

Winter 1964

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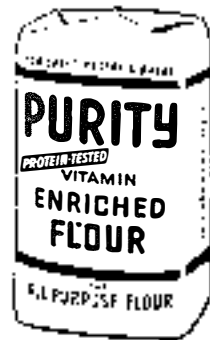
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# The Icelandic Canadian

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## THE ICELANDIC CANADIAN

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## Jólin - Christmas

In Iceland, the Festive Season is just that—a festive season. Christmas is a happy time people enjoy. Christmas is a holy occasion. People forget not the reason for its celebration. Christmas is a 'time for time'. People take time — for friends, for family, for thought, for enjoyment.



Reykjavík at Christmas time is aglow with life and colour. As the festive season draws very near, the little city suddenly breathes new life. Houses and apartment buildings announce the season with bright lights, row upon row. The water in the harbour reflects in softer tones the coloured brightness of many masts that seem to float on the skyline. And on Gamlárskvöld, when the children have touched matches to rubbish piles they have prepared for these purposes, huge bonfires blaze their welcome throughout the city to the New year.

The gaiety of the decorations and the warmth of the fires are brought together in the people of Iceland at this time of year. On the day before Christmas Eve, the streets are very crowded with people doing their Christmas shopping. One can expect, in the excitement, to be elbowed and jostled more than usual. The same person who bumped you in passing on the street will welcome you into his home, and there will treat you with a hospitality beautiful in its warmth and generosity.

In Iceland, Christmas means many things. The traditional lights and decorations; the Christmas tree decorating party; the children's songs that everyone sings; the jólasveinar; the hangikjöt cooking; the churches crowded; the parties and family gatherings;—these things and others are a welcome and familiar part of the season. "Gleðileg hátíð" is not merely a stock phrase. It is a reality.

Western Icelanders have maintained some of the customs of their forefathers. Christmas Eve holds real meaning. "Heims um ból" is yet sung. Icelandic foods have a special place on the table.

May it be that the child-like spirit and the truly felt joy remain basic to each one; that the real meaning of Christmas never be lost in the mechanization and speed of present-day North American living. Whether wishes be "Merry Christmas" or "Gleðileg jól", "a joyous holiday season" or "Gleðileg hátíð", "Happy New Year!" or "Farselt nýtt ár", may **they come from the heart**. And may they come true!

—Elin Josephson



## The visit of His Excellency John P. Sigvaldason and Mrs. Sigvaldason to Manitoba

The week that the Canadian Ambassador to Norway and Iceland, and Mrs. Sigvaldason spent in Manitoba, September 24, to October 1, this fall will be a memorable one to all who were privileged to meet His Excellency and his charming wife.

In his public addresses the Ambassador delivered messages which enthused all who were present. His main address delivered in the First Lutheran Church appropriately divided into two parts. The first is on his impressions of Iceland, the pertinent parts of which appear elsewhere in this number of the magazine. The second part was devoted to his reaction and conclusions drawn as he came in personal contact with leaders in the Far East and saw in action the myriads of people of Asia, particularly of Indonesia where he served as Canadian Consul from 1960 to 1964. These impressions will appear in the next number of the magazine.

Ambassador Sigvaldason's first appearance was on Thursday evening September 24, in the Winnipeg Chamber of Commerce Club rooms. He and Mrs. Sigvaldason were the guests of honor of the Canada Press Club and the Senior officers of the Winnipeg Chamber of Commerce. After words of welcome from Leo J. Lezack, the President of the Club and Mr. Edson Boyd the President of the Winnipeg Chamber of Commerce, and others, the Ambassador gave the first of his

heart-warming talks which created an immediate friendly atmosphere wherever he spoke.

All present then adjourned to the dining room of the Club where light refreshments and coffee were served. Both Mr. and Mrs. Sigvaldason mingled freely with those present and both showed in their friendliness to all alike, how well qualified they are for the diplomatic posts they occupy. Mrs. Sigvaldason is of central European and British descent and speaks both English and German fluently. John Sigvaldason has retained his Icelandic remarkably well. Both learned the language of Indonesia the four years they were in Jakarta. Both are learning to speak Norwegian.

John Sigvaldason was born in Balur, Manitoba, and on Saturday and Sunday he and his wife visited the Argyle district, including Pilot Mound, where Mrs. Otto Schultz, a cousin of John resides.

On Monday evening, September 28, the Ambassador addressed a meeting of the Icelandic Canadian Club in the First Lutheran Church which was well attended, close to 150 being present. His address is being reported as already indicated. During the refreshment hour both Mr. and Mrs. Sigvaldason preferred not to sit formally at the head table and chose to mingle with those present. "Þau bæði voru svo blátt áfram" is an Icelandic expression which very aptly describes these



Left to right: J. Carlson, Swedish Consul; J. B. Jørgensen, Danish Consul; Mrs. John Landro, wife of Norwegian Consul; Ambassador J. P. Sigvaldason; Nils Halpinen, Finnish Consul; Mrs. Sigvaldason; and G. T. Johannson, Icelandic Consul

distinguished visitors.

On Tuesday noon they were the guests of honour at a luncheon in The Marlborough Hotel, under the auspices of the Viking Club. The five Scandinavian consuls in Winnipeg were invited and they all accepted and were head-table guests. Owing to the illness of J. Landro, the Norwegian Consul, Mrs. Landro appeared in his place and read a well phrased note of appreciation from her husband.

Mr. C. F. Schubert, the President of the Club was in the chair and welcomed the guests of honour. Mr. Sigvaldason, who was introduced by H. A. Brodahl and thanked by Judge Lindal, gave an other of his friendly chatty talks.

A farewell dinner was tendered to the Ambassador and Mrs. Sigvaldason by the Canada-Iceland Foundation, held at the Fort Garry Hotel on Wednesday evening. The executive of the Icelandic Canadian Club joined in the farewell function and Dr. and Mrs. V. J. Eylands and Consul and Mrs. G. L. Johannson were invited guests.

Judge W. J. Lindal, chairman of the Foundation, occupied the chair during

a period of brief addresses of appreciation and of farewell. The following spoke: W. H. Finnbogason, President of the Icelandic Canadian Club, Dr. V. J. Eylands, Rev. P. M. Petursson, Consul G. L. Johannson, Arni G. Eggertson, Q.C., Dr. P. H. T. Thorlaksen, the vice-chairman of the Federation, and Grettir Eggertson, who spoke in Icelandic.

The chairman called upon "John Sigvaldason" to reply. The hominess and cordiality of the visit of the Ambassador was very aptly illustrated when he corrected the chairman and referred to his original Icelandic name of Jón Pétur Sigvaldason.

Mrs. Sigvaldason, who wore an orchid corsage, presented by the Federation, though of a different national background, was equally successful in spreading the feeling of friendliness all around her. Both were purposely placed far apart at the long table. They are equally fitted for positions of public relations—at all levels.

His Excellency and Mrs. Sigvaldason left Winnipeg by car on Thursday, October 1st.

—W.J.L.

The following are extracts from the Address delivered by Ambassador JOHN P. SIGVALDASON in the First Lutheran Church, Winnipeg, September 28 1964

PART I

I have made two visits to Iceland this year. I became aware that there are two Icelands—the Iceland of story and saga and the modern Iceland. A few words first about the modern Iceland. It is not the Iceland which our parents and our grandparents abandoned because times were hard and the future looked bleak. This modern Iceland is a modern state, exercising

sovereign power equally as any other wholly independent state.

MODERN ICELAND

Iceland is a member of the United Nations and is one of the fifteen members of NATO. It determines its own foreign policy, which on geographic and other grounds is of great interest

to other nations. Many nations have embassies in Iceland and Iceland has embassies in many other countries.

There has been tremendous economic and industrial expansion in Iceland, especially since the last war. Iceland has two modern airlines and a modern fishing fleet. The Icelandic Steamship Company, organized in 1914, is financially sound and expanding. Recently a delegation from Canada visited Iceland to obtain information about the most modern fishing equipment and marketing of fish and fish by-products.

Farms are being rapidly mechanized and more land brought under cultivation. Through cooperative financial assistance, if required, and independent of assistance, farm homes are being equipped with electricity, telephones, radios, modern plumbing and other household needs.

Then the hot springs. They appear to be limitless. Almost all of Reykjavik is heated from these springs and the system is being steadily widened.

But there are current problems, one of which is the ever present danger of inflation. Strong measures have had to be taken to prevent spirals in prices and wages.

Strange though it may appear to the outsider, the people of Iceland are concerned about the Icelandic language. There is the constant pressure of English, in commerce and communications, and to some extent through the presence of American troops. Then there is the American television station in Keflavik. It is perhaps feared more than any other factor as it projects English-language slang upon the youth of Iceland. Plans to establish an Icelandic TV system is under serious consideration by the government.

### Now I return to the other Iceland.

I should remind you that I grew up in a home where Icelandic was spoken and where Icelandic books and papers were in daily use. Like many of you, the earliest literature with which, as a child, I became familiar was the stirring sagas of Icelandic or Nordic chieftains and heroes. Much of this literature glorified the past and the great qualities of a people who had survived and developed their native talents despite difficulties and disasters inflicted on them by men and by nature. This literature taught that survival and development of a people can be achieved only by constant vigilance, constant sacrifices and constant willingness to struggle—often against odds.

The story of Iceland and the story of the struggle to survive and develop, which her people have waged through centuries, is worth knowing. It is not a story of conquest, neither is it the story of an attempt to build an empire of subject people. It is rather the story of how a people strove to achieve internal unity, to overcome handicaps of environment, and to earn the right to shape their own destiny without foreign control or interference. As such it is a story worth knowing for its own sake. More important, however, it is a story worth knowing because the Icelandic records are perhaps more complete or unbroken for a thousand-year period than similar stories of most other peoples. I say more complete because the Icelandic records possess scope and detail, they cover not only kings and battles and conquests, but what is perhaps more important they cover the essential human story of a people striving forward to freedom and liberty.

Knowing and understanding the story of Iceland is therefore an im-

portant avenue towards an understanding of many other unwritten stories of peoples elsewhere in the world because the Icelandic story teaches supremely well that uninterrupted human development can never be taken for granted, that vigilance and sacrifice must be unending, and that only a people with a sense of unity of purpose, no matter how few they may be, can even by constant striving move toward genuine freedom and liberty and self-expression.

But in a very special sense the story of Iceland is significant for people of Icelandic origin. It is a story that can perhaps only be appreciated fully by those who still have in their possession the key to the language. I recognize, as I am sure you do, that fewer and fewer Canadians of Icelandic origin will find it possible as time goes on to gain possession of that key. **What all can do, however, and I believe it is being done extremely well here in Winnipeg, is to encourage and assist those who wish to retain or acquire the Icelandic language because it will increasingly be these people who must interpret and pass on in another tongue the intellectual and spiritual achievements of Iceland. If they fail in that task the intellectual and spiritual achievements of the homeland will not be a continuing heritage.**

With regard to this question of preserving the language, there is another fact which we should bear in mind. Iceland is a small country with only some 180,000 people. It is increasingly subject to influences from abroad. Some of these influences might in the long run threaten the language itself. Even in the Icelandic homeland it will therefore be increasingly difficult to

preserve the language in its pure form. All those who treasure the Icelandic tongue, whether they themselves possess it or not, will wish to see it preserved; they will wish to understand the problem and to assist in whatever way they can the Icelandic people in their determination to ensure that this great language of the past shall not die or be lost to generations yet unborn.

I have referred to lessons which may be learned from the Icelandic story. Those lessons are of special significance to those who have Icelandic blood in their veins. Recorded history tells us that we had great ancestors and that record reveals also the great traditions of our forefathers.

These forefathers were in fact no ordinary men. As we are told in the Landnámabók — the Book of Settlement—many of the settlers who came to Iceland between 874 A.D. and 930 were of noble birth. The Landnámabók, compiled in the 12th and 13th centuries, lists some four hundred of the principal colonists, tells where they came from, where they settled, and how they lived. Thus we know that they were for the most part of Scandinavian stock and that they were men of standing in the communities from which they came. They were men and women from Norway, Ireland, Scotland, the Hebrides, Shetland and the Orkney Islands. They abandoned their homes in these regions by choice in order to establish new homes in Iceland, a barren and inhospitable island, because they wished to live as free men according to their convictions. In America the Pilgrim Fathers, of a much later day, embody a cherished tradition. Equally, the great tradition of their Viking ancestors is one that men and women of Icelandic origin should cherish and respect. I



say the Viking tradition because I think the term Viking should be interpreted in the widest sense not only as discoverers and plunderers, if you will, but also as explorers and settlers, and as the progenitors of the thousand-year old Icelandic identity and culture.

