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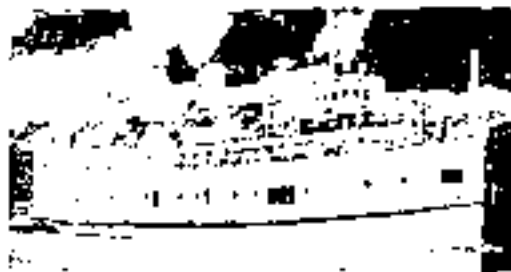
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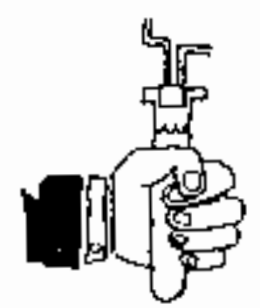
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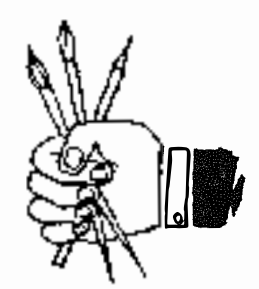
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The Icelandic Canadian

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Summer, 1964

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EDITORIAL**A Change in Emphasis and Perspective**

In the spring of 1964 about 225 people joined the Icelandic Canadian Club. The new membership includes people from 21 to 75 years of age, representatives of business and the professions, people in the field of education and social services. Why this sudden upsurge of interest and enthusiasm?

Actually it was not a sudden movement but rather something which had been slowly but surely evolving and needed some special event for it to blossom forth into full bloom.

This gradual development did not arise through dissatisfaction with what had been done by the Icelandic Canadian Club or other organizations in our Icelandic Canadian communities. There was a change in emphasis, a process of thinking and outlook which created a new perspective.

The specific event which brought this process of change in emphasis into clear focus was the luncheon in the Hudson's Bay Store, on February 18, last, the day of the annual Icelandic Canadian Club Concert. At the luncheon there was an added feature. In addition to the guest speaker of the evening and the other two concert guests some well known and distinguished athletes of Icelandic descent were invited. The luncheon room was filled to overflowing. Remarks made at the luncheon and afterwards revealed what made the occasion such a happy event. One of the Falcons said: "I am a Canadian, am proud of having been on a team that gained Canada a world

reputation in hockey; but at the same time am also proud of being of Icelandic parentage, born in Manitoba; with one exception we all were Icelanders born in Manitoba; we all made this clearly known in Toronto when we won the Canadian championship, and in Antwerp when we won the first Olympic world hockey championship."

One of the businessmen, famous in curling said after the luncheon: "I have greatly enjoyed these lunches; I like to sit with other businessmen whom I may not have seen for a year; and am glad to meet representatives of our Icelandic organizations. I am too busy to take part myself but I feel I am indirectly doing my bit by helping build a better Canada."

Many others have at various times expressed similar sentiments. The inference is obvious. These people look upon themselves primarily as Canadians and gladly accept their full share, be it large or small, in the development of a Canadian nation. At the same time they are proud of their ancestry; anxious that the culture of their fathers do not become lost but rather become a part of what may eventually be a distinctly Canadian culture. These people feel that in serving Canada they are preparing the soil for the planting of the seed of their Icelandic heritage.

The soundness of this placing of Canada first can be established by high authority—the report of the Island-Kanada Ráð of Iceland to the Canada-Iceland Foundation, published

in the Autumn 1963 number of this magazine. The report reads in part as follows:

"These descendants of the (Icelandic) settlers are primarily Canadians and citizens of the United States, and a duty falls upon them of becoming good citizens of their homelands, the fosterlands of their fathers. Icelanders certainly make the same demands upon the children and descendants of foreigners who become Icelandic citizens."

But the remarks made at these lunches and on other occasions disclose that although there is a primary duty to Canada, cultural loyalties can and must be preserved. This is recognized by all leaders of thought throughout Canada. The latest pronouncement is to be found in an address by Hon. Maurice Lamontagne, Secretary of State of Canada, delivered in Winnipeg June 5, 1964—words which the leader of any political party in Canada would not hesitate to confirm.

"Our own Canadian history shows that great cultural expansion and more frequent cultural contacts will not come about by themselves . . . This is why I am convinced that our cultural life needs both protection against impoverishment and stimulus to improvement, and that a deliberate collective effort to these ends is not only justified but is most urgently required."

In the same address Mr. Lamontagne very generously referred to Winnipeg as "one of the most dynamic culture centres in Canada."

Protection and stimulus for a Canadian cultural life! This is the very challenge which those people could feel when they became so enthusiastic

at that luncheon meeting. The words of encouragement from Valdimar Bjornson of Minneapolis and Einar B. Guðmundsson, of Reykjavik, Iceland, did not fall on deaf ears. As far as is known all who attended the luncheon and were not members before, are now members of the Icelandic Canadian Club. Later the number of new members increased to 225 and others are coming in.

These people feel that Canadianism is not something negative; it is not enough for a person to say that he is a good Canadian if all he means is that he is not breaking any laws of Canada. Canadianism is something positive. First there have to be overt acts of citizenship building in this land, be those acts individually, large or small. Secondly a duty falls upon individuals as members of ethnic groups to maintain cultural loyalties of merit. John F. Hayes, Vice-President and Managing Director, The Southam Printing Co. Ltd., said on Citizenship Day, May 15, this year:

"Perhaps it is one of Canada's greatest blessings that it is a land where cultural ties with Europe have never been severed, yet it is a land where one's security and peace are assured with hard work and adaptability."

It was the lavish recognition of the Canadian part played by our hockey and curling heroes, automatically giving recognition to their ancestry, which brought about the seemingly sudden upsurge of Canadian loyalty at its best. In the Icelandic Canadian Club these new members could see an instrument for giving expression to a slowly but surely developing consciousness of a Canadianism deriving from many cultural origins.

W. J. Lindal

Bjarni Benediktsson, Prime Minister of Iceland, and Mrs. Benediktsson to visit Canada

This year is the 75th anniversary of Icelandic Day "Íslendingadagurinn" celebration in Manitoba. To mark the occasion The Icelandic Celebration Committee, of which Alex S. Thorarinson is President, invited Bjarni Benediktsson Prime Minister of Iceland and Mrs. Benediktsson to grace the occasion by their presence. They kindly accepted.

The Lieutenant-Governor of Manitoba, Hon. Errick F. Willis and Mrs. Willis graciously invited The Prime Minister and Mrs. Benediktsson to be their guests at Government House during their stay in Manitoba.

Both The Icelandic Canadian Club and The Icelandic Canadian have been invited by the Icelandic Celebration Committee, with other Icelandic organizations, to participate in the celebration. The nature of their participation and other particulars in connection with the visit of the Prime Minister and the 75th anniversary celebration will be made known at a later date.

On behalf of the readers of the magazine and on behalf of The Icelandic Canadian Club the Magazine Board takes advantage of this opportunity of extending a pre-welcome to Bjarni Benediktsson and his wife Sigríður Björns dóttir.

Magazine Board

The Icelandic Canadian

Life and Death of the Greenland Settlements

by PROFESSOR GWYN JONES

The story of the Norse settlements in Greenland is so boundaried by time and space, so bright with hope then gloomed with final tragedy, that it is tempting to think of it in terms of a historical drama, played out in conformity with the unities of time, place and action, to its predestined end, for the wonder and pity of posterity. For whatever our interpretation of the events that preceded the fall of the curtain in c. 1500, and whether we read into them racial disappearance, migration, or death, we must be moved and deeply so, by the harsh fate of these men and women of European stock in their remote, neglected, and ice-girt northern home.

The story began bravely enough in the year 982, when a man named Eirik the Red (who had already been outlawed from Norway and driven from Haukadal in Iceland) received a three-year sentence of banishment at the Thorsnes Thing in Breidafjord, and decided to fill in his time by finding, and exploring, a new land sighted some fifty years earlier by a Norwegian sailor named Gunnbjörn when he had been storm-driven south then west of Iceland. In Norway and Iceland Eirik had proved himself a troublesome and dissatisfied neighbour; his elbows were rarely out of other people's ribs, but his strength fell short of his ambition. Judge then his delight when after sailing on the 65th parallel to the neighbourhood of Angmagssalik, and then coasting south and so reaching the western coast of Greenland by way of

Prins Christians Sund or Cape Farewell, he found himself in a land which in addition to its other attractions (and they were many) was empty of inhabitants. The rugged islands of the archipelago, the fjords and headlands, the hills right back to the Ice Cap, the rivers and lakes, and best of all the grassy slopes and scrub-strewn nooks were his for the taking.

For three years he explored the region between Herjolfsnes (Ikigait) and Eiriksfiord (Tunugdliarfik), and with his crew marked the sites of farms and homes to-be. Marked too that the land was rich in animals: bears, foxes, caribou; that the skærgaard bred sea mammals; and that wherever there was water there were fish. And everywhere birds that had never known the fowler's snare. So it was with a determination quickly to return and colonize it with his fellow countrymen that he sailed back to Breidafjord when his period of banishment was over. Not too inaccurately he called the country Greenland, believing that no place is the worse for an attractive name. Ten years earlier Iceland had suffered one of her cruellest famines, and in any case her habitable land had long since been taken up. There were rich and poor men alike facing a worsening prospect there, so when Eirik sailed again for Greenland in 986 he was accompanied by no fewer than 25 ships, 14 of which arrived safely in the first settlement area. This was the region north and south of the modern Julianehaab, the so called Eastern Settle-

ment, which would eventually number 190 farms, 12 parish churches, a cathedral at Gardar (Igaliko), a monastery and a nunnery. A decade or so later men had pushed on north as far as the modern Godthaab, and there by the 14th century the Western Settlement would come to number 90 farms and 4 churches. Just north of the Eastern Settlement was a cluster of a further 20 farms round the modern Ivigtut. The colonization of Greenland began with perhaps 450 souls, almost all of them Icelandic, and eventually the population would number 3000.

But the year 1000 was not a year in which Norsemen stood still, content with fixed horizons. Soon they were pressing north, for they needed more land, more grazing, more natural resources. 'Men', says the well-informed author of the mid-13th century **King's Mirror**, in his description of Greenland, 'have often tried to go up into the country and climb the highest mountains in various places to look about and learn whether any land could be found that was free from ice and habitable. But nowhere have they found such a place, except what is now occupied, which is a little strip along the water's edge. So they looked north, and away beyond the Western Settlement found better hunting grounds, with good fishing and driftwood, from Holsteinsborg to the Nugsuaq Peninsula. Here lay the **Norðrsetr, -seta**, the Northern Encampment (s) or Hunting Ground(s), where men took narwhal and walrus, ptarmigan, reindeer, and the prized white bear of Greenland, a royal gift more precious alive than dead. Still further north, on the island of Kingigtorsuaq, near Upernavik, just short of latitude 73°N, the Eskimo Pelimut discovered in 1824 a stone inscribed with runes which tell that in 1333 three Norse Greenlanders had

camped and wintered there; and in 1267 an expedition from the Eastern Settlement reached Melville Bay in latitude c. 76°N, saw traces of Skrælings in Kroksfjardarheidi (Disco Bay), then got safely back home.

These uninhabited areas of the north, the **óbyggðir**, were then the haunt of hunters and fishermen. But to the solid settlement-men who were the backbone of the colony they offered little attraction. These were men who needed grassland on which to raise their animals, and this was to be found above all well up the fjords of the two major settlements. The most important area of Norse Greenland was that stretching from the head of Eiriks-fjord by way of the head of Einars-fjord to Vatnahverfi. Here were the best farms, and here the best grazing, 'good and fragrant grass', as the **King's Mirror** describes it. Here lived Eirik the Red, his son Leif, and in time Leif's son Thorkel; and here a hundred years later lived Sokki Thorisson and his son Einar. According to Ivar Bardarson, Greenland's chief officer always lived at Brattahlid in Eiriks-fjord. In this area too Thjodhild built the first Christian church in Greenland, and here are still to be seen the ruins of Greenland's one cathedral at Gardar. From Eiriks-fjord, finally, would be mounted all the known voyages of discovery and settlement to Baffin Island, Labrador and Northern Newfoundland, on the eastern shores of what is now Canada.

Quickly the Greenlanders had a constitution on the Icelandic model, a national assembly, and a code of law. They explored, hunted, traded and prospered. For export they had furs and hides, ropes and cables, oil, woollens and sea-ivory, and not least white bears and falcons. In return they needed corn, iron (including wrought

weapons), timber, garments of European style, and assorted luxuries. Primarily these must come from Norway, and it was Norway who inherited when in 1261, just a year before the Icelanders, they surrendered their independence and became the farthest-flung and most perilously situated outpost of a fast-weakening, troublebound empire.

