married Celtic women, or taken concubines, and their children were mixed in culture as they were mixed in blood."

The Second Wave of Emigration

The second wave of emigration from Norway commenced in 871, some two years after king Harold Fairhaired, one of the kings of Norway, had conquered all Norway and united it under his own rule. He gradually took possession of the Óðals, the estates of the noblemen, in Norway, including those of the earls, hersirs (local chiefs), and other landowners and men of lesser rank. King Harold made them swear allegiance and pay required taxes. The

chiefs considered this tyranny. However, all those who opposed the king had to flee the country in order to save themselves. Consequently many of the great chiefs left Norway. Some of them went first to the various western settlements where they had relatives and friends. A number of these went almost immediately from there to settle in Iceland, others stayed longer, perhaps one generation or more, then finally moved to Iceland. Ingólfur Arnarson was the first settler. In 874 he took possession of a large district around where Reykjavík, the capital of Iceland, is now located, and divided it among his friends and relatives when they migrated to Iceland.

Landnáma, (The Book of Settlement), records all the names of important people who settled in Iceland, and also where they settled on the island. However, the writer of the book has adopted the custom of changing the names where pronunciation was difficult. As an example: the Irish king Muircertach, is called **Mýrkjartan**, and king Cearbhall, is called **Kjarval**. Sometimes the Celts are simply given Icelandic names which are easy to pronounce. **Landnáma** also gives the genealogy of most of the settlers whose names are given in the book, covering in many cases three centuries.

It might be of interest to record here the names of some of the most distinguished people who came to Iceland from Ireland and the Western settlements:

Auður Djúpauðga (Deepminded), brought with her to Iceland four of the daughters and a son, of her son Þorsteinn the Red. Their mother was a granddaughter of Cearbhall (Kjarval), king of Leinster, Ireland. She set free five slaves and gave them land; One of them was Mýrgjöld, a daugh-

ter of king Gljómal of Ireland and a widow of Earl Meldum of Scotland, with her son Erp. The others were three men. Hundi, Sökkólfur and Vivill. Vivill's granddaughter, Guðríður, a beautiful and talented girl, married Þorfinnur Karlsefni, who attempted to establish a colony in Vinland, in North America, 1003, A.D., but had to abandon it due to attacks by natives. Their son, Snorri, is said to have been the first white child born in North America. He was an ancestor of three bishops in Iceland.

Helgi the Lean, took possession of Eyjafjörður. His father, Eyvindur Austmaður, was a direct descendant of Fróði, a king in Sweden, and his mother, Rafarta, was the daughter of Cearbhall, king of Leinster. Helgi was raised in Ireland and the Hebrides, and his two sons and several daughters were adults at the time they migrated to Iceland.

Helgi Óttarsson, a direct descendant of Bjarni Buna Grímsson, hersir in Norway, harried in Scotland, and brought back with him, to Iceland his bride, Niðbjörg, whose parents were, king Bjólan of Scotland and Kaðlín, a daughter of Gaungu-Hrólfur (Rollo), Earl of Normandy. Guðrún, the heroine of Laxdæla Saga was Helgi's granddaughter.

Höfða-Þórður, said to be a descendant of Ragnar Loðbrók, married a granddaughter of king Cearbhall. They did their share in colonizing the country by raising nineteen children.

Auðunn, of Auðunnarstaðir, was the grandson of Hunda-Steinar, an English Earl. He is reputed to be an ancestor of Queen Elizabeth II, of England.

Höskuldur Dalakollsson was the great-grandson of two kings,—king Cearbhall of Leinster and king Ólaf the White of Dublin. On one of his trips overseas he bought a beautiful Irish girl, Melkorka, who had been enslaved in a raid, a daughter of king Muircertach (Mýrkjartan), a king in Ireland. Their son was Ólafur Pá. He married a daughter of Egill, the great poet of Egils Saga. Their son Kjartan, a great athlete, and one of three best swordsmen in Iceland, was the hero of Laxdæla Saga.

Guðbrandur Jónsson says in the chapter which he inserted in the translation of the book referred to above: "There seems no doubt that we have

to thank the Irish for the culture and literature which has brought such wide fame to Iceland." Possibly this should be modified to: The mixture of the two cultures has made a sound foundation for the literary achievements of the Icelanders.

Mindful of the learning which flourished in Ireland for a period of three hundred years preceding the migration of settlers from Ireland to Iceland, it seems reasonable to assume that a heritage of Irish learning was transmitted to Iceland along with the Norse culture and played a prominent part in developing the classical literature of Iceland.

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SPRING IN MANITOBA

by GUS SIGURDSON

Take me back to Manitoba
 Now that spring is in the air
 When the frost and snow have vanished
 And the fields lie damp and bare;
 When the brush of blooming nature
 Paints the land for weeks and weeks,
 And the shades of green are showing
 Growth around the ponds and creeks.
 Take me back and let me wander
 On a smiling April morn,
 Through the fields of Manitoba,
 In the land where I was born.

Take me back across the mountains
 O'er the rolling prairie breast,
 Back to good old Manitoba
 And the Gateway to the West.
 Leave me loose and let me wander
 North between the lakes afar,
 Let me gaze in brilliant sunshine
 On the jewels that they are;
 Think, how often their abundance
 Fed the hungry, sick and worn
 In the early days of struggle,
 In the land where I was born.

Take me back to Manitoba
 In the spring-time of the year
 There is, Oh, so much I cherish
 That my memory holds dear —
 The croaking of the bull-frogs,
 And the cawing of the crows —
 All the wild and virile beauty
 That my Manitoba knows.
 At this time when oak and poplar
 Their bright greenery adorn,
 Take me back to Manitoba,
 To the land where I was born.

—Courtesy of Logberg-Heimskringla

THORGEIRSBOLI

by SYLVIA K. BERANEK



THORGEIRSBOLI, a painting by JON STEFANSSON

Iceland is a tapestry woven in somber colors, viewed in a silver light. On even the brightest days the sunlight falls softly, as if filtered through a smoky glass.

In this tapestry, the yellow-greens of the after-grass run like bright threads through the purple of the scree and fells, contrasting with the blue-green patches of the wooly-leaved willows. Gray moss carpets the miles of old lava fields with its corpse white and the crystal rivers do not appear to reflect the forget-me-not sky. They are always dark blue unless they carry the meltwater of glaciers.

Icelandic fields are not the smiling fields of home. They lack our ox-eye daisies and orange paint brush, shimmering in the summer's heat. They are dank and cold and their buttercups and dead-white bog cotton stand with their feet in water. But there are more sinister places still, such as the lava desert called "The Field of the Evil Deed".

In spite of these things, it is a land that called to me. Is it because its brooding mountains harbor trolls and its weird rock formations could easily turn to nameless horrors?

In a country like this, it is perhaps

inevitable that belief in supernatural beings should still persist. No Icelander, no matter how sophisticated, likes to assert that these things do **not** exist. Many legends and superstitions have grown in this austere country through the centuries like the many colored lichens that encrust its fantastic rocks.

One of these beliefs is the subject of a painting by Jón Stefánsson. Where it hangs in the National Gallery in Reykjavik, it dominates the room. It is a picture not easily forgotten, and after my first visit to Iceland, it haunted me. I **had** to see it again and learn its story.

It represents a partially flayed bull and a woman. It is night and the moon's beams filtering through riven clouds, light up a wild mountain landscape. The animal has just surmounted a rock and stands, snorting clouds of bloody steam from distorted nostrils. Every bared muscle is plainly discernable and the thought of that biting air on the exposed flesh makes one's own flesh creep.

The most arresting feature of the apparition are its eyes. They are unforgettable. Not only do they express pain and terror, but they paralyze the beholder with a kind of unfocused, all encompassing malevolence.

Beside this creature stands a woman, slender and clad in dark, flowing garments. She is not particularly beautiful. She seems frozen with horror. One arm is laid across her breast, the other, bent stiffly at the elbow, is upraised in a gesture of repulsion. Her attitude resembles very closely that of the various frowning saints seen in medieval manuscripts. Yet she rather conveys the impression that she had expected this monster to materialize beside her, at night, on a lonely mountain.

It seems that there was a belief in the old days, that when a farmer slaughtered an animal, he must complete the butchering without interruption. Should he fail to do so, it was possible for the creature to rise again. If it did so, it would become a supernatural being called a "Thorgeirsboli", which would haunt the countryside and exist indefinitely.

Now, a certain man, who was known to be a wizard, was in love with a lady but she would not have him. When he found that all his efforts in that direction failed, he resolved on revenge. He kept watch on the neighboring farms when the fall butchering was being done. One day, the young man whom the lady favored, slaughtered a bullock. Being a wizard, the rejected suitor found it no trick at all so to confuse the young man that he left on some errand when he had the animal partly skinned.

Of course the wizard made the animal rise again and sent it to haunt the lady.

These apparitions usually overtook their victims at night and in lonely places, as can be seen in the picture. Such hauntings were thought to continue into the ninth generation of the afflicted one's family. Even today, Icelandic farmers do not like to leave a butchering unfinished.

Sylvia K. Beranek is at present studying the Icelandic language under Mr. Vilhjalmur Bjarnar, Curator of the Fiske Icelandic Collection at Cornell University, at Ithaca, New York, and teaching in the New York State public schools. She has visited Iceland twice and hopes to return there as an exchange teacher. Her article was inspired by a painting she saw in Reykjavik, which impressed her very much. "I am very interested in the country, its literature and want to know its people better", says Miss Beranek. —ED.