I had my first view of Iceland some twenty years ago from a military aircraft that circled the island. I saw snow-capped peaks and mountains, valleys and rivers with waterfalls along the coast, and a barren, bleak volcanic interior. Yet it was a scene of indescribable beauty bathed in colouring whose distinct clarity I have seen nowhere else. No wonder Icelandic poets have been granted tongues of eloquence in reciting the beauty of their country.

I thought of a poem with the line: "Á meðan glitrar gull á hverjum tindi". But I recalled also a poem written by an Icelandic-Canadian poet, Stephan G. Stephansson, who on a farm in the shadow of the Rocky Mountains penned these lines of haunting sentiment and beauty:

Þó þú langföruhlög  
sérhvert land undir fót,  
bera hugur og hjarta  
samt þíns heimalands mót,  
frænka eldfjalls of íshafs!  
sifji árfoss og hvers!  
dóttir langholts og lyngmós!  
sonur landvers og skers!

A few months ago I stood for the first time on the hallowed ground of Thingvellir where more than a thousand years ago the world's first parliament or Althing, as it was called, was assembled. It is a moving experience to stand there and to recall even those few fragments of the Icelandic Sagas which still cling to one's mem-

ory. In these days when the conflict between law and disorder seems on the increase in many parts of the world, it is worth recalling that it was a great Icelandic chieftain, Njall, who nearly a thousand years ago and on that spot, exhorted his people that by law should the land be built—"Með lögum skal land byggja, enn með ólögum eyða". I think that exhortation was taken to heart. The first independent Icelandic Republic or Commonwealth which lasted from 930 A.D. to 1262 was a period when law and justice as a way of life began to take root. Respect for law is therefore one of the great traditions which has come to us from our forefathers and I think Icelandic people can be proud that throughout centuries they have remained true to that tradition.

#### THE CANADIAN SCENE

But we who are here are Canadians first even though we are proud of our Icelandic origin. We are proud of this origin because our Icelandic heritage has provided us with a background which we believe contributes a great deal to good Canadianism. At this point I should like to express a few thoughts as a Canadian whose privilege it has been to serve Canada for a number of years in foreign countries. In these assignments it has been my responsibility to interpret Canada and the policies of the Government of Canada to the governments and peoples of the countries in which I have served, and at the same time to interpret their policies, their hopes and their ambitions to the Government of Canada.

In the performance of their duties Canadian representatives have much to be thankful for. The image of Canada in the minds of foreign governments

and peoples is generally mirrored in a favourable light. While in some countries the image is more distinct than in others, I think there are few, if any, countries where Canada presents a threatening or unfriendly face. If Canadian representatives ever experience embarrassment abroad, it is not because they meet hostility—it is rather because so much is expected of a country with an international reputation for helpfulness and for forward looking policies.

Canada today has direct bilateral relations with a large majority of the world's countries. Through various aspects of these bilateral relations there is an opportunity for building confidence based on understanding and goodwill. But increasingly bilateral relations between countries are expanding into complex international relations. The growing interdependence of the modern world is reflected in the great increase in the number of international gatherings or organizations. They are too numerous to mention but they deal with every

aspect of human interest and activity today. Whether it is the United Nations, GATT, ILO or the Conference to promote trade and development in the less developed parts of the world, the deliberations are usually followed by decisions which in the long run will have profound consequences for every individual in this country and in other countries.

The favourable image of Canada to which I have referred has been developed in large part, not because of any accident of geography but because at a score of international gatherings the voice of Canada has usually been quietly constructive in helping to shape agreements and to reach acceptable solutions which serve not only the immediate interests of this country but also the wide interests of the international community.

● Part II on the international situation and impressions of the people of the Far East will appear in the next issue.



## ICELANDERS AND JEWS

(A few comparisons)

It is not infrequently that Icelanders and Jews are compared. When this is done it is most often in connection with the hope that Icelanders can keep their identity as Icelanders and preserve their native language, while scattered over the Western Hemisphere. It is remarkable that Jews, living all over the world, persecuted and homeless for nearly 2,000 years, have kept their identity, traditions, and religion. The Jews having done this, why cannot Icelanders do likewise? So goes the argument. I hope that a few contrasts and comparisons of these two peoples may throw some light upon this question.

First let us say, that while the Jews have kept their racial stock remarkably pure, also their religion and traditions, they have not maintained Hebrew as their living spoken language as Icelanders have kept their language. Only scholars and Rabbis have learned Hebrew for several centuries past. The O.T. is written for the most part in Hebrew, the original language of the Jews (Hebrews). By the time of the N.T. the language used was Aramaic. Both of these languages belong to the Semitic family of languages. That the Hebrew language is lost to the common people today is plainly seen in the concerted effort made in Israel to teach it to the people. Are Icelanders likely to maintain their language outside of Iceland, were Jews have failed.

### A FEW CONTRASTS

Icelanders are a part of the larger group called Scandinavians, which in turn belongs to the still larger group, the Teutons or Germanics. We are well acquainted with the seafaring activities of our forefathers. Of course they lived on land, yet they were quite as much at home on the sea. Their land discoveries—Iceland, Greenland and Vinland (America)—are an integral part of our proud heritage. They were Vikings. The word Viking is almost synonymous with the sea. To this day we are sea people. Today Iceland gets the larger part of its livelihood from the sea. It was no accident that the early immigrants from Iceland settled on the shores of Lake Winnipeg in Manitoba. The many Icelanders now living on the Pacific Coast may have chosen that locale because of the favorable climate, but they also chose it because of the natural attraction that the sea has for all Icelanders. We do not feel at home far in the interior of a large continent, for the stormy sea is a part of our being. The Vikings were sea-rovers; they were also sea-lovers. A new dimension is added to life when we are by the sea or a large body of water.

The Jews on the other hand are land people with more than casual acquaintance with the desert, belonging to the Semitic group of people inhabiting a large part of the Middle East. They have never ventured out upon the sea. Being land people only, they have an awe if not a real fear of

the sea. When the Israelites (Hebrews) came to the Red Sea, with Pharaoh's hosts in hot pursuit, they panicked. The Vikings under similar circumstance would have built boats in prompt order. The two lakes in Palestine were called Seas—the Sea of Galilee and the Dead Sea. The Vikings would not have dignified them by calling them seas. When the author of the last book of the N. T. visions "a new heaven and a new earth" he adds "And there was no more sea." A desirable place to Hebrews but not to Icelanders.

The Bible speaks of the Promised Land as "land flowing with milk and honey", and so it seemed to the exiles having spent 40 years in the Sinai peninsula, where life was so destitute that even God Himself had to feed them, to enable them to survive. Palestine is a rocky country. It was an old custom to stone people to death—for stones were always at hand. There is an old legend that tells of God sending two angels, each flying with a sack filled with rocks, to scatter over the whole earth. When flying over Palestine one of the sacks ripped open. Thus the stones which were meant for half of the world, fell on Palestine. (One wonders if the other sack opened while flying over Iceland). At home or among the nations of the world, the Jews have had to fight hard to exist.

In Iceland, the Vikings found life good at first. They lived off the land. The total population was small and if the cupboard was bare at times, the young men could always go abroad and earn fame and fortune by their superior fighting ability and the larder was full again. Then evil days fell upon them, adverse weather, Arctic ice, earthquakes, volcanic eruptions, near starvation. "Only the strong survive."

Such hardship as these two nations have endured is likely to deepen character and the quality of manhood which will show itself and bear fruit in time. If "the Northwind made the Vikings", then struggle and want has made the Icelanders for they have truly seen dark and dismal days and triumphed. It is not so much what we meet in life that matters. It is what life meets in us that really counts.

A by-product of the two nations' disastrous adversities is a relentless natural selection.\*

For 1900 years and more the Jews have roamed the earth, constantly discriminated against, frequently persecuted, often made the scapegoat for the evil and the failures of others. Adolph Hitler is not the first who thought he could eliminate the Jews. They live to bury their adversaries, but the cost is high. Said a Jewish Rabbi, "for every one Jew who survives, a hundred must die."

In a similar way disasters and adversities in Iceland have produced Darwinian natural selection. There have been earthquakes and volcanic eruptions causing very heavy losses of human, animal and plant life. In the past Iceland has lost a frightful number of its good men into the sea. Fortunately this is now kept down to a

\* Here the author is using the words "natural selection" in their Darwinian meaning. "Darwin considered natural selection, operating by means of small fortuitous individual variations, as the most important factor in organic evolution" (Webster Int. Dict.). Viewed in that light persecution and mass murders, drownings at sea and deaths through volcanic eruptions, may produce those "small fortuitous individual variations" in the survivors which build up compensatory qualities. Put in another way it may be said that to the natural law of "survival of the fittest" must be added "those who survive become the more fit".—Ed.

relatively small number each year, thanks to vastly improved and most modern methods and equipment. Today the process may be said to be in reverse. A number of young university graduates migrate to other lands, for the home land has its quota of medical men, professors in advanced studies, etc. This bears a shining witness to the ability of the nation. It bolsters Ellsworth Huntington's statement where he writes about Iceland, "A selected inheritance, when isolated, protected, and kept up to the mark by further selection, seems to be able to persist indefinitely."

#### A FEW COMPARISONS

Both nations are argumentative; both wander over the face of the earth; both are small nations; both have contributed to human progress much out of proportion to their number. Both nations have a love of books, both have a hunger and a deep appreciation for education.

The Jews have almost made education a fetish, their "golden calf". I once attended a Seminar in St. Paul, Minnesota, for the clergy of that city, sponsored by the Synagogues there. The lecturer was a Rabbi, a professor from the Hebrew Union Theological Seminary in Cincinnati. During the question hour, which followed each lecture, I asked this question: "The Jews being first cousins of the Semitic people in the Middle East, such as the Egyptians, the Syrians and others, why is it the Jews have forged ahead of all these and reached the top in so many fields of endeavour?" He answered, "You have asked a good question. I have often asked myself that question but cannot answer it. The best I can do in attempting to answer it is to say the Jews have always had a very high

regard for education. Let me give you an example. When a young man, I heard a lecture given by a well known Jewish scholar. When I came home, I said something critical about it. My father was astonished and chagrined. When he found his tongue he said, emphasizing every word, 'My son, he is a highly educated man'."\*

Icelanders, too, value education. In want and in suffering through the centuries, they have never lost what might be called their birthright, a noble curiosity.

Now let us ask, what is it in the life and characteristics of the Jews that has enabled them to survive, keep their identity, tradition and religion, though scattered and homeless? Even to try to answer such a question is a difficult task. I shall not attempt an all-inclusive answer but merely make a few observations which are at least a part of the answer. But let me emphasize: the most important is their religion.

The Jews are a people of boundless energy, both of body and mind. They are a gifted people, ambitious, stubborn, with an unbelievable drive to reach a set goal. This may explain their success in business and achievements in many fields, but it does not explain how they have maintained themselves as a people, preserving their rich inheritance of tradition and religion. What has made this possible is their religion. According to their scripture, God chose them to be His people and made a Covenant with them to be their God and they to be His people. Thus they have the undying conviction that the One true God chose them; led them out of slavery; fought their bat-

\* Is it not possible that the compensatory "fortuitous variations" in the survivors may be a part of the answer. —Ed.

ties with them; brought them back from exile; and through the faithful remnant of Israel He will work his Divine purpose on Earth. When Disraeli was asked by Queen Victoria for his proof of the existence of God, he said, "Oh, the Jews, Your Majesty".

In brief, they believe that God chose them: He will work His will through them ("salvation is from the Jews", John 4:22); send His Messiah to them, who will establish God's kingdom of righteousness; forgive sin; abolish war; usher in prosperity and eliminate death forever. Apart from this, Jews cannot be understood. And it follows as night follows day, that all this depends upon God having kept their blood pure. Intermarriage with Gentiles is strongly discouraged.