Wise after the event we can now see that everything about the Greenland settlements was temporary and marginal. Sailing the fjords or walking the pastures in summertime today two things are powerfully borne in on the mind: how certain it was that men from Iceland would be attracted by the green and grassy oases of the southwest, make their homes and lodge their destiny there — and how certain it was that when events turned against them they could not possibly survive. There was, first, their geographical situation 'at the world's end', as Pope Alexander VI would later describe it; their dependence upon communications with Europe: the threat to existence from the constricting ice, the sundering ocean, and the worsening cold after 1200. Second, the Eskimo had been there before, and might they not return, far better equipped in the struggle for existence than the conservative Scandinavian? And, third, there were not enough of them. Between 1100 and 1800 the Icelanders suffered a continuous and dreadful mortality from fire, ice, pestilence and neglect. A population of 80,000 declined to 47,000, but survived. In Greenland there was no such reservoir of human sacrifice. The settlements grew unmanned, unviable, and died out.

It is often said that the surrender of independence in 1261 had deplorable consequences for the settlement's

future. As a maritime power, it is true, Norway was entering into a period of decline and would eventually be unable to maintain the long and dangerous sea-route to Greenland, while power politics in all three Scandinavian countries would operate to Greenland's disadvantage. On the other hand, where else could Greenland turn for succour when times grew hard and everything went wrong? What other course could save the Europeans there? The causes of the colony's destruction were so many, so interdependent, and so compulsive, that our impression of the last phase is not so much of accident or misdirection or mismanagement of the colony's affairs as of sheer historical necessity.

As the stars in their courses fought against Sisera, so the revolving centuries fought against the Norsemen in Greenland. The great voyages of Eirik the Red, Leif and Karlsefni, all took place at a time when the northern lands and seas were enjoying a comparatively favourable climate. But after 1200 it began to grow colder, and by the middle of the 15th century it was very cold indeed. Over much of Europe the glaciers were advancing, the tree-line fell lower, vegetation and harvests were diminished by the cold, and the alpine passes were sealed for longer periods. The northern coast of Iceland grew increasingly beleaguered by drift ice; and off Greenland as the sea temperatures sank there was a disabling increase in the ice which comes out with the East Greenland Current to Cape Farewell, and then swings north to enclose first the Eastern and then the Western Settlement. By 1250 we have the testimony of the **King's Mirror** to the forbidding nature of the East Greenland Ice; a hundred years later Ivar Bardarson in his celebrated **Description of Greenland** tells how

the old sailing route west has been abandoned as too dangerous because of the down-swinging polar ice, and men must now follow new sailing directions or 'never be heard of again.' For confirmatory evidence of the state of Icelandic waters we have Bishop Arngrim Brandsson's chilling account written some time before 1350. The voyage made in 1267 as far north as Melville Bay now sounds even more remarkable than at a first bare mention. For the growing cold was making sea-passages more hazardous — and had led to the reappearance on the west coast of the Eskimo or Skräling.

When Eirik the Red and his comrades entered Greenland towards the end of the 10th century they found there traces of an earlier, and as they judged, non-European occupation. 'Both east and west in the country (i.e., at both the Eastern and Western Settlements) they found the habitations of men, fragments of boats (keiplabrot), and stone artefacts, from which it may be seen that the same kind of people had passed that way as those that inhabited Vinland, whom the Greenlanders called Skrälings' (Íslendingabók, c. 1125) The particular Skrälings we assume to have been Eskimo people of the Dorset Culture, who had vanished from south-west Greenland maybe as long as 800 years before. But the Skrälings who now began to make their presence felt in Greenland were people of the Thule Culture, who had made their way across northern Canada from Alaska, and from Ellesmere Island entered the Thule area of Greenland shortly before 1200. As the Inugsuk folk they proceeded to re-occupy the habitable strip of the western coast, and also went round the top of Greenland and spread far down the east coast too.

Their progress down the west coast was to have a considerable bearing upon the fate of the two Norse settlements there. Soon after the middle of the 13th century they had penetrated the Nordseta as far as Disco, and seem increasingly to have hampered their use by the Norse Greenlanders. By c. 1340 they had reached the Western Settlement, and a little later Ivar Bardarson, who had been sent out from Norway to investigate the situation generally, could report that 'the Skrälings hold the entire Western Settlement.' Even before the Eskimo arrived the Settlement was in trouble. It was more severely affected by a deterioration of climate than the Settlement further south, and it had grown harder to maintain constant touch with it. There is evidence that the pastures there had suffered from pest, while developments far away in Europe were helping destroy its economic viability. The increased trade in furs and hides out of Russia, the growth of the English and Dutch cloth trade as against Greenland woollens, and the preference of French workshops for elephant ivory over the inferior walrus tusk, helped price Greenland, and especially the remoter settlement, out of the market. But the Skräling would prove the last, unbearable burden. Unlike the white man he had time and the climate on his side.

What happened to the Norsemen of the Western Settlement? Under the year 1342 the Annals of Bishop Gisli Oddsson state that, 'The inhabitants of Greenland of their own will abandoned the true faith and the Christian religion, having already forsaken all good ways and true virtues, and went over to the people of America (*ad Americæ populos se converterunt*)'. However, in the first part of his statement (written in Latin c. 1637, though pre-

sumably based on earlier documents) the Bishop is demonstrably wrong — the Greenlanders had not abandoned the true faith — and it is not easy to decide what he meant by 'went over to the people of America.' It is as likely that by the people of America he meant the Skrälings of Greenland (who also lived in parts of Markland and Vinland) as the people living in America. That the Norse Greenlander had abandoned the Christian faith was to remain the most persistent and baseless piece of European information about them till the very end of the 15th century. Some members of the weakened colony may indeed have thrown in their lot with the advancing Eskimo, or migrated to the inhospitable shores of Baffin Island and quickly ceased to be European; but it is altogether more reasonable to assume that as many as could withdrew to their kinsmen and co-religionists in the Eastern Settlement, with grim news of the remorselessly advancing little men who were making life impossible for them up north. From the Eastern Settlement rumour and dispossessed men filtered back to Iceland and Norway to convince their hearers that something queer and unpleasant was taking place out in Greenland; but nothing would be done, in part because it was too troublesome to keep in touch with Greenland, in part because there was no profit in it. Greenland was falling out of sight, going over to the Skrälings. After c. 1350 the Norsemen survived in the Eastern Settlement alone.¹

¹ The late Professor Tryggvi Oleson in his *Early Voyages and Northern Approaches, 1000-1632*, Toronto, 1963, presents a different view of the Norsemen's relationship with the Skrälings. He identifies the Skrälings with the people of the Dorset Culture; the

They survived till c. 1500, and remained white, Norse, European and Christian to the end. This is not to say that Norsemen never hatched up with Skräling women (that Norse women hatched up with Skräling men evokes a less cordial response from the disciples of miscegenation), or that no Norsemen ever 'went over' to the Skrälings, literally as well as metaphorically. But we cannot believe that this happened in significant numbers or set an alien stamp on the Norse character of the Eastern Settlement. The evidence, documentary and archaeological, is emphatic and clear.

All the while the Eskimo were moving south. The so-called "Middle Settlement" around Ivigut appears to be at an end by c. 1380; and the Icelandic Annals for the year 1379 record that 'The Skrälings attacked the Greenlanders, killed eighteen of them, and carried off two boys, whom they made

mysterious Tunit (Tunnit, Tornit) with the Norse Greenlanders (whom he calls Icelanders); and considers the Thule Eskimo to be a hybrid race produced by the inter-breeding of the Norse Greenlanders with the Dorset people. But *skraeling* is the term applied by the Norsemen to everyone of non-European descent encountered west of Iceland, whether of the Indian, Dorset or Thule people; the Tunit would appear to be more safely identified with the Dorset Culture Eskimo; it is wrong to call the Norse Greenlanders 'Icelanders'; and the Thule hypothesis rests on highly contentious evidence. Professor Oleson's 'central thesis' would provide an entirely satisfactory explanation of the disappearance of the Norsemen from Greenland and the collapse of the Western Eastern Settlements; but in all its essentials it stands unproven. But I should be sorry to give even the appearance of undervaluing Professor Oleson's well marshalled and ardently pleaded argument. His untimely death has deprived Norse-Canadian studies of the services of an entirely devoted and stimulating scholar. —G. J.

slaves.' Soon the Skrælings would bypass the Eastern Settlement altogether and continue their odyssey south to Cape Farewell and from there up the eastern coast. All the while too communications grew more tenuous as trade grew less rewarding. Trade with Greenland was a royal monopoly, soon vested in the town of Bergen. But even in the 13th century Bergen had all the furs and hides it needed without having to fetch them from Greenland. And the town, like Norway itself, was headed for troubles enough of its own. Norwegian maritime supremacy was in rapid decline before the end of the century, and the day of the viking ship would soon be over. In 1349 the Black Death killed one in three of Norway's population. Bergen suffered worse than most. As though plague was not enough, the town was twice burned towards the end of the 13th century by the Victual Brethren, and twice sacked by Bartholomeus Voet in 1428-29. The Bryggen were three times almost totally destroyed by fire in 1322, 1413 and 1476. Finally, during the 14th century the Hansa merchants got a stranglehold on the town's trade, and by 1400 on that of all Norway. In all this, whoever stood to gain Greenland stood to lose. And lose she did.

Intermittently we have sight of the doomed colony. It was king Magnus Smek's intention to send a ship to its succour in 1355—but nothing seems to have come of it. The Greenland carrier or *Grænlands knörr* made the Greenland run at intervals till 1369, when she sank and was apparently not replaced. In 1385 Bjorn Einarsson Jerusalem-farer was storm-driven to the Eastern Settlement, where he spent two years. In 1406 a party of Icelanders arrived against their will and did not get away for four years. They found the Settlement entirely Norse and resolute-

ly Christian. In 1948 we light on a papal letter of doubtful authenticity and muddled content relating to Greenland; and in 1492 a letter of Pope Alexander VI speaks of the church (cathedral) at Gardar and the grim condition of the Greenlanders, short of food, beleaguered by ice, and as always in the unknowing European mind guilty of apostasy. Certainly the last time a bishop set foot in Greenland was in 1377, but the flock proved tougher than its shepherds, and Christianity persisted. Among other visitors were a remarkable pair of mariners, Pining and Pothorst, c. 1476, and an assortment of English skippers, most of them out of Bristol. Somehow even in the second half of the 15th century European garments and a few other goods found their way to Herjolfsnes, but the circumstances in which they did so are unclear.

Soon thereafter the Settlement was at an end, and here likewise much is obscure. What happened to the Norse Greenlanders, so that they vanished from history? Some have thought they died of physical degeneration and the mental debility that would accompany it. But the evidence used to support this theory (more particularly the Herjolfsnes skeletons) can be largely discounted. Others speculate that they were destroyed by plague, the Black Death, but the evidence for this is too slight to be forced to so deadly a conclusion. Did they then migrate to the adjacent parts of Canada, the people of the Western Settlement in c. 1340, and those of the Eastern c. 1500? The evidence is negligible. Were they carried off, willingly or unwillingly to England? The evidence is non-existent. Did they so blend with the Eskimo that they disappeared as a separate race, though their blood and culture survived briefly and uncertainly in this dim-

inishing form? In a few instances, no doubt, individual Norsemen did so come to terms with their environment, but as an explanation for the disappearance of the settlements this assumes the very thing it sets out to prove. Were they perhaps exterminated by the Eskimo? The evidence is light and thin. Did they, a recent theory, take to their unseaworthy boats and set off for asylum in Iceland? And did they go down, man, woman and child, on the way? This would be a theory to end all theories — but a theory is all it is.

In the present state of knowledge—and it may not prove susceptible of

much improvement—it seems safest to conclude that the Greenland colony died out for no one reason but through a complex of deadly pressures. Of these its isolation from Europe, the cruel neglect it suffered, the lack of trade and new blood, the worsening conditions of cold, and the encroaching Eskimo were the most important. Even in theory they sound more than enough to bring down the curtain on this farthest medieval outpost of the European world, and extinguish it with all the trappings of an inexorable and heart-chilling doom.

A CENTENNIAL PROJECT IN THE GIMLI AREA

A meeting of the Gimli Area Centennial Committee was held at Gimli, June 28 under the chairmanship of Mr. A. Hawkes with Her Worship the Mayor of Gimli, Violet Einarson, as Honorary chairman.