FROM

Leaves and Letters

by **BALDUR JONSSON**

Publisher's Foreword and Leaf the First

Fortunately we all, even in the very uncertainties of the world of today, find time to pause and for the moment live in that world of quiet and peace which the late **Baldur Jónsson** immortalized in "Leaves and Letters". Even though literally on his deathbed, the time allotted to him here on Earth was something he could feast upon in serenity and calm of mind. That feast he did not hoard but passed on that it might be shared.

The Publisher's Foreword and Leaf the First follow. Neither is dated; both are dateless. The First Leaf is as fresh as when it first opened. The invitation in the Foreword is as appealing as when at first it was extended almost half a century ago.

Baldur Jónsson died at Ninette Sanitorium September 23, 1917.

—Editor.

PUBLISHER'S FOREWORD

Few Things are more attractive in literature, and nothing is rarer, than the ring of originality. So much copywork is foisted upon the reading public—and not always first-hand copies—that a note of originality comes as a bolt from the blue.

What will strike the reader first in the random essays of this volume is the absence of imitation. They are fresh, spontaneous, and essentially wholesome. The style is somewhat heavy at times, but never labored, and in parts beautiful.

The whole was written under the greatest strain, borne with the heroic fortitude so modestly manifest throughout. The "Idler" was no idler from choice, but a man detached by force of circumstance, looking out upon the strife and busy-ness of the world, while taking no part; yet we feel that the smoke of battle, at times wafted his way, was as breath to his nostrils. Fighting a losing game against an incurable disease, looking death bravely in the eye, he confessed to paper the beautiful life-philosophy so beautifully expressed in these pages. His

was the philosophy of cheer, of gentleness; his the religion of work. He could not see how that mansion by the crystal sea would make for happiness "unless there be fish aplenty in its glassy depths, and no common fry at that." We can imagine him, propped up in pillows, a smile investing his face, repeating Kipling's beautiful quatrain—

"We shall rest, and faith we shall need it,
Lie down for an eon or two,
Till the Master of All Good Workmen
Shall put us to work anew."

Had the beloved "Idler" lived there is little doubt that he would have attained to starry heights in the realm of letters. Every "Leaf" and "Letter" is laden with promise. But this could not be: and herein lies the tragedy of his untimely death. Here was a man equipped to live as only one in ten thousand is equipped, and this one the fell agent singled out for his javelin. It is to rail against an incompetent Providence, that such things have to be! The world needs just such splendid spirits to cheer and bless—to brighten the jejune and vapid rounds of life. Yet there is comfort in the thought that a fairer and purer mature soul has never winged its way to the Throne of God.

I like to imagine that instead of lying down for his rest during the allotted eon, the "Idler" is drifting in his boat before a gentle, perfumed breeze, anthology in hand, dreamily floating upon that sea whose waters are the infinite, everlasting and abundant Life.

—Bogi Bjarnason

LEAF THE FIRST

The Idler Apologizes

Heard melodies are sweet,
But those unheard are sweeter.

Turning over the leaves of the "Advance" last week I was painfully aware of the hustle and worry and busy-ness of this little community of ours. Some had married a wife, others bought a piece of ground, and still others, not by any chance a yoke of oxen, but a chariot, in which to race through the streets and jostle one another on the highways. And I began to wonder whether there was really only one idler in this neighborhood, and whether one enjoying that privilege should not give to others some of the good things he is hoarding. That is why I have asked the editor for a corner.

Fortunately Robert Louis Stevenson has long since written "An Apology for Idlers," and I have no desire to try to do badly what he has done well. Jerome K. Jerome has written "Idle Thoughts of an Idle Fellow," and that absolves this idler from having to communicate thoughts.—But there may still be some who have no definite idea what

an Idler is. I can assure those that they will not find in these notes a characterisation. That would be the greatest paradox; for an idler trying to describe himself would by virtue of his audacity have turned a busybody. There are a few persons that can, however, be entirely eliminated from that class. The professional gossip; the pink tea enthusiast; the fellow who would rather polish a bar-room table than the plow-handles; the chap across the street, who simply must read Michael O'halloran and the Patrol of the Sun Dance Trail. These are no true idlers. Least of all the last one. He must be eternally busy trying to spy the next "best-seller", and wondering whether it is going to cost one thirty-five or one fifty.

And just a word in passing about the lines from Keats at the top of this column. The strangest thing about a real idler is, that he is so busy taking his leisure that he cannot possibly attend to the ordinary pleasure of the busy man. Your man of action can, if he tries, snatch an hour now and then and listen to what other busy men are doing: their songs and their frolics; their wedding bells and their funeral dirges. But the idler is often alone with his musings and meditations; and happy, indeed, is he who has learned to catch an occasional strain from unheard melodies, and knows that the great things of life are not heard at the hustings or bartered for in the market place.

President of Lutheran Women's League



Miss Mattie Halldorson

At the annual convention of the Lutheran Women's League of Manitoba (Icelandic) Miss Mattie Halldorson was elected President. The other officers are: Immediate Past President Mrs. Archer Goodridge, Vice-Presidents, Miss Kristin Skulason of Geysir, Mrs. W. G. Johnson of Winnipeg, Mrs. B. K. Johnson, Cypress River; Mrs. C. H. Scrymgeour, recording sec.; Mrs. Gissur Eliasson, corresponding secretary; Mrs. T. H. Freeman, treasurer.

Miss Halldorson is a past President of The Icelandic Canadian Club and present secretary of the Magazine Board of The Icelandic Canadian.

Re-elected with increased majority



Eric Stefanson, M.P.

In the recent federal elections Eric Stefanson, M.P. was re-elected, with a sizable increased majority for the constituency of Selkirk. This is the third successful election for Eric Stefanson.

It is very fitting that Eric should represent the constituency of Selkirk. He was born in Winnipeg, January 8, 1913, but, when two years old, moved with his parents, Kristjan and Rannveig Stefanson, both deceased, to Vestfold in the west part of the constituency, and since 1949 has resided in Gimli on the east boundary of the constituency.

Eric received his public school education at Vestfold. His parents moved back to Winnipeg in 1926 and Eric attended the Daniel McIntyre Collegiate.

While in Winnipeg Eric Stefanson was active in sports and Y.M.C.A.

work. He played with the famous Winnipeg Toilers basketball team, and in 1932 and 1933 won the Skuli Hanson trophy, awarded for the individual championship at the annual Icelandic Day celebration. He was an excellent sprinter and in 1936 he won the 100 yard dash at 10 seconds flat.

In 1935 Eric married Sigrun Sigurdson of Lundar and they settled on a dairy farm near Oak Point. The young dairy farmer became active at once in community work. He served as president of the Oak Point Community Club and the Oak Point Sports Day Committee.

Mr. and Mrs. Stefanson moved to Gimli in 1949 where he entered into the general store and insurance business. In 1958 he sold the general store and now, when not in Ottawa, is engaged in general insurance.

Eric entered into community life at once in Gimli. He has served as president of the Curling Club, Memorial Recreation Centre, Kinsmen Club, Chamber of Commerce, and the Home and School Association. He served for eight years on the Gimli Town Council and was Deputy Mayor for four years. He served two years as director of the Manitoba Chamber of Commerce and for two years was President of the joint Winnipeg-Gimli Icelandic Celebration Committee. He is a past Master of Lisgar Masonic Lodge at Selkirk.

Eric Stefanson ranks high in Progressive Conservative organizations in Manitoba. He is honorary vice-president of the Provincial Progressive Conservative Association, Past President of the Gimli and honorary vice-

president of the Rockwood-Iberville provincial Progressive Conservative Association. He was elected to the House of Commons in 1958, again in 1962, and re-elected in 1963.

In Ottawa Eric Stefanson has served on numerous Standing Committees of the House of Commons and also on the following Special Committees: Bill of Rights; Joint Committee of the Senate and the House of Commons on Indian Affairs. He was a delegate from the House of Commons to the Commonwealth Parliamentary Conference at Quebec City in August 1961.

Eric Stefanson has served his constituency very well as is attested by the increased majority he received in the recent election, even though opposed

by at least one strong opposition candidate, Rudy Uscik, well known farm organization leader. The Icelandic Canadian is particularly indebted to him for the researches he has made in Ottawa and the photo-static copies he has obtained in connection with the original "Icelandic Reserve" and the establishment of Nyja-Island.

Mr. and Mrs. Stefanson have four sons: Thomas Eric, age 26, married, taking 5th year chartered accountancy; Dennis Neil, age 24, married, 2 children, teaching school at Kirkfield Park, taking 3rd year science extra-murally; Kristjan Frederic, age 19, attending University of Manitoba, 2nd year Science; Eric Lorne, age 12, at home, grade VII. **W.J.L.**

Miss Jonina Summers Honored

A Life Membership in the Parent Teachers Association of La Mirada, California, has been granted to Miss Jonina Summers, formerly of Winnipeg.

Miss Summers is the daughter of the late Thorbjorg and Eirikur Sumarlidason. She is a sister to Henry Summers of Edmonton, and the late Leifur Summers (Sumarlidason) who died in Vancouver soon after his retirement from a responsible position with the T. Eaton Co. in Winnipeg.

Miss Summers was born in Winnipeg and taught school here for 15 years. She went to California in 1946 and gained a Bachelor of Arts degree in Whittier College and a Master of Arts in Long Beach State College, both in California. She is now a teacher in Rancho School, in La Mirada, California.

In February of this year she was presented with the Life Membership



Miss Jonina Summers

mentioned above. Such a Life Membership is given to persons the Association wishes to honor for their contributions to the welfare of children and youth, and is a much coveted award.