Nothing comparable to this is found in the history of the Icelandic people. In fact we do not have a divine mandate that God is especially our God or that His purpose is to be achieved through us. One could sincerely wish that such was the case, for then to us nothing would be impossible. This may prove to be the greatest obstacle to the fulfillment of our dream—to preserve our cultural heritage. We, here in North America, have no hesitation about marrying outside our ethnic group. In that respect we have retained a characteristic of the Vikings of old. "They conquered only to be absorbed by those they conquered."

The driving force in the Jews is their religion and it is here they have made their greatest contribution and the world owes them the most. If they were not the first to conceive of One God, they have taught the world to accept this revolutionary idea. But to this there follows a strange corollary. Religion has given them fortitude in all their struggles, but at the same time it has set them apart as "peculiar

people" through which they themselves have suffered immeasurably. Herbert L. Willett says in his book "The Jew Through The Centuries": "They have suffered as the result of their abilities as well as their peculiarities. If they had been less forceful, aggressive, clever and peristent, less loyal to their law and their traditions—they might have escaped the odium and the oppression which they have encountered." Yes, it has been their religion that has been the reinforcing power which held them together as one people; yet it has made them a prey, the very biblical scapegoat of evil men. The price of survival has been high. So also has the gain for the world been great.

When any nation is compared to them from the point of view of religion the comparison overwhelmingly favors the "chosen people". While Iceland has produced men of spiritual power and deep consecration, they cannot stand comparison with the men of Israel. What nation can? We will spare ourselves the hurt of further pursuit here.

If we are right in assuming that it has been the religion of the Jews that has enabled them to survive, what will enable the Icelanders to survive outside of Iceland? No nation has ever contributed as much to progress of the human spirit as have the Jews. Yet Iceland is a close second. We must remember that Icelanders number only 200,000 while Jews count many millions. For this reason Huntington's words have a ring of truth in them, when he says, "It (Iceland) may almost claim that in proportion to its population its contribution to human progress has been greater than that of any other region except ancient Greece and Palestine."

—Sveinbjörn S. Olafsson

## The Poetical Works of Taras Shevchenko

Translated from the Ukrainian by **C. H. Andrusyshen and Watson Kirkconnell.**



Taras Shevchenko

The translation of the poetical works of Taras Shevchenko is truly a colossal task; but it is equally a major contribution to the world of letters. Translations of some of his poems have already appeared: by Dr. A. J. Hunter and by Charles A. Manning; casual translations by Dr. Watson Kirkconnell; in 1963, about sixty pages in "The Ukrainian Poets," by Andrusyshen and Kirkconnell. However, as the translators say, "The complete poetical works of Shevchenko in Ukrainian, in an adequate English rendering, was sorely needed."

A perusal of the whole of his poetical works is needed to grasp the universality of his philosophy and to appreciate the inspiration and awakening it has engendered in the Ukrainian people.

The adverse conditions under which he mostly wrote is an essential to the Shevchenko cult. His poetry must be read and interpreted in the light of what years of exile and years of military confinement must have exacted.

One of Taras Shevchenko's masterpieces is "The Neophytes," (new converts to the Christian faith). In that poem of only seventeen pages, written within a week, he, in a most remarkable way bares his inmost thoughts and gives expression to what he can see in the future.

The circumstances under which it was composed must be stated. Shevchenko was on his way back from exile in Siberia and was detained at Nizhni Novgorod, (September 1857 to March 1858) pending instructions from St. Petersburg. The poem was, according to the translators, "a concentrated outburst of Shevchenko's pent-up feelings which the harsh exile and suppression damped down but could not extinguish."

Shevchenko dared not give direct expression to his thoughts or depth of feeling. To describe Russia of his day, paint a picture of Czar Nicholas I. relate the suffering of his people, and reveal what the final outcome would be, he had to resort to apocryphal writing and allegory. He goes back to Rome in the days of Nero. Rome is Russia, Nero, the Czar, and the Neophytes the Ukrainian people. One can tiptoe over some passages.

In the Prologue:

"For some time now, a prisoner I stay  
Like some dark thief in exile hid  
away. . . .  
"I will transport myself to that far time  
When Rome obscene, with Nero in  
his prime,  
In filthy orgies neared its sorry end  
And a new day already did ascend. . . .  
"And fiery-tongued\* apostles wandered  
forth  
From land to land, to east, west, south  
and north."

\* (Translators' note: Reference to the Holy Spirit, who upon the first Pentecost descended upon the Apostles in the form of fiery tongues.)

The poet's thoughts are transferred to Bethlehem:

"That was the time when over  
Bethlehem  
A star was rising like a diadem,  
The Word of holy Truth and Love  
arisen."

And then:

"Head down, upon a cross, Saint Peter  
died;  
He like his Lord before, hung  
crucified.

The Neophytes to Syracuse\* were  
taken  
In chains to the grim dungeons,  
God-forsaken,  
Dark, subterranean. And there your  
son  
Alcides,\* your own child, your  
dearest one.

Is rotting now in slavery and chains.  
For you, O suffering one, no news  
remains  
Of where he languishes and pines  
away!  
You seek him in Siberia,\*\* nay,  
pardon,  
I should say Scythia, that barren  
garden."

The destruction:

"O ruthless Nero! From those darkened  
regions  
God's sudden, righteous judgment  
will surprise you."

and

"From every clime there'll answer to  
the call  
The holy martyrs, children,  
one and all,  
Of sacred liberty."

But there is Christian forgiveness:

"And round your dirty deathbed as  
you die  
They will appear in chains and . . . .  
will forgive you."

Rome, that is Czarist Russia (and  
the Ukrainian oppressor) suffers a  
slow death:

"To Rome the galley came. A week  
passed by . . . .

(\* \*\* An intentional slip of the tongue  
to help the reader.)

(\* purely apocryphal.)

"Not with a just and sacred thunder-bolt  
Shalt thou be slain; but dull blades  
of revolt  
Shall butcher thee or, as for some fowl  
dog,  
A club shall batter thee an epilogue."

The final curtain in the drama rises:  
"And Mary's suffering Son redeemed  
you there;  
His gospel touched your soul to heal  
and bless;  
And to the public squares and palaces  
Bearing the Word of Truth, the streets  
you trod  
To praise the veritable, living God."

"The Neophytes" merits a place beside other inspired poetry such as Dante's "Divina Commedia," Milton's "Paradise Lost," Bunyan's "Pilgrim's Progress", and Petursson's "Passion Hymns."

Taras Shevchenko was steeped in the historic past and idealized the ancient Cossacks. In "The Nights of Taras" he says:

"When I recall thee, native land,  
My heart is pained with grief!  
What happened to our Cossack realm,  
Its leaders red of cloak?"

And in "Ivan Pidkova":

"They lived as masters-freedom's joy  
And glory were their gain:  
All that has passed, and what is left  
Is grave-mounds on the plain."

Taras Shevchenko's love of liberty

deepens in exile and confinement: —  
(from poem dedicated to "H. Z.")

"There is no greater sorrow than  
recalling  
In dread captivity one's former  
freedom  
And yet I do indeed remember you,  
My precious liberty. Never before  
Have you appeared to me so fresh and  
youthful,  
So wonderfully lovely as today  
Here in this alien land, in exile too."

Shevchenko's deep love of land was bound to diffuse and find expression in specific objects and scenes of that love. One is the love of home and family:

"Blessed is he who has a house to  
boast of,  
And in that house a sister and  
a mother!  
So manifold a blessing, it is true,  
Never in all my life have I enjoyed,  
And yet I managed somehow to  
survive." (Kos-Aral, 1848)

Scenic beauty gave joy to Shevchenko which he expressed in beautiful lyric verse. The setting is bound to be rural—in Ukraine. "An Evening" is selected, a beautiful lyric poem of three stanzas which the translators considered to be the poet's most "pictorial" poem. The first stanza follows:

"A cherry grove beside the cottage  
stands,  
The beetles hum above the cherry-  
trees,  
And ploughmen homeward plod in  
spent unease,

Young women likewise come in singing  
bands,  
And mothers wait them all, with food  
to please."

The translators point out that in all three "Almost each line evokes a vivid picture."

Learned minds of the West at times indulge in liberal or unorthodox interpretations of the Bible. Shevchenko, though without formal theological education, gives his interpretation of Joseph, Mary and Jesus in "Mary" (also of seventeen pages). Here again he is apocryphal and adopts an allegorical approach.

"In Joseph's house, a simple servant-  
maid,  
Mary grew up. (Her holy master's trade  
Was that of carpenter or cooper  
good.)"

The poet goes on to depict the Annunciation as the arrival to Mary of "The Herald of Glad Tidings."

He continues:

"Then Mary for that youth her vigil  
keeps,  
And as she waits for him, she sadly  
weeps;  
Her girlish cheeks, her eyes and lips  
grow pale.

'How you have changed! Your youthful  
beauties fail,  
Mary, my precious lily!' Joseph sighed.  
'A change has come upon you, deep  
and wide!

Come, Mary, let us marry, I entreat  
(He could say: Lest they stone you in  
the street,  
Yes, slaughter you without a single  
qualm.)  
And we shall keep our small oasis'  
calm'."

Later:

"For everywhere the holy Mother  
walked,  
Saw her Son's deeds and heard him  
as he talked."

The final scene refers to the Apostles:  
"And in the name of Him you brought  
to birth,

Of your afflicted Son, to every land  
They carried Truth and Justice,  
hand in hand;  
While you, beneath a hedge, in tears  
again,

Soon died of hunger in the grass.  
Amen."

The world is indebted to Andrusyshen and Kirkconnell for their toil, yet glorious work.

—W. J. Lindal



## The Doctor Drain Troubles Iceland

by E. L. CHICANOT

"Iceland has some of the world's best-built, best equipped hospitals. But the doctor shortage is so acute that some may have to close within two years". —So writes E. L. Chicano, Associate Editor of the "Canadian Doctor", a monthly Business Journal for the Medical Profession published by National Business Publications Ltd. at Gardenvale, Que. The following are the pertinent parts of an article which appeared in the June 1964 issue of the "Canadian Doctor" in its "Health Programs" features.

- In view of health programming in Canada and the proposed tying of increases in old age pensions to the cost-of-living index the article is very timely —Ed.

The minor but significant part Iceland has played in Canadian development sparks an immediate ray of interest at mention of that country's name. . . .

While medicine in Iceland may not impinge greatly on the science of Canada, there is a natural interest in its history and in the manner of the direction of its services for the benefit of the people. . . .

One person stands out prominently, even when the whole of Scandinavia is considered. He was Hrafn Sveinbjarnarson who lived in Western Iceland from 1170 to 1213. His knowledge of surgery may be traced to the Italian school of Salerno.