The chairman opened by stating that he had seen Hon. M. Steinkopf, who heads the Manitoba Centennial Corporation. The Minister emphasized the larger type of project and gave some illustrations to Mr. Hawkes.

At the meeting, called to enable people to submit projects, at least four were submitted in considerable detail.

The first one, in writing, centred upon a regional library. To that was verbally added that a museum could be included and other activities and that the central building should be erected to the memory of the world famous Arctic explorer, Vilhjalmur Stefansson, who was born near Arnes.

Another project, also in writing, was

a Gimli Memorial Recreational Centre associated with the present rink.

A third project was submitted by one citizen of Gimli, which he read to the meeting. It centred upon a cultural building not far from Betel, which could include a library and museum.

Representatives from Arnes were in favor of the first suggestion provided it include a marker placed in a selected site in Arnes, bordering the highway and something at the place where Vilhjalmur was born, with direction to same on the marker.

Pastor Sander, in view of the favorable reaction to a large project, suggested that possibly something embracing them all could be worked out.

The meeting was adjourned, probably to the fall, in order to give the chairmen and the organizations more time to explore the situation, the next meeting to be at the call of the chairman and Hon. chairman.

Gudmundur Gudmundsson

One of the Pioneer Icelandic Settlers in Utah

Gudmundur Gudmundsson, who came to the United States in the year 1857, then lived and died in the State of Utah, U.S.A. He was sixteen years of age when he went from Iceland to Copenhagen, Denmark, where he served an apprenticeship to learn the trade of goldsmith and watchmaking. During the three or four years of his training nothing is known of his religious activities. He remained there for seven years and it was during this time that he heard of Mormonism, which had recently been introduced into Denmark. Being of a religious turn of mind he went to their meeting hall to hear the elders. He wrote: "It was then that I, for the first time, saw our beloved Apostle Erastus Snow. I understood and believed the doctrine taught by him and his companions, and I was baptized in the most devoted sincerity and repentance February 15, 1851. I testify before God and man that my heart was renewed, and I realized that the gospel was the power of God unto salvation."

At a fast meeting held three months later he was ordained a teacher by Apostle Snow, and called to preach the gospel in his homeland, Iceland. Quoting him regarding this call: "Having found the fruits of the gospel more sweet and desirable than any other fruit, I expected that every person would believe my testimony, especially my own relatives. But alas, when I arrived in Iceland I preached to my brothers and sisters in vain. They would not believe me and, as my pious parents had died, I felt myself left

alone, like Elijah of old, in the cave. However, I soon found a few believing friends who, notwithstanding strong opposition on the part of the priests, were ready to embrace the gospel. I was often rebuked, spit upon, and mocked by my enemies, but being full of the love of God, I felt no anger or indignation against those who persecuted me."

Gudmundur remained in Iceland about three years and after baptizing nine persons, he returned to Denmark and spent about eighteen months as a missionary on Sjaelland. While preaching in the city of Kalundborg he was arrested and imprisoned for seven weeks. When his persecutors were unable to prove anything against him except that he had baptized some persons and preached the gospel, he was liberated. But he was immediately drafted into service as a soldier, much against his will. He was conducted by the police to Copenhagen, forced to put on military attire, and given a gun and sabre.

Being weakened from prison confinement he found military training exceedingly hard. He was constantly exposed to the ridicule and sneers of his fellow soldiers because of his religious faith. These were trying experiences for Gudmundur and at times he felt that God had forsaken him, yet he continued to pray for deliverance. After he had been in the service for over a year his friends contributed three hundred "rigsdaler" to buy him free, but their efforts proved futile, so he gave the money to the poor. Finally he became very ill and was

placed in a hospital. He made good use of his time there, preaching his religion to his roommates. Among his converts was a corporal who was baptized before he left the hospital. Gudmundur says: "After I had been in the hospital for a long time I was presented to the doctors, and the general of the battalion pronounced me unfit for military service on account of weakness of the lungs. They then gave me a passport and I went back to my friends in Copenhagen. I was certain that my lungs were as healthy as they could be. I realized it was the work of the Lord in fulfillment of a promise that had been made to me by one of His servants, that if I kept the commandments of God I would be liberated. All of my friends in the Church rejoiced at my release and I was urged by them to emigrate to Utah with a large number of Church members. We left Copenhagen April 18, 1857, crossed the Atlantic on the ship Westmoreland and arrived in Salt Lake Valley September 15, 1857."

Among the emigrants who sailed on the Westmoreland was the family of Nels Garff, consisting of himself, his wife, Marie, and four children, three boys, Peter, Christian and Louis, a little girl named Trena, a maid and a midwife. The Garffs were in good financial circumstances, and as Marie was about to give birth to another child, they came prepared. They were among the few aristocrats who had joined the Church. It was young Gudmundur Gudmundsson who had converted them in Denmark. They had paid a great price for their decision. All of their friends and kin had turned against them. Marie's mother was the only one who came to the wharf to see them off, but she, too, thought they had made a great mistake.

Out in the middle of the Atlantic Ocean, Marie gave birth to another son. At the request of the captain of the ship they named the baby after him, and added the name of the ship to it, so the baby was named Dicon Westmoreland Garff. Upon reaching the United States they soon discovered that Mormons were not welcome.

The Garffs used their means to help many who wished to leave but lacked the equipment—wagons, teams, etc. At last, when they were ready to start and had even gone a few miles on their journey, the man they had engaged to drive and take care of the team decided to call it off. He stole the team and wagon in the night, leaving the Garffs with no alternative but to join one of the handcart companies that was preparing to make the journey. They were true converts, not easily defeated so they loaded the most necessary part of their heavy possessions on a handcart and started moving west. Some of the boys were big enough to help with the cart, and the first few days of the journey seemed not so bad. There were some wagons to haul the sick and soon they were put into service. Garff was never a strong man, and after a few hundred miles his strength gave out and he was compelled to ride in the wagon. Marie, who had never known hard work in her life, came down with a fever and, with her baby, was put in the wagon, the boys pushing on with the handcart. After several days Garff, realizing he could not make it to the journey's end, called his friend to the wagon—he wished to talk with him. With his dying breath he told Gudmundur he would never reach the mountains, and desired him to take full charge of his wife and family, seeing to it that they never turned back for he wanted them to be numbered with the Saints in

Zion. Gudmundur made a solemn promise, and Garff went to sleep.

Marie later said she knew there was a death in the camp, that they raised her up to see the burial, but she was too sick to know who it was. It was many hours before she realized her husband had been taken from the wagon, leaving her and their children to make the long trek alone. In spite of a broken heart, she began to recover. Knowing there were many who were ill, and that the wagons would be needed for those who could not walk, she gave up her place and started on with the help of her trusted friend Gudmundur. They had traveled only a few days when little Trena became hopelessly ill. Soon a prairie grave was dug for her beside the trail. After the spot was obliterated, the homeless ones moved on.

It was another thousand miles to the Salt Lake Valley, where Brigham Young had said, "This is the place." There they were greeted by several hundreds who had preceded them and who were busily engaged in grubbing, building and planning in a land where they could worship God, each according to the dictates of his own conscience. Gudmundur Gudmundsson, after the company's arrival, was married to Marie Garff, in fulfillment of his promise to her husband and his dear friend, Nels Garff.

Gudmundur recorded some of the important events of those early years in Salt Lake Valley in a small notebook that one of his sons kept and coveted, although several of the pages had been carefully cut out with a pen knife in the hands of Marie, who felt that some of the events, disappointments and heartaches of those early years would be best cut from the record. Especially did she feel this about the fact that after all they had given up to come

to Zion, as it was called, and after the strong testimony Gudmundur had borne, he had had his feelings wounded and apostatized from the Church for a short time, joining one of the factions which had broken away. This had caused much unhappiness for Marie. She refused to join him in his rebellion, and when he began to realize his mistake, he became very ill. He was unable to provide sufficient means for the family and they were in a sorry plight.

The family, by this time, had increased. Gudmundur's wish to have three sons and name them Abraham, Isaac and Jakob had been realized, so now there were seven boys. Peter, the oldest, was able to care for himself. Chris and Louis were able to bring in a little money to help the family budget. But the little boy, Dick, who had been born on the ocean, was a frail little fellow suffering from what they called "gravel", and there was no doctor in Utah who could do anything for him.

Gudmundur decided to borrow a little money and take the sick child to Sacramento, where he hoped to find help for the little boy who was in pain much of the time. They spent some time at Camp Floyd, where Johnston's Army was stationed. The little boys would gather tin cans and Gudmundur would clean and polish them and shape them into tin cups. These they sold to the soldiers, and others en route to California, thus making a little money to help them on their way. But Gudmundur's health failed fast and the trip was a most unhappy one, with the sick boy and three others—Abraham six, Isaac five and Jakob three years old. Of their means of travel and the length of time it took to reach Sacramento, there is no record. It is known only that they made the trip and set-

tled in a small house on the outskirts of the city. But with Gudmundur unable to work they were very poor. He had cherished dreams of getting into his trade in California, after hearing stories of the gold found there and the fortunes being made. He had assured himself that Marie would then be happy and the boys would have a better opportunity to make something of themselves. But things looked bad, and he became melancholy. He would go for days without speaking to anyone as he watched the borrowed money dwindle.

But instead of pining to go back to her homeland, her beloved Denmark, Marie's one great wish and prayer was that a way would open so they could return to Utah—her "Zion". She felt that even little Dick would be well if they could get back to the Church, where the sick had so often been made well. She pled with God day and night, with faith that He was listening to her prayers. But the days and weeks passed and conditions remained the same, though they had found a doctor who was relieving Dickie's pain, with no promise of a cure.

"Truth," they say, "is stranger than fiction," and that is true of this story. No written record was ever made of the miraculous event which follows, but it has been retold so many times by those who were present that there never has been any doubt in the minds of Gudmundur's descendants as to its truth.

One day little Abe came running into the house with money, lots of money, a hat full, pockets full, and packages of bills! Marie's prayers had been answered. Now they could return to Zion! These were her first thoughts. But where did the money come from? What should they do? Should they pack

up quickly and go before the news got around and someone came to claim the money that God had provided? They settled down and listened to the child's story:

"Me and Dickie Sorensen was playin' in that old cabin where we always play," he said, "and one of Dick's marbles went down a crack in the floor. We raised up a loose board to get it, and there was an old dirty sack with all this money in it, and we divided it between us."

By this time Gudmundur was out of bed and staring in wonder at what he saw. He took hold of the boy's arm, looked deep into his eyes and said, tremblingly, "Abe, are you sure you are telling the truth about this?"

"Yes, Father, I am telling you the truth", answered the boy.

"Well, how much did Dickie get?" the father asked.

"He got all he wanted," said Abe. "There was lots of big gold dollars, and gold nickles and dimes, and a lot of silver money, awful heavy, and Dickie said he wanted all of that, and I knew this paper money was good, so I took it. We put his in the sack and dragged it down to his place, and I carried this home myself. That is how we done it, and it's all right."

Marie and Gudmundur decided it would be unwise to take it without reporting it to someone, so it was decided that Marie should go and tell the story to the mavor of the city. She put some of the bills in her pocket and prayerfully made her way to the mayor's office. He listened to her story—of the bad luck she had had, and of their desire to get back to their Church and the friends they had left in Salt Lake City. Then she told him about the severe illness of her husband who, she was sure, would be better if they could only get back to their friends.

The man examined the bills and, after some meditation, handed them to her and told her to go her way, using the money as she wished. He said they were old bills, hidden from a stagecoach robbery, and there would be no way of finding to whom they belonged.

Their few belongings were quickly packed and the family was on its way back to Zion. How much Dickie Sorensen found, or what they did with it was never known. In answer to the question put to Abe the year before he died regarding the amount, he said he had tried to figure it out many times, and the least it could have been was seven thousand dollars. It had brought them back to Utah, bought them a nice little house, and set his father up in the goldsmith and watchmaking business which sustained them well. It helped them to get good medical and surgical help for Dickie.