IS CIVILIZATION SPREADING?

Thrain, Hrapp and Kari

by SHAUN HERRON

I wonder how many Icelanders in the west know what these three odd names are? I hope they are more familiar to them than Niall of the Nine Hostages, Cuchulain or the Men of the Red Branch are to the Irishmen away from their own place. The three names are, of course, from what Icelanders know with affection as Njala and we know as the Story of Burnt Njal.

But these are not my subject. I see from a report by an American journalist in Iceland that American influence is winning and the islanders are beginning to teach English in the schools.

Our little national assumptions are among the things we ought to find unendingly amusing about ourselves. Our national pride when Mr. Green returns from another international conference with a report about yet another proposition that "was practically proposed by Canada", and this American reporter who with innocent unawareness assumes that English in Icelandic schools is a sign of the spread of American civilization: they are among the little vanities of belonging.

As far back as 1941—when there wasn't a decent book store from Halifax to Victoria—Reykjavik, the Icelandic capital, had an English language bookstore that had no superior in Britain—and I suspect no equal—outside London, Glasgow and Edinburgh. It was owned by Mr. Peterson who was also at the time minister of education in the Icelandic government.

It may be that I met only the right people, but they were an assorted lot of right people: for example, a laundry

girl, a minister of education, farmers, clergy, neighbors, business men, children, and they all spoke English. They spoke it variously, I admit, but most of them spoke it well, some excellently and all of them could make themselves easily understood. The Icelanders communicated easily with Scandinavians in their native Old Norse, and with Germans and Englishmen in German and English.

Some of our Englishmen on the island at this time could scarcely be called the reading public and their difficulties with their mother tongue were not less than those of the Icelanders. They certainly read a great deal less than their reluctant hosts; they would in fact have been astonished to see what the Icelanders did read in English, if they had ever visited Peterson's bookstore and been able to read the titles.

This did not prevent them having firm views on the peculiar backwardness of the natives. "Out in the country they drink human blood," I was often assured by flat-footed Pioneers building Alabaster Airport.

It may have been the human blood habit that confused a confident young lieutenant when he and his men were storm bound in a farmhouse. The lieutenant was some kind of junior chess champion and his condescension towards the farmer was exquisite. They played four games in three hours. The farmer won them all.

"Where did you get these beautiful chessmen?" asked the humbled lieutenant.

"I carved them," said the quiet farmer.

The lieutenant's captain had often wanted to punch the young man on the nose. On this occasion he wished merely to be an ignorant Icelandic farmer with English books on his shelves and home carved chessmen on his table. It looked so very satisfying.

The Icelanders were understandably frigid to uniforms but cordial indeed to anything that might be classed as a blue serge suit. The better briefed among us were therefore able to make the discovery that they are delightful people, intelligent, cultivated and full of the gifts of living. Their homes and their hearts were warm and welcoming and they were no less cordial when we did not bring with us a bottle of fine brew, than they were when we did.

It was, however, better to bring one, for they were hospitable people and their own official government brew was severely controlled and the sup-

plementary supplies (of wood and potatoe alcohol) were dangerous to moderate men or beasts. This led to another popular judgment on them by the foot soldiers of the Crown that they were alcoholics to the last weaned infant. But in a sustained visit I never heard of an Icelander who died from it, and I recall, I think, five Anglo-American deaths from meth, diluted shoe polish and other fine wines.

"They are lazy louts", was the judgment of the rank and file of "C" Force. The judgment arose because of the peculiarly civilized Icelandic habit of justifying official days off on the slightest pretext. I never met people who had less trouble with and more time for "the problem of leisure". Their severe climate, their mature capacity for relationships and their inner resources developed in isolation, gave them a capacity for quiet personal pleasure and a tolerance in it that was deeply humane and civilized.

Courtesy The Winnipeg Free Press

A guest of the Icelandic Airlines, Loftleiðir, the Icelandic National League and Manitoba friends, Guttormur J. Guttormsson, well known Icelandic Canadian poet and a pioneer of New Iceland, now the Gimli district, left in June for a visit to Iceland. He was accompanied by his daughter, Mrs. Bergljot Sigurdson, of Winnipeg. Mr. Guttormsson visited Iceland in 1938 at the invitation of the government of Iceland. ★

The Vancouver Icelandic male voice choir under the direction of Sigurbjorn Sigurdson on May 8 presented its annual concert in the lower hall of the Icelandic Lutheran Church in Vancouver. Featured along with numbers by the full choir were solo and quartette numbers by choir members as well as a string ensemble. The audience was welcomed by choir president, Hermand Eyford. ★

Appointed to Pearson Cabinet



William M. Benidickson

That the new Prime Minister of Canada should include Bill Benidickson in his cabinet did not come as a surprise but yet was pleasant and satisfying news. His public service record was such that his appointment was inevitable, and it was only natural that he was appointed to head the Department of Mines.

William Moore Benidickson was born in Dauphin, Man., April 8, 1911, the son of Christian (of Icelandic extraction) and Gertrude May (nee Moore) Benidickson. He obtained his public school education in Dauphin

and attended HumberSide Collegiate Institute in Toronto and Kelvin High School in Winnipeg. He is a graduate in law from the University of Manitoba, being called to the bar in 1936. The following year he was called to the bar of Ontario and began practising law in Kenora, Ontario. In moving to Ontario Bill may have had politics in mind. At least he very soon became interested and in 1945 was elected to the House of Commons for the constituency of Kenora-Rainy River. He ran as a Liberal-Labour but has always whole heartedly supported the Liberal cause. He was re-elected in 1949, 1953, 1957, even in the Diefenbaker landslide of 1958, and obtained a comfortable majority in the 1963 elections.

Mr. Benidickson was appointed Parliamentary Assistant to the Minister of Transport in 1951 and served in that capacity until in 1953 when he was appointed Assistant to the Minister of Finance. He was financial critic for a while when the Liberals were in opposition.

In 1947 Bill Benidickson married Agnes, daughter of the late James A. Richardson and Mrs. Richardson. They have three children.

The Icelandic Canadian extends congratulations to the new Minister of Mines.

IRAN — some impressions

by L. B. KRISTJANSON

When a stranger arrives in Tehran, the capital city of Iran, by air, he enters a very beautiful, completely modern terminal building. The drive in from the airport is along a six-lane, brightly lit thoroughfare, with several enormous water fountains decorated with multi-coloured lights.

My family and I arrived in Tehran at eleven o'clock at night and were treated, by the pilot, to a few turns around the city in order to see its lights. Although it was my first visit to Iran, it was a return home for my wife, who was born and raised there. This happy circumstance is important because, I believe, it gave me an opportunity to get much more out of our stay and my work than would have been possible otherwise.

What and where is Iran? It is a country of some 20 million people bordered by the U.S.S.R. and the Caspian sea on the north, by Afghanistan and Pakistan on the east, by the Arabian Sea and Persian Gulf on the south, and by Turkey and Iraq on the west. Its area is 628,000 square miles, excluding Bahrain. This is slightly smaller than Manitoba and Ontario combined. Its national income is derived primarily from agriculture with a fairly substantial assist from oil exports. It has been a constitutional monarchy since 1906, with upper and lower houses of parliament. It has been, however, a monarchy continuously for almost 2500 years. Its political significance over the centuries has been its geographical position as a buffer state between east and west and more recently for its oil.

It is referred to as one of the developing or underdeveloped nations. This means that the average "standard of living" is lower than that of the so-called developed nations. Put another way, in Canada we have those who are very wealthy and we have those who are very poor. Between we have the majority of Canadians. In Iran, there exists a similar proportion of very wealthy, and a much larger proportion of very poor. The small group between has a lower per capita income than most Canadians.

Iran is circled by mountain ranges with a very large plateau in the interior. Most of the country suffers from a lack of water. It is often described as a cold desert. There is, however, a narrow strip of land along the Caspian coast which receives some 70 inches of rainfall annually. The average for the country as a whole is approximately ten inches, and much of the central desert, which is half the area of the country, receives 3 to 5 inches. The Caspian sea is at an elevation of 90 feet below sea level, whereas the central plateau (or central desert) is at an elevation of from 2000 to 3000 feet above sea level. The capital city, Tehran, is at the foot of the northern mountain range (the Alburz Mountains) some 4000 feet above sea level.

Like its elevation, the temperatures vary widely—from 130° F. or more in the summers of the extreme south to well below zero in the winter at the higher elevations. While we lived in Tehran, the temperature ranged from about 27° F. in winter to approximately 105° F. in the summer. We could,

however, see snow capped mountains throughout the summer from our kitchen window.

Perhaps one of the most enjoyable features of living in Iran is that all of the rainfall occurs during the winter months. It is possible to make plans in March to have a picnic on any day in October, and be sure of a bright sunny day.

It is almost impossible to describe life and economic activity in Iran accurately. In almost every activity it is possible to see some 5000 years of development. Some of the people live and work much as their ancestors did many centuries ago, while others live much more luxuriously than I had ever seen. One can shop in modern, air conditioned supermarkets, or in small and very ancient shops, or, indeed, one can buy one's daily needs from street peddlars. One may see a sharecropper on a feudal estate plowing the fields with water buffalo and an iron-tipped wooden plow; or one may see five-plow tractors pulling plows or discs over large fields. Some harvesting is done by hand and some by self-propelled combines. If one wishes to buy a combination television, radio and phonograph, it is possible, if anything, somewhat more cheaply than in Canada. It is also possible to obtain the most intricate in silverware made by hand by expert craftsmen.