### First Icelandic Doctor Appointed in 1760

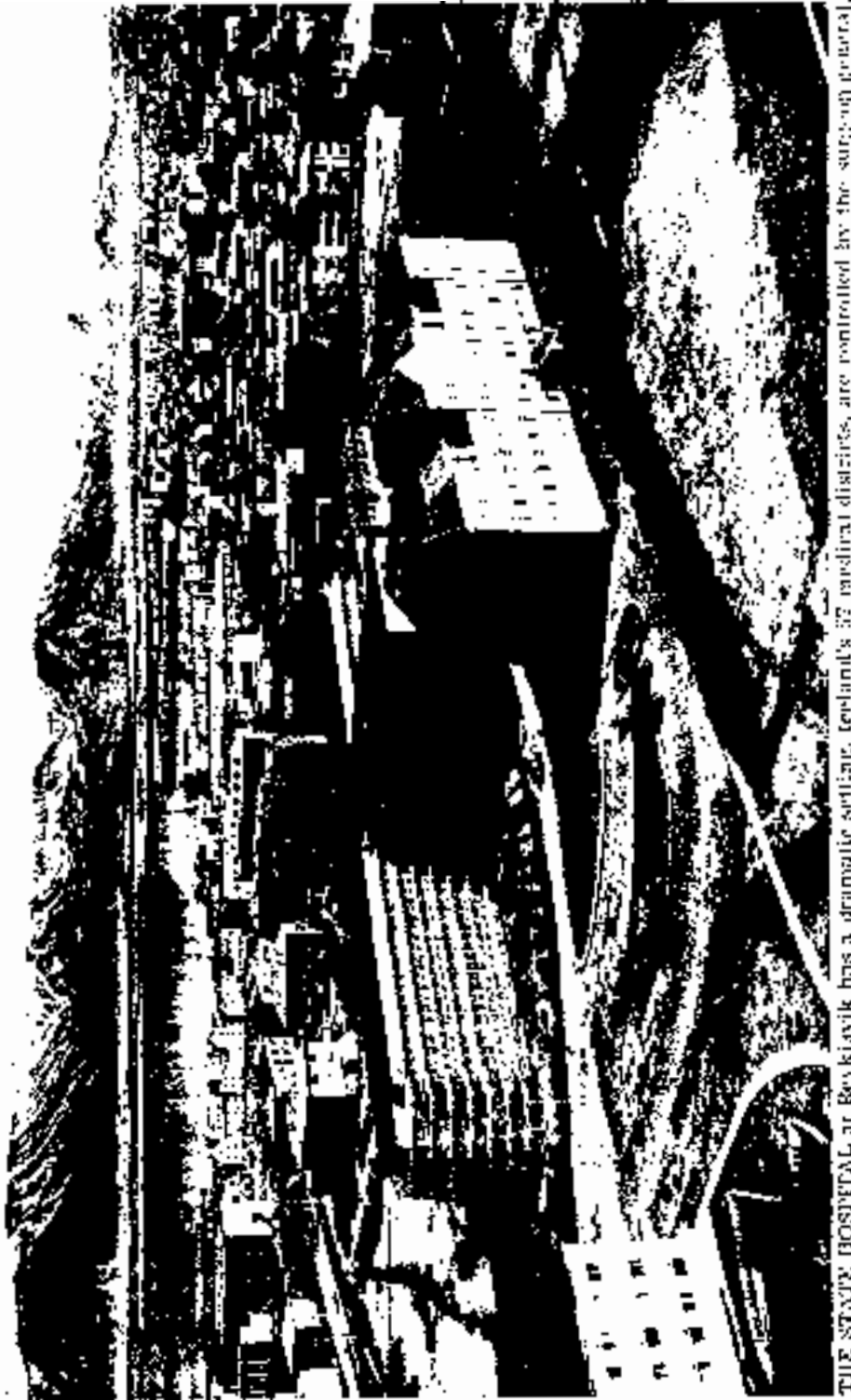
In the late Middle Ages, and up to the middle of the eighteenth century, public health was very poor. There was no question of actual medical attendance, only superstition and prayer. Time and again Iceland was ravaged by fatal epidemics and in the beginning and at the end of the fifteenth century by the "black death". Small-

pox raged repeatedly in Iceland and in the epidemic of 1707 is said to have wiped out about one third of the entire population. A few foreign and Icelandic barber surgeons carried out their activities in the sixteenth and seventeenth centuries but they never practised as a profession.

The year 1760 marked the beginning of a new epoch in Icelandic health history, and from then on the situation in this respect gradually improved, though at a tardy rate for some time. In this year the first medical officer was appointed and the first pharmacy was established. At the same time the first university-trained physician started his activities in Iceland.

The utterly unsatisfactory situation of having only one adequately equipped physician for the whole country was rapidly driven home and efforts were made to gradually add to the number. As this was effected the country was at the same time divided into districts, each supervised by one university trained physician.

This development was slow, however. About 80 years after the first medical officer had been appointed the number of university-trained physicians



THE STATE HOSPITAL at Reykjavik has a dramatic setting; Iceland's 37 medical districts, are controlled by the surgery general.

had only increased to eight, serving a population of about 60,000. Since that time the number of medical districts has increased more rapidly until now there are 57, serving the present population of about 175,000. Active physicians in the country now number about 210.

The district medical officers look after public health, carry out immunizations, and do other medical and surgical work, sometimes major surgery. They are paid by the government and also receive fees for various services, but these are low when compared with similar fees in other countries.

Some of the hospitals in Iceland are owned and run by the government, and others by the districts, only a few being privately owned. A leprosy hospital was established in 1898 which has almost exterminated a disease fairly common in Iceland for centuries. The first tuberculosis sanitarium was established in 1910 and an extremely prudent Tuberculosis Act was passed in 1921 under which tuberculous patients are furnished free stay and treatment in hospitals. Today the state of health in Iceland is on the whole excellent.

The same cannot be said of the position of doctors. Failure to earn an adequate living is reported as having led to the emigration of many Icelandic doctors, so that the country is now confronted with an acute shortage, to such an extent that it was predicted that by 1966 it will be impossible to maintain the present level of hospital service. The president of the Iceland Medical Association is reported to have stated that doctors in the capital, Reykjavik, work 55 to 85 hours a week. The maximum earned by general practitioners is said to be equal to only a little over 200 dollars a month.

About 25 per cent of all Icelandic doctors are practising abroad, mainly in Sweden. This is of interest to Canada since, from 1933, Canada has made several grants to Icelandic doctors from public funds (The Canadian Iceland Scholarship Fund). Icelandic doctors have for many years had to go abroad for advanced study. Only a few of them have been able to afford the whole of the cost themselves. Icelandic scholarships have been few and would not have gone far but for the help of other countries.

Since the period between the wars many Icelandic doctors have benefited from further education in the United States and United Kingdom as well as in Canada. In a resolution passed by the Medical Society of Reykjavik it is stated "the friendly help given by the United States, the United Kingdom and Canada to Icelandic doctors has been of great significance to our national health program and is highly appreciated by the medical profession."

In 1964 a fairly comprehensive Social Security Act was passed in Iceland. This incorporated schemes which had been in force for many years and they have since been amended to bring them into line with modern conditions. In accordance with this legislation sickness insurance societies were established in all parts of the country. These societies pay in full for the stay in approved hospitals for patients with acute diseases and for a given period for patients suffering from chronic diseases. They also pay the main expenses for medicine and the treatment outside of the hospital. On the other hand the government pays the hospitals' expenses for patients suffering from chronic diseases such as mental disease and tuberculosis.

The first law relating to pensions in Iceland goes back as far as 1909, and

currently this provision is governed by a law of 1956. It applies to all residents of the country aged 16 to 66. Its effect is to provide a pension for insured citizens at age 67, a couple qualifying for double pension if the wife also is 67.

The insured person pays from 531 to 1,000 crowns (krona)=\$0.02517 Canadian) a year, according to marital status and the size of the locality, as his or her contribution to the fund. This covers 33 per cent of the cost. The employer pays a flat amount per employee, this varying similarly with marital status and locality size. Employer contributions cover 15 per cent of cost. Subsidies covering 52 per cent of cost are provided by the national government and the communes.

#### Must Be Resident For Insurance

To receive a pension the insured must be resident in the country and a citizen of the country unless there is a reciprocal agreement in force. The pension is reduced by one half of other income in excess of pension.

The pension, after the income test, amounts to up to 8,564 crowns a year in towns over 2,000 population and 6,243 crowns in rural areas, the amount varying automatically with cost-of-living changes. An aged couple receives double the pension reduced by 20 per cent. There is a child's supplement of 4,392 crowns per year per child in towns and 3,294 crowns in rural areas. There is an increment of seven-and-one-half per cent of pension for each year the pension is deferred, the maximum being 60 per cent.

Invalidity pension, after the same income test, amounts to up to 8,564 crowns a year in towns over 2,000 and to 6,423 crowns in rural areas. Up to double these amounts are paid to pensioners requiring special care. There

is a child's supplement of 4,292 crowns a year per child in towns and 3,294 crowns in rural areas. All these amounts vary automatically with cost-of-living changes.

The insured may qualify for this pension at any age from 16 to 65 if he suffers 75 per cent in working capacity. He must reside in the country and be a citizen unless covered by a reciprocal agreement of his own country. This pension is similarly reduced by half of other income in excess of pension.

A widow's temporary pension is 1,098 crowns a month for three months, continued for an additional nine months at a reduction of 25 per cent if she is caring for a child under 16 years of age. A widowed mother's pension is 33 per cent, 66 per cent or 100 per cent of full old age pension if she has two, three or four or more children. A widow's permanent pension, after income test, is up to 8,654 crowns a year. A half orphan receives 4,392 crowns a year per child in towns and 3,294 in rural areas. A full orphan is entitled to 6,588 crowns a year per child in towns and 4,941 crowns in rural areas. All these amounts vary automatically with cost-of-living changes.

To qualify for temporary widow's pension the applicant must be under the age of 67, a resident of the country and a citizen unless there is a reciprocal arrangement with her own country. For a widowed mother's pension the recipient must be caring for two or more children under the age of 16, there being no age condition or income test. A widow may apply for a permanent pension if she is 50 when widowed or when her last child reached 16. The pension is reduced by half of other income in excess of pension. An orphan must be under age 16 and

resident in the country, this benefit replacing ordinary family allowances.

General supervision of this phase of the country's social security system is in the hands of the Minister of Social Affairs. The program is administered by the State Social Security Institution through local offices, being managed by a board elected by parliament and a director. Contributions are collected by revenue agencies.

### Must Join "Sick Club"

For the purpose of health insurance all residents of Iceland are required to become members of a sick club. The fund from which benefits are paid is somewhat unusual inasmuch as the employer makes no contribution to it. The insured person pays from 120 to 340 crowns a year, and in addition about 10 per cent of the contributions of the insured person under pension insurance is transferred to this program. The national government and communes pay subsidies to sickness clubs equal to about 66 per cent of the contributions of the insured persons.

Cash sickness benefits amount to from 21.95 to 27 crowns a day, or 27.45 to 32.95 crowns for a couple, plus a supplement of 5.50 to 6.40 crowns for each child. Amounts change automatically with cost-of-living changes. There is a waiting period of 13 days and permanent employees receive wages from their employers during this period. For the self-employed, where business is not dependent on their work, the waiting period is five weeks. The duration of the benefit is 26 weeks. The insurance does not pay a funeral benefit.

Medical health insurance benefits consist of general practitioner and specialist care, hospitalization, full cost of vital medicines and 50 to 75 per cent of the cost of other essential

medicines. These services are provided by the doctors under contract with the sick clubs.

Maternity benefits in Iceland consist of a lump sum of 1,647 crowns. In ordinary cases there is no medical benefit. Dependents of insured receive the same medical benefits and maternity grant as for the insured.

To secure the cash sickness benefit the insured must be an employed or self-employed worker. A married wo-



Both the tuberculosis clinic, above, and the well-baby clinic, below, are understaffed. Most new doctors work abroad.



man is eligible only if her husband cannot support her. The maternity grant goes to every mother who is a citizen or an alien covered by a reciprocal agreement. It is necessary to be a member of a sick club to receive medical benefits.

The Ministry of Social Affairs exercises general supervision over Iceland's health and maternity insurance. The sick club, in which membership is compulsory, administers the benefits under the supervision of the district clubs and State Social Security Institution.

### Family Allowance began 17 year ago

Iceland has had Family Allowances since 1946, applicable to all citizens and to aliens covered by reciprocal agreements, with two or more children. To sustain the fund for this, residents contribute 531 to 1,000 crowns a year, according to marital status and size of community. The aggregate of these contributions covers 33 per cent of the cost. The employer pays flat amounts per employee, also according to marital status and size of community. This covers 15 per cent of cost. The national government provides subsidies covering 52 per cent of the cost. As has been previously noted these contributions also finance pensions and maternity grants.

In towns the family allowance amounts to 732 crowns a year for the second child, 1,098 crowns for the third child, and 2,196 crowns for the fourth and each other child under the age of 16. In rural areas 519 crowns is paid for the second child, 824 crowns for the third child, and 1,647 for the fourth and each other child below 16. These amounts similarly vary with changes in the cost-of-living index.

Seamen were covered for work injuries' insurance under a law passed

in 1909. The first general law of this nature was passed in 1925, and a law of 1956 is currently in force. It applies to all employed persons, including public employees, share fishermen, and specified self-employed seamen. Excluded is non-hazardous casual employment. The employer is the exclusive source of funds through compulsory contributions which vary with the risk. There are special contributions for seamen and chauffeurs.