Gudmundur was reinstated in the Church. He recovered his health and lived to see five of the boys grow to manhood, staunch members of the

Church. Dickie died in his twenties, and little Jacob died at the age of three. Gudmundur plied his trade in various places in Utah, calling Lehi his home, where Marie lived and reared a grandson left motherless as a baby. At the time of his death, September 20, 1883, Gudmundur was in Logan, Utah, living with Chris Garff and family. From an old letter Chris wrote to his mother after the burial:

Dear Mother: It is with peculiar feelings I packed Father's tools for the last time, as I have helped to do so many times in his moving around from place to place the last twenty-five years, but I suppose all is as it should be, and I am sure he is happy, then why should we not be. I think we are, inasmuch as we do our duty from day to day, as we live, that when our day comes for departure we shall feel content and satisfied to go, even as he was.

Marie lived until February, 1907, although she was older than Gudmundur by fifteen years or more.

—Fanny G. Brunt

The above article is from a series published by The National Society of Daughters of Utah Pioneers, of which Mrs. Kate B. Carter is President. The series is under the title "Our Pioneer

Heritage", and one in the series is "The First Icelandic Settlement in America", in which appears that striking article on Gudmundur Gudmundson. —Ed.



Icelandic Receives The Same Recognition as other languages at University of Manitoba

When the Chair of Icelandic was established at the University of Manitoba in 1951, the University authorities placed a serious obstacle in the path of prospective students by stipulating that in the first and second year of the undergraduate level in Arts Icelandic could be accepted only as an additional foreign language (i.e. in order to obtain full credit for Icelandic the student had to select French or German, etc. as well).

According to new regulations, recently introduced by the University of Manitoba and laid down in the forthcoming University Calendar for the academic session 1964-65 these restrictions have been altogether removed, so that upon registering in the Faculty of Arts the students will now have an entirely free choice to take any language or languages offered by the University. Under the new system, however, the undergraduate program as a whole consists of more sequences (i.e. two or more courses in each subject) than before.

The sequences will be divided into "minors" and "majors". A "minor" in Icelandic will consist of beginners' courses, whereas "majors" will be offered on a more advanced level.

As in previous years Old Icelandic will constitute a part of a postgraduate

program in Germanic languages and literatures offered conjointly by the Department of German and Icelandic.

In the last few years the enrolment in the Department of Icelandic has been from 12-17 students a year. It is safe to say that the number would have been higher, if students in Arts had been given a free choice in selecting their language options.

The restrictive measures to which the teaching of Icelandic at the University of Manitoba was originally subjected was the source of constant concern among those who were either directly associated with it or had a vested interest in it.

It is a great pleasure, indeed, to be able to inform the readers of the Icelandic Canadian that in the Faculty of Arts any student can now select Icelandic as his only language option, if he so wishes.

This epoch-making change in the entire program of language studies at the University of Manitoba will not only be welcomed by the supporters of the Chair of Icelandic, but it should be of particular interest to new students who do not wish to ignore their Icelandic heritage.

—Haraldur Bessason

Bilingualism and Biculturalism

by Fred Thordarson

A significant remark by a French-Canadian, on a recent broadcast, was something to this effect: "All they want is to prove they are as good as the rest". This is the spirit which would reverse every preoccupation with old ways that always tend toward exclusiveness.

In our approach to bilingualism and biculturalism, the key is understanding, and the objective should be equality as Canadians, in a country where all people are treated as equals.

Understanding will take a long time and a great deal of goodwill on all sides. Real equality will not be attained unless there is patience and tolerance.

Language is of the greatest importance in the present-day world. With the speed of communication and travel and the growth of trade, and the urgent necessity for more effective approach in international relations, language becomes ever increasingly important.

If not only Canadians, but people of all nations, try to acquire a working knowledge of one or two languages other than their mother tongue, many doors to better understanding and tolerance would be opened. In a country such as Canada, a few words spoken in the other person's native tongue work magic for good relations. It follows that the study of languages should be of paramount importance in curricula, instead of being inserted as a

kind of chore, and something that will never be put to practical use. Conversational French would be a definite step in the right direction.

Integration into the Canadian scene is probably the greatest problem facing all Canadians of whatever ethnic origin. Any ethnic group which tries to live apart or separately, is bound to lose something, in these days of rapid travel and communication.

Economic and social progress must carry forward the best in every ethnic heritage and must not be fettered by the past.

Religion can be a great barrier to understanding through attitudes of exclusiveness and animosities between denominations.

Taking into consideration the fact that practically the whole of the North American continent is English speaking, the French-Canadians cannot hope to have everything their own way. On the other hand, the English speaking Canadians (or rather the non-French speaking majority) cannot afford to perpetuate the irritating and possibly downgrading aspects of history and clashing traditions. Only the best and most fruitful of history and tradition and culture should be brought forward for the nation's good. And if it is something of inherent value, it may be of any ethnic origin.

Conscious and purposeful efforts at ameliorating the obvious differences have long been delayed, in fact

practically neglected. The differences have rather been used to sway political moves by one party or another. It is most important that both the English speaking and the French speaking Canadians have this vital problem consistently under serious consideration.

The problem calls for public relations of the highest order, with the widest distribution and coverage over a long period of time. There are Commissions and Boards, and Committees for this and that, but here is one vital question which needs constant and continuous attention by every Canadian.

Surely we could find in every community people who could perform this important task in the interests of their country as a whole.

Canada is just coming into her own in recognition as a leader in promoting peaceful and friendly international relations. Her influence would be set back immeasurably by discord at home. We must all work towards a unified nation. Only then can we hope to be able to exert the influence of which we are capable; only then would we be properly using the human and natural resources of Canada.



Smoked-Meat Imported From Iceland

With the exception of four countries Canadian regulations have forbidden the importation of meats from foreign countries, and in the case of those four strict regulations are imposed.

Last winter negotiations took place between the respective departments of the government in Ottawa and Reykjavik to ease these regulations with the result that on March 2, this year a special regulation was agreed upon for the export of meats from Iceland to Canada. Recognition was given to inspections of slaughter-houses and meats in Iceland but the regulation provided that before meats could be

exported a permit had to be obtained. This proved very inconvenient to people in Iceland desiring to send gift parcels of smoked mutton to friends in Canada.

The Executive of The Icelandic National League, which had been instructed to take action, turned to Eric Stefansson, M.P. He succeeded in having the regulation changed so that parcels of meat up to 20 lbs, may be sent without a permit in advance, provided the donor forwards with the gift a certificate from the slaughter-house inspection authorities that the meat has been examined and passed.

C. M. GOETHE

The Amazing Viking and Friend of The Icelandic Canadian



Dr. C. M. Goethe

On the merits as well as in appreciation something should be written about the most amazing and at the same time the most encouraging supporter this magazine has.

First the record must be revealed in order to justify such extravagant language.

This man has paid for subscriptions for The Icelandic Canadian until September 1971 for ten universities in North America and nine universities in Western Europe. This man is not an Icelander and he does not live in or near Winnipeg where The Icelandic Canadian is published.

The name is C. M. Goethe and he resides at 3731 Tea Street, Sacramento 16, California. A deep sense of humility forbids him to give particulars of his academic training, nor even of his full name. He, however, holds a Doctor of Philosophy degree.

Dr. Goethe says that his family has

three lines, German, French and Yorkshire English. The Goethe line, he informs us, originally was from Gothenborg, and derives from the Goths.

Mr. Goethe is fully aware of the Norse settlements in Northern Ireland which extended to Dublin and across to northern and middle England; and the later settlements of the Danes who, under Canute, governed most of England for a while. He constantly refers to himself as a Viking and has been chided by Americans of British descent whom he has addressed as "Fellow Viking". He says:

"All this reminds one that Scandinavians, also British, likewise Americans with British names, furthermore Hollanders, North Germans, —all are Nordic. All are Viking."

But why such interest in Iceland and the Icelandic language, and why, eventually, such interest in The Icelandic Canadian? Mr. Goethe tells the story, though in somewhat fragmentary form.

"A half-century ago, we-2 (Mr. and Mrs. Goethe) were at our School for the Untouchables in Hindustan, became impressed with the amazingly high illiteracy rate and parallel stagnation of culture. It seemed reducing illiteracy might be one method of correcting the tragedy of over one hundred million who nightly go to bed hungry.

"Later came our work in Iceland, the only nation to accomplish 100 per cent literacy. Thus came a parallel awakening as to democratic government. We had the thrill of that trip into the hinterland of Iceland, to Thingvellir where they celebrated the 1000th anniversary of Parliamentary

institutions, really where men can parley about problems. All this with hot-house turnips, hothouse grapes, in chimneyless houses intelligently using their hot springs."

The researches were extended to America. Goethe says:

"Writer is a veteran member of the American Scandinavian Foundation. As you know, parallel organizations cooperate in all Scandinavian countries, toward preserving Viking history.

"Our U.S.A. group continually publishes books. Writer routes his to libraries, since they seem too precious to retain in his own private library. These books must be kept at work.

"Second volume received this month is 'The Laxdæla Saga'. Kindly advise if you already have this in your library. If not, writer will cheerfully send the \$7 cheque for the same to the University Press, Seattle."

It would be interesting to know how many copies of The Laxdæla Saga he has "routed" in this manner.

But one must go further and look for reasons why The Icelandic Canadian was favored.

The work in Iceland, Mr. Goethe says, was extended to the Icelandic groups in America. He refers to what he regards as the very important ones in Manitoba and Saskatchewan. This brought him in contact with The Icelandic Canadian.

After Dr. Goethe had become acquainted with the contents of The Icelandic Canadian, and the purpose, he felt, it was serving, he began to "route" it to university libraries. A greater compliment could not have been paid to the magazine. In a letter of May 3, this year to the Business Manager Mr. Goethe says in part:

"If I interpret your letter correctly, the enclosed cheque for an addition-

al \$102 will pay at the rate you quote, twice 2 years' subscriptions or four years. Entering my 90th year, the future is uncertain. This additional 4 years of your truly remarkable publication would make the tie last so long that it is hoped, when I no longer am here, you all will manage to continue the same decade after decade. Sometimes I wish the dozen people on your letterhead would write letters to editors in dominant metropolitan areas in the U.S.A."

As already indicated Mr. Goethe does not give facts about himself or "we-2", the delightful way in which he refers to his wife and himself on their travels. His unique use of the third person instead of the capital "I" is a chapter by itself in this man's amazing life. He confesses to be a Sacramento banker and let this slip by.

"Owner and manager of a string of California ranches. These cover a wide range from cattle and sheep to asparagus, sugar beets, grain, rice, alfalfa."

He is more generous on the cultural side.

"For more than a half-century, member of more than 100 worldwide scientific societies. His earlier interests in both Life sciences and Earth sciences more and more centered on pioneering in Modern genetics.

"Thus came studies of the genetics of various population groups. We-2 became fascinated with the progress in genetics in Denmark, Norway, Sweden. Their love of the Sagas caused them to become absorbed in Iceland, the first country to achieve, and this eugenically, 100 per cent literacy."

The Icelandic Canadian extends congratulations to the man who is now close to the nonagenarian mark and still full of enthusiasm. May "we-2" enjoy many years of happiness and contentment.

—W. J. L.

UCLA—University of California, Los Angeles honored for teaching Old Icelandic for 25 years



ICELANDIC WARMTH — Expressing their thanks to UCLA for teaching Old Icelandic for the past 25 years, the members of the Icelandic-American Club presented a bilingual parchment scroll, held by Mrs. Gudny M. Thorwaldson, to UCLA. Taking part in the ceremony are (from left) Johannes S. Newton of the club, Thomas E. Croak, club president, Mrs. Thorwaldson, Prof. Erik Wahlgren, who teaches the language course, and UCLA Vice Chancellor Charles Young.

A parchment scroll prepared in the shadow of the Arctic Circle has been presented to UCLA in recognition of its 25 years of teaching Old Icelandic—the language of the Viking sagas.

Thomas E. Croak, president of the Icelandic-American Club of Southern

California, praised in particular Dr. Erik Wahlgren, professor of Scandinavian languages, for starting and sustaining the language course on the UCLA campus.

Dr. Wahlgren explained that Old Icelandic, which was once the common

language of the Scandinavian peoples, is of importance to modern man because it serves scholars as a window into Europe's pagan past—a past largely obliterated by the expurgating, moralizing and tampering of medieval scholars.

"Icelanders were the only Europeans who refused to let Christian dogma and Latin stylistic devices dominate them when they put their pre-Christian literature and history into writing during the medieval period," he said.

This literature, he added, had previously been preserved largely by word of mouth.

"Iceland consequently became the repository for the largest body of first rate indigenous literature of medieval times," he said.

He attributed this to the fierce pride of Icelanders in their own ways, a pride abetted by their island's geographical isolation. He noted that the Icelanders even refused to allow their language to adopt Latin words instead they translated Latin into Icelandic.