There are high-speed highways, trains and airways. On the other hand, it is possible to hire donkeys, horses or camels. Much business is transacted with the aid of the ancient abacus, but work is being done with the most intricate of electronic computers. The University of Tehran is beginning to carry out nuclear research.

Ninety-three percent of the population adheres to the Moslem faith, with

Jews, Christians, Zoroastrians and others making up the remaining seven percent. The "church" and state are not separated. The hierarchy of the Moslem faith is given a definite role in the government of the nation.

One of the more impressive aspects to me, of our stay in Iran was the depth of the cultural heritage of its people. For one whose grandfathers settled on the shores of Lake Winnipeg and were part of the beginning of the society which is Manitoba today, it is an impressive experience to walk among the ruins of cities which existed and flourished 2500 years ago. Persepolis, the most famous of these ruins, contains vivid evidence of a highly developed social structure under Darius I, 500 years before the birth of Christ. The Persians are famous for their poetry and literature, and although 60 or 70 percent of the populace is illiterate, this cultural heritage is unmistakable.

Part of this heritage results in hospitality and courtesy, the extent of which is indescribable. Wherever one goes, and throughout all strata of the society from the richest to the poorest, one is received with complete graciousness. This works splendidly because great care is also given to not imposing oneself on anyone.

Perhaps a brief description of our first road trip out of Tehran will serve to convey some idea of our reception wherever we went.

This trip took us into some of the most productive agricultural land in Iran—along the Caspian coast and into the northwestern part of the country. We arrived in a resort town on the Caspian coast on a holiday and were unable to obtain hotel accommodation. Fortunately, we were stopped by a twelve-year old boy who told us his family could provide us with lodging.

The room turned out to be fully as good as the lad had promised. We arrived at the house at four o'clock in the afternoon and were greeted most hospitably by its head. The man had a small dray business the equipment for which consisted of three wagons and three team of oxen (one animal of which turned out to be a cow, the source of the family's milk supply). In other words he was not a man of great means. He had a modest home and was gainfully employed. We were immediately served tea and sweets. While we were drinking our tea, I indicated that I would like to talk to him and to get some impression of Iran from him. This he agreed to do after determining what we would like for our evening meal. This man devoted the rest of his day to providing for us and talking to us.

After the evening meal—more like a feast—which was a specialty of the area, we indicated our desire to leave at 5:00 A.M. the following morning. For the first time, our wishes were denied. We were emphatically informed that we would not be permitted to leave without eating breakfast, and that would be served at 6:30 A.M. We naturally agreed to his wishes, and left after a very fine morning meal.

The reader will remember that this man's young son was soliciting for paying lodgers. When the time came to settle the account, it was not possible to persuade our host to take any money, let alone set a price. After much argument, we finally deposited what we hope was reasonable on a table through an open window and left. I hope he used it.

We encountered this same attitude wherever we went—on the part of complete strangers as well as on the part of friends. Furthermore, this hospitality applied everywhere. I do not re-

member entering a single business office without being offered tea. Even while shopping, if a transaction took any time at all, either hot tea or cold pop was offered.

Iran is a nation of twenty million people which I no longer can think of as an underdeveloped nation. It is, however, a developing nation. It is a nation which is anxious for change, but is at the same time somewhat afraid of change.

Education is recognized as an immediate need and some rather impressive steps are being taken to increase literacy. This change is occurring too slowly in the minds of most Iranians, and too fast for some.

It is generally recognized that the land and water resources are not being utilized fully. It is also recognized that labour is underemployed. But there is no unanimity on whether agriculture should be the source of saving for industrialization, or whether industrialization should be paid for out of oil revenues and foreign capital.

It is generally agreed that the old feudal land holding system must be changed. Several changes have occurred as a result of attempts at land reform. But all of these changes have not served the orderly development of agriculture.

Large dams have been, and are being constructed to conserve the limited water supply and to provide hydroelectric power. Far reaching changes will occur as a result of these structures.

If there is one single idea which finds virtually complete unanimity among Iranians, it is that they must resist development in the image of the West or the East. Iranians are proud of their heritage and they want to keep it. They are afraid that politically based foreign aid, from whatever

source, carries with it a threat to that heritage.

In fairness, it must be said that it is more difficult for both foreigners and Iranians to preserve the heritage than to discard it. The foreigner tends to visualize development in the image of his own country. The Iranian tends to either preserve the heritage and resist development or operate much as a foreigner.

The United Nations, through its various organizations, appears to be accomplishing something towards the desired approach. My impression of the Food and Agriculture Organization, with which I am most familiar, was that its work would result in the kind of change which is acceptable to the Iranians.

That changes are taking place and will continue to take place is the one certainty in Iran, and these are drastic and more rapid than is easily conceivable. Reza Shah, who reigned from 1925 to 1941, was a man who believed that change was necessary and he made it acceptable to the nation through example. Among other things he built the Trans-Iranian railroad; not by plan, but because he believed it was good for him and for his nation, and so it was.

After the war, an organization called Plan Organization was established to try to implement a programme for orderly economic development.

In 1959, Ford Foundation agreed to provide a staff of economic advisors from all parts of the western world, under the management of Harvard University, to assist this Organization in the preparation of its Third Plan, the most comprehensive to date. It was as a member of this team that I went to Iran in the last stages of the preparation of the Third Plan.

Each member of this team acted as

an advisor to three or four Iranians who were responsible for planning the development of the various sectors of the economy: i.e. agriculture, industry, etc.

As one of two advisors in agriculture, I had the opportunity to know my Iranian colleagues. They were, with few exceptions, well trained, capable people, in whose hands rests the future of their country.

The Third Plan went into effect in September, 1962, shortly after the team had departed. The policies and programmes instituted during the next four years will probably be difficult to recognize as parts of the Plan. But change there will be.

No attempt has been made to write a treatise on economic development. As was implied earlier in this article, it is not possible to describe accurately, in less than several volumes, what is happening in Iran today. Nor have I attempted any anthropological observations on the various ethnic groups which constitute the nation. There are many learned works on all these subjects.

It may seem to some of my readers that I have given an overoptimistic view; or that I have neglected to discuss the less desirable aspects of Iran and its people. To be sure, there were times of distress and frustration. And there are many pitfalls ahead. Such is the human enterprise. But I firmly believe that Iran possesses everything necessary for economic development, including the willingness to allow it to happen.

The extent of the contribution made by the team of advisors of which I was a member is probably not measurable and certainly not for me to judge. The worth of the experience to me, personally, is substantial; the opportunity for which I am deeply grateful.

WOOD CARVING SKILL

The following appeared in the Campbell River Courier, of Campbell River, B.C.

Although few people know about it, the Big Rock Area boasts a miniature museum of wildlife.

It's the living room of two long-time residents, retired loggers and fishing guides, Thor and Carl Erickson.

The mantelpieces of their neat home are filled with lifelike carvings of over 100 birds, animals and fish.

Nearly all were carved by Thor, with some help from his older brother.

STARTED AT 71

The amazing and interesting part about it all is that Thor did not start carving until four years ago, when he was 71. His brother Carl, who admits only to helping out with "some of the rough work", is 77 now.

An outdoorsman and conservationist all his life, Thor decided to take up carving for something to do.

"I used to carve as a little boy but when I started again four years ago, it had been over 50 years since I had done any."

He uses a simple jackknife and practically any kind of wood he can get his hands on. He uses yellow cedar, although it is not too easy to work with. Maple is a good carving wood he says, and he likes to use pine cones as the body of many animal carvings.

"Sometimes I get pieces of wood off the beach in front of our place, and sometimes friends give me some. I like to work with wood that won't crack."

Once he gets an idea for a carving,

it takes about three days to complete it.

GIVEN 200 AWAY

He estimates that he has carved over 300 figures in the last four years. "I've given most of them away, over 300 of them, to friends in England, the southern USA and all parts of Canada."

Birds appear to be Thor's favorite subject, although many animals and fish can be found in the appealing living room collection.

The carvings range in size from a delicate hummingbird, about three inches high, to a proud and stately eagle, about a foot high.

All are amazingly lifelike and true to nature because Thor has finished them off by painting them in their natural colors.

Among the birds in the collection are carvings of an eagle, crane, willow grouse, cormorant, terns, pheasants, kingfishers, owls, sea gulls, ostrich and duck. Animals include a buffalo, racoons, weasels, skunk, moose and deer. Fish carvings are of whales, salmon, blackfish and sharks.

USES PINE CONES

It's hard to imagine the use of pine cones in the carving of animals and birds. However, Thor has used them perfectly to make an ostrich, owls, buffalo, bear and a ferocious looking muskox. He uses only pine cones from the mainland because they are firmer and better shaped. "The cones around here aren't very good", he says.

A pair of mussel shells add to the



Thor Erickson displays some of his art.

lifelike appearance of a small, black cormorant. Thor has used the shells for the wings. "The bluish white on the inside of the shells looks just like a cormorant's wings when they are drying out from the sun."

A majestic moose is another favorite with those who have seen the carvings. The antlers are carved on maple

and this fine work is remarkably well done.

ELEPHANT FROM ROOT

A root from the garden has been transformed with a few swipes of the knife into an elephant.

In most cases, Thor has been able

to carve from memory. "My mind has always been photographic and most of these are animals I have seen. I've only had to look things up in the book once or twice."

Thor says he may give up carving soon because his eyes aren't too good anymore. He is 75 (1963).

It's a certainty however that he, and his brother, will never lose their love and respect for wildlife which the carvings portray in their natural and most beautiful state.