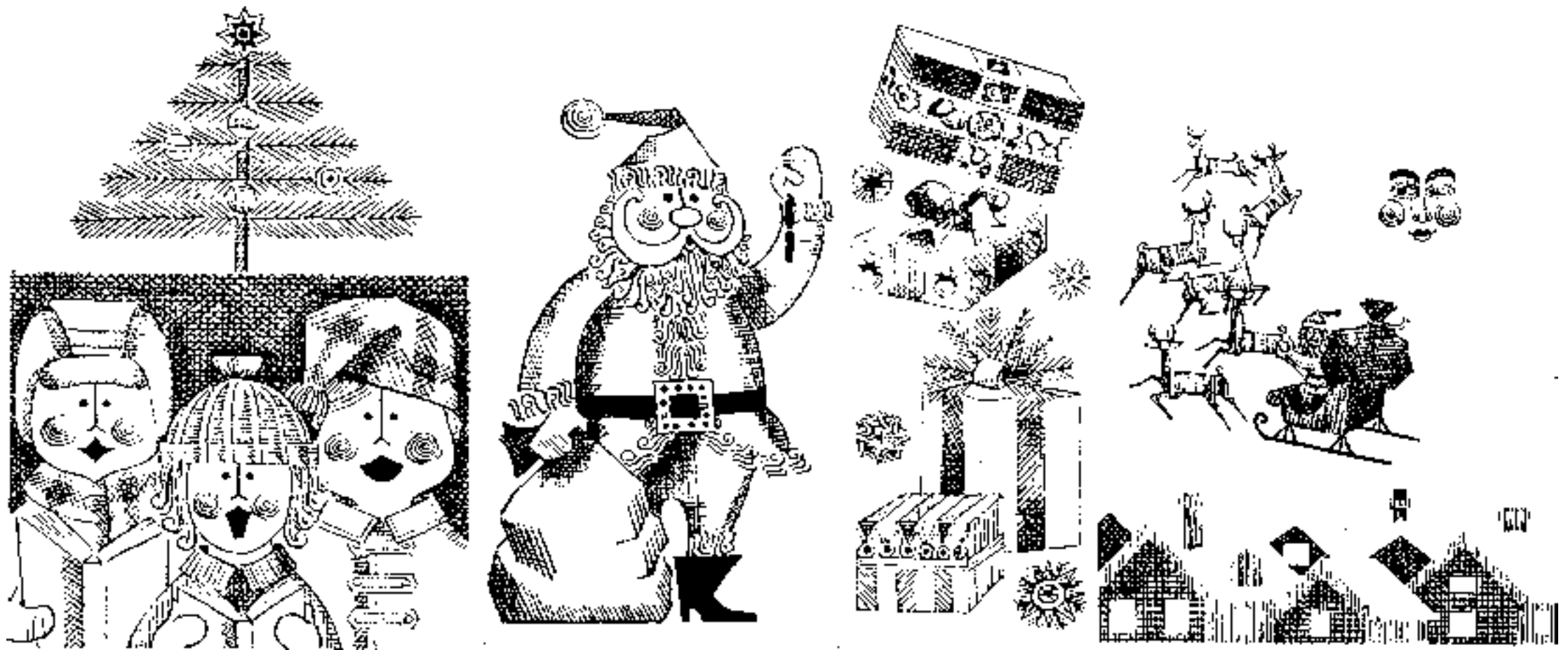
Benefits for the worker amount to 27.45 crowns a day for temporary disability, or 32.95 crowns for a couple, supplemented by 6.40 crowns a day for each of the first three children, the amounts varying with cost-of-living changes. The maximum benefit is 75 per cent of earnings, and there is a waiting period of seven days.

### Permanent Disability Paid As Fixed Sum

In cases of permanent disability 8,564 crowns a year is paid for a single insured worker and 13,702 crowns for a couple, supplemented by 4,392 crowns a year for each child. For partial permanent disability a pension is paid proportionate to the wage loss for 50 to 74 per cent disability and a lump sum for 15 to 19 per cent disability. All payments take into consideration changes in the cost-of-living index.

All necessary medical care is furnished such disabled workers, including specialist service and hospitalization.

There are generous survivors' benefits under this class of insurance. A pension of up to 8,564 crowns a year is paid to a widow or widower of over 50 years of age or at least 50 per cent disabled, the amount varying according to specific age and degree of disability. Otherwise a lump sum of about two years pension is paid. The sum



# The Wonder of Christmas

Cherished customs are an important part of the wonder of Christmas. The evergreen, it is said, was worshipped by Britain's Druids as the conqueror of winter's darkness. Its first recorded use as a decorated Christmas tree came in 1605 in Germany ...and since then a bright tree has become part of

Christmas observance all over the world. □ We wish that this may be for you and your family the most wonderful Christmas of all. We extend personal season's greetings to each of our friends throughout the Province. May Manitoba hold much for you this Christmas.

*Merry Christmas and a Happy New Year to one and all!*

***Labatt's Manitoba Brewery Limited***

of 4,392 crowns a year is paid in behalf of each half orphan under 16 and 6,588 crowns a year for each full orphan. A lump sum of about one to four years' pension is payable for an invalid child over 16 according to the degree of support of the insured.

Contributions for this phase of insurance are collected by revenue agencies at rates assessed by the director of taxation on the basis of risk. The State Social Security Institution administers the program through local offices managed by a board elected by parliament and a director. General supervision is under the Ministry of Social Affairs.

Iceland, to most of the world a remote and hard-featured country, one

of small and scattered population, one unable yet to educate its own doctors who, qualifying, apparently receive but meagre reward for their arduous labors, nevertheless from quite early times seems to have maintained high ideals of national health. Its system of social security exhibits a degree of originality in conception and operation, compulsorily functioning through small largely autonomous bodies. The fact that the nation ranks comparatively low internationally in number of citizens and economic importance and influence has in no way deterred it from planning along progressive lines to provide all varied segments of the population with protection against major health contingencies.

## Biennial Meeting of Canada Ethnic Press Federation

A most successful biennial meeting of the Canada Ethnic Press Federation was held in Toronto, October 23-25 this fall. There was representation at the meeting from Montreal, Toronto, Winnipeg, Edmonton and Vancouver. The main speakers were Hon. Rene Tremblay and Hon. Mitchell Sharp representing the Government of Canada; Hon. John Yaremko and Hon. Allan Grossman representing the Government of Ontario. Two members of the Royal Commission on B and B were in a panel of four on a discussion of bilingualism and biculturalism in Canada.

A number of resolutions were passed one of which was that the Federation

would support a Canadian flag recommended by a majority of the House of Commons.

Officers elected were: Patron, the Governor General of Canada, George P. Vanier; Honorary President, Hon. Rene Tremblay; Founder and Life Past President, Hon. W. J. Lindal; Immediate Past Pres. Bruno Tenhunen of Toronto; President, Charles E. Dojack of Winnipeg; 1st Vice-Pres. Frank Glogowski of Toronto; 2nd Vice-Pres. Leo J. Lezack of Winnipeg; Sec. John H. Synchron of Winnipeg; Treas., P. V. Havlik of Toronto. There are six Directors, one from Montreal, three from Toronto, two from Winnipeg and one from Vancouver.

## Lalah Johannson

On November 10, 1964, **Lalah Nellie Dowers Johannson**, wife of Consul G. L. Johannson of Winnipeg, passed to the beyond. The following are excerpts from the words of farewell delivered by Rev. V. J. Eylands, D.D., at the funeral service in the First Lutheran Church the following Friday.

Somewhere I once saw a statue of a woman paging through a book; she was turning the last page. On the base of the statue there was the inscription "All that is past is prologue". That is the sum and the substance of the Christian faith and it is only this faith which can sustain us in our sorrows and afflictions. While we come here with sorrow, sympathy and faith, all of which we share with you, members of the family, we also come with deep-felt gratitude to God that Lalah's prologue, her life among us, was such as we knew it to be. . . .

I had occasion to see her and observe her demeanor in all kinds of places, under widely different circumstances: on hospital beds, on speakers platforms in elegant banquet halls, in her own lovely home, moving among statesmen and dignitaries, or speaking to

ordinary publicans and sinners. She was always equally magnanimous, unaffected, a dignified and gracious lady. In spite of a severe handicap due to deteriorating health in the later years she held her own in any society and never lost her poise or dignity. . . .

Although of non-Icelandic extraction—she was of Irish and French origin, Lalah embraced the national spirit and the traditions of Iceland to such a degree that the President of Iceland once referred to her as "the adopted daughter of Iceland." And such she was, in spirit and in truth. . . .

All that is past is but a prologue. We thank God who giveth us all things good and beautiful. We thank God for the life that has been lived among us, for the services which have been rendered, and for the faith which sustains us.

Courtesy of Dr. V. J. Eylands



## Prime Minister Bjarni Benediktsson in Edmonton

"They Broke the Isolation" is the significant heading of a report made by a Saskatoon writer, Mrs. Florence E. Pratt, who attended the banquet held in Edmonton, Alta., on August 7, in honour of the Prime Minister of Iceland, Bjarni Benediktsson, his wife

frú Sigríður Björnsdóttir, and their son. Mrs. Pratt is reporting on her impressions of the three and quotes from the address delivered by the Prime Minister. Lack of space prevents publication of the whole report. —Editor

### They Broke the Isolation

Icelanders who had come to Canada had broken the isolation of Iceland. "You wrote and you came home to open windows to the big, modern, growing world beyond our shores", Prime Minister Bjarni Benediktsson of Iceland told a dinner audience of the Edmonton Icelandic Society during his visit to Edmonton.

He marvelled that Icelandic immigrants had continued to use their native language so long, but "the language spoken is not of prime importance. It is what you think and say which matters" he emphasized. Icelanders who had come to Canada had quickly won recognition of their abilities and had shown "we could be as quick to do the world's work as anyone. Those of you who left your homeland and came to Canada have really been a blessing to us at home. You have strengthened our will to survive and for independence. I am very optimistic about the future of my country," he said.

The traditions of their forefathers and love of the homeland would continue to affect what they thought and said. He hoped Icelandic Canadians would always value the traditions and cherish the ties of home, but it was even more important that they become "good and loyal citizens of this great country," while continuing to be good and loyal friends of Iceland. "I shall try to let my people understand this when I return home", he told his attentive audience.

More than his words, however, the personality of the Prime Minister impressed those who met him. His shock of smoothly brushed white hair above a square jaw and sturdy Viking's body was a fitting frame for straight forward, penetrating blue eyes which seemed to sweep a room, separating at a glance, the whole grain from the chaff. The saga of his remarks on his Canadian tour from



A candid camera shot of Prime Minister Benediktsson

Winnipeg to Vancouver gained weight because of the personality of the man, his wife and son, which effortlessly dominated every gathering.

The premier left behind him an impression of a man, eager to be friendly, to reach out a hand and touch the world, while at the same time retaining a firm grip on the economic and social problems of the small island at whose political helm he was captain.

Mrs. Benediktsson had the finely chiselled blonde beauty of her Scandinavian forbears. She was at once both the gracious lady befitting her station and the mother and húsfri. . . .

Son Bjarni, eldest of a family of three, (he had two younger sisters at home) was a slender youth of 20. With Iceland situated as it was at the crossroads of the world, students there early began the study of foreign languages, he explained. He himself spoke seven fluently and also read Latin. He would begin the study of law at the University in Reykjavik in the fall. Like that of the public and high schools, university education in Iceland was available to all who would study and could qualify, he said. An increasing number of students do. . . .

The following day the prime minister and party were driven to Red Deer where they were luncheon guests of the city, going later to Markerville. There the prime minister laid a wreath on the grave of Iceland's favorite Canadian poet, Stephan G. Stephansson, who died there in 1927.

From Markerville, the prime minister and party continued their tour to Banff, Vancouver and points in the U.S.A. Florence E. Pratt



## *Kate Bearnson Carter*

by CLARA STEELE

personal secretary to Kate B. Carter  
for fifteen years.