Dr. Wahlgren said that Old Icelandic is studied in colleges and universities by students of comparative linguistics, literary history, history and folklore.

Iceland, which is located in the north Atlantic and is touched by the Arctic Circle, was first settled in meaningful numbers by Norwegians escaping the rule of Norway's ninth century strong man, Harald Fairhair.

Family clans circled the volcanic island with largely-self-supporting homesteads, a condition conducive to a spirit of extreme independence.

Faced by hard climate and few physical comforts, the Icelanders nourished a code which honored men not for their possessions or titles but for their personal qualities. Poets and story tellers, consequently, were highly respected, and strong men were as proud of their reputation in letters as in battle.

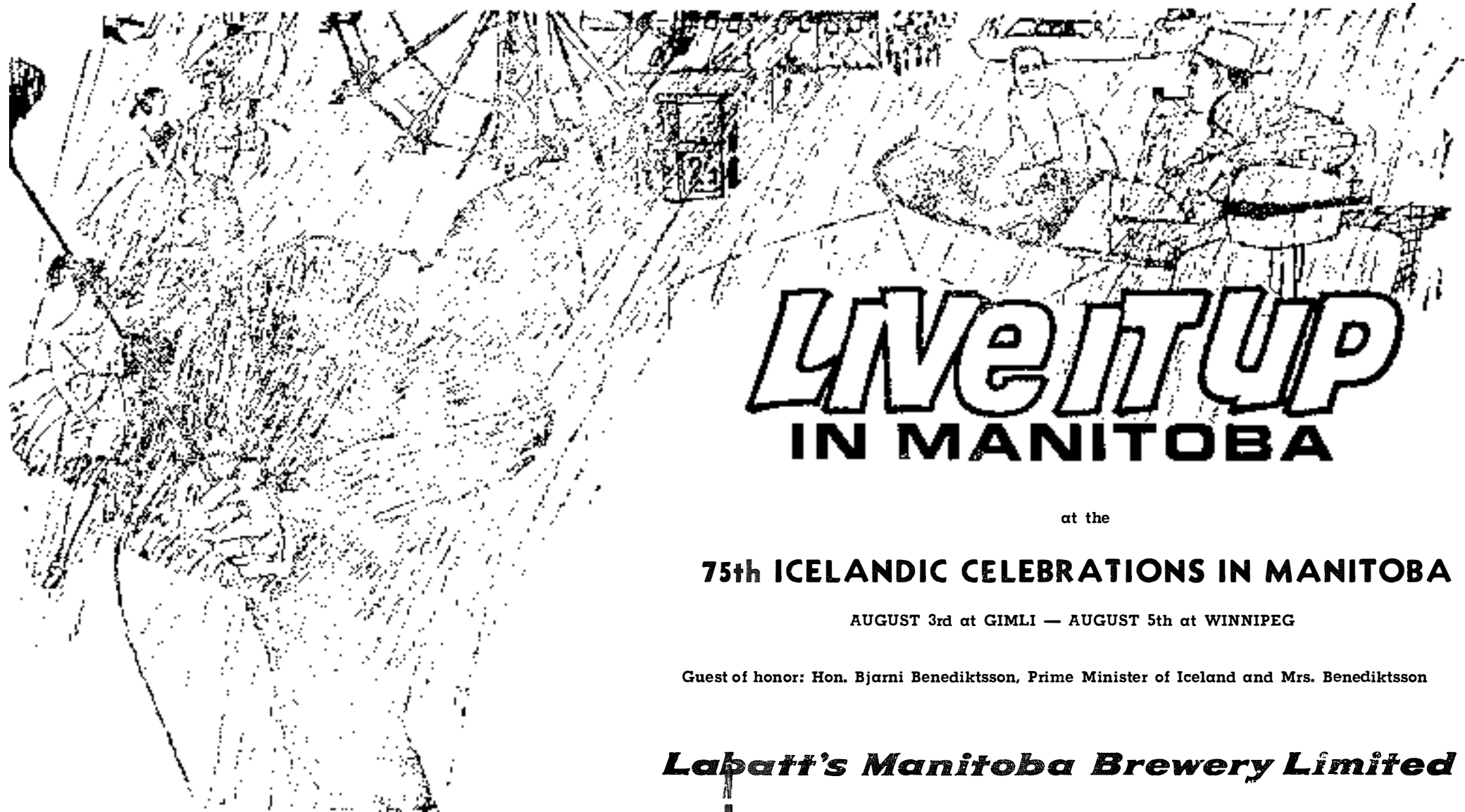
Dr. Wahlgren commented that Southern California, particularly Santa Barbara, is the home of the third largest community of former Icelanders in North America, the largest communities being found in Manitoba, Canada, and North Dakota, respectively.

The UCLA professor, who has visited Iceland and Scandinavia on several occasions, said that Old Icelandic is so similar to modern Icelandic that a ten-year-old school boy in Iceland would be able to read an old saga without too much difficulty.

He noted that unlike most other Europeans, Icelanders pride themselves in never having had a king. They also take pride in having the oldest parliament in existence.

Dr. Wahlgren made international headlines a decade ago when he branded as a hoax a highly controversial rune stone widely accepted for half a century as evidence that Scandinavian explorers had visited the interior of America 130 years before the voyages of Columbus. The UCLA professor was knighted by the Swedish government in 1960 for scholarly achievements.

Release from Office of Public Information, April 9, 1964



LIVE IT UP

IN MANITOBA

at the

75th ICELANDIC CELEBRATIONS IN MANITOBA

AUGUST 3rd at GIMLI — AUGUST 5th at WINNIPEG

Guest of honor: Hon. Bjarni Benediktsson, Prime Minister of Iceland and Mrs. Benediktsson

Lapatt's Manitoba Brewery Limited

Twentieth Anniversary of the Independence of Iceland

It is not without significance that the President of The Icelandic Canadian Club of Winnipeg, a third generation Canadian of Icelandic descent has sent a cable to the President of Iceland. It reads as follows:

"His Excellency Ásgeir Ásgeirsson,
President of Iceland,
Bessastaðir, Iceland.

"The Icelandic Canadian Club of Winnipeg wishes to extend to you, Mr. President, and the Icelandic nation, our congratulations and best wishes on the twentieth anniversary of the Republic of Iceland.

W. H. Finnbogason,
President, Icelandic Canadian Club

We may rest assured that all the members of the Club and indeed all the subscribers of this magazine, sponsored by the Club, scattered over a continent and beyond the seas, join the President in extending greetings to the nation from which they have sprung.

The members of The Icelandic Canadian Club of Winnipeg, over 300 in number, representing four if not five generations in this land, strongly feel that as they are building they are drawing upon materials from that far off island. The victories of their pioneer fathers and mothers were not accidents; the values they feel within themselves are not of the moment. Both reflect victories, and cultural advancement, not of hardly a century, but of more than a thousand years, in the island home of their forefathers.

Here in this land for generations to come those victories will not be forgotten. The rich heritage will not wither and be lost: it rather will be nurtured and made part of the wider cultural values which are slowly emerging in this our new land. Our young men and women, born and raised here, gladly join with those who were born in Iceland, in extending congratulations and appreciation to the people of Iceland now celebrating the twentieth anniversary of their independence.

Thoughts expressed this festive day
June 17, on behalf of the Magazine Board

THE 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 1964-65 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 Department 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, 1964, 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 Com. Sec.
788 Wolseley Ave.
Winnipeg 10, Man.

APOLOGY

The Icelandic Canadian extends sincere apologies to Einar B. Guðmundsson, Chairman of the Board of Directors of The Icelandic Steamship Co. Ltd. of Iceland and advocate before the Supreme Court of Iceland, for the error it made in publishing in an article on Mr. Guðmundsson a picture of Ivar Guðmundsson, another distinguished citizen of Iceland who for many years has served on behalf of the people of Iceland with the United Nations in New York. At the same time the magazine welcomes the opportunity in this inadvertent way of publishing pictures of these two distinguished men of Iceland.



Einar B. Guðmundsson
Chairman of the Board of Directors
of The Icelandic Steamship Company
Ltd. and advocate before the Supreme
Court of Iceland.

Leif speaks to Freydis

(At Brattahlid, Greenland, A.D. 1008)

by Watson Kirkconnell

Freydis, my wicked sister, I am sickened
 By this your midnight act of massacre.
 I have examined three among your crewmen
 With stern duress, each man heard separately,
 And all three stories tally to a jot.
 You have befouled my fair retreat in Vineland
 With black atrocity, lied to your husband
 And stirred him up against the innocent,
 Finnbogi, Helgi and their thirty men.
 You swore they had maltreated you by night
 And that the insult of their loathed molesting
 Must be avenged by death. He roused his men,
 Seized on the guiltless victims while they slept
 And led each man outside, securely bound.
 At the house-door you stood and hissed your orders
 To cut each Norseman down as he appeared.
 Soon all the men were dead; but there remained
 Five wives who shared the building with their husbands.
 "Kill them!" you cried, but no one would obey you.
 "Hand me an axe!" you screamed; then split their skulls
 As fiercely as a weasel slaughters rabbits.
 And all for what? For profit, my bad sister:
 To carry all things in one vessel home
 For you and yours alone in evil comfort.

Our noble father, Eirik, had three sons —
 Leif, Thorvald, Thorleif —and, to stain his name,
 One base-born daughter who has shamed us all.
 Eirik discovered Greenland, and his children
 Each had a share in probing to the south
 Where Bjarni Herjolfsson had glimpsed new land,
 A mighty continent of rock and forest,
 But had not stayed to search its secret out.
 First of the sons I sailed, with Bjarni's ship,
 And probed the barren flats of "Helluland";
 Behind them rose steep mountains capped with ice
 And no grass grew upon the slabs of stone.

Nothing was here to tempt a husbandman;
 And so I southward fared past level coasts
 Withspruce in serried ranks of gloomy green.
 Thereafter, league on league of sandy beaches,
 White as a dream, shelved gently to the sea.
 Then two days sailing with a northeast wind
 Brought us in safety to a promontory
 Projecting northwards from a mass of land.
 My scouts found self-sown grain along the margin
 And harvests of wild grapes; small blame is it
 That from that circumstance I called it "Vineland."
 Here I set up my booths, here built a house,
 Here spent a winter in supreme content,
 And with the spring came safely home again.

A passion for discovery then seized
 Our brother, Thorvald. With the self-same ship
 He sailed to Vineland without incident
 And spent, like me, a quiet winter there.
 All the next summer went to exploration
 Along the western shore of that new land,
 Fair and well-wooded and without a sign
 Of human habitation save a grain-rack.
 The second summer saw him further north
 Along the wooded coast. There, in a fjord,
 Surrounded by tall trees, they fell on Skraelings,
 The natives of the land, and out of nine
 They cut down all but one, who in his turn
 Brought to the shore a quick, avenging host,
 Armed with strong bows and arrows tipped with stone.
 Thorvald received an arrow in his belly,
 Died, and was buried on the sand shore.

When the sad crew reported home next year,
 Our other brother, Thorleif, took a vow
 To go by vessel to that far-off-coast
 And bring back Thorleif's body for the church-yard.
 Him hopeless weather, storm on savage storm,
 Battered all summer on the North Atlantic;
 And having floundered home, he died of plague.

The greatest venture out to Vineland came
 When three stout vessels took some eight-score men.
 Thorfinn Karlsefni led them; there were wives,
 And many cattle for a settlement
 That might endure as long as that in Iceland.
 My father's base-born daughter also sailed, —
 You, my dark sister. And when Skraelings came
 And hemmed the colony by hundreds in,
 First to trade furs and then to do it harm,
 Karlsefni's party was too weak to prosper.
 In one fierce fight, you won a name for courage —
 Whetted a war-sword on your brazen breasts
 And put to flight the astonished enemy.
 But the fair land was clearly full of danger;
 Against a warlike host, Karlsefni's men
 Seemed all too few and feeble to survive,
 And after three short winters they sailed home.

And now ensued a fifth and final voyage:
 Two ships went out with hope to trade in furs —
 You and your husband and another crew
 Borne in the other; and from that dark venture
 Only one ship and crew came mutely home,
 Laden with dead men's wealth.

I curse you, sister!

I cannot kill you, for our childhood's sake,
 But execrate the deed and you the doer;
 The doomed Norse corpses on that far-off shore,
 Slain by your greedy hands, outnumber far
 All whom the screaming savages have slaughtered.
 Eirik's own children claimed this new found land,
 Explored it, built upon its pleasant meadows,
 And now have drowned the dream in gall and blood.
 This is the end. The stately house I built
 Must moulder into dust on Vineland's loam,
 Guarded by Viking ghosts. No more I'll go,
 Nor suffer any other so to travel.
 Eirik's base daughter has defiled that shore;
 And it, and she, are damned for evermore.