Carl Eiriksson was born in Iceland the son of Kristjan Eiriksson, who with his wife Maria Marteinsdottir, came to Canada in 1886. Thorarin (Thor) was born in Manitoba, and two other sons, Halldor and Stefan. The family left the Dog Lake district in Manitoba in 1920 and went to Comox on Vancouver Island where they resided until June 1938. Mr. and Mrs. Eiriksson, Carl and Thor then moved to the Big Rock District at Campbell River, B. C. Both parents are deceased.

SPRING TIME

by HREFNA McCARTNEY

The last snow of winter is now fast disappearing, and the landscape has taken on that unscrubbed, uncared-for look of a neglected home.

This will be short-lived fortunately. In sending the early rains of spring Nature will bathe the outdoors as a fond mother bathes her infant. Soon that uncared-for look will begin to fade as the treasures buried in Nature's bosom peep forth. Fresh green grass will show through the brown carpet of the ground. Buds will appear on trees, and soon the trees will be clothed in beautiful foliage, later to be followed by the delightfully perfumed blooms of the fruit trees. Colourful early flowers will dot the landscape, and slowly but surely Nature will soon be at her resplendent best.

Birds will soon arrive to further enhance the sounds and sights of Nature with their cheery songs and their beautiful plumage. Frogs, the Royal Canadians of the waters, will start their varied orchestrations. Cattle and horses will enjoy the tender green shoots of the pastures, and children will be free to enjoy their favourite games. Mothers will attack their housecleaning chores with new verve, and fathers look forward to cropping their fields.

Spring seems to be Nature's way of re-juvenation. As if by magic there is a renewal or rebirth in all around us. This casts its spell on us, and we feel able to sally forth to our various tasks with energy and new hope.

Icelandic Canadian Club Ethnic Display

A highly successful ethnic display was staged by the Icelandic Canadian Club, at the First Lutheran Church Parish Hall, April 22, 1963.

General convener, Mrs. V. J. Thorlakson, was interviewed by an **Icelandic Canadian** representative.

How did the display come about?

"I was given the responsibility of convening the April meeting of the Club and I thought it would be of interest to hold a display of ethnic art and craft, old and modern. An idea or theme had to be evolved. While my people were among the first who came to the new land, what of my neighbors, my fellow workers, whence came they and what of their heritage? We are Canadians and the heritage of the different national groups will contribute to the mosaic of Canadian culture. I endeavoured to combine the heritage of their costumes, their arts and crafts. To that end I invited 12 different nationalities to participate."

What were these?

"Iceland, Norway, Sweden, Denmark, Holland, Scotland, Esthonia, Czechoslovakia, the Ukraine, Yugoslavia, Japan; also the Mennonite people. There were displays from other countries which were loaned by various groups."

How was the response to the invitation?

"They were most co-operative. They felt, as I did, that perhaps we are forgetting that only from these resources will our own lives be enriched, our own culture become distinctive."

There was a great deal of material for the display.

"There is a wealth of material from which to choose. Our hobbies are many and varied. Countless hours had been spent in fashioning each and every exhibit. Handiwork, pictures by artists of renown, ceramics, jewelry, wood carving were on display as well as active demonstrations. Individuality was shown in art from our modern painters in Iceland, including Kjarval's stark lava scene. The well-known Icelandic Canadian artist, Emile Walters, was represented by his painting of the ruins on the site of the Icelandic settlement in Greenland."

Do you feel the display was a success?

"Unquestionably. The attendance was very good. At one time as many as 250 to 300 were present. Without the co-operation of the various committees and the ethnic groups I would not have been able to stage the display. My sincere thanks to them. In looking over the display it became evident that our Canadian culture could become a cosmopolitan array adapted from crafts from several ethnic groups. Unusual hobbies and crafts made an interesting kaleidoscope of color and form. We must try to preserve what is left of the traditions and heritage which the pioneers left as a legacy for future generations."

Will the display be repeated?

"It may not be repeated, but perhaps at some future date other facets of our Canadian way of life may be shown."

The Icelandic Canadian Club is to be congratulated on staging such a display, which proved to be the event of the year. —M. H.

Receives Social Research Council Award



John Stephen Matthiasson

John Stephen Matthiasson, of 1117 Wolkeley Avenue, Winnipeg, who has been pursuing doctorate studies in Anthropology at Cornell University, Ithaca, New York, has been awarded a \$7,000 Social Science Research Council, of New York, fellowship, for a year's field work among the Eskimos of Pond Inlet, on Baffin Island.

The field of study will be "Eskimo Legal Acculturation", the nature of the adjustment made by Eskimos in the Canadian Arctic to Canadian law.

Pond Inlet, the locality of the projected research, is a community of fifty-seven people—seven white persons and fifty Eskimos—on the north-eastern shore of Baffin Island.

It is hoped that the study, with the conclusions arrived at, will be useful in several ways; that it will give anthropologists further insight into the na-

ture of primitive law, and the psychological impact of the transition from one culture to another. Also, the findings should prove useful to administrators concerned with problems of the Eskimos, especially in the matter of violations of Canadian law.

In order to facilitate the study, and to ensure good relations with the Eskimo population, the researcher hopes to live with an Eskimo family during the period of his field work.

Pond Inlet is one of the most inaccessible posts in the Canadian Arctic, where a Government ship calls once a year, and the native Eskimos still live under primitive economic and domestic conditions.

John Matthiasson received his B.A. degree from the University of Manitoba (United College) in 1959. Then came two years of graduate study in Sociology at Michigan State University, followed by two years of study in Anthropology at Cornell University. He has now completed the required course work for his Ph.D. degree, and has successfully passed the written and oral examination in this phase of his work. There remain a year of field work and the writing of a thesis before receiving his Ph.D. degree.

While pursuing a normal course of postgraduate studies, John has been employed as a teaching assistant. He was Psychology and Laboratory Assistant and Special Research Assistant in his two years at Michigan State University, and Teaching Assistant in his

two years at Cornell University, and he was lecturer at the University of Manitoba Summer School, in 1962.

In addition to the present fellowship, John received, in 1957, a \$300 Government of Manitoba University

bursary.

He is a member of the Alpha Kappa Delta Sociology Honorary Society, the American Sociological Association, and the American Anthropological Association.

—W.K.

Judge W. J. Lindal will deliver addresses in Iceland

The chairman of the editorial board of this magazine, Judge Walter J. Lindal who with Mrs. Lindal left by air with a party of 35 on June 6th for a month's holiday visit in Iceland, will be speaker on three official occasions there at the request of Icelandic authorities.

He was scheduled to deliver an address before the faculty and students of the University of Iceland in Reykjavik June 10, and to give a radio address subsequently of from 20 to 30 minutes over the Icelandic Broadcasting System at a date not fixed at the time of his departure from Winnipeg.

His third was to be at the national celebration in Reykjavik June 17th, marking the 19th anniversary of Iceland gaining her independence and separation from the Danish crown. This is also the birthday of Jón Sigurðsson, the father of self-government in Iceland, over the years so observed since his death more than a half century ago.

Speakers with Judge Lindal at the celebration will be His Excellency Ásgeir Ásgeirsson, president of Iceland, and Hon. Ólafur Thors, prime minister.

Judge Lindal was born in Iceland and came to Canada with his family at the age of 2 months. He was brought up in Saskatchewan where he received his early schooling. He entered the



Judge Walter J. Lindal

University of Manitoba in 1905, received his bachelor of arts degree there in 1911 and L.L.B. degree in 1914 from the University of Saskatchewan. He was appointed to the Manitoba bench in 1942 and retired a year ago.

Judge Lindal is the author of *The Saskatchewan Icelanders*, published in 1955.

Judge and Mrs. Lindal are scheduled to return to Winnipeg July 7th.

—Steini Thorsteinson

ICELANDIC CANADIAN PERSONALITIES

Hannes and Sigrun Lindal

The Icelandic Canadian Club is not an old organization, in comparison with many others, but it is already twenty-five years old, and already death has taken its toll among the founders. Hannes and Sigrun Lindal are among those who have passed on. Hannes, a successful Winnipeg business man, was an active member of the Club in its earlier years; he made a special contribution when the Icelandic Canadian Magazine was founded, being active in securing advertising for the first three years.

Hannes was born in Iceland, in 1884, and came to Canada with his parents, Mr. and Mrs. Jakob Hansson Lindal, in 1886. After a four year period in Winnipeg, the family moved successively to the Logberg and Thingvalia settlements in Saskatchewan.

In 1895 Hannes suffered an injury to the bone of his right thigh just above the knee. Tuberculosis of the bone set in and he was more or less bedridden for about 7 years, being most of the time in Winnipeg. This prevented Hannes acquiring any formal education and he was lame the rest of his life.

In 1905 he entered the real estate business in Winnipeg. Sensing the coming of the depression that hit the West about 1907, he moved to Leslie, Saskatchewan and in 1908 opened a hardware and lumber business in that town.

Hannes, however, had a clear vision of the future of Canada as a grain-producing country, with Winnipeg as

the chief grain market of Western Canada, and he soon returned to the city. He founded the Columbia Grain Company, and, a few year later, in partnership with Mr. Peter Anderson, the North West Commission Company.

In 1918, Hannes married Miss Sigrun Helgason. They had four children.

After the war of 1939-45, Mr. and Mrs. Lindal moved to California, where Hannes died, in 1957.

Hannes Lindal was a man of vision and enterprise, a highly successful business man, and a man of fine character.