Kate B. Carter was born of humble parentage in the town of Spanish Fork, Utah county, Utah, July 30, 1892. She was christened Catherine Vigdis for one of her mother's foster sisters and her great-aunt, who was a midwife when she was born. While she possessed few of the luxuries of life, she was reared in a home filled with love. Her father, Finnbogi Bjornson (Bearnson) was born in Iceland, February 15, 1855, one of a large family. He did not come to Utah as a convert to Mormonism, but to visit his aunt, Vigdis Bjornson Holt, who had accepted the principles of the Church of Jesus Christ of Latter-day Saints in her native land and was now a doctor having received her medical education in Copenhagen, Denmark. Mr. Bearnson was a great student of history and spent his leisure time reading and studying good books. He was one of the first seven Republicans in Spanish Fork and continued through his life to take an active interest in political and civic affairs in the various towns in which he lived.

Mrs. Carter's mother was born in Denmark, the first child of Christian and Sophia Jenson. This family joined the Latter-day Saints Church soon

after the gospel was introduced into Denmark. In the fulfillment of a death-bed promise made by her father to her mother in 1860 the child, Mary, was given into the care of the grandmother, Christiana Pederson, and, in 1866, they started the long journey to Utah. On the way the grandmother died and the child was left to be taken care of by friends. She arrived in Utah October 8, 1866, where she signed a note to the Perpetual Emigrating Fund for sixty dollars with interest at 10 per cent per annum which she paid in full before her marriage in 1878. (Note on file in Pioneer Memorial Museum).

Throughout her life Mary remained faithful to the Church and taught her children its principles. Both parents encouraged their children to attend school regularly and to read the best books obtainable which they placed in their hands as often as their limited means would allow. Mrs. Carter says of her early childhood that her father taught her the history of nearly every nation; told her stories from the sagas of Iceland and had her repeat night after night the lessons of the day. Thus fired, with an appreciation of history

as a cultural and directive force in human affairs, she later became the leader of the most extensive historical project ever undertaken in Utah.

At the age of six she began her education in the public school of Scofield, a little mining town in Carbon county. Two years later the family moved to a small community in Skull Valley where Mr. Bearnson was employed by a mining company. There were only a few children in the neighborhood, but a small school house was erected and a private teacher hired. Mrs. Carter attended this school for three years; then her mother felt that the children were not getting adequate training and moved the family to their former home in Spanish Fork. Mrs. Carter graduated from the Public School and High School in that city and then came to Salt Lake City where she graduated from Henager's Business College. While attending school she worked for her board and room and during the summer months earned enough money to pay her tuition by working in a cannery. At different periods in her life she has taken courses in the Brigham Young University at Provo, Utah, and the University of Utah in Salt Lake City. She has written many short stories, pageants and historical sketches which have appeared in church and other publications. She also has written and directed road shows, helped compile county, town and ward histories, receiving honorable mention for services rendered.

Throughout the years of her childhood and young girlhood, Mrs. Carter served in every auxiliary of the Church of Jesus Christ of Latter-day Saints. At the age of fourteen she taught a group of Sunday School children. Two years later she was called by those in authority to teach girls of her own age

in the Mutual Improvement Association which led to her appointment to the Nebo Stake Young Ladies Mutual Improvement Association Board. Her special work was to prepare the outlines and to present at their Union Meetings the lessons for all the wards to follow. It was at this particular time that Mrs. Carter, with her partner, won fifty-two debating contests for which she had done a great deal of research. She claims that this intensive study gave her the incentive to continue in this line of work. Always there were those who helped. First, her mother who urged her to seek knowledge and to grasp opportunity; Bishop Robert McKell who promised her great blessings if she would continue to teach, and President Jonathan Page of Nebo Stake, who, by his words of encouragement, challenged her to do her best.

Although Mrs. Carter served as a member of the Nebo and Palmyra Stake Relief Society Boards and later as counselor and president of the Salt Lake City Second Ward Relief Society of the Church of Jesus Christ of Latter-day Saints for thirteen years, she regarded her work as a teacher as being most important. For many years she taught a large genealogical class, hoping to instill within the hearts of its members a desire to do research work.

On June 14, 1917, she was married to Austin Carter in the Salt Lake Temple. (Mr. Carter died in June 1962). They made their home for many years in Spanish Fork where they resided until 1926, when they moved to Salt Lake City. Three children were born to them, Boyer Austin, Paul Bearnson and Kathryn Marie. Throughout her busy life she has maintained a wholesome family life. Her three children graduated from High School and attended the Univer-

sity of Utah where Paul received his Ph.D. in 1955. The Carter home has always been open to anyone seeking help with various personal problems. During the time Mrs. Carter was president of the Second Ward Relief Society the depression was at its height. There were many times when as many as one hundred families came to their home seeking material aid—none were ever turned away. She claims this was perhaps the most soul-satisfying period of her life.

Kate B. Carter was a charter member of the Daughters of Utah Pioneers' organization in Spanish Fork. She became affiliated with Camp No. 2 in Salt Lake City and soon became an officer in the organization. Realizing that people cannot be fully informed unless they have a thorough knowledge of the achievements, successes and failures of their forebears, she began researching into the records of the pioneers of Utah. In 1930 she was asked to prepare the first outline of lessons for the Daughters of Utah Pioneers. At that time the organization could not afford typewritten copies. She, her friends and children typed them; later they were mimeographed and sold to various groups. Then came the 8-16-32 page pamphlets. Year by year she searched the pioneer records, read diaries, traveled thousands of miles to visit the living pioneers or to hear the stories of those who knew them. Each year, for thirty-one years, she has written, edited and compiled nine historical pamphlets which are used as lesson work for over thirty thousand women organized into camps throughout the United States and Hawaii. These pamphlets are sought by colleges, high schools, grade schools, churches, libraries, and individuals. They deal with definite pioneer subjects and local, church and

state historians acclaim them as an answer to hard questions concerning Utah history. Mrs. Carter has on file thousands of letters lauding her work as outstanding among local historians.

Twelve Volumes of **Heart Throbs of the West**, six volumes of **Treasures of Pioneer History** and seven volumes of **Pioneer Heritage** have been published thus far. During the years it has been her aim to publish the story of two thousand pioneers in each volume, which would give vital information concerning his or her contribution toward the building of this western commonwealth. Many other pamphlets and booklets such as *The Pony Express*, *Wives and Daughters of Brigham Young*, *The Mormon Battalion*, *Chase Mill*, *Mormondom's First Woman Missionary*, *Utah in Picture and Story*, *The Mormons—Their Westward Trek*, numerous diaries and journals; in fact, over 400 historical pamphlets have been published. Some of her pamphlets and books have had three or four editions printed, altogether thousands and thousands of books have been sold and the proceeds have gone into the erection of the Pioneer Memorial Museum, and, since 1950, have provided the main source of income or revenue towards its maintenance.

In 1946 Mrs. Carter asked the Daughters of Utah Pioneers in the various counties to compile and publish their own locality histories. She gave freely of her time and efforts in aiding this important project. To date twenty-three locality histories in book form have been published. For this work Mrs. Carter received no monetary remuneration but she has received ample compensation in personal satisfaction.

During this time of compiling and editing materials there has seldom been a week pass that Mrs. Carter has

not appeared before schools, clubs, both men's and women's groups and other organizations, telling them the story of Utah through its history. She has been active in helping High School students to find needed material for essays, themes, etc., and at times appears before these groups explaining to them the how's and where's of research work. She has helped scores of students seeking their master's and doctor's degrees in locating the right materials upon which to build their theses. She has also been instrumental in the erection of many educational exhibits, not only in the State of Utah, but in other places in western United States.

Two important educational projects have been notable in her achievements: The placing of 264 historic markers throughout the west and, in fact, in many other states in the Union. During the past thirty two years she has appeared before hundreds of groups telling the story of the Utah State flag and her interpretation has been accepted by state and historical associations of Utah. Thousands of copies of her story on this subject have been distributed throughout the United States.

For many years Mrs. Carter has been a member of the American Association for the Preservation of State and Local History, and in 1955 received their annual Award of Merit, given in recognition of her work in the preservation of pioneer history and the erection of the Pioneer Memorial Museum. She has attended for many years the Western Folklore Conference, and, in 1947, represented Utah at their conference. Her subject at this time was "Utah's Traditions". Because of her knowledge of history, she has been called to serve on different commissions, such as the Pony Express Com-

mission. Her sixty page pamphlet on this subject was reprinted and 10,000 copies distributed by that commission named by former Gov. J. Bracken Lee. In 1960, a large booklet dealing with the part Utah played in the Pony Express was published and accepted by the Pony Express Commission as its Utah Centennial book. Mrs. Carter was also a member of the group named by former Governor Herbert B. Maw to plan the rebuilding of the Henefer Road over Big Mountain over which the pioneers traveled into the valley in 1847.

During the first World War Mrs. Carter served as chairman of the Red Cross in Spanish Fork, but it was during the Second World War that she became an energetic worker. Both of her sons, her son-in-law and daughter-in-law were in the armed service. Mrs. Carter was one of the committee of seven named by Governor Maw to the State Division of the National War Salvage Board. This committee was on the State Advisory Group of Minute Women. In this capacity she traveled throughout the state organizing the women in the Daughters of Utah Pioneers' camps and counties, over which she was then president, into groups to participate in salvaging needed war materials. For this work she received a personal Certificate of Recognition from the War Production Board in 1942-1943. In 1945 she received an Award of Merit for work as a Minute Woman and also an award as a member of the Bushnell Recreational Fund Committee and a special citation and medal from the National War Salvage Board.

For twenty years Mrs. Carter has been co-president of Days of '47, the organization which commemorates the arrival in Utah of the pioneers, July

24, 1847. Not only does she preside but she takes an active part on every committee—concerts, parades, rodeos, pioneer luncheons and every activity in these groups receives her personal attention, for she realizes that people remember things longer if they can be seen. She does the research for the historical section of the parade and has planned many of the floats. These parades have received national recognition. Last year she furnished the subject material for the children's parade which was pictured in Life Magazine. She also furnished historical material for the pageants and other programs.

Another important project has been the keeping of records of 80,000 pioneers who came to Utah from 1847 to May 10, 1869 when the railroads of the east and west joined at Promontory point. Six thousand pioneers died while crossing the plains. These with the records of those who completed the trek are recorded in a Master Index file. Each year the remaining few original pioneers are honored at a luncheon on the 24th of July.

During Utah's Centennial year. Mrs. Carter served on the Art and History sections. As a member of the Arts Committee she had charge of a state-wide contest which was held first in the towns; then in the counties and then in the final choosing of a Queen to reign over the Days of '47 celebrations. It was she who presented the Queen to President David O. McKay, President of the Church of Jesus Christ of Latter-day Saints and to the chairman of the Centennial celebration. With a firm belief that the Queen must represent the ideals and culture of early Utah, each year she has carefully chosen the Queen's Committee charging them with the responsibility of putting over a contest in which any girl selected by the judges would be

truly representative of her pioneer heritage. To Mrs. Carter belongs much of the credit for putting these events upon a high cultural level.

As a member of the History Committee she was appointed to write and compile the bibliography of Utah writings and history of which 50,000 copies were published and sent throughout the United States. This she also did without remuneration but for this educational service she received a special award from the Centennial Commission. She was active on the Utah Centennial Exposition Committee and received an award for meritorious service.

In 1941 Mrs. Carter was elected president of the Daughters of Utah Pioneers. She has successfully led this organization to greater heights until it has become known as the most powerful woman's history-gathering organization in America. Throughout the years she has visited every county and many of the camps all over the United States which comprise the organization. She knows her work well for she has been camp captain, chairman of the lesson work, vice-president of Salt Lake County and vice-president of the Central Company of Daughters of Utah Pioneers. Through her efforts thousands of pioneer histories have been read, filed and published. She has instituted within the organization folklore conferences which have been held in connection with the national conventions of the Daughters of Utah Pioneers. Pioneer singing and dancing groups have been organized under her leadership. She has been instrumental in having many of the camps and counties either build relic halls or renovate old landmarks to be used for this purpose. But probably her greatest achievement is the erection of the Pioneer Memorial Museum located at



the head of Main Street in Salt Lake City, Utah.