Distinguished Canadian Curler



Leo E. Johnson

When Leo E. Johnson retired last spring as President of the Manitoba Curling Association he had achieved almost every possible honor both as a curler and as an officer in curling associations in Manitoba.

He started his curling career at Deer Lodge Curling Club in 1919. In 1924 he joined the Strathcona Curling Club and is a Past President and Honorary Life Member of that club. During the years he has been winner of numerous curling trophies including the Grand Aggregate in the Manitoba Bonspiel in 1936. He was a British Consols winner three times, in 1934, 1944, and 1946.

The climactic event in his curling career came in 1934 when he skipped the winning entry, representing Mani-

toba, in the Macdonald Brier Dominion curling championships. The winning rink that year was composed of Marino Frederickson, lead, Lincoln Johnson, second, Lorne J. Stewart, third, and Leo Johnson, skip. Marino Lincoln and Leo curled together for 17 years.

Leo Johnson has held numerous executive positions in Manitoba curling associations, and last year held the highest office in Manitoba, President of the Manitoba Curling Association. In 1963 he was appointed Honorary Life Member of that association.

Leo is a ranking golf player and is usually at or near the top in the annual golf tournament of Manitoba curlers. He is a Past President and Honorary Life Member of the Southwood Golf and Country Club.

Mr. Johnson is a successful administrator in business. He was for several years with the Home Investment and Securities Ltd. and is now President and Manager of Home Securities Ltd.

Leo Johnson was born and raised in Winnipeg. His brother Lincoln, Western Supervisor of Guarantee Trust Co. of Canada may truly be said to have been his running mate during their rise to curling fame. Leo married Jean Olson. They have two sons Leo and Kenneth.

A TRIBUTE TO MY MOTHER-IN-LAW



Kristín Swainson

To be great, a person need not be famous. This simple truth I happily learned from my deep and lasting friendship with my mother-in-law, who is the object of this short memorial.

I call her great, not because she was wealthy or widely known, but because she possessed those rare personal qualities which earned for her the sincere respect and love of her husband, children, grandchildren, and countless constant friends.

She was born Kristín Johannessdóttir in the year 1874 in Iceland. She was the youngest of a large family. Of her early years I know little except that there was poverty and hard work, and with this there must have been love, fellowship, and a deep and abiding faith.

In the year 1896 she married Thorsteinn Swainson, also a member of a

large family. He had the advantage of less poverty and a fair education. He was the love of her life, and the deep affection she gave him was a wonderful thing to see and remember in our cynical world.

In 1905 they left Iceland with four children, leaving Sveinn in Iceland because of illness. They intended to bring him to Canada later but that dream never came true. Almost fifty years later Sveinn and his wife came to Canada for one month to see his mother and family. His father had then passed away, but I think that that was one of the happiest months of her life.

Thorsteinn and Kristín spent two years in Winnipeg and then moved to Arborg where they lived for 10 years. From there they moved to the Bru and Grund districts between the towns of Glenboro and Baldur where Thorsteinn farmed with his sons until 1932. They then moved to Baldur and a few years later to Winnipeg where Thorsteinn died. For a while Kristín lived with a widowed sister-in-law, Kristveig Johannesson, until she felt physically unable to do too much, and by her own choice she moved to Betel where she died in 1963.

These biographical notes may be informative, but they reveal little of this woman's fine qualities which are the attraction, the warmth, and the heart of Kristín. Pen and paper are cold means to describe her faith in God which never faltered, her courage in little things and big things, her hospitality to everyone that came to her door, the love she earned from her

children, her in-laws, and her grandchildren.

There was a close relationship between her and her grandchildren. The sincere respect in which she was held is reflected in the names of some of these grandchildren — Kristín Cecilia, Kristín Ethel, Olive Christina, Dora Kristin. She was proud of her grandchildren and saw them established in many professions. Among them are a survivor, a lawyer, an RCMP officer, a stenographer, two nurses, high school and university teachers. Her grandchildren were always fully aware of her pride in them. Just before she died, her mind clear and memory sharp, she gave me money to buy a wedding present for a beloved grandson who was getting married that summer. Her grandchildren were never far from her thoughts.

Kristín and Thorsteinn had eight children—Ingolfur, Ari, Walter, and

Bjorn, all married and now living in Winnipeg, Anna (Mrs. E. A. Anderson) of Baldur who passed away in 1954, Gertie (Mrs. Gustaf Johnson, of Nanaimo), Allie (Mrs. Eyfi Anderson, of Winnipeg), and Sveinn in Iceland. She also left 24 grandchildren and 33 great-grandchildren.

Kristín lived a full, good, and satisfying life. She enjoyed life and passed this joy on to her children and grandchildren. At 89, she died in peace.

I am sure that everyone who knew her gained a little as did she in the giving, and she will long be remembered by countless people for small unremembered acts of kindness and of love. In my memory there are so many such acts I will cherish long.

I say to her: "Thank you", for being my true and constant friend and for just being Kristín.

Liney Swainson
(Mrs. Ingi Swainson)

Paul Vigfusson Wins Award



At the Canadian National Locker Operators' Ham and Bacon Show held in Regina, Sask., Feb. 16, 17 and 18th, competing against 30 entries from all the Western Provinces, Páll Vigfusson

of the Arborg North Star Locker Plant won first prize for Standard Ham with 965 points. 1st prize with his Tenderized Ham, 855 points; 1st prize with his Side Bacon, 976 points; and won the Aggregate with a total of 2,896 points out of a possible 3000 points.

This is the fourth year in succession that Páll Vigfusson has taken first prizes at this annual Ham and Bacon show.

He is the son of Johannes and Emily Vigfusson who with two younger sons operate a farm east of Arborg.

Páll is married to Bernice (Erlingson) They have three daughters.

Annual Meeting - Icelandic Canadian Club

The annual meeting of the Icelandic Canadian Club was held May 26, 1964 in the Parish Hall of The First Lutheran Church. Mr. W. Valgardson, the president, was in the chair.

The president's report showed that the activities of the club during the past year had been very successful, notably the annual banquet and dance in January and the concert in February. A number of people have joined the club in the last month, which augurs well for the future of the Icelandic Canadian Club.

The treasurer, Mr. H. Olsen, reported a healthy bank balance for the club, as well as for the scholarship fund.

Report of the Icelandic Canadian Magazine was given by the chairman of the Board, Judge W. J. Lindal. He stated that there had been an upsurge of enthusiasm in the club and for the magazine, which shows that we realize that we are Canadians first but to be that we must be good Icelanders and be proud of our heritage. He announced that an honorarium had been presented to Mr. H. F. Danielson, the business manager of the magazine, with sincere thanks for his unswerving loyalty to The Icelandic Canadian Magazine.

Mr. H. F. Danielson presented the financial report of the magazine. He stated that the subscription list of the magazine had increased favourably in the past year.

Mr. W. Kristjanson reported that there are now thirty books in the club library. Three were acquired this year: "Early Voyages and Northern Approaches" by Dr. Tryggvi Olsen; "Stefansson—Ambassador of the North" by Boudrais and "The Saskatchewan Icelanders" by Judge W. J. Lindal.

The following were elected as the executive committee of the club:—
Past President—Mr. W. Valgardson.
President—Mr. W. Finnbogason, Vice-President—Mr. J. Arnason; Treasurer—Mr. H. Olsen; Secretary—Mrs. M. Ramsay.

Members at Large:—Mrs. W. Kristjanson, Miss A. Fridfinnson, Mr. L. Hallgrimson, Dr. B. Kristjanson, Mrs. L. Sigurdson, Mrs. G. Thorlakson, Judge W. J. Lindal.

For the Icelandic Canadian Magazine: Professor H. Bessason, Mr. H. F. Danielson, Miss C. Gunnarson, Miss M. Halldorson, Miss S. Halldorson, Mr. A. Isfeld, Miss E. Josephson, Mr. W. Kristjanson, Mr. T. O. S. Thorsteinson.

M. Halldorson

The Blind Woodsman of Hecla Island

Neighbors call him "the blind woodsman of Hecla Island" but his wife just calls him "wonderful".

Edward Torfason has since losing his sight 14 years ago continued to amaze his neighbors with his ingenuity.

In a recent letter to the Canadian National Institute for the Blind his wife Matthildur tells how Edward alarms the fisherfolk in one part of the island by cutting trees at night with a power saw. Night or day makes no difference, Mrs. Torfason writes.

According to C.N.I.B. field secretary George Gillis, who calls on blind people on Hecla Island, the former fisherman who lost his sight through an accident with barbed wire, has many accomplishments. "His greatest achievement is lining up the tractor which he uses to power the circular saw, but the means by which he works alone in the woods is also amazing," Mr. Gillis says.

Mr. Gillis reports the 67-year-old man gets to the bush by following along the shoulder of the highway that skirts the Torfason property. At a marker he leaves the highway and enters the wooded area along a guide line he has erected.

Before Mr. Torfason begins seeking out suitable trees to cut down he places his transistor radio at the end of the line. He can then tell by its sound where he is at all times.

Edward goes to the woods in weather as cold as 30 below zero, and is able to supply firewood for the Torfason home. He is handy as a carpenter too, having made new door and window frames for the 60-year-old house. Last summer he installed a Selkirk chimney and a septic tank.

When he has the job of cutting the grass on the property or hauling water from a hole in the ice in the winter he safeguards against getting lost by arranging a sound beacon at the front and rear of his home.

Edward and Matthildur Torfason occasionally like to board the ferry and journey to Winnipeg where they drop in at the Canadian National Institute for the Blind on Portage Ave. Here Mr. Torfason can learn of the new talking books that are sent out from the C.N.I.B.'s national library, and he can also see the special carpenter tools such as notched rulers and miterite saw guides.

Back home Mr. and Mrs. Torfason will be happy to live out their remaining years, with Mrs. Torfason helping the neighbors to mend their fish nets and Mr. Torfason continuing to amaze the folk of Hecla Island with his agility and optimism.

—From the Canadian National
Institute for the Blind

Selected Poems

by *Fanny G. Brunt*

THE SCHOOL-HOUSE

Today I passed the school-house
Where I learned my a.b.c's,
It was standing mute and tattered,
By some dying poplar trees,
The bricks that made the chimney
Have crumbled one by one,
And weeds obscure the playground
Where we played at "Run sheep run."

The sight of that old ruin
Took me back to child's estate,
To laughing, squealing, boys and girls,
And the sound of scratching slate;
The big fat-bellied heating stove,
That made our faces bake,
While on the floor, our little feet
All wet and cold would ache.

Though more than three score years
Have passed, I still remember well,
The crisp cold winter mornings,
And the little clarion bell —
That called us in from near and far,
From every known direction,
To that little seat of learning,
Where we worked with stern correction.

One certain teacher I recall.
That caused me dread, and tears,
Provided memories to endure
At least a hundred years.
But they were mostly happy days,
I always will remember,
And long to be a child again,
When school starts each September.



Fanny Gudmundson Brunt
author of "Sage and Syringa" and
"Moods and Memories"

REFLECTIONS

My little daughter listened
As I cautioned her one day,
About the things that she should
And not do in her play,

I told her that when she grew up
In her I hoped to see —
As nice and fine a lady
As a girl could grow to be.

She smiled at me and answered,
"I'll tell you what I'll do,
When I grow up I'm going to be
A mother just like you."

I scanned my faults and virtues
And thought, "Would I prefer
To have my life reflected
In the precious life of hers?"

Before me stood the woman
That my little girl would be,
Designed from what I gave her,
There it was plain to see —

That it is not our lives alone
We benefit or mar, —
But those who follow after,
Will reflect us as we are.

—From *Moods and Memories*

BOOK REVIEW

THE SETTLEMENT OF NEW ICELAND

by **Burke G. Vanderhill** and
David E. Christensen

"The Settlement of New Iceland" is a fourteen-page article by Burke G. Vanderhill, Ph.D., of Florida State University, and David E. Christensen, Ph.D., of Southern Illinois University, appearing in the September 1963 issue of the *Annals of the Association of American Geographers*. The authors, both professors of Geography, were recently instructors at the University of Manitoba Summer School and this led to their study of the New Iceland settlement and the writing of the article.