Sigrun, Mrs. Hannes Lindal, was an active member of the Club in its early years. With her enthusiasm and hard work, and her pleasant, cheerful disposition, she was a valued member. She was active in the founding of the Icelandic Canadian Magazine and was a member of the Editorial Committee for four years. Her wide personal contacts were especially valuable when the publication was being established.

Sigrun Lindal was born at Arnes, Manitoba, in 1892. Her parents were Gunnlaugur and Johanna Helgason. She attended Wesley College (now United College) Winnipeg, and graduated with a B.A. degree, in 1914. Following a year at Normal School, in Winnipeg, she taught for three years.

In her college years, Mrs. Lindal was an active member of the Icelandic Students' Society, the Young People's Society of the Unitarian Church, and

the Canadian Handicrafts Guild. Later, she was active in the Ladies' Aid and in the Dramatic Society of the First Federated Church, in Winnipeg, as well as in the Icelandic Canadian Club.

Subsequent to her husband's death, in 1957, Mrs. Lindal resided for a period of some three years in Puerto Rico, in the West Indies. She died in February, 1963.

Reverend Benjamin Kristjansson, minister of the First Federated Church in the 'thirties who knew Mrs. Lindal well, has paid her memory a very fine tribute.

"Sigrun Lindal is one of the loveliest and most unforgettable of women I have known, attractive in appearance, warm-hearted and affectionate, loyal and entirely unaffected in manner."

—W.K.

Four Brothers in the R.C.M.P.

What is believed to be a Canadian record was established May 28, 1962, when a fourth brother in the Van Norman family of Brantford, Ont., John McPhee Van Norman, joined the Royal Canadian Mounted Police. Constable John Van Norman is stationed in Yorkton, Sask.

The other three brothers, all of whom joined the Force in Winnipeg are: Sgt. R. D. J. Van Norman, who joined in 1947, now stationed at Ft. Smith, N.W.T.; Corporal R. M. Van Norman, who joined in 1950, now at Qualicum Beach, B. C.; Corporal B. K. Van Norman, joined in 1950, now at Edmonton, Alta.

The father, Robert Simon Van Norman farmed at Decker, Man., for 26 years, and is now on the staff in the Dietary Department of the Brantford General Hospital. He married Jonina Thorarinsson, of Winnipegosis, a graduate nurse of Dauphin General Hospital and now registered nurse at the Brantford General Hospital. A daughter Karitas married Robert Tinkess.



Constable John McPhee Van Norman, extreme left being sworn in by Assistant Commissioner C. N. K. Kirk, seated at right. In centre is Cpl. D. K. Van Norman, wearing the famous R.C.M.P. red tunic.

GOLDEN WEDDING



Mr. and Mrs. Jon B. Johnson

The fiftieth anniversary of the wedding of Mr. and Mrs. Jon B. Johnson of Gimli was celebrated at the home of their son-in-law and daughter, Mr. and Mrs. L. Stevens, 32-4th Ave., Gimli, on Sunday, May 5th of this year.

Mr. and Mrs. Johnson were married in Gimli on May 3, 1913. They farmed very successfully at Birkines, north of Gimli, for 32 years, and raised a family of eight children. The oldest son, Bjorn, died in the service of the Air Force in 1942. There are 21 grandchildren.

Along with farming, Jon has been and still is active in the fishing industry on the lakes in Manitoba. A few years ago the couple sold their farm

and built a handsome home in Gimli, where they have lived since. Many friends in the community and outside it will recall with pleasure many happy hours spent at the homes of this couple at Birkines and Gimli.

Jon and Jakobina have given leadership in matters concerning the Lutheran Church, the Lestrarfelag, and the Þjóðræknisfelag and have supported Logberg-Heimskringla generously. We are sure more will be written for this paper later on about Mr. and Mrs. Johnson. Their many friends far and near, will be wishing them happiness on the occasion of their Golden wedding.

Free transl. from Logberg-Heimsk. by

—S. H.

Scholarship in Icelandic

AT THE UNIVERSITY OF ICELAND

The Ministry of Culture and Education in Iceland offers an annual scholarship to students in Canada and the United States for study of Icelandic language, literature and history at the University of Iceland. The academic term extends from October 1st, to May 1st, and for the year 1963 the grant will amount to kronur 3000.00 per month. The present rate of exchange is kr. 43.06 for the U.S. dollar and about 40.8 for the Canadian dollar.

The following is the programme of studies:

a) Elementary course in Modern Icelandic Language.

b) Advanced course in Modern Icelandic Language.

c) Advanced course in Modern Icelandic Literature.

The scholarship may be repeated for a second and even a third term, and in those terms the student may study Icelandic philology which would include early Icelandic Literature, Icelandic Phonetics and Syntax, and History of Iceland.

Applications should be forwarded to the undersigned not later than July 1st, 1963.

Mrs. Holmfriður Danielson,

**Sec. Icelandic National League,
869 Garfield St., Winnipeg 10.**

Canada-Iceland Foundation

AND THE ICELANDIC CANADIAN CLUB SCHOLARSHIPS

The Canada-Iceland Foundation and The Icelandic Canadian Club are offering scholarships of from \$100.00 to \$200.00 for the 1963-64 academic term to students of Icelandic descent or other students showing an interest in Icelandic language and literature, who have completed Gr. XI or Gr. XII in one of the high schools of Manitoba, and who plan to attend the University of Manitoba or one of its affiliated colleges.

Qualifications will be based primarily on the results of the Departmental Examinations; but consideration will

also be given to qualities of leadership, and to need for financial assistance.

Candidates are hereby invited to send their applications to the undersigned before August 4, 1963, together with a statement of examination results and testimonials from two leaders in the community.

People who read this announcement are asked to bring it to the attention of any worthy candidate.

**W. J. Lindal,
Icel. Scholarship Committee Sec.
788 Wolseley Ave.
Winnipeg 10, Man.**

ONWARD

by JÓN ÓLAFSSON

My Landsmen, you carp of oppression and pain
Yet yourselves, you oppress you most sadly:—
That you're battling slavery; that all is in vain —
Yet but half-fit yourselves, hence fare badly.

Our inherited bane, which to leave us seems loth, —
Has for centuries stood in our way:
It is folly and ignorance, superstition and sloth!
It imprisons our souls in its sway!

This oppression's the harshest! Let us throw a new cast
And refresh us our spirit to dare.
Let us use our last breath in a mighty new blast!
So that nothing again can ensnare.

You think that the Dane would deny us all use,
—He himself has perhaps the same thought, —
You're deceiving yourselves! It's a lying excuse,
And twaddle can ne'er win us aught!

When our Icelandic merchantmen roam the trade lanes,
And we use our own skills to equip,
We shall laugh at oppression! — not even the Danes
Could hinder us manning our ship!

But it is to begin! Then in due time the breeze
Will bulge sail our courses to hold
And we at least trace back our lineage with ease
To our Sea-Kings in Sagas of old.

We shall not worry though we wet a hold,
Though we now and again ship a sea,
To keep to the course, and in danger be bold,
With no looking back! That's the key!

Then soon it shall happen that forth comes the time
That we alone rule in this land, —
When each spirit is free, then abilities climb,
Only then have we builded to stand.

And then we shall find as comes on our new age
This without any doubt I proclaim,
That's why all this fighting is on at this stage,
Although really it is — but a game.

Translated by Kristjan J. Austmann

A Note on Jon Olafsson

This poem "Onward" was written by Jón Olafsson two years before he wrote his "In the Sierra Nevadas" (see Icelandic Canadian, Vol. 11, No. 3, pge 35), and three years after his "Lay of the Icelanders" against the Danes in 1869 when he was nineteen years old. But this poem "Onward" shows that he clearly understood the plight of his countrymen and was pointing out the road they should follow. He was always a passionate believer in personal freedom, whether political or spiritual, and never hesitated to say so.

The Icelandic people had suffered so much from the tyranny of their

kindred nations, and the cruel hostility of climate and widespread volcanic disasters, reaching a peak in 1783-1790. The Danish King became absolute in 1662, and Danish monopoly of Icelandic trade had become established in 1602 and lasted until abolished in 1787. Sea communications were disrupted by the Napoleonic wars, 1807-1814, resulting in famine and death. Since mid-summer 1888 there was a change of climate and volcanic eruption eased, and a new Golden Age has resulted in unprecedented literary and scholastic activity in Iceland so that Iceland is now seeking labour from other lands.

K. J. A.

George Salverson, who has been writing for the CBC and CBC-TV, presented another documentary film recently on CBC-TV, called The Secret Hunger. This film deals with an area facing hunger and starvation, the cause and the remedy used in combating it. This is the second time this program has been televised.

★

Members of the Icelandic-American Association of Northern California in San Francisco at their annual meeting last fall re-elected their executive for another term. Sveinn Olafson is president of the group, Vigfus Jakobsson vice-president, Ralph Johnson and Thorley Johnson secretaries, Ingvar Baldwinson treasurer and Gunnhildur Lorensen press reporter. Rev. S. O. Thorlakson, consul of Iceland in San-

Francisco, is honorary president. The group held its annual Christmas tree and concert on the Sunday before Christmas.

★

Scandinavians in Edmonton, Alberta, including Finns, Swedes, Norwegians, Danes and Icelanders, held their annual celebration Jan. 19th in the Northern Alberta Jubilee Auditorium in Edmonton. The program included a play entitled "The Roof Fell" which was staged by Icelandic members. In the cast were Jack Henrickson, Mrs. Freda Smith, Audrey Benediktson, O. V. Gislason, Gunnar Thorvaldson and Bill Halldorson, Mrs. Margaret Decosse from St. Paul Alberta, was soloist and sang a group of Icelandic and English numbers.