In 1950 this beautiful building was dedicated, the dream of half a century brought to fulfillment under her convincing leadership. Despite the nature and strength of the opposition to the erection of the building, the litigation and financial barriers athwart her path, undaunted and with complete trust and confidence in the support and loyalty of the Daughters, she pressed the cause of the building to a favorable conclusion. It was the money realized from the sale of **Heart Throbs of the West** which made the building possible and the dream of the Daughters a reality. Hers was the basic plan used by the architect in designing the building; hers was the selection of materials; hers the suggestion of adornment and fine finishing. The result is a source of pride to every citizen of Utah; to every descendant; to every admirer

of a pioneer. The Museum has become a repository for cherished relics. Through the confidence of the people in its leadership, large collections of precious heirlooms have been returned to Utah from many states. For instance, Mrs. Carter was able to secure for the Museum the Rockwell collection housed in Nevada and valued at \$10,000. The thousands of tourists who visit the Museum annually declare it to be one of the most beautiful in America. This Museum will always stand as a monument to Kate B. Carter.

In 1953 the Soroptomist Club presented Mrs. Carter's name for the Mary Margaret McBride Award sponsored by a national broadcasting association. In the national screening of women she was chosen from four hundred candidates proposed by national organizations. The nation was divided into four sections and the award was given for contribution in preserving the

democratic way of life by work in her own community.

In 1955 Mrs. Carter was awarded the Icelandic Order of the Falcon with a citation given to her because of her history of the Scandinavian people who came to Utah. The award was presented to her on the occasion of the Centennial Celebration held June 17, 1955.

In August, 1955, the American Association for State and Local History awarded Mrs. Carter a Certificate of Merit for distinctive contributions to history.

On May 7, 1960, she was elected to an honorary life membership in the Utah State Historical Society for distinguished service to Utah. She was the only woman, with five men, to receive this honor.

This resume of Mrs. Carter's activities does not cover in full the many projects concerning the preservation of history and landmarks with which she is so deeply concerned. She is a dedicated woman, believing firmly that the pioneer history of Utah and its people must not be forgotten, but made to live in the hearts of their descendants, their children and their children's children. May her work go on for many years is the wish of all who are in any way associated with her and her work. Mrs. Carter is still president of the Daughters of Utah Pioneers and co-president of the Days of '47, 1964.

## LET US SING OUT

For the Peace and Plenty which we enjoy in our land, let us sing out.

The state of Peace which pervades Canada is a condition which justifies a contented mind.

The abundance with which Canada is blessed results from the skill and energy of her people.

Peace and Plenty are only possible when men of goodwill bend their hearts and minds to the task. In a country so richly endowed as Canada this is a constant challenge and it should be our immovable goal.

## CANADIAN WHEAT POOLS

WINNIPEG — MANITOBA

Alberta Wheat Pool    Manitoba Pool Elevators    Saskatchewan Wheat Pool

## A Distinguished Ukrainian Canadian Visits Iceland



Professor J. B. Rudnyckij

On his route to Europe in the summer of 1964 Professor J. B. Rudnyckij, head of the Department of Slavic Studies at the University of Manitoba and President of the Ukrainian Free Academy of Sciences—UVAN of Canada, Inc. stopped off in Reykjavik, Iceland. As far as is known he is the first Ukrainian-Canadian man of letters to visit Iceland.

In Reykjavik Professor Rudnyckij paid an official visit to the National Library of Iceland where he was received by the then National Librarian, Dr. Finnur Sigmundsson, Dr. Steingrímur J. Thorsteinsson and others. He presented the Library with some recent publications of the Ukrainian

Free Academy of Sciences. He also brought to Iceland the first Ukrainian study of the Icelandic people "Íslandi-dija islandci" written by the late Professor O. Brodovskij of Prague and published in Ukrainian in Czechoslovakia in 1932. The study will be micro-filmed for documentation purposes in the Library.

While in Reykjavik Professor Rudnyckij paid a visit to the University of Iceland. He was received by Hreinn Benediktsson, Chairman of the Faculty of Philosophy. In the evening of August 17, a reception in honour of Professor Rudnyckij was held at Hotel Saga, Dr. Benediktsson being the host. Among other scholars the Professor met an old friend Professor Sveinn Bergsveinsson of Humbolt University in Berlin, who was also visiting Iceland for study purposes. Some recent publications in linguistics were presented to Professor Rudnyckij as a token of remembrance of Iceland.

On August 18 Professor Rudnyckij left Reykjavik by Loftleiðir.

Dr. Jaroslav Bohdan Rudnyckij was born in Western Ukraine (then part of Poland) in 1910. He studied at the University of LVIV from 1929 to 1937, specializing in Slavic philosophy. He received his M.A. in 1934 and Doctor of Philosophy degree in 1937. He continued studies in Berlin, Munich, Rome and Paris. Professor Rudnyckij migrated to Canada in 1949 and in September of that year accepted the position of Assistant Professor and



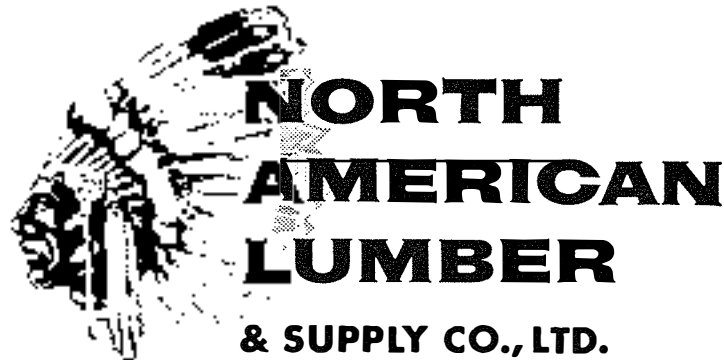
Chairman of the Department of Slavic Studies at the University of Manitoba. Two years later he became Professor and Head of the Department.

Professor Rudnycky is an active member in numerous learned associations: the Academie Interationale des Sciences et des Lettres of Paris, France, the Canadian Linguistic Association, (President 1958-60) the Modern Language Association of America, and others. He is the editor of many series of publications, such as *Onomastica* (20 issues) *Slavistica*, (40 publications),

*UVAN Chronicle* (18 publications) and others.

Prof. Rudnycky has participated in many world congresses of learning, e.g. The Second International Congress of Slavists (Warsaw, 1934), International Congress of Onomastics in Paris, Upsala, Munich and elsewhere. He has done extensive translating of Slavic and English literature into Ukrainian. He is a member of the Royal Commission on Bilingualism and Biculturalism in Canada.

—W. J. L.



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## VIEWS OF CONFEDERATION

by Richard Daignault

The following is one of a series of articles on Confederation which have appeared in *Canadian Scene*, an organization with headquarters in Toronto devoted to the task of writing short and timely articles on phases of Canadian history with emphasis on the present scene. The editor is Ruth Gordon of Toronto.

★

From the Treaty of Versailles in 1763, by which Canada became a British Colony, to the establishment of Canadian Confederation in 1867, guaranteeing Quebec a large degree of self-government in its own internal affairs, is a short span of 104 years. There were only 65,000 Frenchmen in America in 1763, but they had grown to close to 1,000,000 by 1867. How did this group of French-speaking people, surrounded by a fast-growing English-speaking society, manage to salvage not only its language and its religion but also its institutions, its civil laws, its system of education, the organization of the parish, and even its professions? Above all, how did it manage to obtain an important measure of political control? The hard core of French Quebec's successful survival was fierce pride in its traditions. If one considers the miracle of the survival of French-speaking Acadians in the Maritime Provinces, in spite of the cruel fate which history inflicted upon them, one might readily conclude that the unbending character of the French settler was the essential guarantee of his survival. But history is tricky. Quebec was to benefit from its quirks.

The course of history, in 1763, was only 12 years away from the cataclysm of violent revolution in the United States, and 26 years away from a deeper upheaval in France; the world was on the brink of an era of social revolution. Quebec found itself removed from this change, not in the sense that it was as a moth in a cocoon, but it was in the shelter of an English colony loyal to the institutions of monarchy. It had no real leaders other than its clergy, royalist by tradition and French by culture. They advocated a French policy that would safeguard religion, language and traditional institutions. While the clergy fought every attempt by the new government to assimilate the French, it urged Quebecers to fight in defense of the British Crown; French-Canadians helped repel the American invasion of Canada during the American revolution, and performed similarly during the War of 1812 between the United States and Canada. Meanwhile, the English authorities accorded Quebec the right to write a French Civil Code of its own and elect members to the legislature. But soon, in Upper and Lower Canada, voices were raised against excessive privileges of the English Crown. Greater control over spending of public funds was the demand in both English and French Canada. This talk was repressed by the authorities and the movement for more democratic government took on the aspect of a rebellion. In Quebec, the leader of the fight for complete parliamentary control of public funds by the elected deputies was Louis-Joseph Papineau whose republican ideas fired the imagination

of his followers. Finally, armed conflict broke out in Upper and Lower Canada, but it was quickly and brutally crushed. However, in 1841, a new constitution made it possible for the cabinet members to be chosen from among the elected representatives. In 1848, the parliament of a united Canada saw the majority Reformist party called to form a government. The principle of responsible government was granted in 1849 and indemnities were voted to the victims of the 1837 rebellion. Lord Elgin, Governor-General of Canada, gave his assent to the indemnities legislation over the objection of royalists who felt the Canadian parliament's action should be subject to Royal assent in England. The outbreak of the American Civil War in 1861, and the attacks on Canadian soil by bands of Fenians (Irish revolutionists) operating from the United States, were a background for mounting talks of setting up a Confederation of English colonies in Canada. A constitution was drafted by English and French speaking representatives, submitted to the British Parliament, and adopted under the title of the British North America Act.

Quebec accepted Confederation but saw in it essentially a decentralized form of federalism. On the other hand, the federal authorities, led by Sir John A MacDonal, maintained that the effect of the Act was to place the provinces in a position of satellites of the central government.

Writing in the Canadian Bar Review's complete issue of "Nationhood and the Constitution" (1951), Louis-

Philippe Pigeon, prominent Quebec lawyer, quotes the Judicial Committee of the Imperial Privy Council in support of the Quebec view. Rendering a decision in a case involving the federal authorities and the government of New Brunswick, the Imperial Court of final resort wrote: "The Federal government maintained that the effect of the BNA Act has been to sever all connections between the Crown and the provinces and to make the government of the Dominion the only government of Her Majesty in North America; and to reduce the provinces to the rank of independent municipal institutions. For these propositions . . . their Lordships have been unable to find either principle or authority . . . and a Lieutenant-Governor is as much the representative of Her Majesty for all purposes of provincial government as the Governor-General himself is for all purposes of Dominion government."

Mr. Pigeon concludes his article with this observation: "A great volume of criticism has been heaped upon the Privy Council and the Supreme Court on the ground that their decisions rest on a narrow and technical construction of the BNA Act. This contention is ill-founded. They recognize the implicit fluidity of any constitution by allowing for emergencies . . . they staunchly refuse to let our federal government be changed gradually, by one device or another, to a legislative union. In doing so, they are preserving the essential condition of the Canadian Confederation."



## Graduates, Scholarship and Award Winners

### A Graduate and Three Undergraduates in One Family



JAMES DUNCAN CHARLES DENNIS MARJORIE MAY FREDERICK DEAN

The above are children of Mr. and Mrs. Thorsteinn Andres Anderson of Libau in Manitoba.

**James Duncan** has taught school for two years and is now taking 2nd year Arts at the University of Manitoba.

**Charles Dennis** graduated from Brandon College in April, 1964 with a Bachelor of Science degree and is now with Canadian Industries in Hamilton, Ont.

**Marjorie May** is in 2nd year Arts at United College. In Grade XI she was awarded a Governor-General Medal and this fall was awarded a Canada-Iceland Foundation scholarship.

**Frederick Dean** completed Grade XII last spring and was awarded a

Governor-General's Medal. In May he was chosen to go to Ottawa on a Rotary Club sponsored "Adventures in Citizenship". This fall he was given a Lord Selkirk bursary and awarded three scholarships—a total of \$1075.00. He is enrolled in the faculty of Commerce at the University of Manitoba.