The authors state the purpose of their study. "The present study is an attempt to bring a geographic viewpoint to bear on this early and little known colonization venture. The purposes of such an investigation were several. It was felt that geographers, particularly those interested in historical geography, would find it a useful addition to the literature of North American settlement and development and a contribution to an understanding of the ethnic composition of western Canada." As geographers, the authors are specifically concerned with the influence of the natural environment, including inferior soils and poorly drained land, on the development of New Iceland, but they give full space to the historical and cultural background.

In approaching their study the authors found that most of the material published or in manuscript form was essentially Icelandic in viewpoint and historical in treatment but they have consulted some non-Icelandic sources, including studies of the Men-

nonite people in Manitoba and *The Soils of Manitoba* by J. H. Ellis. Besides making a number of interviews they have read several Icelandic Canadian sources. The result is a condensed but informative and readable account of the early years of the New Iceland settlement, as well as a description of the land features. Several maps showing the location of Icelandic settlements in Manitoba, soils, vegetation, and drainage maps, and other illustrations add to the graphic nature of the article.

A couple of qualifying observations are in order. The unfavorable features of the terrain are accurately described, and, as stated there was a large exodus from New Iceland about 1880, but there was a sustained flow of immigration for the next two decades and there was no general exodus to other rural settlements in this period. The exception was the migration from the very northern part (Isafold) just after the turn of the century, due to floods. In the present century the drift has been to the cities, following somewhat the general pattern elsewhere of movement from the land to the city. The other observation is that in the Interlake district generally, despite unfavorable soil conditions, there are many farmers who have large herds of purebred cattle and may be considered well off. The agricultural fair at Lundar in June of this year testified to this. Also, for the record, the railroad reached Gimli, not in 1899, but in 1906.

The people of Icelandic origin in Canada and the United States will be specially interested in this excellent article and the wide publicity which it gives to the story of the pioneer and the largest Icelandic settlement in Western Canada is to be appreciated.

—W. K.

Graduates and Scholarships

GRADUATES OF MANITOBA

UNIVERSITY—Spring 1964

Commerce—General Course

Magnusson, Denis Norman, Minot Air Base, North Dakota. Father, N. L. Magnusson.



Grant Richard Gisel

Gisel, Grant Richard — Parents: Mr. and Mrs. E. A. Gisel. Mrs. Gisel was the former Elsabet Gislason, daughter of the late Mr. and Mrs. Sveinbjorn Gislason, of Winnipeg.

Master of Science

Honors Course

Jacobson, Thor Victor, B. Sc. 1961—Major-Physics. Ancillary-Mathematical Physics. Thesis, An examination

of the decay of Nd 147 with a curved Crystal Spectrometer, (as at Dec 22, 1963.) Parents: Mrs. Margaret and the late Victor Magnusson, of Winnipeg.

Johnson, William Ingvar Ragnar, B.S.A. 1951, Manitoba. Major, Agricultural Economics; Ancillary, Economics Thesis: A Micro-Economic Analysis of Irrigation in the Morden-Winkler Area of Manitoba. As at Oct. 22, 1963. Parents: Mr. and Mrs. John Johnson, Morden, RR 3, Man.

Master of Arts

Hughes, Marian Eileen Major, French: daughter of Margaret and the late George Martin; her mother is a daughter of late Mr. and Mrs. Johannes Einarson, first of Logberg, and later Calder, Sask.; her husband Ken R. Hughes, is a Dr. of Psychology in the University of Manitoba.

Master's Degree in Social Work

Fry, Mrs. Eleanor Sigrun; parents Mr. Thorkell and Gudrun Johannson of Arborg, Manitoba.

Bachelor of Arts

Honors Course

Finnbogason, John Harvey (as at Feb. 18, 1964). Parents: Mrs. Ethel Finnbogason and the late S. Finnbogason, of St. James, Manitoba

Bachelor of Science, Honors Course

Oleson, Maurice Kari (as at Oct. 22, 1963) Parents: Mr. and Mrs. Kari Oleson, Riverton, Manitoba.

Bachelor of Arts, General Course

Johnson, Valdine Gudrun. Parents: Mrs. Johnson and the late John Johnson, of Winnipeg.

Low, Wynne Margaret. Parents: Mr. and Mrs. John W. Low, Norway House. Mrs. Low was the former Thora Oddson, daughter of Mrs. Asta and the late Leifur Oddson. Grandparents: the late Mr. and Mrs. Thorsteinn Oddson.

Eggertson, Sandra Audre. Parents: Mr. Lawrence and Mrs. Elizabeth Eggertson, Winnipeg.

Magnusson, Victoria Helena, daughter of Mr. J. H. Magnusson, Hnaua, Manitoba.

Thorsteinson, Thomas Stephen. Parents: Mr. Marvin and Mrs. Francis Thorsteinson, St. Vital.

Sigfuson, Skuli Norman. Parents: Mr. Sveinn and Mrs. Thelma Sigfusson, Winnipeg. Grandparents: Mr. and Mrs. Skuli Sigfusson, Lundar, Man. Skuli Sigfusson was for over twenty years a member of the Manitoba Legislature.

Bachelor of Science—General Course

Helgason, Albert Sigurd. Parents: Mr. S. A. and Mrs. Joleen Helgason of Winnipeg. Grandparents: Jonatan and Ingibjorg (Solmundson) Helgason. Great grandfather: Rev. Johann Solmundson.

Johannson, Robert Harold Gestur (as at Oct. 22, 1963) Parents: Mr. and Mrs. H. L. Johannson, Selkirk. Grandparents: Mr. and Mrs. Gestur Johannson, Selkirk Maternal Grandparents: Mr. and Mrs. Gunnar Tomasson.

Olafson, Sandra Mae. Daughter of Mrs. Essie Olafson and the late Mr. Olafson. Birtle, Manitoba.

Bachelor of Social Work

Sigmundson, Jo-Anne Helga Emily. — Parents: Mr. and Mrs. Elmer Stefanson of Lundar, Man. Grandparents: Mrs. Stefanson and the late Mr. Gudmundur Stefanson of Winnipeg.

Sigurdson, Engilbert, son of Mrs. Thorbjorg Sigurdson of Winnipeg, and the late Mr. Kristjan Sigurdson.

Bachelor of Science in Agriculture.— Honors.

Thorlacius, Sigurberg Omar. Parents: Mr. Oli and Mrs. Sigga Thorlacius, Ashern, Manitoba.

Clarke, Ronald Alexander. Parents: **Diploma in Art**

Mr. Alexander and Mrs. Hulda Clarke. Mrs. Clarke is the daughter of the poet Guttormur J. Guttormson.

Bachelor of Science in Home Economics

McNaughton, Thorhilda Gwen (nee Thora Arnason) wife of the late John Stewart McNaughton. Parents: Mrs. Sigridur Arnason, of Reykjavik, Iceland, and the late Mr. Helgi Arnason.

Certificate in Education

Holm, Trevor Douglas. Parents: Dr. and Mrs. A. W. Holm, Winnipeg. Grandparents: Mr. and Mrs. Holm, Lundar, Manitoba.

Johnson, Victor Andrew. Parents: Mr. Paul Victor and Mrs. Nettie Johnson, Winnipeg, Manitoba

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

Diploma In Music

McKee, Sigrid Margaret (nee Bardal) (as at Oct. 22, 1963). Parents: Mr. Paul Bardal, and the late Mrs. Bardal.

Magnusson, Maria June (as at Oct. 22, 1963). Parents: Mr. Agnar and Mrs. Lauga Magnusson, Winnipeg.

Jonasson, Theodore Errol. Parents: Mr. and Mrs. T. H. Jonasson, Winnipeg.

Moore, Harold Martin. Parents: Mr. and Mrs. A. L. Moore. Mrs. Moore, Lilja, is the daughter of Mr. Rafnkell Bergson and the late Mrs. Sigridur Bergson of Winnipeg.

**Judith Dianne Franklin**

Miss Judith Dianne Franklin graduated from the General Hospital School of Nursing in May, 1964.

She won the H. E. Sellers Scholarship and the Alumnae Award for proficiency in clinical practice.

Judith is the daughter of L.A.C. and Mrs. Douglas Franklin of Winnipeg. Her maternal grandparents are Mr. and Mrs. Tryggvi Jonasson, of Gimli, Manitoba.

**Dr. Jon Frederick Sigurdson**

Dr. Jon Frederick Sigurdson winner of the Illarian Gopodye prize for highest standing in a four-year orthopaedic surgerv course at the University of Pennsylvania Graduate School of Medicine in Philadelphia, returns to Winnipeg this month to visit his parents Dr. and Mrs. L. A. Sigurdson. Dr. Sigurdson graduated in medicine at the University of Manitoba in 1959.

the following prizes: Archie Micay Q.C. (Corporations); Harley M. Hughes Q.C. Memorial (Evidence). Mr. Eyrikson is articling with Asper, Freedman and Co. He is the son of Mr. and Mrs. G. S. Eyrikson of Winnipeg and grandson of Hallgrimur S. Axdal.

**Marsa Arlen Waylett**

Miss Marsa Arlen Waylett received her Bachelor of Arts degree with Honors in Economics and Sociology in this years Spring Convocation at McGill University. Miss Waylett is the daughter of Squadron Leader and Mrs. F. J. Waylett of Montreal, formerly of Winnipeg, and the granddaughter of Mr. and Mrs. G. Hjaltalin, Wolseley Ave., Winnipeg.

Thomas David Underwood graduated in Civil Engineering from the University of Manitoba, May 21st, 1964.

He is the son of Mr. and Mrs. Norman Underwood presently of Winnipeg and grandson of H. S. Laxdal. **Hadley Jon Leif Eyrikson, B.A.**—Honour student in third year law, received

DIPLOMA IN EDUCATION

Mrs. Inez Bonnie (Bjarnason) Rinn received her Diploma in Education from the University of Manitoba in May, 1964. — She is the daughter of Mr. Björn Bjarnason and Mrs. Elizabeth (Polson) Bjarnason of Langruth, Man. **Mrs. Annabelle (Stefanson) Wiens** received Master's Degree of Social Work from the University of Manitoba in May, 1964. She is the daughter of Mrs. and Mr. Stefan Stefansson of Steep Rock, Manitoba, granddaughter of the late Jon and Saeunn Stefansson formerly of Gimli.

★

UNIVERSITY OF SASKATCHEWAN — 1963-64

Bachelor of Arts

Stefanie Thordis Arnason, Saskatoon, High Honours in Biology. Also awarded a National Research Council scholarship (\$2,000) for 1964-65 in Biology, and the Rawson Memorial Book-prize.

Averil Evert Arnason, Saskatoon, with Distinction.

Stephen Winston Dewar, Saskatoon.

Heather Ann Grimson, Wynyard, with Distinction.

Bell, Ronald Gordon, parents Mr. and Mrs. Gordon Bell. Grandparents: Mr. Peterson and the late Ben Peterson, of Saskatoon, Sask.

Oscar Carl Olson, Yorkton, with Distinction

Michael Guy Skafel, Brandon, with Distinction.

Bachelor of Arts in Physical Education

Richard Douglas Bell, Saskatoon.

Bachelor of Science in Agriculture

Arni Sigurfinnur Goodman, Leslie.

Helgi Dennis Goodman, Leslie.

Ronald Jon Frederick Johnson, Meadow Lake, Sask.

Bachelor of Mech. Eng. Science

Michael Guy Skafel, Brandon, with Great Distinction.

Bachelor of Education

Laurence Thorstein Thorsteinson, Leslie, Sask.

Doctor of Philosophy, (Ph.D.)

Kenneth Vilhelm Paulson, Wynyard. Thesis: Fluctuations in Brightness from Quiet Form Aurora.

During 1963-64 the following students won Province of Saskatchewan University Entrance Scholarships — (\$500.00):

Jacob Thomas K. Halldorson, Foam Lake, Sask.

Wilton B. Thorsteinson, Foam Lake.

T. Thorvaldson

Beckett said that Norma did accurate work in a very difficult sonatina.



Raymond Stephanson

Raymond Stephanson, son of Mr. and Mrs. Eric tephanson of Elfros, Saskatchewan, was awarded the CJGX Scholarship of \$225.00 at a recent music festival.

Raymond entered nine classes at the music festival in Yorkton, Sask., on Friday, March 13. His marks in the nine entries ranged from 81 to 87.

The \$225 scholarship, awarded to 13 year old Raymond, is given to the student judged the most promising in the festival and is to be used in furthering his musical studies.