Graduates and Scholarships

MANITOBA UNIVERSITY 1963.

GRADUATES .

Master of Arts

Kathryn Gail Oleson, B.A. Hon. 1962. Major: History, Ancillary: French, Comprehensive Examination. Parents: Dr. Tryggvi Oleson, and Mrs. Oleson, Winnipeg.

Bachelor of Arts, General Course

Bjarnason, Daniel Murray, Parents: Mr. C. Bjarnason, Brandon, Sup't of Schools, and Mrs. Bjarnason.

Bjarnason, Herbert Garth. Parents: Mr. and Mrs. Herbert Bjarnason, Gimli, Manitoba.

Davidson, Kenneth Roy. Parents: Mr. and Mrs. Kenneth Davidson, Selkirk.

Josephson, Elin Margaret. Parents: Mr. and Mrs. Arni Josephson, Glenboro, Manitoba.

Samson, Jon Timothy, Parents: Mr. and Mrs. John V. Samson, Winnipeg.

Sveistrup, Marvin Halldor. Parents: Mr. and Mrs. O. F. Sveistrup, Vogar, Manitoba (as at Oct. 16, '62).

Stefanson, Jo-Ann Helga Emily. Parents: Mrs. E. Stefanson, Lundar, and the late Stefan Stefanson, Winnipeg.

Bachelor of Science—General Course

Albertson, Herbert Helgi. Parents: Mr. and Mrs. A. S. Albertson, Pine Falls.

Bergman, David Hjalmar. Parents: Mr. and Mrs. Norman Bergman, Brandon, Manitoba.

Brandson, Thorkell James. Parents: Mrs. Sarah Brandson, and the late Kelly Brandson, Winnipeg, Man.

Ingimundson, Janice Carolyne. Parents: Mr. and Mrs. F. Ingimundson, Winnipeg, Manitoba.

Solmundson, Stefan Vern Julius. Parents: Mr. and Mrs. Franz Julius Solmundson, Charleswood, Manitoba.

Bachelor of Social Work

Johnson, Frank Caldwell. Parents: Mr. and Mrs. Charles Johnson, Winnipeg, Manitoba.

Bachelor of Fine Arts

Amundson, Hjortur Dale Olafur. Parents: Mr. and Mrs. Olafur Amundson, St. James, Manitoba.

Doctor of Medicine

Johnson, Herman Magnus, B.Sc., Parents: Mr. and Mrs. Johannes Johnson, Oak View, Manitoba.

Bachelor of Science in Engineering

Solmundson, Robert Solvin. Parents: Mr. and Mrs. Einar Solmundson, Hecla, Manitoba.

Bachelor of Agriculture

Borgfjord, Marvin Robert. Parents: Mr. and Mrs. M. H. Borgfjord, Arborg, Manitoba.



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Bachelor of Education

Arnason, John Herbert, B.Sc. Parents:
Jon Arnason and the late Olof Arna-
son, St. James, Manitoba.

Arnason, Wilfred Leonard, B.S.A. Par-
ents: Mr. and Mrs. G. W. Arnason,
Gimli, Manitoba.

Sigurdson, Albert Frank, B.A. Parents:
Mrs. S. Sigurdson, Selkirk, Man.

Thorkelson, Brian Douglas, B.Sc. Par-
ents: Mr. K. B. Thorkelson (School
Inspector) and Mrs. Thorkelson,
Virden, Manitoba .

Diploma in Agriculture

Halldorson, Olafur Bjarni Keith. Par-
ents: Mrs. Freeman Halldorson, and
the late Mr. Halldorson, Hayland.

Johnson, Halldor John. Parents: Mr.
and Mrs. J. J. Johnson, Vogar, Man.

Certificate in Education

Albertson, Herbert Helgi, B.Sc. Par-
ents: Mr. and Mrs. A. S. Albertson,
Pine Falls, Manitoba.

Arnason, David Ellis, B.A. Parents:
Mr. and Mrs. B. E. Arnason, Gimli.

Asgeirson, Carol Lynne. Parents: Mr.
and Mrs. Asgeir (Archie) Asgeirson,
Winnipeg, Manitoba.

Backman, Dorothy Salome, B.Sc. (as at
Oct. 16, '62). Parents: Mr. and Mrs.
Gudni Backman, Lundar, Man.

Johnson, Rosemary, B.A. Parents: Mrs.
Johnson and the late Jon Johnson,
Winnipeg, Manitoba.

Peturson, Lincoln Jorgen, B.Sc. Par-
ents: Mrs. J. J. Peturson and the late
Mr. Peturson, St. James, Manitoba.

Valgardson, William Dempsey, B.A.
Parents: Mr. and Mrs. Dempsey Val-
gardson, Gimli, Manitoba.

Bachelor of Science, Home Economics

Stinson, Sheila Dawn, Parents: Mr. and
Mrs. Harold Stinson, of Elmwood,
Man. Mrs. Stinson was the former
Thorbjorg Sigvaldason of Riverton.

★

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arship in Biology. Daughter of Prof. and Mrs. Thomas J. Arnason, Saskatoon, Saskatchewan.

of Dr. and Mrs. E. J. Skafel, Brandon, Manitoba.

—T. Thorvaldson

Richard Douglas Bell, Bachelor of Arts. Grandson of Mr. and Mrs. Ben Peterson, Saskatoon, Sask.

★

Heather Gail Peterson, B.A. Honours Degree in Physics. Daughter of Mr. and Mrs. Ben K. Peterson, Regina, Sask. Granddaughter of Mr. and Mrs. Ben Peterson, Saskatoon.

Gerald William Runolfson, Semans, Sask. Bachelor of Civil Engineering.

Morine Barbara Baldwinson, Regina, Sask. Master of Arts.

Mundi Irving Josephson, B.A., B.Ed. University of Saskatchewan Graduate Scholarship in the Humanities and Social Science. Son of the late G. B. Josephson, formerly of the Wynyard district, and Mrs. Josephson now of Saskatoon. He will continue his graduate studies in English at the University of Saskatchewan.

Helen Cecilia Arnason, Spruce Home, Sask., Second Year Arts and Science Scholarship.

Wayne Douglas Pickering, Foam Lake, Sask. Third Year Scholarship in Engineering and American Society for Testing Materials Prize.

Michael Guy Skafel, Massey-Ferguson Co. Scholarship in Engineering. Son

UNIVERSITY OF NORTH DAKOTA GRADUATES, 1963

Bachelor of Science
in Medical Technology

Mary Beth Dinusson. Parents: Mr. and Mrs. K. D. Dinusson, Akra, N. Dak.

Bachelor of Science in Education
and Bachelor's Diploma in Teaching

Arthur Eldon Hillman. Parents: Mr. and Mrs. Eldon Hillman, Akra.

Phyllis Kaye Magnusson, Parents: Mr. and Mrs. M. W. Magnusson, Hensel.

Bachelor of Science in General
Industrial Engineering

Burke Magnus Halldorson. Parents: Mr. and Mrs. Burke Halldorson, Grand Forks, N. Dakota.

Bachelor of Science
in Business Administration

Alfred Jerome Hall. Parents: Mr. and Mrs. Joe W. Hall, Edinburg, N. D.

John Gudmund Thorgrimson. Parents: Dr. and Mrs. G. G. Thorgrimson, Grand Forks, North Dakota.

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Bachelor of Science in Nursing

Sandra G. Halldorson. Parents: Mr. and Mrs. Burke Halldorson, Grand Forks, North Dakota.

Bachelor of Laws

Romaine Doyle Thorfinnson, Parents: Mr. and Mrs. H. B. Thorfinnson, Wahpeton, North Dakota.

GRADUATES IN NURSING

Miss Lillian Margaret Thorvaldson, daughter of Mr. and Mrs. T. R. Thorvaldson, 5 Mayfair Place, Winnipeg, graduated this spring from the Winnipeg Grace General Hospital School of Nursing. Miss Thorvaldson plans to enter the University of Manitoba next fall, specializing in Public Health Nursing.

WINS \$2,400 GRANT

The above list of graduates was sent to Logberg-Heimskringla by Dr. Beck, who adds that if any names have been inadvertently omitted, corrections sent in will be welcomed.

In the spring of 1961 Oscar Thor Sigvaldason was awarded an Athlone Fellowship for a two-year advanced study in civil engineering at Imperial College in London, England. Last spring the National Research Council of Canada awarded him a \$2,400 grant with which to pursue research for a year in concrete technology, also at Imperial College. He is the son of Mr. and Mrs. Gudni Sigvaldason of the Framnes district near Arborg, Man.

★

IN THE NEWS

GOLDEN WEDDING

Mr. and Mrs. Gudmundur J. Jonasson of the Eyford district in North Dakota were honored by the community and family on Sunday April 7, in the community hall on the occasion of their golden wedding anniversary.

Featured was a varied program of music and among artists were a number of their grandchildren. Dr. Richard Beck, head of the department of

Scandinavian studies at the University of North Dakota, was first speaker and in the name of the Icelandic National League and the president of Iceland thanked them for their interest in and labors for things Icelandic, and noted Mr. Jonasson is current and former president of the Icelandic society Barun in North Dakota. Dr. Beck presented them with a gift.

Miss Lauga Geir on behalf of the community paid tribute to Mr. and Mrs. Jonasson and presented them

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also with a gift. Invocation was by Rev. Claude Snyder.

Mr. Jonasson was born in Iceland and Mrs. Jonasson in the Eyford district. They have three sons and two daughters. They are Lovisa Gudlaug, Mrs. Valdimar Olafson of Eyford, Gudbjartur Jonas of San Francisco, Elin Gudny, Mrs. Albert Thrush of San Francisco, Kristinn Moritz of San Francisco and Joseph Palmi at home.