There are four older children in the Anderson family: Bryce, manager of the Agnew Surpass Shoe store in Regina; Gary, regional salesman with Crane Plumbing Supplies; Louise, who taught school for 9 years, is married and lives in Fort William; and Sylvia, also a former school teacher, married and lives in Winnipeg.

The father, Thorsteinn A. Anderson runs a mink ranch near Libau, Man.

# A MERITED TRIBUTE

## to the Canada Press Club

(See Autumn 1964 issue of this magazine, page 55)

The Motto of the Canada Press Club of Winnipeg, since it came into existence 22 years ago, has been "Unity with Diversity". The Club comprises 20 publications of which The Icelandic Canadian is one.

Recognizing that the Canada Press Club is performing a service of inestimable value to Canada, the following public spirited individuals and business concerns are pleased to endorse, and to encourage the furtherance of this worthwhile group effort. They do so by sponsoring the above message and the message contained in the Autumn issue. Corresponding messages are appearing in the other Winnipeg ethnic publications.

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### A BRILLIANT ACADEMIC CAREER



John Stanley Wilkie

A brilliant academic career was climaxed with the graduation in medicine last spring at the University of Saskatchewan, Saskatoon, of John Stanley Wilkie of North Battleford, Sask., with four major awards.

He was given the university's Great Distinction in Medicine citation, the W. S. Lindsay gold medal, Hilliard medal in medicine and Department of Medicine prize, and the Department of Obstetrics and Gynaecology silver medal and prize. Throughout his high school years he was a consistent winner of scholarships and awards.

Dr. Wilkie is the son of Mr. and Mrs. Elmer Wilkie of North Battleford. Mrs. Wilkie is the former Thelma Jackson, only daughter of the late Mr. and Mrs. Stanley Jackson. Mrs. Jackson was born Gudny Thorsteinson in Akranes, Iceland, daughter of the late Vigfus and Gudridur Thorsteinson, and came in 1885 to Canada and Winnipeg with her parents when a child. The Thorsteinson family subsequently over the years lived at

Churchbridge, Sask. and at Portage la Prairie, Big Point, Gladstone, Beaver and Lundar in Manitoba.

Dr. Wilkie is interning at University Hospital, Saskatoon. His father, a North Battleford drug store owner, is a pharmacy graduate of the University of Saskatchewan and past president of the Saskatchewan Pharmaceutical Association.

★

### SCHOLARSHIPS WON BY GEORGE JOSEPHSON



George Josephson

George Barry Josephson, son of the late Gunnar Bergman Josephson, and Mrs. Ada Josephson of Melita, Man. won the following awards in First year Science at Brandon College, in 1964.

1. The Brandon College General Proficiency scholarship — \$100.00.
2. The Clements Drug Store Scholarship in Chemistry — \$50.00.
3. The J. A. Keddy Scholarship in Physics — \$50.00.

He has also been awarded honorable mention in mathematics.

In 1963 George received a \$200.00

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scholarship for general proficiency at Melita High School.

George was born at Sinclair, Man., and is the grandson of the late Thorsteinn and Holmfridur Josephson, pioneers of that district.

★

**AWARDED \$500 SCHOLARSHIP  
A YEAR FOR FOUR YEARS**



Ora E. Johannsson

Last spring 15 Montreal area students were awarded scholarships in the faculty of science at Bishop's University, Lennoxville, Quebec. Each of the scholarships is for four years, some \$1,000.00 and some \$500.00 a year.

One of the recipients was Ora E. Johannsson of Macdonald High in Montreal, who will receive a scholarship of \$500.00 a year for four years.

Ora is a daughter of Leonard and Betty Johannsson of Montreal. Leonard is a son of J. G. Johannsson of Winnipeg, and the late Mrs. Johannsson.

Ora excels in mathematics which is quite understandable as she is a granddaughter of Joe Johannsson, a medalist in mathematics from the University of Manitoba.

**WINS NATIONAL RESEARCH COUNCIL SCHOLARSHIP**



Michael G. Skafel

At the 1964 spring convocation of the University of Saskatchewan Michael was awarded the degrees of B.A. and B.E. (Mechanical Engineering Science).

He is now doing work for his Master's degree having won a National Research Council Scholarship to study at the University of Saskatchewan.

Michael is the younger son of Dr. and Mrs. E. J. Skafel of Brandon, Man.

★

Miss Gloria MacKenzie of Vancouver has been awarded the coveted \$2,000 Crown Zellerbach of Canada Scholarship by the University of British Columbia. The Government of B. C. undertakes to pay half of the fees of students at the University if they have received an average of 80% or more on the final High School examinations, and as Gloria obtained the outstanding average of 86% she receives this extra allowance for the duration of her attendance at the University. She is a student in the College of Education.

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CANADA

Gloria is a daughter of Mr. and Mrs. J. D. MacKenzie. Her mother, Sigridur, is the daughter of Steindor and Ingibjorg Arnason of Vidir, Manitoba.

★

**PRESIDENT OF KELVIN  
STUDENT COUNCIL**



Jennifer Ann Johnson

Miss Jennifer Ann Johnson, a grade 12 student in Kelvin Technical High school has been elected to the office of President of the Kelvin Student Council for the ensuing year. This is the second time in the history of Kelvin High School, built in 1902, that the highest office in the gift of the students, has been given to a girl.

Jennifer excels in both academic and extra-curricular activities and plans to enter the University of Manitoba next fall. She is the daughter of Hon. George Johnson, the Minister of Education and Mrs. (Doris) Johnson.

Carol Westdal, daughter of Mr. and Mrs. P. H. Westdal of suburban Fort Garry in Winnipeg, this fall is receiving the Royal Conservatory of Music (Toronto) silver medal after attaining a mark of 83 in her Grade 2 singing examination, highest in the province.

She is nine years old and is a pupil of Mrs. Doris Benson of Winnipeg.

★

**TALENTED STUDENT  
IN BRANDON**



Vaughn Thorsteinson, a Grade 12 student at Brandon Collegiate, Brandon, Man., in October was named Teen-Ager of the Week by the Brandon Daily Sun. He is the son of Mr. and Mrs. Kris Thorsteinson. The newspaper notes he was elected president of the student council for the 1964-65 term and has been nominated to the student council for three years. It also explains he is a talented musician and plays rhythm guitar in a Brandon band, the Challengers. Drama, the paper says, consumes a large part of his time and during his three years at the collegiate he has had major roles in student productions, this year that of Ligniere in Cyrano de Bergerac. A former member of the militia, he is now in the sea cadets. He has maintained a high academic standard and has passed with high marks all through high school. Next year he plans to go to college and major in history and psychology.

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★

G. F. Jonasson, President

**Frederick Neville Johnson**, 19-year-old son of Mr. and Mrs. Fred Johnson of Edson, Alta., this fall took over the post of assistant technician with the federal department of mines and technical surveys at Ottawa after completing high school studies and a technical course in Calgary. Mr. Johnson went through all high school grades by recommendation and in completing Grade 12 was awarded a scholarship. He obtained a diploma in surveying after completing his Calgary studies and a bursary of \$75. He spent the summer months in the Northwest Territories in charge of a survey party. His mother, the former Sigrun Anderson, is an arts graduate of United College, Winnipeg. She is the daughter of Mrs. J. Anderson, now of Winnipeg, and the late Jonas Anderson, for many years a merchant at Cypress River, Man.

**Harley Jonasson**, son of Mr. and Mrs. Joseph H. Jonasson of Riverton, Man. and a Grade 12 graduate of Riverton Collegiate, this fall was awarded a Manitoba government bursary of \$300.00 and a Manitoba government university bursary of \$350.00.

★

**Heather Anna Grimson** of Wynyard, Sask., graduated with a Distinction Citation from the University of Saskatchewan, Saskatoon, in May with a bachelor of arts degree. She is the daughter of Mr. and Mrs. Walter Grimson of Wynyard, and the granddaughter of the late Karl and Kristine Grimson and of Rosa Peterson and the late Olafur Peterson, all of Wynyard.

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**IN THE NEWS**

**APPOINTED TO  
UNIVERSITY POST**



**Anna Marteinson**

Miss Anna Marteinson of Ottawa, for the last eight years librarian at Air Materiel Command Headquarters at Rockcliffe Air Station, has been appointed lecturer and research assistant at University of Ottawa's Library School, it was announced recently.

Miss Marteinson, a native of Hnausa, Man. holds a bachelor of arts degree from Carleton University and a master's in library science from Columbia University. She is a daughter of the late Bjarni and Helga Marteinson, pioneers at Hnausa.

Lögberg-Heimskringla

**William H. Vopni**, a Portage la Prairie alderman and newspaperman, was elected president of the Manitoba Travel and Convention Association at the annual meeting of the group in Winnipeg in November. John Bruce, William McIntosh and Robert Man-

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BRANCH AT EDMONTON, ALBERTA

ning, all of Winnipeg, were named vice-presidents. Mr. Vopni is publisher of the Portage la Prairie Daily Graphic and of the weekly Manitoba Leader.

★

Dr. Richard Beck, has been appointed to serve as chairman of the screening committee to pass on candidates for Fulbright awards to Scandinavia and Iceland for 1965-66.

The request to Dr. Beck to head the committee was made on behalf of the board of trustees of the Institute of International Education, New York.

The Institute is the agency designated by the Department of State to conduct annual competitions and to make the preliminary selection of candidates for awards for graduate study and research abroad under the Fulbright-Hays Act.

★

Two enthusiastic subscribers to this magazine are Mr. and Mrs. Einar Markusson of 1593 Dresden Row, Halifax, N. S. Mrs. Markusson, nee Dorothy Callin, is a writer, and her official position at present is Continuity Manager for Radio Station CJCH. Her father came from the Isle of Man and her mother from Worcestershire, in England. Dorothy was born in Montreal.

Einar Markusson was born in Reykjavik, Iceland, and is a nephew of the well known singer Maria Markan. There is much musical talent on both sides of his family. Einar is a pianist and used to concertize as such, some of his selections being from Chopin and Liszt. He is a part time consultant economist but plans to return to a concert career. The Markussons have one daughter, eleven years old.

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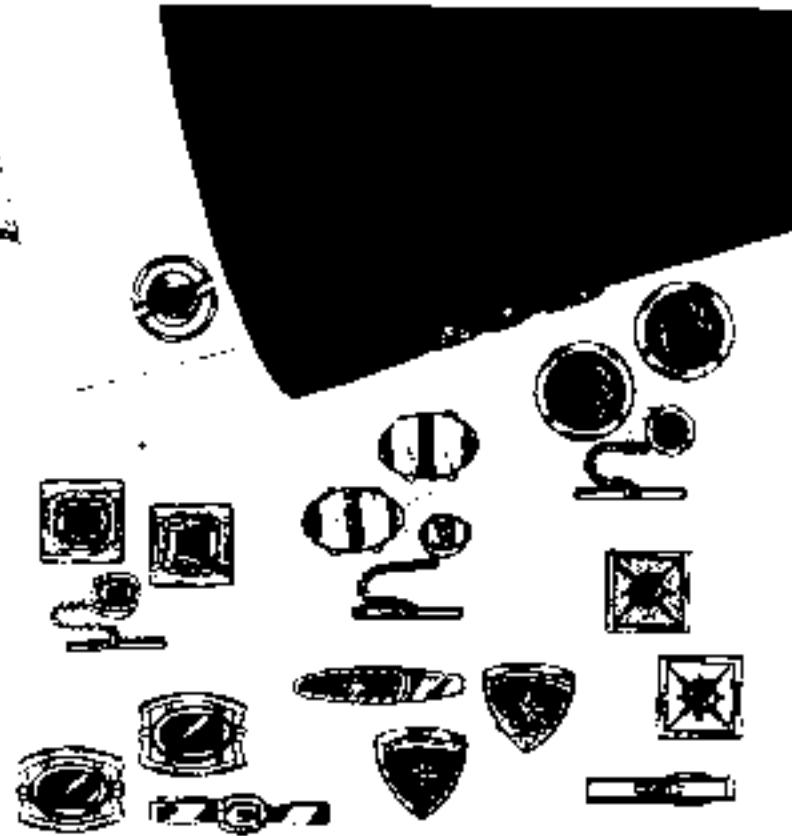
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