Mr. Garth Beckett, the adjudicator said that Raymond has a sense of style and a definite talent for the piano. He also commended Raymond for playing all his staccato and note values correctly, and thanked him for a fine performance.

Norma Stephanson, Raymond's sister, entered four classes and received marks ranging from 78 to 81. Mr.



Lilja Lynn Olson

Lilja Lynn Olson was one of twenty-one nurses who graduated from the Children's Hospital, Winnipeg on Sept. 11, 1963.

Miss Olson was the recipient of the two top awards given at the graduation exercises. These were the Annie A. Bond Guild prize for general proficiency in the senior class and the Chown Guild prizes for highest standing in theory in the senior class.

Miss Olson also was awarded the Frances E. Irlam Bursary, given by P. O. Selby-Roger Henderson D.F.C.—R.A.F Chapter I.O.D.E., Winnipeg, Man., each year during her training period.

Lilja Lynn was president of her class during her first year in the

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hospital. The second year she was president of the Manitoba student nurses association.

She was active in the Nurses' Glee Club and contributed freely of her musical talent.

Miss Olson is the daughter of Johanna, 125 Chataway Blvd., Tuxedo and Oli Olson of Moose Jaw, Sask., both formerly of Norwood, Man.

Paternal grandparents were the late Mr. and Mrs. B. B. Olson of Gimli, Man.

Maternal grandparents are Mr. E. O. Markusson, Gimli, Man., and his late wife Kristin.

Currently Miss Olson is employed by the Children's Hospital, Winnipeg, Man.

★

OUTSTANDING STUDENT AND ATHLETE

David Thor of Reseda California, just finishing his grade 12 at Reseda High School, has been awarded an all-inclusive scholarship to Michigan State University. This includes, everything: board, room, books, tuition and out of state fees, which alone amount to \$850.00. The scholarship was awarded for general proficiency in David's academic work and all-around excellence in athletics.

In the Reseda High school athletic try-outs David was tops in all categories pertaining to balance and muscular co-ordination, particularly the parallel

bar, horizontal bar, long horse, side horse, and free exercise. Later on in the finals for all high schools in the Los Angeles area David topped the ranks with highest points for athletes. David is also an expert swimmer. He has had a number of other scholarship offers, but accepted the one to Michigan State. Reseda coach, Don Schultz, predicts that the five-foot-



David Thor

eleven, slim 160-pound athlete, will be one of the contenders for the 1968 Olympics.

David is a grandson of Mrs. Kristin Thorsteinson of Winnipeg and the late Gudmundur Thorsteinson. His father is Larry Thor, top newscaster and narrator of the Suspense Series on KNX (CBS network) in Los Angeles. He has done drama also on the network, and has on occasion burst into song in Icelandic for his studio associates.

Larry still has a recording of his own voice that bounced half-way

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around the world during World War II. He was broadcasting for International Service of the Canadian Broadcasting Co. over one of the most powerful stations in the world at Sackville, New Brunswick. One of his talks was picked up in Algiers and rebroadcast. An engineer in New York heard it, recorded the spiel and sent it to Thor.

Larry takes a lot of interest in the Icelandic Society in Los Angeles and acts as master of ceremonies for them on special occasions, such as recently when the Society proudly entertained Ambassador and Mrs. Thor Thors, as main speaker for the annual celebration to commemorate June 17th, Iceland's Independence Day, which was actually celebrated June 5th, with about 150 happy Icelandic descendants taking part in the ceremony.

ERIC BRYNJOLFSSON
WINS "MULTI-AWARD"

Eric Brynjolfsson, son of the late Rev. Eirikur Brynjolfsson and Mrs. Brynjolf

son received a "Multi-Award" for outstanding scholarship in Mathematics in his graduation from the University of British Columbia this spring. Mrs. Brynjolfsson went back to Iceland with her children after her husband's demise. Eric, however, decided to come back to finish his Arts course in the University of British Columbia.



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Manitoba Musical Festival Winners



Laureen and Carol Westdal

Laureen (left) and Carol Westdal, daughters of Mr. and Mrs. Harold Westdal, 40 Garnet Bay, Fort Garry, won Class No. 95, duet for girls and/or boys. The girls were awarded 85 marks for their performance.

★

Heather (Sigurdson) Ireland won the Grade A Contralto test piece. Won the Operatic—female class.

★

Kerrine Wilson, won the Senior piano-forte, Sonata class. Runner-up in Bach Solo and Concerto —class senior.

★



Eric Wilson

Eric Wilson of St. Vital, son of Mr. and Mrs. Kerr Wilson, won the Aikens Memorial Trophy. The 14-year-old cellist won out over six other competitors to take the trophy, which is the highest solo-instrumental award of the musical festival.

★

Roslyn Storry won the pianoforte for Solo and Junior Sonata.

Carole Thorsteinson stood 2nd in the Junior vocal test piece class. Stood 3rd in the Junior vocal folk song.

Patricia Gail Johnson won the intermediate vocal test piece class. Stood 3rd in the Sacred Solo Intermediate. Stood 2nd in the Gilbert and Sullivan.

Doreen Borgford stood 2nd in Intermediate Sacred Solo (vocal). Adjudicator's remarks: "This is the most beautiful voice I have heard in this hall this morning". Stood 4th in the Gilbert and Sullivan Class intermediate.

Karen Thorlakson stood 3rd in the Junior vocal folk song class.

Michele Jaskolski stood 2nd in girls vocal solo 11—14 years. Adjudicator's remarks: "She was the only one who brought the sweetness of spring to us".

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THE ICELANDIC CANADIAN
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IN THE NEWS



Mrs. W. J. Lindal

Mrs. W. J. Lindal, who for four years has been chairman of the Visiting and Welfare Committee of the Greater Winnipeg Women's Auxiliary to the Canadian National Institute for the Blind, has now become president of the Auxiliary.

★

WINS FASHION AWARD

Rognvaldur Robert Petursson of 758 North Drive, Fort Garry, this spring was given a fashion award at graduation exercises of Sir George Williams University school of retailing at Montreal, Quebec. The award, given to the student with the highest standing in the fashion course, will en-

able him to spend three days in New York visiting men's wear manufacturing establishments. Mr. Petursson is the son of Mr. and Mrs. Olafur Petursson, Fort Garry. His paternal grandparents are Mrs. Holfridur Petursson and the late Dr. Rognvaldur Petursson.

★

GIFT TO BETEL FROM ICELANDIC CANADIAN CLUB OF TORONTO

A gift of money to Betel, the Icelandic home for the elderly at Gimli, Man., was received last winter from the Icelandic Canadian Club of Toronto in memory of the late Sidney Lansdowne who lost his life in a crash in December near Montreal, Quebec, of a Trans-Canada Airlines passenger plane. His parents, Mr. and Mrs. Lansdowne, are members of the Toronto club. Mrs. Lansdowne is the former Christine Thorvaldson, daughter of the late Mr. and Mrs. Armann Thorvaldson of Lundar, Man. Sidney, who was 22 at the time of his death, was a student in chartered accountancy.

★

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AMERICAN GRADUATE STUDENT SEEKS INFORMATION

on occupation troops in Iceland during World War II.

"An American graduate student is writing a thesis on the occupation of Iceland in World War II. He would like to get some information on the Canadian forces stationed there. Former members of the "Z" Force (Les Fusiliers Mont-Royal, The Cameron Highlanders of Ottawa, and The Royal Regiment of Canada are invited to write, especially if they have notes, memoirs, papers or other material. Also, Icelandic war brides or those who corresponded with someone stationed in Iceland are invited to contact the undersigned. Any information will be appreciated."

Fred Rue Jacobs,
5513 Rayborn Street
Compton, California 90221
United States of America

★

BRYAN H. BJARNASON ELECTED M.L.A.

An Icelander was elected member of the Saskatchewan legislature in the provincial election in April. He is Bryan H. Bjarnason, Liberal, elected M.L.A. for Kelvington constituency. Party standing in the Saskatchewan House now stands at 33 Liberals, 25 CCF and one Progressive Conservative.

APPOINTED EXECUTIVE SECRETARY

Mr. Joseph E. Martin, B.A. '59, who was Senior Stick in his final year at United College has been appointed full time Executive Secretary of the Manitoba Centennial Corporation. He is a son of Mrs. Margaret Martin and the late George Martin of Leroy, Sask. Mrs. Martin is a daughter of the late Mr. and Mrs. Johannes Einarson, pioneers of the old Logberg-Thingvalla District in Saskatchewan.

Joe Martin married Sally Dagg of Winnipeg. They have a daughter one year old.

★


DR. SIGURDUR THORVALDSSON AWARDED FELLOWSHIP

Dr. Sigurdur Thorvaldsson, 27 years of age and from Iceland, this spring was awarded a Bremner Foundation fellowship of \$2,500 for training at the Mayo Foundation at Rochester, Minnesota, U.S.A. Dr. Thorvaldsson, who received his degree in medicine in April, will specialize in internal medicine. The fellowship given him is an American-Scandinavian Foundation award.

★

In the news in recent times at Vancouver, B. C. has been the Vancouver Icelandic male voice choir and its string ensemble. Director is Sigurbjorn Sigurdson, and William Stefanson president. The choir sings exclusively in Icelandic and, in addition to its own concerts, performs at other functions.

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LEIFUR ODDSON ELECTED PRESIDENT

Leifur Oddson was elected president of the Icelandic Association at Edmonton, Alberta, at the annual meeting which followed the Thorrablot celebration in February in Molson's Edmonton House. Mr. Oddson succeeds Gunnar Thorvaldson who owing to pressure of private business declined to stand for re-election. Don Shaw was named vice-president, Walter Arason secretary and Earl Valgardson treasurer. Named project conveners were Jack Henrickson, Mrs. Muriel Isfeld, Mrs. Pearl Valgardson, Mrs. Freda Smith, Mrs. Margret Cameron, Mrs. Audrey Benediktson and Mrs. Shirley Thorvaldson. Made life members were Mrs. Margret Smith, Mrs. Gudrun Vigfusson, Mrs. Ingibjorg Alderdice, Mrs. Jack Henrickson, Henry Sumarlidason and Johann Johnson.

WINS \$3,000 SCHOLARSHIP FOR SECOND TIME

Oskar Thor Sigvaldason, a native of Manitoba, has again been awarded the National Research Council of Canada special scholarship of \$3,000 for the year 1964-65 for research in concrete technology at Imperial Col-

lege in London, England. He is the son of Mr. and Mrs. Gudni Sigvaldason of Arborg, Man.

TRIBUTE TO THE ICELANDIC PEOPLE

The Canadian Broadcasting Corporation paid a tribute to the Icelandic people on the occasion of the twentieth anniversary of the independence of Iceland, in a special half hour radio broadcast. It was first delivered over CBW, Winnipeg at 8 p.m. on Wednesday, June 17, and then re-broadcast over the CBC network from coast to coast the following Saturday.

The main features of the broadcast were a message from His Excellency, the Governor General of Canada, and a brief address from His Excellency Ásgeir Ásgeirsson, the President of Iceland.

The glowing tribute paid by the Governor General to the Icelandic people, both in Iceland and here, and the sincere appreciation expressed by the President to his Icelandic kinsmen in Canada, are the type of encouragement needed by Vestur-Íslendingar in their efforts to perform their duty to their country and their heritage alike.

NEWS SUMMARY

Miss Valdine Gudrun Johnson, who is listed in this issue as having won her B.A. degree from the University of Manitoba, had the interesting experience of teaching some English subjects to the children of members of Nato forces in Paris for four years—i.e. from 1956-60. Previously she taught at Fort Churchill, and after her term in Paris, she returned to her position

in Ft. Churchill for a time. Her future plans are not yet decided. She is the daughter of Mrs. Olina Johnson, and the late John Johnson, formerly president of Frón in Winnipeg.

More than 200 people attended the Thorrablot celebration in February of the Icelandic-American Association of Northern California in the Veterans'

Memorial Hall, Hayward, near San Francisco. Guest speaker was Vernon Timmons of the California Economic Development Agency who spoke on the state's role in economic development. Presiding was association president Joseph Sveinsson. A speaker also was Rev. S. O. Thorlakson. In charge of arrangements for the function were Mr. and Mrs. Johann Sorensen.

Mrs. Bjorg Violet Isfeld of Winnipeg was presented with a life membership at the annual meeting in April of the Manitoba Registered Music Teachers' Association. Mrs. Isfeld is a former president of the association and of the Canadian Registered Music Teachers' Association. She is choir-mistress and organist of the First Icelandic Lutheran Church in Winnipeg.

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