★

**DAVID EINARSON, MEMBER OF
SOCIETY OF EXPLORATION
GEOPHYSICISTS**



T. David Einarson

T. David Einarson of Arborg, Manitoba, was recently selected for membership in the Society of Exploration Geophysicists, a professional society of more than 5,500 earth scientists who apply their knowledge of geophysics to locate many of the valuable minerals hidden in the earth's crust.

Mr. Einarson is presently chief of Geophysical Service International S.A. in Tripoli, Libya, North Africa.

With 22 local chapters in the Western Hemisphere the Society of Exploration Geophysicists is affiliated with six other leading earth science societies to promote the science of geophysics. Through active participation in this organization Mr. Einarson will exchange ideas and information with other earth scientists, attend technical meetings and be kept abreast of latest developments in this field through publication and personal contacts.

Born and raised at Arborg Mr. Einarson attended the University of Manitoba where he received his degree in science in 1956. He subsequently spent two years on the Island of Sumatra before moving to Tripoli. The youngest of ten children, he is the son of Mrs. Elin Einarson, who presently lives at Arborg, and the late Gudmundur O. Einarson, pioneers of the Arborg district.

★

Valur Egilson was elected president of the Icelandic Association in Chicago, Illinois, at the annual meeting in October in Nielsen's Restaurant in Chicago. He succeeded Thrainn Sigurdson who had held office for three years.

Einar Backmann was named vice-president, Thorsteinn Helgason secretary, Erna Thorarinsen treasurer and Asta Vigfusson to the executive. Speaker was Arni Helgason, consul of Iceland, who told of the visit to Canada last year of the president of Iceland.

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ELECTED MANITOBA CURLING ASSOCIATION PRESIDENT



Leo Johnson

Leo Johnson of Winnipeg was elected president for 1963-64 at the annual meeting in April of the Manitoba Curling Association. The meeting was in Winnipeg.

A veteran of the roaring game, Mr. Johnson is considered to be among the curling greats of Canada. He won the Canadian championship in 1934 and was runner-up in 1946. He has captured three provincial curling championships, in 1934, 1944 and 1946.

During the Second World War the Macdonald Brier playdowns were cancelled at the request of the federal government and, but for that, Mr. Johnson would have carried Manitoba's colors into the Canadian arena on three occasions during that period.

Mr. Johnson is a former president and now a life member of the Strath-

cona Curling Club in Winnipeg. Among his many souvenirs are 14 trophies won in MCA bonspiels.

Besides curling Mr. Johnson has made a name for himself in baseball and golf. He is a former president and now a life member of Southwood Golf Club. He is the son of Gudjon and Oddny Johnson, pioneer residents of Winnipeg.

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A GROUP OF 110 PERSONS CHARTER FLIGHT TO ICELAND

Vancouverites are showing the ingenuity they are noted for, in chartering their own flight from Vancouver direct across the North Pole, to Iceland.

The group of 110, including people from all down the coast, left Vancouver on the 14th of June, aboard the C.P.A. jet-prop Britannia air liner. Their

flight took them 10 hours, and the cost per person was \$295.00 return.

The two men who are heading this tour are Snorri R. Gunnarson and Sigurbjorn Sigurdson, both of Vancouver.

The group is scheduled to return on July 5th.

★

Prof. Haraldur Bessason left for Quebec, in response to an invitation from Laval University. He was to deliver an address on the Icelandic Pioneers in Western Canada.

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NEWS SUMMARY

Icelanders in Chicago, Illinois, and friends gathered Mach 9 to celebrate the traditional Thorrablot and hear Hon. Valdimar Bjornsson, Minnesota state treasurer, as guest speaker. Mr. Bjornsson was introduced by Dr. Arni Helgaon. A varied program of music was enjoyed and guests, from near and far, included three exchange students from Iceland, Baldur Valgeirsson, Jon Kristjansson and Helga Gunnarsdottir. Dancing and community singing continued into the small hours of the morning.

★

Miss Rosemary Johnson, daughter of Mrs. Olin Johnson, 735 Home St., Winnipeg, and the late Jon Johnson, last winter was awarded a Schoolmasters' Wives scholarship, given annually to high school students with a record of outstanding achievement and who plan to enter university.

★

Arni G. Eggertson, well known Winnipeg lawyer and businessman, was advised in May that he was re-elected to the board of directors at the annual meeting in Reykjavik, Iceland, of the Icelandic steamship line, Eimskipafjelag Islands.

★

The story by Ragnhildur Guttormson, "The Wreck of the Trawler Dhoon", which appeared in the 1961 Spring issue of the Icelandic Canadian,

was reprinted by permission in the Decmeber 1961 Rosicrucian Digest under the title "A Wreck and a Rescue".

★

Group Captain N. L. Magnusson of Winnipeg, has been appointed operations officer at the Minot sector, 25 Norad region, Minot Air Force Base, North Dakota. Group Captain Magnusson, 43, was formerly director of airmen's postings and careers at air force headquarters, Ottawa. Since last August he has been attending the National Defence College at Kingston, Ont.

★

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Dr. Peter Gordon Roy Thordarson of Vancouver, B. C., a graduate in arts of the University of British Columbia in 1960, and of the University of Manitoba dental college in dentistry in 1962, has joined the British Columbia department of health for employment in the field of children's dentistry.

At the University of Manitoba he obtained highest marks in pedodontics and orthodontics upon graduation. Prior to that he had been awarded a Dental Service scholarship.

Son of Mr. and Mrs. Theodor Thordarson of Vancouver, he was married in 1960 to Miss Nancy Clarke.

★

The Icelandic Society Strond in Vancouver, British Columbia, an affiliate of the Icelandic National League, on March 1, celebrated Thorrablot with some 300 people in attendance. L. H. Thorlakson was guest speaker and the Icelandic poem, Thorrablot by David Stefansson, was read by M. K. Sigurdson. A group from the Vancouver Icelandic male voice choir sang under the direction of Sigurbjorn Sigurdson, choir director. Paul Frederickson with his guitar was a soloist as was Tani Bjornson of Seattle, Wash., accompanied by Mrs. Bjornson. Society president Snorri Gunnarson opened the program.

★

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ATTENDS U.N. SEMINAR

Of five top B. C. high school students from Vancouver to attend a week-long seminar at United Nations headquarters in New York lately, and joined by 27 other high school students from across Canada, was Judy Reykdal, daughter of Jack and Rose (Oliver) Reykdal and granddaughter of the late John and Lilja (Sveinson) Reykdal and Mrs. Kristine and the late Daniel Oliver, all residents of Wynyard, Saskatchewan for many years. Paternal great grand-parents were the well-known Sigurjon and Valgerdur Sveinson.

The students are selected because of their interest in international affairs and leadership in UN activities in schools.

★

The wife of Vladimar Ashkenazy, a world famous Soviet pianist, is an Icelandic lady, Thorunn Johannsdottir, also a gifted pianist, whose parents live in London, England. Mr. and Mrs. Ashkenazy have a sixteen-month old son. Lately the couple sought permission from the Soviet authorities to take up their residence in London, and this permission was granted. The Soviet government is so reluctant to lose any of its citizen, especially artists, that this item of news received world wide publicity.

★

Rev. Robert Jack, who has been in Canada recruiting for semi-skilled and unskilled labour for fish producers and other employers in Iceland, reports that he has selected about 40 and that they will be leaving for Ice-

land as soon as passports have been issued and transportation by air has been arranged. Rev Jack says that more men will be required later.

★

The Misses Gladys and Gloria Thorvaldson of Winnipeg this spring became stewardesses for Canadian Pacific Airlines after completing a stewardess course in Vancouver, British Columbia.

Twenty years of age and the twin daughters of Mrs. Margaret Thorvaldson, of 945 Government Avenue in suburban East Kildonan in Greater Winnipeg, and the late Mr. Helgi Thorvaldson, they were born at Oak Point, Manitoba.

★

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Graduates of Daniel McIntyre Collegiate, Winnipeg, they were in the employe of the city of Winnipeg prior to joining Canadian Pacific Airlines, Gladys as an audit clerk in the city's audit department and Gloria as a dental assistant with the city welfare department.

★

Hangikjot (smoked mutton) and hardfiskur (hard, cured fish) imported from Iceland, and lifrapilsa (Icelandic liver sausage) made by Mrs. Gudrun McLeod were among traditional Icelandic dishes served at the Þorrablot

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celebration in Oakland, staged March 2 by the Icelandic-American Association of Northern California. Some 130 people attended. The program was arranged by vice-president Vigfus Jakobsson, and president Sveinn Olafsson presided. The program included community singing in Icelandic and English and among speakers were Rev. Jakob Einarsson who brought greetings from Iceland, Rev. Asmundur Gudmundsson and Jonas Kristinsson who heads the Icelandic-American association in Los Angeles.

Introduced were numerous guests from Iceland, Canada and various parts of the United States.

G. B. Gunlogson, a consulting engineer and life member of the American Association for the Advancement of Science, has been elected a Fellow of the association. This honor is bestowed in recognition of his standing as a scientist.

Some 150 people, many in carnival attire, attended the Þorrablot celebration held March 9 in the Danish Auditorium in Los Angeles, by the Icelandic-American Association of Southern California. Staged was a program of entertainment, including community singing in Icelandic and English under the direction of Gunnar Mattiasson. Dancing followed. Present were guests from near and far.

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